

莫哥西亞多開示錄

-- 空、有為及無為

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

第 4 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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Inward Exploration

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[Sayadaw gave these talks (here four talks) based on the Sammasa Sutta of Nidānavagga Saṃyutta (SN 12. 66). The Buddha asked the monks if they were engaged in inward exploration. One of the monks answered as he explored the 32 parts of the body. But the way he explained did not satisfy the Buddha. So he taught the monks how to engage in inward exploration.]

T1

The khandhas have impermanent nature. We were born as blind, and will die as blind people if without knowing it. Don't die as worldlings but as sekha and asekha (sekha=trainee, three lower grades of noble disciples. Asekha = one beyond training, i.e., an arahant), and will be ended dukkha. It's important to explore you yourself. This was taught by the Buddha in Kurus (present day New Delhi Area). One of the monks explored the 32 parts of the body but the dhamma standard was low. The Buddha wanted them to explore the truth (i.e., sacca). There are a lot of ageing and death in the body. The 28 matters (physical body) and 53 minds [These 53 minds are according to the Abhidhamma: 52 mental factors (cetasikas) + with one consciousness (citta)] are due to be old and die. It becomes apparent that there is nothing, only the truth of dukkha exists. Ageing and death are truth of dukkha (dukkha sacca), and the contemplation is truth of the path (magga sacca).

Contemplate in this way the dhamma to Nibbāna appears. Continue to contemplate as where the ageing and death of the truth of dukkha comes from? Ageing and death dhamma come from the khandhas. Ageing and death is dukkha sacca, and the khandhas is samudaya sacca (Khandha is the cause of ageing and death). The knowing of it is magga sacca. People are praying for the khandha is the same as making the prayers to get dukkha sacca because the khandha is carrying ageing and death with it. You must pray for the ending of khandha, and I urge you for

the practice. Continue to contemplate where is the khandha come from? In this way the dhamma for the practice is becoming apparent.

The Buddha was using the way of paṭiloma (The reverse order of Dependent Arising) to find the cause. It comes from the desire of becoming. Taṇhā—craving is the source of dhamma. Khandha is dukkha sacca and taṇhā is samudaya sacca. Therefore, I have to warn you. Don't pray for the becoming whatever wholesome merits you are doing. You will get the khandha and follow by ageing and death. Again contemplate where is taṇhā coming from? It comes from the affection to the khandhas. We regard to the five khandhas as pleasant and desirable things.

That becomes craving for it. Not understanding the second section of the Dependent Arising that becomes affection. (Divide the 12 links of D. A will get the four sections: Avijjā → saṅkhāra → / viññāṇa → nāma-rūpa → saḷāyatana → phassa → vedanā → / taṇhā → upādāna → kammabhava → / jāti → jarā, maraṇa). (Here the second section is from viññāṇa to vedanā). Therefore if you understand them you have no affection to it. If you don't understand them as truth of dukkha you will attach to it. You have to correct the second section. You all take it as truth of happiness. Because of that, it made us for crying in the whole of saṃsāra.

We'll contemplate the mind base (manāyatana) in the second section. (Here Sayadaw taught cittānupassanā) We are affectionate to all the minds which are arising from the 6-sense doors that the second section connects with the third section (vedanā → taṇhā). We must correct the wrong view regarding to the second section. If you understand it as truth of dukkha, then third and fourth Sections will not come. Contemplate all the minds arising as impermanence.

T2

Ageing (jarā) is heat element (tejo). Death (maraṇa) is also heat element. The body becomes mature and die are heat element. The Buddha asked the monks to explore on ageing and death. These are truth of dukkha, in the body only, which he wanted them to investigate. Knowing it is magga sacca and it becomes two truths (dukkha and magga saccas). Burning alive is ageing (jarā) and burning to die is death (maraṇa). If you want to

think at home just think about these things. Think about the reality with knowing. Where are they come from? Come from the khandha. So khandha is the cause and ageing and death is the result. Without khandha is without ageing and death. If you know this, again it includes the other two truths of samudaya and nirodha (The origin and cessation). You complete the four truths. Where does taṇhā come from? It comes from the eye (cakkhu), ear (sota), etc..., the six āyatana (sense bases). It comes from the affectionate things of mind and body phenomena. (The 6-sense bases are mind and body) So taṇhā is coming from the mind and body. Therefore āyatana is the cause (samudaya) and taṇhā becomes the result (dukkha).

If the cause ceases, the result also does. It's the cessation (nirodha) and the knowing is knowledge (magga). (Therefore in every moment whatever is arising and contemplating we know the four truths). Again we know the four truths. If we don't think about these things and don't know the four truths, then we are living in the darkness and dying in the darkness. These are investigating in oneself. Thinking in the direct order is connecting the cause and result (i.e., samudaya and dukkha). Knowing their cessations are nirodha and magga.

Affection comes from unwise attention (ayonisomanasikāra). Taṇhā comes from taking them as permanence, happiness, self, health, safety (i.e., nicca, sukha, atta, ārogya, khema). Because of craving we get the khandhas. Because of the khandhas we get ageing, sickness and death. Unwise attention is not vipassanā practice. Wise attention is vipassanā practice.

The Buddha said that he was arising into this world to teach people and these things were like beverages mixed with poisons. If you drink it will get sick and die. So the Buddha warned us not to drink it. Saṃsāric travelers are hungry people. They always die with never fulfill their thirst and hunger. Near to death they cling to this and that and die with it. The 6-sense bases (āyatana); from eye (cakkhu) to body (kāya) are physical phenomena. Mind base is consciousness with mental factors. Condense all of them you get back the five khandhas. So contemplate the five khandhas as impermanence (anicca), suffering (dukkha), not-self (anatta) and fearful (bhaya). In this way taṇhā die, ageing and death cease (Sayadaw said this Sammasa Sutta is very good Dhamma. In his talks collection can see quite a few of them). In this sutta the Buddha taught five ways of insight contemplation. Contemplate the five khandhas as impermanence (anicca), suffering (dukkha), not-self (anatta), fearful (bhaya) and disease

(roga). Every time taṇhā come in you know it, and this will lead to Nibbāna. Drinking the poison beverage or not is depending on using the insight contemplation or without it.

內在探索

1962年9月25日，1960年11月28日，1960年12月1日至2日

[長老根據《相應部·因緣相應》(SN 12.66)的《三摩娑經》(Sammāsa Sutta)進行了這些開示(共四次開示)。佛陀曾問比丘們是否從事內在探索。一位比丘回答說，他探索了身體的三十二部分。然而，他的解釋未能滿足佛陀。因此，佛陀教導比丘們如何進行內在探索。]

T1

蘊具有無常的本質。如果對此一無所知，我們生來盲目，死時亦如盲者。不要以凡夫的身份死去，而要成為學者(sekha，指三種較低等級的聖者)或無學者(asekha，即阿羅漢)。如此才能終結苦(dukkha)。佛陀教導我們必須探索自己，這是在拘樓國(現今的新德里地區)教授的。一位比丘探索了身體的三十二部分，但他的見解未達法的標準。佛陀希望他們探索真理(即「諦」)。身體中充滿了老與死。二十八種物質(色身)與五十三種心(根據《阿毗達摩》：五十二心所與一識)注定老去與消亡。由此可知一切皆空，唯有苦諦(dukkha sacca)存在。老與死是苦諦，而觀照則是道諦(magga sacca)。

以此方式觀照，法將通向涅槃。繼續觀照：苦諦的老與死來自何處？老與死的法源於蘊。老與死是苦諦，蘊則是集諦(蘊是老與死的因)。明白這一點即是道諦。人們祈求蘊，等同於祈求苦諦，因為蘊帶有老與死。你必須祈求蘊的終結，我敦促你進行修習。繼續觀照蘊來自何處？如此，修習的法就變得清晰。

佛陀以「逆向觀法」(緣起的逆向次序)探尋因果。這一切來自於有的渴愛(taṇhā)。渴愛是法的根源。蘊是苦諦，渴愛是集諦。因此，我必須警告你，不要祈求成為，不論你在行善或積累功德。這只會帶來蘊，隨之而來的則是老與死。再次觀照渴愛從何而來？這來自對五蘊的執著。我們將五蘊視為可喜、可欲之物。

這便滋生了渴愛。如果不了解緣起的第二段，便會生起執著。(將十二因緣分為四段：無明→行→ / 識→名色→六入→觸→受→ / 渴愛→取→有→ / 生→老死)。第二段是從識到受。如果你理解了，就不會對它們生起執著。如果不明白它們是苦諦，你就會執著於它。你必須修正第二段。我們將其誤認為樂諦，因而在整個輪迴中哭泣。

我們將觀照第二段的意根(manāyatana)。(長老此處教授的是心隨觀，cittānupassanā。)我們對六根生起的所有心都產生執著，而第二段與第三段(受→渴愛)相連。我們必須修正對第二段的錯誤見解。如果你將其理解為苦諦，則第三與第四段便不會生起。觀照一切生起的心皆為無常。

T2

老 (jarā) 是火界 (tejo)，死 (maraṇa) 也是火界。身體成熟與死亡，皆由火界所致。佛陀指導比丘們探索老與死。這些僅存於身體之中的，是苦諦，佛陀希望他們加以調查。知曉這些即是道諦，並形成兩種諦 (苦諦與道諦)。活著時的燃燒是老，死時的燃燒是死。如果你在家中思考，就思考這些事實，並以覺知來觀察。它們來自何處？來自於蘊。因此，蘊是因，老與死是果。沒有蘊，就沒有老與死。如果你明白這一點，也包含了集諦與滅諦 (因與滅)。你就完成了四聖諦。渴愛來自於哪裡？來自於眼 (cakkhu)、耳 (sota) 等六根 (六處)。它來自於對身心現象的執著 (六根即身與心)。因此，渴愛源於身與心。六處是因 (集諦)，渴愛是果 (苦諦)。

若因滅，果亦滅。這是滅諦，而知曉即是道諦。(因此每當有任何生起並觀照時，我們便知四聖諦。) 如果我們不思考這些事物，不知四聖諦，就活在黑暗中，死於黑暗。這些是內在的探索。以順序思考是連接因果 (即集諦與苦諦)。知曉其滅則是滅諦與道諦。

執著來自於不如理作意 (ayonisomanasikāra)。渴愛來自於認為它們是永恆、快樂、自我、健康、安全的 (即常、樂、我、安樂、無怖)。因為渴愛，我們得到蘊；因為蘊，我們得到老、病、死。不如理作意不是內觀修習，而如理作意則是內觀修習。

佛陀說他出現在世間是為了教導眾生，這些事物如同混有毒藥的飲品。若飲用，便會生病與死亡。因此，佛陀警告我們不要飲用它。輪迴的旅人是飢渴的。他們總是死於未能滿足的飢渴中。臨死前，他們執著於此或彼，並帶著這些執著而死。六根 (從眼根到身根) 是色法，意根是具心所的識。將它們簡化，便回到五蘊。因此，觀照五蘊為無常 (anicca)、苦 (dukkha)、無我 (anatta) 與可怖 (bhaya)。以此方式，渴愛消亡，老與死止息。(長老說，《三摩娑經》是一部極好的法。在他的開示集中可見不少相關內容。) 在這部經中，佛陀教授了五種觀照方式：觀照五蘊為無常 (anicca)、苦 (dukkha)、無我 (anatta)、可怖 (bhaya) 與疾病 (roga)。每當渴愛生起時，覺知它，這將導向涅槃。是否飲用毒藥般的飲品，全在於是否使用觀照智慧。

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Certainly, here is the translation of the English text into Traditional Chinese:

### 內觀探索

1962年9月25日、1960年11月28日、1960年12月1日至2日

[釋尊以《雜阿含經·緣起品》第十二經第六十六經為基礎，給予僧眾四次開示。釋尊詢問僧眾是否專注於內觀探索，其中一位僧眾回答說他正在探索身體的三十

## T1

五蘊皆無常。我們生而盲目，若不知此理，將死亦如盲。不可如凡夫般死去，而應如須陀洹、斯陀含、阿那含、阿羅漢般，斷除一切苦。探索自我至關重要。釋尊在俱盧國（今德里地區）宣說此法。有一位比丘探索身體的三十兩種構成，但其法義標準低落。釋尊希望他們探索真理（即諦）。身體充滿老病死。二十八界（色身）與五十三心【此五十三心依阿毘達磨說：五十二心所法 + 一心】皆將老死。顯然，無有他物，唯有苦諦存在。老死是苦諦，觀照則是道諦。

如此觀照，則涅槃之法顯現。繼續觀照老死之苦諦從何而來？老死之法來自五蘊。老死是苦諦，五蘊是集諦（五蘊是老死的因）。知曉此理即為道諦。人們祈求五蘊，如同祈求苦諦，因五蘊攜帶老死。應祈求斷除五蘊，我敦促你們實踐。繼續觀照五蘊從何而來？如此實踐之道將顯現。

釋尊以「逆緣」（逆向觀照緣起法）尋求因緣。緣起於有欲之念。貪欲（**Taṇhā**）是法的源頭。五蘊是苦諦，貪欲是集諦。因此，我必須警告你們。不論行何善業，莫祈求有。否則將得五蘊，隨後老死。再次觀照貪欲從何而來？緣起於對五蘊之愛著。我們視五蘊為悅意之物、可欲之境。

此即生起貪欲。不解緣起法第二支，故生起愛著。（十二支緣起分四支：無明 → 行 → / 識 → 名色 → 六處 → 觸 → 受 → / 貪 → 執 → 業報 → / 生 → 老死）。（此處第二支為識至受）。因此若解此理，則無愛著。若不解此理，而視之為苦諦，則將執著。必須修正第二支。汝等皆視之為樂諦。由此，使我等在輪迴中哭泣。

我等將觀照第二支之「意處」。（此處說法者教授心念觀）我等愛著從六處門生起之諸心，此第二支與第三支相連（受 → 貪）。必須修正對第二支之錯誤見解。若解此理為苦諦，則第三、四支不生。觀照一切心念之生起皆無常。

## T2

老化（**jarā**）是熱元素（**tejo**）。死亡（**maraṇa**）也是熱元素。身體成熟而死皆屬熱元素。釋尊囑咐僧眾探索老化與死亡。這些是苦諦，僅存在於身體之中，釋尊希望他們探究此點。知曉此理即為道諦，此即二諦（苦諦與道諦）。活活燒死即老化（**jarā**），燒死即死亡（**maraṇa**）。

若欲在家思惟，僅思惟此等。以知見思惟真實。此等從何而來？緣起於五蘊。故五蘊為因，老化與死亡為果。無五蘊則無老化與死亡。若知此理，則亦包含其他二諦，即集諦與滅諦（集起與滅盡）。汝圓滿四諦。貪欲（**taṇhā**）從何而來？

緣起於眼（**cakkhu**）、耳（**sota**）等六處（六根）。緣起於愛著之心與身之諸法。（六處為心與身）故貪欲緣起於心與身。因此處為因（集諦），貪欲成為果（苦諦）。

若因滅，果亦滅。此即滅諦，知曉此理即為智（道）。（因此每刻生起之法，觀照之即知四諦）。再次知四諦。若不思惟此等，不知四諦，則活於黑暗，死於黑暗。此乃自我之探究。以順緣思惟，則連繫因與果（即集諦與苦諦）。知曉其滅盡即為滅諦與道諦。



愛著緣起於不善思念（*ayonisomanasikāra*）。貪欲緣起於執著其為常、樂、我、安、穩（即：*nicca, sukha, atta, ārogya, khema*）。由於貪欲，我等得五蘊。由於五蘊，我等得老、病、死。不善思念非為觀慧修習。善思念為觀慧修習。

釋尊說祂降生於世，為教導眾生，而此等法如混有毒藥之飲料。若飲之，將生病而死。故釋尊警告我等勿飲之。輪迴之旅人如飢餓之人。他們總是死於未曾滿足口渴與飢餓。臨死之際，他們執著於此與彼，而隨之死去。六處（*āyatana*）；從眼（*cakkhu*）至身（*kāya*）皆為色法。意處為意識與心所法。聚合所有，則得回五蘊。故觀照五蘊為無常（*anicca*）、苦（*dukkha*）、無我（*anatta*）與怖畏（*bhaya*）。如此，貪欲滅，老化與死亡止息。（說法者言此《正念經》為甚善之法。於其法語集可見諸多此經之開示）。於此經中，釋尊教導五種觀慧之法。觀照五蘊為無常（*anicca*）、苦（*dukkha*）、無我（*anatta*）、怖畏（*bhaya*）與病（*roga*）。每當貪欲生起，汝即知之，此將導至涅槃。飲此毒藥之飲料與否，端賴於是否使用觀慧。

### T3

Ageing and death exist in the khandha. It's truth of suffering (*dukkha sacca*). Thinking about their root source, find out, dig up and burn it down is good for us. I'll show you the way of thinking and cutting off it. The teacher duty is to teach you until you understand it. After understanding and to practice is the yogi's duty. We are afraid of ageing, sickness and death and can't escape from it. Where do ageing, sickness and death come from? If you think about it backwardly will find the cause of origin (see the 12 links of D. A.). This dhamma will end ageing, sickness and death. Ageing, sickness and death come from the five khandhas. Heat element is functional for ageing. Warmth makes it getting old and mature. All the existing body, teeth and head hairs are burning with it. It makes you sick and die. Temperature is increasing and becoming sick is the heat element. After come ageing and sickness with the heat retreat, blood drops and die. The cold heat element kills the person. So ageing, sickness and death are born of the khandha. Only foolish and stupid person desires the khandha. A place without the great four elements and khandha will be freed from ageing, sickness and death. Living beings don't know that ageing, sickness and death are the truth of *dukkha*.

So they try to get it, and looking for death. Even they are not clever as animals. Animals are afraid of death and when they encounter dangers try to run away. But for



human beings they are making merits and asking for ageing, sickness and death (These are very common in traditional Buddhists whatever their schools are praying for the happiness of human and heavenly beings). Not knowing the truth is becoming over craziness. Where is the five khandhas come from? It is from the wanting taṇhā. People with craving for life don't know the truth of dukkha and want to change life. They are only exchanging dukkha but they think it will lighter. All are the same 100kgm each. Suffering is the same as before. If the guide is not good, people will fall into abyss (Importance of teachers, and good to contemplate for all Buddhists whatever their traditions).

Where is taṇhā come from? It is from the affectionate things. If you love your khandha, then it comes from it. If you love your family members, then it comes from them. In short it comes from the 6-internal bases (āyatana). Taṇhā comes into being because of the affectionate things. Being born and dying, moment to moment, in the state of suffering is called the world (loka). Rounding like a ball is loka. In whatever state you are in will become affectionate to it. And then die without ever fulfilling your hunger and thirst. People die without any satisfaction (one of the meanings of dukkha is discontent. Contemplation of impermanence is the way of dispassion.

以下是 T3 的繁體中文翻譯：

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**老與死存在於五蘊之中，這是真實的苦諦（*dukkha sacca*）。**

追溯它們的根源，找出來、挖掘出來並徹底燒毀它們，對我們是有益的。我將指引你思考的方式以及如何斬斷它們。教師的責任是教導你，直到你真正理解。而理解之後，實踐就是修行者的責任。

我們害怕老、病、死，卻無法逃避它們。那麼，老、病、死從何而來？如果你逆向思考，可以找到它們的起因（參考十二緣起支）。這個法能夠終結老、病、死。

老、病、死來自五蘊。熱元素推動著老化的過程。溫暖使得身體漸漸衰老和成熟。整個身體、牙齒以及頭髮都在燃燒著這股熱力。它使你生病並死亡。溫度升高而導致生病，這就是熱元素的作用。隨後，老與病發展，伴隨著熱的減退，血液逐漸耗竭，最終導致死亡。冷熱的交替（熱元素減退）奪去了生命。因此，老、病、死皆源於五蘊。

只有愚昧無知之人會渴求五蘊。若有一個地方不存在四大元素與五蘊，就不會有老、病、死的束縛。眾生不知道老、病、死是真實的苦諦，因此他們努力去追求，實際上卻是在尋找死亡。

即便連動物都比人類更為明智。動物害怕死亡，遇到危險時會嘗試逃跑。但人類卻在行善積德，祈求著老、病、死（這在傳統佛教中非常普遍，不論是哪一派別，人們常為人天幸福而祈禱）。不了解真理只會變得更加癡狂。

### 那麼，五蘊從何而來？

它來自渴求（*taṇhā*）。那些渴求生命的人不瞭解苦的真理，並試圖改變生命。他們只是將痛苦交換成另一種形式，卻認為痛苦會減輕。事實上，每個都重達 100 公斤，痛苦的份量與以前無異。若引導者不善，眾生將墜入深淵。（這說明了善知識的重要性，值得所有佛教徒深思，不論傳統如何。）

### 那麼，渴求從何而來？

它來自於愛著的事物。如果你愛你的五蘊，那麼渴求便從中而生。如果你愛你的家人，渴求也從他們而來。簡言之，渴求來自於六內處（*āyatana*）。因為對愛著之物的執著，渴求便得以生起。

### 生死瞬息變化，在苦的狀態中流轉，這被稱為世界（*loka*）。

如同球體般不斷循環的便是世界。不論你處於何種境遇，都會對它生起愛著之情，最終在未曾滿足飢渴的狀態中死亡。人們總是在不滿足中離去（苦的其中一層意義便是不滿足）。**觀照無常，便是解脫貪愛之道。**

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### T3

老化與死亡存在於五蘊之中。這是苦諦。思惟其根源，找出、挖掘並摧毀之，對我有益。我將示汝思惟與斷除之法。師之職責為教導汝至汝理解之。理解後而實踐，乃行者之職責。我等畏懼老、病、死，而無法逃脫之。老、病、死從何而來？若逆向思惟，則可發現其起源之因（見十二支緣起）。此法將終結老、病、死。老、病、死緣起於五蘊。熱元素助長老化。溫暖使之老邁成熟。一切現存之身、齒、髮皆隨之燃燒。使汝生病而死。溫度升高而生病，即為熱元素。熱退、血滴而死，隨後老病隨之而來。寒熱元素殺死之人。故老、病、死生於五蘊。唯愚癡之人渴求五蘊。無有大四大與五蘊之處，則脫離老、病、死。有情眾生不知老、病、死為苦諦。

故其企圖獲得之，而尋求死亡。縱使其不如動物聰明。動物畏懼死亡，遇險則奔逃。然對於人類，其造作功德，而祈求老、病、死（此乃傳統佛教徒之常態，不論其宗派皆祈求人天之樂）。不知真理而成為極端癡狂。五蘊從何而來？緣起於欲求之貪欲。渴求生命之人不知苦諦，而欲改變生命。其僅交換苦，然其以為將較輕。皆為相同之百公斤。苦與先前相同。若導師不善，眾生將墜入深淵（導師之重要性，對於一切佛教徒而言，思惟之甚為善）。

貪欲從何而來？緣起於愛著之物。若愛著汝之五蘊，則緣起於此。若愛著汝之眷屬，則緣起於此。簡言之，緣起於六內處（*āyatana*）。由於愛著之物而生起貪欲。生死，剎那

剎那，於苦之狀態中，即名為世（loka）。如球般圓轉即為世。不論汝處於何種狀態，皆將愛著之。隨後死而未曾滿足口渴與飢餓。眾生死而無一滿足（dukkha 之一義為不滿足。觀照無常為離欲之道）。

#### T4

I ask you to work for discerning the truth. Without knowing it and saṃsāra is long. I will tell the differences between the one who knows and who doesn't know. Someone is working for the enjoyment of existence doesn't know the truth. Working for the cutting off existence is to know the truth.

The Buddha emphasized the important of knowing the truth with an example. If someone who could teach you the truth and making a demand, you should follow it. The Buddha gave an example of the demand as using 900 spears everyday (in the morning time 300 spears, mid-day 300 spears and evening 300 spears) to spear you and then taught you the truth. These sufferings are incomparable to the saṃsāric dukkha (the sufferings will be encounter in the round of existences). You all should not take it lightly (what the Buddha had said) if you know the first truth and are free from the sufferings of the four painful rebirths (such as hell beings, animals, petas—many different types of ghost, asura). It was like a stick threw up into the sky and fell down randomly. (Sayadaw continued to talk the sutta)

King of the Death is in the khandha. You'll not pray for it only by knowing the truth. Path knowledge is the real refuge. Only Nibbāna is free from the torturers. The five khandhas exist and ageing, sickness and death also exist with them. So the five khandhas are the truth of the cause (samudaya sacca) and ageing, sickness and death is the truth of dukkha (dukkha sacca). Without the five khandhas and there will be no ageing, sickness and death. Without them is the truth of cessation (nirodha sacca) and knowing about is the truth of the path (magga sacca). (Sayadaw continued to teach vipassanā contemplation) Whatever is arising contemplate as dukkha sacca. Vipariṇāma lakkhaṇaṃ dukkha saccaṃ—The characteristic of change is Dukkha Saccaṃ—Truth of Dukkha. Feeling, mind and whatever come all are including in this truth which is the contemplation of the Dhamma (Dhammānupassanā).

On the impermanence, bending your hand is change (vipariṇāma) and stretching your hand is also change. In sitting meditation, in the beginning if you want to do ānāpāna (mindfulness of breathing) you can. If you don't and just watching the khandha. The khandha will show its nature. When it shows up contemplate as disease (rogato). After sometimes the whole body with a blip, blip, blip and like the boiling water. These are not pain and aches. This is the way of tigers watching and catching its preys. Whatever is new arising and you catch it. Watching is Samādhi and catching is paññā. This is the way of watching with Samādhi and catching with paññā. It's called yuganandha method. The method of samādhi and paññā are going together. Surely you will catch it. Insight practice is watching and catching. Practice to know means impermanence is arresting by you. Impermanence is anicca and knowing is magga. Continue the contemplation will become disenchantment. Before you were seeing other people's death, now you are seeing your own death.

After that you penetrate dukkha and the five khandhas disappear. Dukkha disappears and Nibbāna appears. This is completed with the eight path factors (i.e., Noble Eightfold Path).

以下是 T4 的繁體中文翻譯：

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**我請求你們努力辨明真理。**

如果不了解真理，輪迴 (saṃsāra) 將是漫長的。我將說明了解真理者與不知真理者之間的差別。一個為追求存在之樂而努力的人，是不知真理的；而致力於斷除存在的人，才是了解真理的。

佛陀以一個例子強調了解真理的重要性。假如有人能教導你真理並提出要求，你應該順從它。佛陀舉例說明，這種要求就像每天用 900 根矛刺你（早晨 300 根，中午 300 根，晚上 300 根），然後教導你真理。這些痛苦與輪迴中的苦相比，是微不足道的（在存在輪迴中所遭遇的苦難無法相比）。若你知道第一真理並擺脫四種痛苦的惡趣（地獄、畜生、餓鬼及阿修羅），就不應輕視佛陀所說的話。這就像將一根木棍拋向天空，它會隨機落下。（禪師繼續講述經文）

**死亡之王藏於五蘊之中。**

只有認清真理，你才不會向它祈求。道智 (Path Knowledge) 才是真正的皈依處，只有涅槃 (Nibbāna) 才能擺脫折磨者。五蘊存在，老、病、死也隨之存在。因此，五蘊是因的真理 (集諦, samudaya sacca)，而老、病、死是苦的真理 (苦諦, dukkha

sacca)。若無五蘊，則無老、病、死；無五蘊之處即是滅的真理（滅諦，nirodha sacca），而對此有所了解即是道的真理（道諦，magga sacca）。

（禪師繼續教授內觀禪修）  
凡是生起的事物，觀照為苦諦。

**Vipariṇāma lakkhaṇaṃ dukkha saccaṃ** ——變化的特徵即是苦諦。

感受、心念以及所有生起的事物，都包含在這個真理之中，這就是法的觀照（Dhammanupassanā）。

**關於無常，彎曲你的手即是變化（vipariṇāma），伸直你的手也是變化。**

在坐禪中，若一開始你想練習安那般那念（ānāpāna，即呼吸念）也可以。如果不想，也可只是觀察五蘊的本質。當它顯現出來時，將其觀為疾病（rogato）。

過了一段時間，全身會像“咕嘟、咕嘟、咕嘟”的沸騰水一樣。這並非痛苦或疼痛，而是如同老虎等待並捕捉獵物般的方式。任何新生起的事物，你都要捕捉它。觀察即是定（Samādhi），捕捉即是慧（paññā）。這種定慧相應的方式被稱為**瑜伽相應法（yuganandha method）**。定與慧同時運作，最終你將捕捉到它。

內觀修習的過程是觀察與捕捉。修行的意義在於，透過觀察無常，你將掌控它。無常（anicca）即是觀察的對象，而知道（magga）則是道智的體現。持續觀照將導致對世間的厭離。過去你只看見別人的死亡，現在你看見了自己的死亡。

**隨後，你將徹底洞察苦，五蘊消失。苦消失，涅槃顯現。**

這一過程涵蓋了八正道（Noble Eightfold Path）。

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#### T4

我請汝努力辨別真理。不知此理，而輪迴漫長。我將告知知者與不知者之差異。某人為存在之享樂而努力，則不知真理。為斷除存在而努力，即為知真理。

釋尊以一例強調知真理之重要性。若某人能教導汝真理，並提出要求，汝應隨之。釋尊以一例說明此要求，如每日使用九百支矛刺汝（晨三百支，午三百支，晚三百支），隨後教導汝真理。此等苦難無可比擬於輪迴之苦（於生死輪迴中將遭遇之苦）。汝等不應輕忽之（釋尊所言），若知第一諦，則脫離四惡趣之苦（如地獄眾生、動物、餓鬼、阿修羅）。如同將一根木棒擲向空中，隨機落下。（說法者繼續講述此經）

死之魔王在五蘊之中。僅知真理，則不祈求之。道諦之知為真實之歸依。唯涅槃脫離諸苦惱。五蘊存在，老、病、死亦隨之而存。故五蘊為集諦（集起之因），老、病、死為苦諦（苦之真理）。無五蘊，則無老、病、死。無此即為滅諦（滅盡之真理），知曉之即為道諦（道之真理）。（說法者繼續教授觀慧）一切生起之法皆觀照為苦諦。變異之

相為苦諦——苦之真理。受、心、一切生起之法皆包含於此真理中，此即法觀（Dhammānupassanā）。

於無常，屈手為變異（vipariṇāma），伸展手亦為變異。於坐禪，初時若欲行 ānāpāna（念處觀）可行之。若不為之，僅觀照五蘊。五蘊將顯現其本質。當其顯現，觀照之為病（rogato）。隨後有時全身顫抖，如沸水般。此非疼痛與痠痛。此為如虎般觀照並捕捉獵物之法。一切新生起之法，汝即捕捉之。觀照為定，捕捉為慧。此為以定觀照，以慧捕捉之法。稱為「雙喜法」。定與慧之法共同運作。確信汝將捕捉之。觀慧修習為觀照與捕捉。修習知見即為無常被汝所攝。無常為 anicca，知見為 magga。繼續觀照則生厭離。先前汝見他人之死，今汝見汝自身之死。

隨後汝貫穿苦諦，五蘊消失。苦諦消失，涅槃顯現。此以八正道（即：聖道八支）圓滿。

# With Faith Transcends Wrong View

6<sup>th</sup> December 1960

[Sayadaw based this talk on the Āḷavaka Sutta of Saṃyutta Nikāya (SN.10.12. Āḷavakasuttaṃ or i.213ff) and Sutta Nipāta (Sn I, 10, or pp. 31–3). It was an interesting sutta and traced its source to the previous Buddha Kassapa. He only used two factors from the sutta; faith (saddhā) and mindfulness (sati). Only with faith (saddhā) people can start to practise and realize first Nibbāna and their faiths become fixed. This stage transcends wrong view and doubt and faith becomes unshakable. May be in the beginning it needs some trust and interest in the Buddha's teaching to start for it. A few years ago there was a book in the west called "Buddhism without Faith". Many scholars criticized this book. "Buddhism without Blind Faith" is the Buddhist faith and encourages the freedom of enquiry.

Without any faith and trust, nobody will have the interest to study and practice, but you need to have an open mind. All the Buddha's teachings could be verified by oneself because it came from the direct experiences of the Buddha and the natural phenomena and laws of nature. Sayadaw gave a very good analogy for saddhā. A man wants to dig out the root of a tree has to use a tool. The root of the tree is like diṭṭhi (wrong view) and it connects with the water of dugati (the four painful rebirths). The branches are like taṇhā and māna (craving and conceit) which grow out from the root.

The tool is paññā (wisdom) and the hands are faith (saddhā). Without the hands the tool can't dig out the root. Sayadaw also emphasized the importance of sati and it was leading all the other factors. Faith can transcend the lower round of existences; i.e., the four painful rebirths. With sati can transcend all the upper saṃsāra; i.e., from the human existence to the highest Brahma Gods. ]

The Buddha taught Āḷavaka in the discourse that with faith could close the doors of four painful rebirths. Because of wrong view beings fall into the four painful rebirths, with faith can cross over the flood of wrong view (diṭṭhi-ogha). You have to believe that it can enter the stream of the path (sotāpatti magga). Why do you want to practise the Dhamma? You have faith in the Buddha's words and also the words of the



teacher, so you are practising it. He had been said that you must discern impermanence, and if you practice accordingly will discern it. You discern it because you have faith and practice it. After discerning impermanence do you have any idea of this is my permanent mind process? Wrong view takes it as permanence. In practice let faith is leading you. Another point the Buddha taught was appamāda—diligence with mindfulness can transcend the four floods (oghas). Mindfulness is greater than faith. Whatever is arising (mind states, feelings etc.) watching with mindfulness. You also will see the cessation of dhamma if you are seeing the arising dhamma.

Watching at the candle light and you'll see it going out. For example, mind with greed is arising and you are watching with mindfulness and it's passing away. At that time is there any clinging come in? Without it you are free from the flood of sensuality (kāmogha). By watching and observing the mind and body phenomena and seeing impermanence do you want any kind of becoming? Then you are free from the flood of becoming (bhavogha).

If you are let the mindfulness dhamma leading you and wisdom (paññā) will follow behind it. Mindfulness knows the arising dhamma and wisdom knows the anicca. All these knowing are leading by mindfulness. Therefore the Buddha called it Satipaṭṭhāna (the function and object of mindfulness).

## 以信超越邪見

1960年12月6日

[這篇講座是依據《相應部·阿羅婆經》(SN 10.12, Āḷavakasuttaṃ 或 i.213ff)及《經集》(Sn I, 10, 或第31–33頁)所作的一次開示。這是一部有趣的經,追溯其來源可以上溯至過去佛——迦葉佛(Kassapa Buddha)。禪師只選用了此經中的兩個要素:信心(saddhā)和正念(sati)。唯有透過信心(saddhā),人們才能開始修行並證得初涅槃,並使信心得以確立。此階段超越了邪見與疑惑,使信心成為不可動搖的。或許在最初需要對佛陀教法的某種信任和興趣,才能開始修行。幾年前,西方曾出版一本名為《沒有信仰的佛教》的書籍,許多學者對此書提出批評。其實,應該是\*\*「非盲目信仰的佛教」\*\*,這才是真正的佛教信仰,並提倡自由探索的精神。

沒有任何信心和信任,沒有人會對學習和修行產生興趣,但我們也需要保持開放的心態。佛陀的所有教法都可以通過自身的實踐加以驗證,因為它們源於佛陀的直接體驗以及自然現象和自然法則。禪師給信心(saddhā)做了一個很好的比喻:

一個想要挖出樹根的人，必須使用工具。樹根如同邪見（**diṭṭhi**），它與四種痛苦惡趣（**dugati**）之水相連接。樹枝如同渴愛（**taṇhā**）和慢心（**māna**），它們從樹根生長出來。工具是智慧（**paññā**），而雙手則是信心（**saddhā**）。若無雙手，工具便無法挖出樹根。禪師還強調正念（**sati**）的重要性，它引領著其他所有修行要素。信心可以超越低等的存在輪迴，即四種痛苦惡趣；而正念可以超越所有高等的輪迴，即從人間到最高的梵天界。

**佛陀在經中教導阿羅婆，憑藉信心可以關閉四種痛苦惡趣的大門。**

由於邪見，眾生墮入四種痛苦惡趣，而憑藉信心則可渡過邪見之洪流（**diṭṭhi-ogha**）。你必須相信信心能引導你進入道流（**sotāpatti magga**）。為何你想修行佛法？因為你對佛陀的教言以及老師的教導有信心，所以你進行修行。他曾說過，你必須洞察無常；若依此修行，你將得以洞察無常。你能洞察無常，是因為你有信心並加以修行。在洞察無常之後，你是否還認為這是「我的永久心念過程」？邪見將其視為永恆。在修行中，讓信心引領你。

佛陀教導的另一個重點是「不放逸」（**appamāda**）——透過具足正念的精進，可以超越四種洪流（**oghas**）。正念比信心更為重要。無論是任何生起的現象（心念、感受等），都需以正念觀察。若你觀察生起的法，也將見到法的滅去。

觀看蠟燭的燭光，你將看到它逐漸熄滅。例如，貪心生起時，你以正念觀察，它就會消逝。此時，是否還有執著進入心中？若無執著，你便已超越感官欲望之洪流（**kāmogha**）。通過觀察身心現象並洞察無常，你是否還渴望任何形式的有（存在）？若無渴望，你便超越了有的洪流（**bhavogha**）。

**若你讓正念引領你的修行，智慧（paññā）便會隨之而來。**

正念知曉生起的法，智慧則知曉無常（**anicca**）。所有的了知皆由正念引導。因此，佛陀將其稱為「念處」（**Satipaṭṭhāna**，即正念的功能與對象）。

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## 以信心超越邪見

1960年12月6日

[釋尊以《雜阿含經·阿羅漢品》（SN.10.12. Āḷavakasuttaṃ or i.213ff）與《小部經》（Sn I, 10, or pp. 31–3）為基礎進行此開示。這是個有趣的經文，追溯至過去佛迦葉佛。釋尊僅使用經文中兩個因素：信心（**saddhā**）與念處（**sati**）。唯有信心，人們才能開始實踐，證得初果涅槃，而其信心亦將穩固。此階段超越邪見與疑慮，信心變得不可動搖。

或許一開始需要對佛陀教法抱持些許信任與興趣才能開始。幾年前，西方有一本書名為「無信之佛教」。許多學者批評此書。「無盲目之信心」即為佛教之信心，鼓勵自由探究。

無任何信心與信任，無人將有興趣學習與實踐，但須保持開放的心態。釋尊之教法皆可由自身驗證，因其來自釋尊之直接體驗，以及自然之現象與法則。釋尊給予信心一個極佳之

比喻。一男子欲挖出樹根，必須使用工具。樹根如邪見（**diṭṭhi**），與惡趣之水（四惡趣）相連。枝幹如貪（**taṇhā**）與慢（**māna**），由根部生長而出。

工具為慧（**paññā**），手為信心（**saddhā**）。無手，則工具無法挖出樹根。釋尊亦強調念處之重要性，其引導一切其他因素。信心可超越下劣之生死輪迴；即四惡趣。以念處可超越一切上上之生死輪迴；即由人道至最高之梵天。】

釋尊於經文中教導阿羅漢，以信心可關閉四惡趣之門。由於邪見，眾生墮入四惡趣，以信心可渡過邪見之洪流（**diṭṭhi-ogha**）。汝必須相信可入流（**sotāpatti magga**）。汝為何欲實踐佛法？汝對佛陀之語與師父之語具信心，故汝實踐之。釋尊曾說汝必須辨別無常，若汝依此實踐，則將辨別之。汝因具信心而實踐之，故辨別無常。辨別無常後，汝是否認為此乃吾之恆常心念？邪見將之視為恆常。於實踐中，令信心引導汝。釋尊教導之另一點為不放逸（**appamāda**）——以念處之不放逸可超越四流（**oghas**）。念處大於信心。一切生起之法（心念、感受等），以念處觀照之。若汝見生起之法，則亦將見法之滅盡。

觀照燭光，汝將見其熄滅。例如，貪心之念生起，汝以念處觀照之，而其消逝。於此時，有無執著生起？無之，則汝脫離欲流（**kāmogha**）。以念處觀照身心之現象，見無常，汝是否欲求任何之有為法？則汝脫離有流（**bhavogha**）。

若令念處之法引導汝，則智慧（**paññā**）將隨後。念處知曉生起之法，智慧知曉無常。一切此等知見皆由念處引導。故釋尊稱之為「念處」（**Satipaṭṭhāna**）（念處之功能與對象）。

# Time-Consuming and Timeless / Kālika and Akālika

8<sup>th</sup> December 1960

[Sayadaw based this talk on Samiddhi Sutta, Devatā saṃyutta(SN 1. 20). Bhikkhu Samiddhi was handsome and lovely. A female earth-deity (bhūma devatā) who saw him in the light of early dawn fell in love with him and planned to seduce him. Samiddhi insisted that he would not abandon the monk's life for the sake of sensual enjoyment. He explained to her, "The Blessed One has stated that sensual pleasure are time-consuming, full of sufferings, full of despair, and the danger in them is still greater, while this Dhamma is directly visible, immediate (akālika), inviting one to come and see, applicable, to be personally experience by the wise." (The Dhamma is well expounded by the Blessed one + directly visible.....experience by the wise, are the six attributes of the Dhamma) The deity did not understand what he said and asked for more explanation.

He could not answer and suggested her to ask the Buddha. Later the Buddha answered for her and she entered the stream at the end of the talk (became a sotāpanna). It did not mention what happened to Samiddhi. Here one of the interesting points was unwholesome intention turned into wholesome intention and leading to enlightenment by meeting a spiritual friend. Here Sayadaw used these two words, kālika (time-consuming) and akālika (timeless or immediate) to give this talk]

There are two kinds of kāla (time); kālika (time-consuming) and akālika (immediate). Kālika is about family and wealth. Akālika is about insight practice. Another way is working for defilement and killing the defilement. People are following kālika and enjoying in it will encounter great suffering, worry and anxiety. If you do akālika all these will end. (Sayadaw taught them how to use akālika before and then kālika) As an example, if you want to drink water. First contemplate impermanence of the wanting mind (desire) and then drink the water, etc... This is the right way to do things.

The Buddha gave this talk to Samiddhi (including the female deity). A deity came to Samiddhi and said to him. "Now you are in your youth and should indulge

yourself in kālika (i.e., sensual pleasure) and do the akālika (spiritual practice) later.” Samiddhi answered to her, “I don’t know the time of my death, the type of illness for dying and the place where I have to leave my body. And then also I don’t know where I’ll take my rebirth after death. So I have to do the akālika before.” The deity asked him again and he couldn’t answer it.

So he suggested her to ask the Buddha. The Buddha said that people took kālika as importance was they were not clear about between concept and reality. They took the mind and body phenomena as me, mine, man and woman. So they suffered from it. Human beings end up in concepts or relative truth that they do all sorts of worldly things (having families, bringing up children etc...). If you don’t clear about concept and reality there will be no vipassanā contemplation.

Therefore find out the reality and contemplate impermanence. At the end of the teaching the deity entered the stream. If you condense the five khandhas only have the mind and body. Condense the mind and body again only impermanence. Impermanence is the truth of suffering. If you follow to the ending of dukkha it becomes akālika (timelessness, i.e., Nibbāna).

### 耗時與無時 / Kālikā 與 Akālikā

1960 年 12 月 8 日

[禪師以《三彌提經》（《天神相應部》，SN 1.20）為基礎進行這次開示。比丘三彌提（Bhikkhu Samiddhi）相貌英俊，儀態端莊。一位地居天女（bhūma devatā）在黎明曙光中見到他後，愛慕上他並計劃誘惑他。然而，三彌提堅持不會為感官享樂而放棄僧伽生活。他向她解釋道：「世尊已經開示，感官享樂是耗時的、充滿苦難和絕望的，並且其中的危險更甚；而佛法是直接可見（sandīṭṭhika）、即時（akāliko）、邀請來親自檢驗、適用於每個人，並能被智者親身體驗的。」（這段經文涵蓋了佛法的六種功德：善說、直接可見……能被智者親身體驗。）這位天女聽不懂他的話，請求他進一步解釋。

三彌提無法回答，便建議她去詢問佛陀。後來佛陀為她解答，並在開示結束時令她證入初果（成為須陀洹）。經文並未提及三彌提之後的情況。此處的一個有趣點是，不善的意圖經由遇見一位精神導師而轉化為善的意圖，最終引向解脫。禪師藉此使用了 kālikā（耗時）和 akālikā（無時或即時）兩個詞進行開示。]

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有兩種 kāla（時間）：kālikā（耗時的）與 akālikā（即時的）。Kālikā 是關於家庭與財富的事務，akālikā 則關於內觀修行。另一種方式可將其區分為：為煩惱而忙碌與消滅

煩惱。人們追隨 **kālikā** 並沉溺於其中，必將遭遇巨大的苦難、憂慮與焦慮。若修行 **akālikā**，所有這些痛苦都將終結。（禪師先教導如何使用 **akālikā**，再應用於 **kālikā** 的事務上。）例如，當你想喝水時，首先觀照渴望之心的無常，然後再喝水，諸如此類……這才是正確的行為方式。

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好的，以下是上述英文的翻譯，儘量使用白話中文：

## 耗時與無時

1960年12月8日

[釋尊以《雜阿含經·天女品》(SN 1. 20)為基礎進行此開示。有一位名叫「三彌底」的比丘，相貌端正、儀容清雅。一位地天(bhūma devatā)在清晨的光線下看見他，便愛上了他，並計劃引誘他。三彌底堅決表示，他不會為了感官享受而放棄出家生活。他向她解釋說：「世尊曾說，感官享受是『耗時』(kālika)的，充滿痛苦、絕望，且危險更大，而佛法則是『無時』(akālika)，可以直接看見、立即體驗，適合智者親自體驗。」(佛法由世尊善說、直接可見……智者親自體驗，為佛法之六法)地天不明白他的意思，便要求他進一步解釋。

他無法回答，便建議她去請教佛陀。後來，佛陀為她開示，她在開示結束時證得初果(成為須陀洹)。經文中未提及三彌底後來發生了什麼事。這裡有趣的一點是，不善的意念轉變為善的意念，並因遇到善知識而導向覺悟。釋尊在此開示中使用了「耗時」(kālika)和「無時」(akālika)這兩個詞。]

「耗時」(kālika)與「無時」(akālika)指的是兩種不同的時間觀。

- \*\*「耗時」\*\*指的是那些會讓我們陷入煩惱、浪費時間和精力的活動，例如追求名利、沉迷於感官享受、執著於家庭、財富等。這些事情看似帶來快樂，但往往會帶來更多的痛苦、擔憂和不安。
- \*\*「無時」\*\*則是指超越時間限制，不受時間影響的境界，也就是修行佛法，追求解脫。

換句話說，「耗時」就是為了滿足自己的慾望而忙碌，而「無時」則是專注於內心的修行，擺脫時間的束縛。

釋尊教導我們，在做任何事情之前，都應該先以「無時」的觀點來看待。例如，在喝水之前，先觀照自己「想喝水」這個念頭的生滅變化，體會到一切都是無常的，然後再喝水。

經文中提到，有一位天女勸三彌底比丘先享受世間的樂趣，以後再修行。但三彌底認為生命無常，隨時都有可能死去，所以他選擇先專注於修行。

釋尊指出，人們之所以執著於「耗時」的事物，是因為他們混淆了「概念」和「真實」。他們把自己的身體、心念當作是真實的「我」，執著於「我的身體」、「我的財產」、「我的家人」，因此陷入痛苦之中。

釋尊教導我們要透過觀察事物的真實面，也就是觀照無常，才能擺脫「耗時」的束縛。當我們真正理解到一切都是無常的，執著就會自然消融，我們就能夠達到「無時」的境界，也就是解脫的境界。

簡單來說，「耗時」就像是一條不斷流逝的河流，我們很容易被它沖走，而「無時」則是超越時間的彼岸。透過修行，我們可以從「耗時」的河流中解脫出來，達到「無時」的境界，享受真正的安寧與自由。



# Checking for Wrong Views

9<sup>th</sup> December 1960

It is the view of eternalism (sassata diṭṭhi) to want enjoyment in next life after this life. You will receive it if you have done it. This person will go there and enjoy the result is eternalism (sassata). After you have done and nothing is happening again. It's just only functional (kiriya matta). It's the view of annihilationism (uccheda diṭṭhi). View it as there is no any connection. (But for fully enlightened beings such as Buddha, Pacceka-buddha and arahant it's only functional).

Everybody has one of these views. With sassata view can't realize Nibbāna, but can arrive to good destination (sugati). Uccheda view even can't arrive to sugati but to the planes of misery (apāya bhūmi). These dhammas are for inner investigation. You can't realize Nibbāna if you don't give up these wrong views and even do the practice. They forbid the Path and Fruit knowledge. (Magga and Phala). If you teach Nibbāna dhamma to sassata person he doesn't like it. He is hiding himself in the round of existence. Don't want to listen about the cessation of life.

They like to realize Nibbāna slowly. Some people are very poor and have a lot of suffering and sorrow in lives that death is the only solution to them. Their philosophy is only born once and only dies once and prefers the cessation of life. So they are uccheda people. They want to listen about the cessation of life. Both of these people are wrong. Sassata people don't like Nibbāna because of the craving for becoming (bhavataṇhā). Wrong view is preventing them to realize it. They love to listen the enjoyment of life in the sutta discourses.

For uccheda people, when they listen vipassanā dhamma they prefer the cessation of life without understanding the cessation of dukkha. Both of them are not in the middle way, but inclining towards each polarity (i.e., eternalism and annihilationism).

I will talk about their nature. Sassata people believe in doing wholesome actions and abstain from unwholesome action in this life and after life. It's difficult to

transcend dukkha for them if the Buddha and disciples taught them sacca dhamma, because they take enjoyment in the becoming.

Uccheda people believe in this life and next life (My understanding of uccheda view is that they do not believe in after life. May be here Sayadaw referred to some Buddhists who had uccheda view) and prefer the cessation of life. They do not do wholesome actions, whereas dare to do unwholesome actions. But they could quickly renounce their wrong views if they had the chances to listen to the teachings of the Buddha and disciples and then they worked hard to realize Nibbāna quickly.

The one who is in the middle way has these knowledge. He has only five khandhas and these are impermanence (anicca), suffering (dukkha), notself (anatta) and foulness (asubha) dhamma and truth of dukkha. By analyzing the khandhas with knowledge and practice will see their passing away with blips. By seeing the arising dhamma is free from the annihilationism (uccheda) and seeing the passing away dhamma is free from eternalism (sassata). The person who is in the middle way is free from both wrong views.

He is not accepting the views of permanence and extinction. In the world (loka) there are the only existence of the arising dhammas and the passing away dhamma. There are no eternal and annihilated phenomena. People had sassata view before because they didn't see the passing away dhammas, and on the other hand they had uccheda view because they didn't see the arising phenomena. They didn't have these insight before. Therefore only by discerning impermanence they will be in the middle way.

For example, you can use your finger nail to scratch on your arm. You will find the feeling arising and disappearing. The object of contemplation is impermanent and the knowledge which know the object is also impermanent (here feeling and the knowing mind). This is the main reason why I myself had taught you for many years about these things. Only by discerning impermanence before that will be followed by disenchantment after.

It will be followed with pleasure if you don't discern it. After the disenchantment do you have any desire for it? Seeing impermanence is the

knowledge of as it really is (yathābhūta ñāṇa, the knowledge which drives away sassata and uccheda). Continue to contemplate and becoming disenchantment towards the phenomena is Nibbidā Ñāṇa (disenchantment of the arising dhamma and the passing away dhammas) which sassata and uccheda cannot close near to the mind. This knowledge is beneficial to the Path Knowledge.

By disenchanting to the khandhas is also to all the khandhas of thirty-one realms of existence. It is also the knowledge of disenchantment to the cemetery. If you have the khandha you have to look for a cemetery to bury it.

When arriving to this knowledge even you are disenchanting to someone you want to associate or live with this person. Then the eight path factors arise, and the khandha disappears. Dukkha sacca disappears and nirodha sacca arises. This is the Deathless Nibbāna. If you know only dukkha ceases (not a being) and free from uccheda diṭṭhi. You should have sustained attention on the khandhas. From the time of discerning impermanence and can make a decision that you are at the entrance door of Nibbāna.

But don't be satisfied with it and continue for contemplation. Becoming disenchantment you are closer to Nibbāna city. Continue to contemplate until penetrate the arising dukkha and the passing away dukkha, then the five khandhas cease. Dukkha ceases is Nibbāna. From the time you are discovering anicca and making the decision that you will realize Nibbāna.

### 檢查錯誤見解

1960年12月9日

對來世的享樂抱有渴望，這是常見（**sassata diṭṭhi**）。如果你行善，來世將獲得相應的結果，這是一種常見的表現：「這個人將轉生到那裡，並享受其成果。」然而，如果你認為行善後不再有任何後續，只是功能上的運作（**kiriya matta**），這便是斷見（**uccheda diṭṭhi**），認為一切之間毫無關聯。（但對於已完全覺悟的佛陀、辟支佛及阿羅漢來說，這種「功能」純粹是現象運作，無執著或錯見。）

世人都有其中一種錯見。持有常見的人無法證悟涅槃，但能投生於善趣（**sugati**）。持有斷見的人則甚至無法投生善趣，只會墮入惡趣（**apāya bhūmi**）。這些法是用來內省的工具。如果不放下這些錯見，即使修行也無法證悟涅槃，因為錯見會阻礙道智與果智（**Magga** 和 **Phala**）的生起。

若向持有常見的人講解涅槃之法，他們通常不感興趣。他們隱藏於輪迴之中，不願聽聞生命的止息。這類人喜歡慢慢來，逐漸認識涅槃。一些貧困、生活充滿苦難與憂愁的人則可能認為死亡是唯一的解脫。他們的哲學是「一生一次，死後不再」，這類人屬於斷見者，傾向於聽聞有關生命止息的教法。然而，這兩類人都屬於錯誤的極端。持有常見的人由於對「有」（bhava-taṇhā）的渴望而抗拒涅槃；持有斷見的人則誤以為涅槃只是生命的止息，而非苦的止息。

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## 常見與斷見者的特性

持有常見的人相信今生與來世的善行，並會避免不善行為。他們喜歡追求「有」的樂趣，但對於佛陀及弟子所教導的真實法（sacca dhamma），卻因貪著而難以超越苦。持有斷見的人則傾向於相信只有此生或某些來世，他們不行善，但卻敢於造作不善。然而，若有機會聽聞佛陀與弟子的教法，他們會迅速放棄錯見，努力修行以快速證悟涅槃。

走中道的人擁有這樣的知見：他認識到五蘊只是無常（anicca）、苦（dukkha）、無我（anatta）及不淨（asubha）的現象，是苦的真諦（dukkha sacca）。通過智慧與修行分析五蘊，他見到現象快速地生起與滅去。見到法的生起，他脫離斷見；見到法的滅去，他脫離常見。中道行者不接受「永恆存在」或「徹底消滅」的見解，而是了解世間（loka）僅有生起與滅去的法存在，並無常住或絕滅的現象。

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## 無常的觀照與涅槃之道

人們過去持有常見，因為他們看不到法的滅去；持有斷見，則是因為未見法的生起。唯有透過觀察無常，他們才能步入中道。例如，用指甲輕刮手臂時，會感覺到感受的生起與滅去。觀照的對象（感受）是無常的，觀照它的心識（知覺）也是無常的。這就是為什麼多年間我反覆教導這些內容——唯有先觀無常，才能生起厭離（nibbidā）。

如果未能觀無常，將隨之而來的是愉悅與執著。觀察到無常後，你會逐漸生起厭離，這就是如實知見（yathābhūta ñāṇa）。繼續觀照，對現象生起厭離，便是厭離智（nibbidā ñāṇa），此時常見與斷見都無法再侵入心識。這種智慧有助於道智的生起。

厭離五蘊即是厭離三十一界的所有五蘊，也就是厭離墓地（因五蘊會帶來埋葬之需）。當達到這種智慧時，即使對曾想親近或與之共處的人也會生起厭離。此時，八正道生起，五蘊滅去，苦諦（dukkha sacca）消失，滅諦（nirodha sacca）現前，這便是無死的涅槃。

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# 通向涅槃之門

從觀察無常的那一刻起，你就站在通向涅槃之門前。但不要滿足於此，繼續觀照，厭離現象，你將更接近涅槃之城。當深入洞見生滅苦（*dukkha*），五蘊滅盡，苦滅，這便是涅槃。從發現無常的那一刻起，你已經決意踏上通向涅槃的道路。

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## 檢查錯誤的觀點

1960年12月9日

相信死後還有來世，並且希望在來世享樂，這就是「常見」（*sassata diṭṭhi*）。如果做了善事，就會得到報應，這就是常見的觀點。做了善事後，沒有任何結果，就只是做了而已，這就是「斷見」（*uccheda diṭṭhi*）。認為沒有任何因果關係。（但對於佛陀、辟支佛、阿羅漢等完全覺悟者來說，這只是功能上的作用。）

每個人都會抱持其中一種觀點。持有常見的觀點無法證得涅槃，但可以往善趣（*sugati*）投生。持有斷見的觀點甚至無法往善趣投生，只能墮入惡趣（*apāya bhūmi*）。這些都是內觀的對象。如果不捨棄這些錯誤的觀點，即使修行也無法證得涅槃。它們阻礙了道智與果智（*Magga and Phala*）。如果向持有常見觀點的人講解涅槃法，他們不會喜歡。他們躲藏在輪迴之中，不願聽聞生命的終結。

他們喜歡慢慢地證得涅槃。有些人生活貧困，遭受許多苦難，對他們來說，死亡是唯一的解脫。他們的哲學是只生一次，只死一次，偏好生命的終結。所以他們是斷見者。他們想要聽聞生命的終結。這兩種人都錯了。常見者由於對有為法的貪著（*bhavataṇhā*），不喜歡涅槃。錯誤的觀點阻礙了他們證得涅槃。他們喜歡聽經文中講述世間的享樂。

對於斷見者來說，當他們聽聞觀慧法時，他們偏好生命的終結，而不理解苦的終結。他們兩者都不處於中道，而是偏向於兩極（即常見與斷見）。

我將談談他們的本質。常見者相信今生行善，來世便會得到善報。如果佛陀和弟子教導他們真實之法，他們很難超越苦，因為他們享受於有為法。

斷見者相信今生與來世（我對斷見的理解是，他們不相信來世。也許這裡說法者指的是某些持斷見的佛教徒）並偏好生命的終結。他們不作善事，反而敢作惡事。但如果他們有機會聽聞佛陀和弟子的教法，並努力修行，他們可以很快地捨棄錯誤的觀點，而迅速證得涅槃。

處於中道的人具備這些知識。他只有五蘊，這些蘊是無常（*anicca*）、苦（*dukkha*）、無我（*anatta*）和不淨（*asubha*）之法，是苦諦。以智慧分析五蘊，並實踐之，將見其剎那剎那地消逝。見到生起之法，則脫離斷見；見到消逝之法，則脫離常見。處於中道的人脫離了兩種錯誤的觀點。

他不接受恆常與滅盡的觀點。在世間（loka）只有生起之法與消逝之法存在。沒有恆常與滅盡之法。以前人們持有常見的觀點，是因為他們沒有見到消逝之法；另一方面，他們持有斷見的觀點，是因為他們沒有見到生起之法。他們以前沒有這些洞見。因此，只有辨別無常，他們才能處於中道。

例如，你可以用指甲刮手臂。你會發現感受生起與消失。觀照的對象是無常的，而知曉此對象的知見心也是無常的（此處指感受與知見心）。這是多年來我教導你們這些事情的主要原因。只有先辨別無常，隨後才會生起厭離。

如果不辨別無常，隨後會生起喜樂。厭離後，你對之還有任何欲求嗎？見到無常即為如實知見（yathābhūta ñāṇa，驅除常見與斷見之知見）。繼續觀照，對現象生起厭離，即為「離欲知見」（Nibbidā Ñāṇa）（對生起之法與消逝之法的厭離），常見與斷見無法靠近此心。此知見有利於道智。

對五蘊生起厭離，亦對三十一界之一切五蘊生起厭離。此亦為對墓地的厭離之知見。若有五蘊，則必須尋找墓地以埋葬之。

當達到此知見，即使你對某人厭離，亦想與此人相處。隨後八正道生起，五蘊消失。苦諦消失，滅諦生起。此為無死之涅槃。若僅知苦滅（非眾生滅），則脫離斷見。汝應持續專注於五蘊。自辨別無常之時起，可決定汝已處於涅槃之門。

但不要滿足於此，繼續觀照。生起厭離，汝更接近涅槃城。繼續觀照，直至貫穿生起之苦與消逝之苦，則五蘊滅。苦滅即涅槃。自發現無常之時起，汝決定將證得涅槃。

# Wrong Views and Characters

9<sup>th</sup> December 1961

Wrong views come from inversions (vipallāsa). Someone with the sassata nature is taking enjoyment in the life of existence. So it's far from Nibbāna. Someone with uccheda nature appreciates Nibbāna. With sassata does not like Nibbāna. Uccheda prefers to be nothing is happening again. They believe in born only once and die only once in lifetime. It doesn't make any difference to them. I urge people who have these wrong views must practice for themselves to see the reality.

The reality and the knowing have to fit together. The body whenever you observe, it exists only anicca, dukkha, anatta and dukkha sacca. If the reality of the body and the knowing mind fit together, it becomes cakkhumanto ca passanti—the person with eyes can see it.

You were born with blindness and will die with blindness. This was said by the Buddha in the Udāna Pali. Most Buddhists die without seeing impermanence, but they know only born once and die once in one lifetime. These people born in the darkness and die in the darkness. They can't revolt the inversions (vipallāsa) that they are crazy and blind. This body exists as impermanent phenomena and not seeing this is blind.

But we take the not existing things as my son, my wife, etc. is crazy. So don't want to become a crazy and blind corpse. If you want, then the king doesn't go to the heaven and the monk doesn't fly up to the heaven. (These usages in Burmese language are respectful ways of saying about the king and the monk are passing away).

Both of them suffer in woeful plane (apāyabhūmi; because of wrong views) and dive into the earth (i.e., hell). (And then Sayadaw told the story of a group of blind brahmins and an elephant). All of them didn't know the whole elephant. In the same way human beings only know the outer forms as son, wife, etc. But they don't know what happen inside and then die.



They die as crazy and blind people. Even you are a two rooted person, if you can practice and discern impermanence, then you will finish your goal in next life. (Regarding two rooted person in some of Sayadaw's talks, he can't discern anicca. May be it referred to the highest levels of anicca, or some of his listeners were already discerned anicca. So he encouraged them to continue their practice.

Anyhow yogis should not concern about the Dhamma duty or procedure. He should concern only practice rightly and checking his mistakes and correcting them). If you don't work for practice and next life also will born in the darkness and die in the darkness again. You are not only living in the darkness but also crazy. Without cure your blindness and craziness, even a Brahma god can become a pig and an Universal Monarch a dog (anything can happen to a worldling). Everything could happen to a living being before but except Nibbāna. (it is because saṃsāra or the round of rebirths without beginning is very long to all beings.)

A person not in the middle way is going randomly and in the extreme. The two extremes are not free from ageing, sickness and death. And also can't find the way of freedom. Without cure the blindness and craziness will be never in the middle way. Beings are moving like an earth worm. A chicken is waiting in front of it. It doesn't know about this and going towards the chicken.

Therefore it becomes the food for the chick. In the same way living beings are eaten by the king of the Death. You can smile only when you are in the middle way. You can smile after seeing impermanence, disenchantment and the ending of the conditioned phenomena. Without these is only the smiling of a blind and crazy person.

Inversions of wrong view (*diṭṭhi vipallāsa*) over power us that we are always going towards the path of death. If you are looking at it with knowledge and this *khandha* is dying for many times within a day. So if someone became a *sotāpanna* and the Buddha referred to him as *āloko udapādi*—attained the knowledge of light. It will only become bright by getting the seed of Path Knowledge. After discerning anicca, you get the knowledge in accordance with the truth (*sacca-anulomika ñāṇa*).

It will see the real dukkha when this knowledge becomes mature. It's difficult to talk people to appreciate these things. What they prefer is the path to good rebirths, because they have inversions with them. If your eyes can see, then you are in the middle way. You discern impermanence and it becomes the seed of a noble being (ariya). Most of us took rebirths as animals in our past lives because human existences were difficult to obtain (Some yogis could discern their past lives also supported this point).

Therefore the Buddha said that we should be disgusted and loathed to this khandha. If you have the khandha, and even will not kill by others, must bite to death by the four snakes within it (And then Sayadaw mentioned how the four great elements changed in the body and led to deaths).

The Buddha explained the characters of blind and crazy people. People held the view of permanence (sassata diṭṭhi) believe in next life and the result of good and evil. Prefer to do good and afraid of evil.

May be you all think him as a moral person. Even if he meets a good teacher and will stay away from practice to realize Nibbāna (There was a close disciple named U Mya, a wealthy business man. If he had the chance to meet Sayadaw would never stay longer, but only a few days for his talks. Sayadaw always asked him to stay longer for practice but he neglected and died unexpectedly).

These people (sassata) even if they met the Buddha would not do it and not giving up their views. Their faults are small but very difficult to transcend dukkha (Most of later Buddhists are this type. They have bhava taṇhā and also encourage others to do the same). They are very reluctant to cut off the khandha process. They can't give up their sensual pleasure. They are gentle nature. Pretend to be moral people and don't want to come out from the round of existence (vaṭṭa).

Therefore it's difficult to help them for liberation. It's refine and difficult wrong view. It's like the head hairs of a small baby difficult to shave. The faults of uccheda people are heavy, but they are easily to give up their views. They believe in life and kamma but don't want to cultivate wholesome actions. They can do unwholesome things. They are easy to transcend dukkha if they listen to talks and have faith in it.

[A very good example was Thae Inn Gu Sayadaw (also named Sayadaw Ashin [Ajan] Okkatta, 1913 ~ 1973). He was a robber before. At the age of 46, he and his two followers robbed a house. The host knew about it and waited for them coming in. He was hit on the head with a long knife, but luckily he was wearing a hat. With the injury on the head, he and the others fled for their lives. After curing of his head injury, he had strong saṃvega; he took the book, which was about Soong Loon Sayadaw's biography, with him to the monastery in his village. Soong Loon Sayadaw (1888 ~ 1952), see Jack Kornfield's book—Living Buddhist Master. He took the nine precepts from the monk and closed himself in a room and practised diligently. He had the strong determination of if he died let him die or let defilements died. After the sixth day (i.e., 12<sup>th</sup> September 1959) he experienced the first realization. Later he ordained as a monk and continued his practice. He finished his spiritual journey on 20<sup>th</sup> May 1961. He was a rough character, so his practice also very tough.]

The difficult things is most of you are sassata people. If you have the eye sight both of these views will fall away.

Uccheda people even at the utmost can make a vow to become a bodhisatta. Between the two views, uccheda person is closer to Nibbāna. If you discern the impermanence of any khandha both wrong views are gone. By seeing the arising is uccheda view, with the passing away is sassata view and both will fall away. So discerning of impermanence is very beneficial. Go and study the Pali Suttas, most of them were talking about the rise and fall (udaya and vaya), i.e., impermanence. Why is that? Because it can revolt wrong views. Now, you have encountered the Buddha's Teachings and must do this task.

If not you will incline towards one side. Therefore I am asking you very often that; "Do you discern impermanence?" The same as do you have the eye-sight yet? It doesn't mean to see all of them. Here feeling arises and then not here. Mind arises and then not here. Know the overview of it! These are important so that I have to tell you. Even in the past lives before, you might be met one of the Buddhas, but one of these wrong views prevented you from liberation. Distinguish by characters sassata person is lust temperament (rāga carita). Uccheda person is hatred temperament (dosa carita).

Whatever reason he will not do it if he doesn't want to do something. They are blunt people (If they have faith in the Dhamma can give up their lives for the practice). They are sharp and sassata people are soft. The Buddha taught a lot of things in details, and nothing was left behind (The Buddha never had a secret teaching or left some things behind for others to discover).

Even in the end he allowed the monks to adopt some of the minor rules for the practice. All of you do understand the Dependent Arising very well (Sayadaw taught many years to them by using D. A.). So don't doubt about yourself as in the middle way or not? Dependent Arising teaches you the cause and effect of the impermanent phenomena. So you are in the middle way.

Only you need to take care of it ending. The khandha, like the flowing water, is always in the impermanent states. It tells you only these. It's like as you are watching at one of the place of flowing river: the upper part of the water flowing in and the lower part of the water flowing away. The cessation of rise and fall (udaya and vaya) is Nibbāna.

### 錯誤的觀念與特性

1961年12月9日

錯誤的觀念來自顛倒 (**vipallāsa**)。具有常見觀念 (**sassata nature**) 的人會樂於享受存在的生命，這與涅槃背道而馳。具有斷滅觀念 (**uccheda nature**) 的人則欣賞涅槃，因為他們認為不存在任何事物才是理想的。他們相信一生只有一次出生與死亡，對此毫不在意。我敦促持有這些錯誤觀念的人務必自行修行，以見證真相。

真相與認知必須相契合。當你觀察身體時，只會發現無常 (**anicca**)、苦 (**dukkha**)、無我 (**anatta**) 與苦諦 (**dukkha sacca**)。如果身體的真相與認知心相符合，就能成為「**cakkhumanto ca passanti**」——有眼者能見。

佛陀在《自說經》 (**Udāna Pali**) 中說：「你生於盲目，死於盲目。」大多數佛教徒在未見到無常之前就已死亡。他們只知道生命中出生一次、死亡一次。這些人在黑暗中出生，並在黑暗中死去。他們無法抗拒顛倒 (**vipallāsa**)，因此處於瘋狂與盲目之中。這具身體本質上是無常的現象，未見此事實即是盲目。

然而，我們將不存在的事物當作「我的兒子」、「我的妻子」等，這是瘋狂的行為。所以，不要成為一具瘋狂且盲目的屍體。如果你想成為這樣，那麼國王不會上天堂，僧人也不會飛升天堂。（這是緬甸語中對國王和僧人去世的尊敬表達方式。）

這兩者（國王與僧人）因錯誤的觀念而墮入惡道（apāyabhūmi），沉入地獄。（接著長老講述了一群盲目的婆羅門與大象的故事。）他們全都不了解整隻大象。同樣，人類只知道外在的形式如兒子、妻子等，卻不了解內在發生了什麼，最後死去。

他們死時如同瘋狂與盲目的人。即使你是二根人（兩種善根之人），如果你能修行並洞察無常，下一世便能達成目標。（關於二根人，長老的某些講座中提到，他無法洞察無常。這可能是指最高層次的無常，或一些聽眾已經洞察過無常，因此他鼓勵他們繼續修行。）

無論如何，禪修者不應過於關注修行的程序或步驟，而應正確修行，檢查自己的錯誤並加以改正。如果不努力修行，下一世仍將生於黑暗，並在黑暗中死去。你不僅生活在黑暗中，還陷於瘋狂之中。如果不治愈自己的盲目與瘋狂，即使是梵天也可能墮為豬，轉輪聖王也可能成為狗。（在輪迴中，任何事都可能發生，唯有涅槃例外，因為輪迴無始無終。）

未處於中道的人，行為隨意，處於極端。這兩個極端無法脫離老、病、死，也無法找到解脫之道。不治愈盲目與瘋狂，永遠無法進入中道。眾生的行為如同蚯蚓，前方有雞在等待，但牠渾然不知，依然向雞走去。

因此，牠成了小雞的食物。同樣，眾生被死亡之王吞噬。唯有處於中道時，你才能微笑。只有見到無常、厭離及有為法的終結後，你的微笑才是真正的微笑。否則，僅是盲目與瘋狂者的微笑。

錯誤觀念的顛倒（*diṭṭhi vipallāsa*）支配我們，使我們始終走向死亡之道。如果你以智慧觀察，會發現此蘊每天無數次地死去。因此，若有人成為須陀洹，佛陀稱其為「*āloko udapādi*」——獲得光明之知。只有透過獲得道智的種子，光明才能現起。洞察無常後，你將獲得與真理相應的智慧（*sacca-anulomika ñāṇa*）。

當這種智慧成熟時，真苦便會顯現出來。要讓人理解這些事情是很困難的，因為他們更偏好好的來世之道，這是因為顛倒存在於他們之中。如果你的眼睛能看見，那麼你已處於中道，並能洞察無常，這便是聖者（*ariya*）的種子。

大多數人在過去生中多次作為動物投生，因為人類生命極為難得。（一些禪修者能夠洞察其前世，這也證明了這一點。）因此，佛陀說，我們應對此蘊感到厭惡與嫌棄。如果你擁有此蘊，即使他人不傷害你，也將因內在的四條毒蛇而死亡。（接著長老提到，身體內的四大如何變化導致死亡。）

佛陀描述了盲目與瘋狂者的特性。持有常見的人（*sassata diṭṭhi*）相信來世及善惡因果。他們喜歡行善，害怕作惡。

或許你們會認為這些人是道德的。但即便他們遇到一位良師，也會遠離修行，無意實證涅槃。（曾有一位富有的商人弟子名為 U Mya，他若有機會見到長老，也總是不會長時間停留，只會待幾天聽講。長老總是請他多待一會兒修行，但他忽視了，最終意外去世。）

這些人（持常見觀念的）即使遇到佛陀，也不會實踐，也不會放棄他們的觀念。他們的過錯較小，但很難超越苦（大多數後來的佛教徒屬於這一類，他們擁有生死欲，並且還會鼓勵他人也這樣做）。他們非常不願意斷除蘊處的過程，無法放棄感官的享樂。他們性情柔和，假裝是道德之人，卻不願意走出輪回（*vaṭṭa*）。

因此，幫助他們解脫是非常困難的。這是一種精細且難以改變的錯誤觀念，就像嬰兒頭髮難以剃去一樣。持斷滅觀念的人過錯較重，但他們較容易放棄觀念。他們相信生命和業果，但不願意修行善業。他們能做不善的事。如果他們聽到教法並且生起信心，那麼他們很容易超越苦。

【一個非常好的例子是 Thae Inn Gu Sayadaw（也稱為 Sayadaw Ashin [Ajan] Okkatta，1913 ~ 1973）。他曾經是強盜。46 歲時，他和兩名同伴搶劫了一家人。東主得知他們的行為，便準備等他們進門。他被長刀砍中頭部，幸好戴著帽子，傷勢並不致命。他和同夥逃命後，經過頭部傷口的治療後，產生了強烈的慚愧（*saṃvega*）；他帶著一本有關 Soong Loon Sayadaw 生平的書，回到他村莊的寺廟。他在寺中受了九戒，將自己關在一個房間裡勤修。他下定決心，不管是他死，還是煩惱死。他在第六天（即 1959 年 9 月 12 日）經歷了第一次的證悟。隨後他出家，並繼續修行。他的靈性之旅於 1961 年 5 月 20 日圓滿。他的性格粗糙，因此他的修行也非常艱苦。】

最困難的是，大多數人都是持常見觀念（*sassata*）的人。如果你擁有慧眼，這兩種錯誤觀念便會消除。

持斷滅觀念的人，即使在最極端的情況下，也能發願成為菩薩。在這兩種觀念中，持斷滅觀念的人離涅槃較近。如果你洞察任何一蘊的無常，那麼這兩種錯誤觀念都會消失。看到生起便是斷滅觀（*uccheda*），看到滅去便是常見觀（*sassata*），兩者都會消失。因此，洞察無常是非常有益的。去學習巴利經典，大部分經文都在講生與滅（*udaya* 與 *vaya*），也就是無常。為何如此呢？因為它能推翻錯誤觀念。現在，你已經遇到了佛陀的教法，必須執行這個任務。

如果不這麼做，你將偏向某一邊。因此，我常常問你們：“你們洞察無常了嗎？”這就像問你們：“你們有沒有眼睛能看見？”這並不是要求你們看見一切，而是當感受生起，然後消失；當心識生起，然後消失。知道其概況！這些都是非常重要的，因此我必須告訴你們。即使在過去的生生世世中，你們可能遇過某位佛陀，但某一錯誤的觀念阻礙了你們的解脫。持常見的人通常是貪欲性格（*rāga carita*）。持斷滅觀的人通常是嗔恚性格（*dosa carita*）。



無論理由如何，如果他不想做某事，他就不會去做。他們是鈍根的人（如果他們對教法有信心，可以為修行捨命）。而常見觀的人則比較柔軟。佛陀詳細講解了很多事情，沒有留下任何隱秘的教法。（佛陀從未有隱藏的教法，亦未曾留下讓他人發掘的內容。）

即便到了最後，他也允許僧人採用一些輕微的戒律來修行。你們大家對緣起法應該非常了解（長老多年來都用緣起法來教導他們）。所以不要懷疑自己是否在中道上？緣起法教導你無常現象的因果關係。所以，你們處於中道。

只要你們關注結局。這蘊，如同流動的水，始終處於無常的狀態中。它只告訴你這些。就像你在看流動的河水：上游水流進來，下游水流流走。生滅的停止（udaya 與 vaya）便是涅槃。

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### 錯誤的觀點與性格

1961 年 12 月 9 日

錯誤的觀點源自於顛倒（vipallāsa）。執著於世間享樂的人，抱持「常見」（sassata diṭṭhi）的觀點。因此，他們遠離涅槃。持有「斷見」（uccheda diṭṭhi）的人則欣賞涅槃。持常見者不喜歡涅槃。斷見者認為一切將歸於寂滅，不再有任何發生。他們相信只生一次，只死一次。對他們來說，沒有什麼不同。我敦促持有這些錯誤觀點的人，必須透過實踐來親眼見證真實。

真實與知見必須相符。不管何時觀察身體，都只能發現無常（anicca）、苦（dukkha）、無我（anatta）和苦諦（dukkha sacca）。如果身體的真實狀況與知見的心相符，就會成為「有眼之人」（cakkhumanto ca passanti）——能夠真正看清事物的人。

如佛陀在《優陀那經》中所說，你生而盲目，死亦如盲。大多數佛教徒死時都沒有見證到無常，他們只知道生一次，死一次。這些人出生於黑暗，死於黑暗。他們無法推翻顛倒（vipallāsa），如同瘋狂的盲人。這個身體是無常的現象，看不見這一點就是盲目。

然而，我們卻把不存在的事物當作「我的兒子」、「我的妻子」，這是瘋狂的。所以不要成為瘋狂的、盲目的屍體。如果你是，那麼國王不會升天，出家人也不會飛往天堂。（在緬甸語中，這些用法是對國王和出家人去世的尊敬方式。）



他們都因錯誤的觀點而墮入惡趣 ( apāyabhūmi )，墜入大地 ( 即地獄 )。 ( 接著說法者講述了一群盲人摸象的故事。 ) 他們都不知道整頭大象的模樣。同樣地，人類只知道外在的形式，如兒子、妻子等，但他們不知道內在發生了什麼，然後就死了。

他們死如瘋狂的盲人。即使你是「雙根人」 ( two rooted person )，如果能夠實踐並辨別無常，那麼你將在來世完成你的目標。 ( 關於「雙根人」，在說法者的某些開示中，他無法辨別無常。也許是指他所聽眾中的一些人已經辨別了無常。所以他鼓勵他們繼續修行。 )

無論如何，修行者不應關注法務或程序。他應該只關注正確地修行，檢查自己的錯誤並加以修正。如果不努力修行，來世也會再次出生於黑暗，死於黑暗。你不僅生活在黑暗中，而且還瘋狂。如果不治癒你的盲目和瘋狂，即使是梵天也會墮落為豬，輪王也會墮落為狗 ( 任何事情都可能發生在凡夫身上 )。除了涅槃之外，一切皆有可能發生在有情眾生身上。 ( 因為輪迴 ( saṃsāra ) 或生死輪迴無始以來對所有眾生來說都非常漫長。 )

不處於中道的人會隨機地、極端地行事。兩極端都無法擺脫老、病、死，也找不到解脫之道。如果不治癒盲目和瘋狂，就永遠無法處於中道。有情眾生如蚯蚓般蠕動。小雞在它面前等待。它不知道這一點，並朝著小雞走去。

因此，它成為小雞的食物。同樣地，有情眾生被死神吞噬。只有處於中道時，你才能微笑。見到無常、厭離和有為法的滅盡後，你才能微笑。沒有這些，就只是盲人和瘋子的微笑。

錯誤觀點的顛倒 ( diṭṭhi vipallāsa ) 控制著我們，使我們總是走向死亡之路。如果以智慧觀察，就會發現這個身軀在一天之內多次死亡。所以，如果有人證得初果，佛陀稱之為「 āloko udapādi 」——獲得了光明之知。只有獲得道智之種子，才會變得明亮。辨別無常後，就會獲得與真理相應的知見 ( sacca-anulomika ñāṇa )。

當這個知見成熟時，就會看到真正的苦。讓別人欣賞這些事情是很困難的。他們更喜歡往善趣投生的道路，因為他們心中有顛倒。如果你的眼睛能看見，那麼你就處於中道。你辨別無常，它成為聖者的種子 ( ariya )。我們

大多數人在過去世都以動物的形式投生，因為人身難得。（一些瑜伽士也能夠憶念往昔生，也支持這一點。）

因此，佛陀說我們應該對這個身軀感到厭惡和憎恨。如果你有這個身軀，即使不被他人殺死，也會被體內的四種大種（地、水、火、風）所咬噬致死。（接著說法者講述了四大種如何在體內變化並導致死亡。）

佛陀解釋了盲目和瘋狂的人的性格。執著於永恆觀（*sassata ditṭhi*）的人相信來世，相信善惡有報。他們喜歡做好事，害怕做壞事。

也許你認為他是一個道德高尚的人。即使遇到了善知識，他也不會專心修行，以求證得涅槃。（有一個名叫優陀彌的親近弟子，他是一位富有的商人。如果他有機會遇到說法者，他不會停留太久，只會來聽幾天的開示。說法者總是勸他多留下來修行，但他卻忽略了，最後意外去世。）

這些人（常見者），即使遇到佛陀，也不會修行，也不會放棄他們的觀點。他們的過失雖然小，但卻很難超越苦。（大多數後來的佛教徒都是這種類型。他們有欲愛（*bhava taṇhā*），也鼓勵他人如此。）他們非常不願意斷除五蘊的過程。他們無法放棄感官的享受。他們性情溫和，裝作道德高尚的人，不想脫離生死輪迴（*vaṭṭa*）。

因此，要幫助他們解脫是很困難的。這是精緻而頑固的錯誤觀點。這就像嬰兒的頭髮很難剃除。斷見者的過失很嚴重，但他們很容易放棄自己的觀點。他們相信生命和業力，但不想培養善行。他們可以做壞事。如果他們聽聞教法並生起信心，他們很容易超越苦。

（有一個很好的例子就是泰國因光長老（*Sayadaw Ashin [Ajan] Okkatta*，1913~1973）。他以前是個強盜。46歲時，他和兩個追隨者搶劫了一戶人家。屋主知道後，等他們進來。他被一把長刀砍中了頭，但幸運的是他戴著帽子。頭部受傷後，他和其他人逃命。頭傷痊癒後，他產生了強烈的出離心；他帶著一本關於蘇隆長老（*Soong Loon Sayadaw*，1888~1952）傳記的書來到村裡的寺院。蘇隆長老（見傑克·康菲爾德的《活著的佛教大師》一書）讓他受持九戒，並獨自關在一個房間裡精進修行。他下定決心，如果死了就死了，或者讓煩惱滅盡。第六天（即1959年9月12日），他體驗到了第一次的證悟。後來他出家成為比丘，並繼續修行。他於1961年5月20日圓寂。他是個粗暴的人，所以他的修行也很艱苦。）

最困難的是，你們大多數人都持有常見的觀點。如果你有慧眼，這兩種觀點都會消失。

斷見者甚至可以在極端情況下發願成為菩薩。在兩種觀點之間，斷見者更接近涅槃。如果你能辨別任何五蘊的無常，這兩種錯誤的觀點都會消失。看到生起就是斷見，看到消逝就是常見，這兩種觀點都會消失。因此，辨別無常是非常有益的。去研究巴利經藏，其中大部分都在講述生滅（*udaya and vaya*），也就是無常。為什麼呢？因為它可以推翻錯誤的觀點。現在，你已經接觸到佛陀的教法，必須完成這個任務。

如果你不這樣做，你就會傾向於其中一邊。因此，我經常問你們：「你辨別到無常了嗎？」這就像問你是否有眼睛一樣。這並不意味著要看到一切。感覺生起又消失，心念生起又消失。知道它的概況！這些很重要，所以我必須告訴你。即使在過去生中，你可能遇到過佛陀，但其中一種錯誤的觀點阻礙了你解脫。

以性格來區分，常見者是貪愛性（*rāga carita*）。斷見者是瞋恨性（*dosa carita*）。

無論什麼原因，如果他不想做某事，他就不會做。他們是愚鈍的人（如果他們對法有信心，可以為修行而放棄生命）。他們是尖銳的，而常見者是溫和的。佛陀詳細地教導了很多東西，沒有留下任何遺漏。（佛陀從未有過秘密教法，也沒有留下任何東西讓其他人去發現。）

即使在最後，他也允許僧眾為修行而制定一些小戒律。你們都非常了解緣起法（說法者多年來一直用緣起法來教導他們）。所以不要懷疑自己是否處於中道。緣起法教你無常現象的因果關係。所以你處於中道。

你只需要照顧好它的結束。五蘊就像流水一樣，總是處於無常的狀態。它只告訴你這些。這就像你在看一條流動的河：上游的水流入，下游的水流出。生滅的停止就是涅槃。

# The Wise and the Fool

11<sup>th</sup> December 1960

[ In this talk Sayadaw was using the first verse of the 38 highest blessings—Maṅgala Sutta for the teaching. “Not to associate with fools; to associate with the wise; to honour those worthy of honour” ]

A fool (bāla) doesn't mean a person is foolish but for the dhamma latency in the mind. In the same way, the wise (paṇḍita) also is not a person but the dhamma. The mind has ignorance (avijjā) and becomes the fool. The mind has knowledge (vijjā) and becomes the wise. We have to decide by the dhamma latency in the mind. Association with what is good becomes wise and bad becomes a fool. Not knowing is ignorance (avijjā) and foolishness is saṅkhāra (kammic formation).

Take the five khandhas as man and woman who are not exist is foolishness. Contemplation of the impermanence of the khandha is wise. By dying in this way is worthy of honour (pūjā ca pūjaneyyānaṃ). Someone dies by clinging to the khandha as a living being is the corpse of a fool. If you associate with impermanence will realize the incomparable Nibbāna.

## 智者與愚者

1960年12月11日

[在這次開示中，禪師以《吉祥經》(Maṅgala Sutta) 的首句「不與愚者為伍，與智者為友，敬重可敬之人」為教導的基礎。]

「愚者」(bāla)並非指某個人愚昧，而是指心中潛伏的法(dhamma)。同樣地，「智者」(paṇḍita)也不是指某個人，而是指法。心中有無明(avijjā)，便成為愚者；心中有智慧(vijjā)，便成為智者。是否為愚或智，取決於心中潛伏的法。與善法為友即成智者，與惡法為伍則為愚者。不知曉即為無明(avijjā)，愚昧的行為是行蘊(saṅkhāra，業行)。

將五蘊（khandhas）錯誤地視為男女或實有，是愚昧；反觀五蘊無常即是智慧。以這種方式了悟生命無常便是值得尊敬（pūjā ca pūjaneyyānaṃ）。若有人執著五蘊為實有而死，便是愚者的遺體。如果能與無常相伴，便能證悟無與倫比的涅槃（Nibbāna）。

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### 智者與愚者

1960年12月11日

[ 在此法語中，沙彌使用三十八尊諸佛之第一頌—《吉祥經》作為開示。「不與愚者交遊，與智者共處，敬重應受敬者」 ]

愚者（bāla）並非指愚蠢之人，而是指心中缺乏法性。同理，智者（paṇḍita）亦非指某人，而是指法性。心有無明（avijjā）則成愚者，心有智慧（vijjā）則成智者。我們必須依據心中之法性來決定。與善法相應則成智者，與惡法相應則成愚者。不知即無明（avijjā），愚癡即行（saṅkhāra）。

以五蘊為人，認為其有實體，即為愚癡。觀照五蘊無常則為智慧。以如是之方式而死，即為應受敬重（pūjā ca pūjaneyyānaṃ）。有人執著於五蘊為有情眾生而死，即為愚者之屍體。若與無常相應，則能證得無上涅槃。

# Saṃsāra and the Hindrances

13<sup>th</sup>, 17<sup>th</sup> to 21<sup>st</sup> December 1960

T1

How were we living in the round of existences (Saṃsāra)? Talking with the relative truth of person and living being; we were wandering-on by changing heads, such as from human head to dog head, pig head etc. In accordance with the Dependent Arising we are revolving around by birth, ageing and death (jāti, jarā and maraṇa). This is dukkha machine running on. We don't know how to remove away the covering up phenomena. So saṃsāra is very long for us. There are five hindrances covering up the Dhamma and wisdom can't penetrate.

These are the dhammas hinder the Path and Fruit knowledge. Even meet the Buddha, Dhamma, and Saṅgha, if we can't remove them the dukkha machine is running on. The mind process appears at the heart base. If the blood of the heart becomes muddle then the mind is also. If the blood becomes clear and the mind is also. And then the knowledge becomes clear.

The Buddha used some similes to explain the hindrances, for example, a bowl of colour water for greed (lobha). Originally water is clear. In the same way bhavaṅga citta (life-continuum) is clear. The heart blood is also clear. There are eight types of greedy mind, as an example with wrong view and without wrong view etc. It can discern impermanence in the khandha if the mind is clear like the pure water (i.e., far from the hindrances). An itch arises and passes away, hearing arises and passes away, smell arises and passes away, thought arises and passes away. All are passing away.

If you don't discern it then it's mixed with hindrances. Therefore ñāṇa (knowledge) doesn't have the chance to come in. The same as you can't see your own face in the water. Anicca, dukkha, anatta, and asubha phenomena can't appear. In accordance with the way of mindfulness (satipaṭṭhāna), if lobha mind comes in, first contemplate its impermanence. After that you'll see the impermanence in the khandha.

Therefore the Buddha said that forgot what one had learnt (with hindrances) and remembered what one had forgotten (without hindrances). If the lobha mind arises and don't know how to remove it, will connect to clinging (upādāna) and revolve in saṃsāra. If you know how to deal with it then becomes vipassanā. And then continue to discern the impermanence of whatever one is contemplating. Some blame their pāramīs when the hindrances come in. It's nothing to do with the pāramīs but don't know how to deal with the hindrances. These are arising now, but they don't know and say what they think about it.

## 輪迴與五蓋

1960年12月13日、17日至21日

### T1

我們是如何在輪迴 (Saṃsāra) 中生存的？用世俗的相對真理來說，身為「人」或「生命體」的我們，不斷地改變「頭」，例如從人的頭轉變成狗的頭、豬的頭等等。依循緣起法，我們不斷在生、老、死 (jāti、jarā 和 maraṇa) 中輪轉。這便是苦 (dukkha) 之機器的運轉。我們不知道如何去除覆蓋真相的現象，因此輪迴對我們而言顯得漫長。

有五蓋 (hindrances) 覆蓋了法 (Dhamma)，使得智慧無法滲透。這些法阻礙了道智與果智的生起。即使遇見佛、法、僧三寶，若無法去除五蓋，苦的機器仍然繼續運轉。心的活動發生於心臟的基處 (heart base)。如果心臟的血液渾濁，心也會渾濁；若血液清澈，心也隨之清明，智慧亦會變得清晰。

佛陀用一些比喻來解釋五蓋，例如，以混濁的水來比喻貪欲 (lobha)。本來水是清澈的，同樣地，心流 (bhavaṅga citta，即生命流轉的心) 本是清明的，心臟的血液也是清澈的。以貪心為例，有八種帶有貪欲的心，例如有邪見或無邪見等等。如果心像清水一樣遠離五蓋，就能夠辨知五蘊 (khandha) 的無常。一切現象，例如癢感生起與消失，聽覺生起與消失，嗅覺生起與消失，念頭生起與消失，無不在消逝中。

若不能辨知這些現象，心便與五蓋混雜，因此智慧 (ñāṇa) 無法進入。如同在混濁的水中無法看見自己的面容一樣，無常 (anicca)、苦 (dukkha)、無我 (anatta) 和不淨 (asubha) 這些現象無法顯現。依循念住 (satipaṭṭhāna) 的修行之道，當貪欲的心生起時，首先應觀察其無常。接著，便能見到五蘊的無常。

因此，佛陀說，當有五蓋覆蓋時，人會遺忘已學之法；而在五蓋消除後，則能回憶起曾遺忘的法。若貪欲心生起，卻不知道如何去除，就會與執取 (upādāna) 相連，繼續輪迴於生死中。若懂得應對之道，便能轉化為內觀 (vipassanā)，並繼續辨知所觀之法的無常。



有人在五蓋出現時責怪自己的波羅蜜（pāramīs）不足。事實上，這與波羅蜜無關，只是不知道如何應對五蓋而已。五蓋正在此刻生起，但他們不知道，反而說出自己所想的看法。

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## 輪迴與障礙

1960年12月13日、17日至21日

### T1

我們是如何在輪迴（Saṃsāra）中生存的呢？以人與有情眾生之相對真理而言，我們不斷轉變頭顱而流浪一如由人頭轉為狗頭、豬頭等。依據緣起法，我們在生、老、死（jāti, jarā and maraṇa）中輪轉不已。此即苦之機器運轉。我們不知如何去除覆蓋之現象，故輪迴對我們而言極為漫長。有五蓋覆蓋法與智慧，使智慧無法透入。

此等法障礙道果之知見。即使遇佛、法、僧，若無法去除之，則苦之機器仍運轉不息。心之作用現於心基。若心血混濁，則心亦混濁。若心血清淨，則心亦清淨，而後知見亦清淨。

佛陀以譬喻說明諸蓋，例如貪欲（lobha）如一碗有色之水。本質上水是清淨的。同理，bhavaṅga citta（行蘊）亦清淨。心血亦清淨。有八種貪欲心，例如有邪見、無邪見等。若心清淨如淨水（即遠離諸蓋），則能辨別五蘊之無常。癢生起而滅去，聽聞生起而滅去，嗅覺生起而滅去，思惟生起而滅去。一切皆是滅去。

若不辨別之，則與諸蓋混雜。故 ñāṇa（知見）無機緣而入。如人無法在水中見己之面貌，無常、苦、無我、不淨之相無法顯現。依據念處（satipaṭṭhāna）之法，若貪欲心生起，先觀照其無常。爾後，將見五蘊之無常。

故佛陀云，忘卻所學（有諸蓋），憶念所忘（無諸蓋）。若貪欲心生起，不知如何去除之，將繫於執著（upādāna），而於輪迴中旋轉。若知如何對治之，則成觀慧。而後持續觀照所觀之物之無常。有人於諸蓋生起時，責怪自己之波羅蜜。此與波羅蜜無關，而是不知如何對治諸蓋。諸蓋現前，而不知之，並說其所思惟者。

### T2

There are two types of dhamma: Dhamma of the outsiders and Dhamma of the Buddha. Vipassanā is the teaching of the Buddha. It can be practised, but you need a good teacher. If you meet a good teacher the path factors will be developed. Meeting a good teacher is like dawn arising. Developing path factors is like the sun arising.

Without these two factors all beings are under the darkness. Therefore they are born, live and die in the darkness.

This is under the influence of ignorance and craving. According to the Dependent Arising process, beings arrive to the four woeful planes. I will talk about the hindrances the Buddha taught to King Ajātasattu. If greed (lobha) arises in the khandha it's like someone in debts. There is no free time and the mind becomes unhappy. We can contemplate to find out, it's like a person in debt or not.

We establish a family, wife and children increase. They are like money lenders; you have to work for them. It's like repay the debts. This debt has to be paid until your death. Even you are dying and want to continue to pay the debt. The Buddha taught you to give up greed. But you all are keeping it with you. So you all are not Buddhists. How to free oneself from slavery? We love ourselves most because don't know the faults of the khandha. We love the khandha most.

So practice insight on the khandha. Divide the khandha you get five of them. Wanting to kill taṇhā (craving) contemplate feeling (vedanā). Why? Because vedanā conditions taṇhā (vedanā paccaya taṇhā). When feeling ceases, craving also ceases—vedanā nirodha taṇhā nirodho. Then you are free from the list of the slave. The time you are not practicing is a slave mind. Contemplate the three feelings (pleasant, unpleasant and neutral feelings).

有兩種法：外道之法與佛法。內觀 ( Vipassanā ) 是佛陀的教導，可以修習，但需要一位良師指導。若能遇到良師，八正道的道支便會得以開發。遇到良師如同黎明升起；開發道支如同太陽升起。若缺乏這兩個條件，眾生便會被黑暗覆蓋。因此，眾生於黑暗中出生、生活、死亡。

這皆是受無明與渴愛的影響。依據緣起法，眾生因此而墮入四惡趣。我將講述佛陀對阿闍世王所說的五蓋教法。若貪欲 (lobha) 生於五蘊 (khandha)，便如同一個負債累累的人。沒有閒暇，心也因此不安。我們可以觀察並找出它是否如負債一般。

我們建立家庭，妻子與子女的增加就像債主；你必須為他們工作，彷彿在償還債務。這種債務要還到死為止。即使臨終之際，仍想繼續償還債務。佛陀教導我們放下貪欲，但你們卻將它緊握在手，因此，你們不是佛教徒。如何解脫奴役？我們最愛自己，因為不明白五蘊的過患；我們最愛五蘊。

因此，修習內觀於五蘊上。將五蘊分解，便能得出色、受、想、行、識這五個部分。若想滅除渴愛（*taṇhā*），觀受（*vedanā*）是關鍵。為什麼？因為受是渴愛的緣（*vedanā paccaya taṇhā*）。當受滅時，渴愛也隨之滅——受滅渴愛滅（*vedanā nirodha taṇhā nirodho*）。此時，你便能從奴役的名單中解脫出來。

當你不在修行時，心便處於奴役之中。觀察三種感受（樂受、苦受、中性受）。

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## T2

世間有兩種法：外道之法與佛陀之法。唯識（*Vipassanā*）為佛陀之教法，可經由修習而得，然須有良師引導。遇得善知識，猶如黎明破曉，道品之發露，猶如旭日東昇。若無此二因緣，眾生皆處於黑暗之中，故而生、老、病、死皆陷於無明。

此乃無明與貪欲所致。依緣起法，眾生墮入四惡趣。今將佛陀所教導阿闍世王之障礙開示如下：若貪欲（*lobha*）生起於五蘊，猶如負債之人，無有閒暇，心神不寧。應當觀照，以明了是否負債。

建立家庭，妻兒增多，猶如債主，須為其奔波勞碌，以償還債務。此債需償還至死方休，臨終之際猶欲繼續償還。佛陀教導捨棄貪欲，然眾生皆執著不捨，故非真實之佛教徒。如何脫離此等奴役？因不知五蘊之過患，故愛惜自身甚深，愛惜五蘊甚深。

故應修習五蘊之觀照。將五蘊分為五類，欲斷除貪欲（*taṇhā*），當觀照感受（*vedanā*）。何以故？因感受（*vedanā*）為貪欲之因（*vedanā paccaya taṇhā*）。感受滅，則貪欲亦滅（*vedanā nirodha taṇhā nirodho*）。爾後，方能脫離奴役之苦。不修習之時，即為奴役之心。應當觀照苦、樂、捨三受。

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## T3

(Sayadaw continued to talk on greed) It must be fed the medicine for vomiting to vomit out greed inside the khandha. This medicine is insight path factors. Every time greed arises contemplate its impermanence. After that, continue to contemplate the khandha where lobha is hiding. If lobha is staying in the heart longer and the slave life is longer. Right view is the medicine of vipassanā for vomiting lobha. (after that, Sayadaw talked about men working for their wives in a very humourous way,

comparing them as oxen). There is no disease bigger than greed. No medicine can cure it, only with the medicine of the Buddha.

Hatred (*dosa*) is like a person who has disease. It starts from the beginning to mature stage. Therefore it has to be contemplated in its beginning stage. The commentary mentioned that people who were hatred nature they became old, sick and distress earlier than before the time came. This comes from wrong view and has to contemplate impermanence (Sayadaw told the story of Therī Padācāra Paṭācārā, DhA 113, DhA 288~289; Thig 5.10, Thig 112–116; Thig 5.11, Thig 117–121; Thig 6.1 Thig 127–132). You can't contemplate other things without overcoming *dosa*. After extinguish it contemplate the *khandha* which *dosa* relies on. In the Majjhima Nikāya *dosa* is like a frog. If you poke its body with a stick it becomes bigger.

According to Dependent Arising, *dosa* starts at the end; i.e., *dosa*, *soka*, *parideva* etc. Without knowing *dosa* arises is including ignorance with it. Because of ignorance starts Dependent Arising in the beginning. Therefore *dosa* arises people suffer at the present and in the future. This disease can be cure with *metta* (loving kindness) and if you can't then use *vipassanā*. At that time it's not easy for *metta* to come in. Contemplating impermanence is the best way.

Sloth and torpor (*thīna* and *middha*) is like a person in the prison. This person doesn't know what happening outside the prison. These *dhamma* are more terrible than others. In the place of not knowing it is number one. Angry person knows his anger. In the same way greedy person knows his greed, even though he can't overcome it. For both of them you can contemplate *lobha* and *dosa*. But for sloth and torpor you can't do it. Therefore it's like in a *saṃsāric* prison.

### T3

(禪師繼續講述關於貪欲的內容)  
必須以「催吐藥」將五蘊中潛藏的貪欲吐出來。這個催吐藥便是內觀的道支。每次貪欲生起時，觀察其無常。之後，繼續觀察貪欲潛藏的五蘊。如果貪欲在心中停留的時間越長，奴役的生命也就越長。正見是內觀的藥方，用以吐出貪欲。(之後，禪師幽默地講述了男人為妻子工作的情景，將他們比作耕田的牛。)世上沒有比貪欲更大的病，也沒有其他藥可以治癒它，唯有佛陀的法藥能救治。

瞋恨 (*dosa*) 就像一個患病的人，從初期到成熟階段逐漸加劇。因此，必須在瞋恨的初期階段進行觀察。註解提到，那些本性帶有瞋恨的人比正常人更早衰老、生病和痛苦。這是

由於錯誤的觀念導致的，必須觀察其無常。（禪師提到了比丘尼巴達闍羅（Padācāra）的故事，見《法句經注 DhA 113, 288–289》、《長老尼偈 Thig 5.10, 112–116; 5.11, 117–121; 6.1, 127–132》）。若不先克服瞋恨，就無法觀察其他事物。當瞋恨熄滅後，應觀察瞋恨所依附的五蘊。《中部經》（Majjhima Nikāya）將瞋恨比作青蛙，若用棍子戳它的身體，它反而會膨脹變大。

根據緣起法，瞋恨起於末端，即瞋恨（dosa）、憂愁（soka）、悲嘆（parideva）等。若不知瞋恨的生起，便會與無明（avijjā）結合。因為無明是緣起的開端，因此瞋恨生起時，眾生在當下與未來都會受苦。這種病可以用慈心（metta）來治療。如果慈心無法生起，那麼可以用內觀代替。在那個時候，慈心往往不易生起，觀察無常是最好的方法。

昏沈與睡眠（thīna 和 middha）就像一個被囚禁的人，這個人無法了解外面的世界。這些法比其他的煩惱更加可怕。在無知的境界中，它是最嚴重的。瞋恨的人知道自己在發怒；同樣，貪婪的人也知道自己在貪欲，即便他無法克服它。對於這兩者，你可以觀察貪欲和瞋恨。然而，對於昏沈與睡眠，卻無法如此觀察。因此，這如同被困於輪迴的牢獄之中。

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### T3

（沙彌陀尊者繼續論及貪欲）必須以嘔吐之藥，將五蘊內之貪欲吐出。此藥即為道品之觀照。每當貪欲生起，應觀照其無常性。爾後，持續觀照貪欲所依止之五蘊。若貪欲駐留於心愈久，則奴役之苦亦愈長。正見為嘔吐貪欲之唯識藥。（爾後，沙彌陀尊者以詼諧之語，將男子為妻子奔波勞碌比喻為牛耕田。）無有比貪欲更甚之病，無藥可治，唯佛陀之藥方能療癒。

瞋恚（dosa）猶如患病之人，由始至終，逐漸成熟。故應於初生之際即予以觀照。註釋中提及，具瞋恚習性之人，較之常人更早衰老、病苦。此乃由邪見所致，故應觀照其無常性。（沙彌陀尊者述及尊者波陀迦波陀迦之故事，DhA 113, DhA 288~289; Thig 5.10, Thig 112–116; Thig 5.11, Thig 117–121; Thig 6.1 Thig 127–132）。若不克服瞋恚，則無法觀照他法。滅除瞋恚後，應觀照瞋恚所依止之五蘊。於《中阿含經》中，瞋恚如蛙，以杖觸之，則愈加膨脹。

依緣起法，瞋恚由終而始，即瞋恚、愁苦、憂悲等。不知瞋恚之生起，即與無明相伴而生。因無明之故，緣起於始而生。故瞋恚生起，則現世與未來皆受苦惱。此病可藉由慈愛（mettā）而癒，若無法修習慈愛，則可藉由唯識而治。此時，慈愛難以生起。觀照無常為最佳之法。

昏沉沉眠（thīna and middha）猶如獄中之人，不知獄外之事。此等法甚為可怕。不知之處為第一義。瞋恚之人知其瞋恚，貪欲之人亦知其貪欲，縱使無法克服。對於此二者，可觀照貪欲與瞋恚。然對於昏沉沉眠，則無法觀照。故如墮入輪迴之牢獄。

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**T4**

People who do regular meditation practices have the habitual actions (āciṇṇa kamma) near death and die with smile on their faces. In daily life whatever actions and movements we are doing, wrong view and craving (diṭṭhi and taṇhā) are always going together with the khandha. At that time we can't ever see the changes within them. By using the methods of the Buddha and teachers giving us to watch and observe will see the changes in the khandha. At that time khandha and wisdom are going together. By seeing the ugliness of the khandha it becomes undesirable, disgusting and disenchanting. Continue to contemplate becomes disassociation with it. In this way Path Knowledge will arise. After that you can smile near death or can continue for the higher level of Path Knowledge.

Restlessness and worry/remorse (uddhacca and kukkucca) are like a slave. When the mind is restless it never follows our wishes and desires. We have to follow behind the restlessness. It's the same as a slave.

A slave follows behind his master. Also like the bees, make hive on a dog's tail (This is quite a strange example and funny indeed). Contemplate the impermanence of the restlessness. After overcome it, restart with the original object (e.g., vedanā, mind etc.). Kukkucca has two mind states. Remorse with unwholesome actions one had done before. Worry with wholesome actions one has not done yet. These mind states come in during meditation and dying moments (Sayadaw told the interesting story of Tambadāṭhika the executioner in the Dhammapada Text, DhA 100)

**T5**

Already translated before as " Remorse, Worry and Dying " (20<sup>th</sup> December 1960) (Part 2-21)

**T4**

經常修習禪定的人，在臨終時往往具有習慣性的善業（*āciṇṇa kamma*），並以微笑辭世。在日常生活中，我們所做的任何行為和動作，往往伴隨著錯誤的見解與渴愛（*diṭṭhi* 和 *taṇhā*）。在那時，我們無法看到它們內在的變化。然而，透過佛陀及善知識教導的方法，我們可以觀察並注意到五蘊的變化。此時，五蘊與智慧會共同運作。當看到五蘊的醜陋時，便會產生厭惡、憎厭與失去興趣的感受。繼續觀察下去，便會逐漸與五蘊分離，最終道智會生起。之後，您可以微笑地面對死亡，或者繼續邁向更高的道智階段。

掉舉與悔（*uddhacca* 和 *kukkucca*）就像奴隸一樣。當心處於不安狀態時，從不隨順我們的意願和欲望，我們反而被迫跟隨這種不安。這與奴隸追隨主人是一樣的。也像蜜蜂在狗尾巴上築巢（這是一個相當奇特且滑稽的例子）。觀察掉舉的無常，克服它之後，重新回到原始的觀照對象（例如受、心等）。

悔（*kukkucca*）有兩種心理狀態：

1. 對過去所做的不善業感到懊悔。
2. 對尚未完成的善業感到擔憂。

這些心理狀態會在禪修時或臨終時浮現。（禪師提到了《法句經注》中斬首者坦巴達提卡（*Tambadāṭhika*）的有趣故事，見《法句經 DhA 100》）。

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## T5

已翻譯為\*\*「悔恨、擔憂與臨終」\*\*（1960年12月20日）（第2-21部分）

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### 輪迴與障礙

1960年12月13日、17日至21日

## T4

經常禪修者，臨終時有習慣性的業行（*āciṇṇa kamma*），面帶微笑而逝。日常生活中，無論從事何種行為和動作，邪見與貪欲（*diṭṭhi* and *taṇhā*）總是與五蘊相伴而生。此時，我們無法察覺其中變化。透過佛陀與善知識所傳授的觀照方法，便能見證五蘊的變化。此時，五蘊與智慧並行。見諸五蘊之不淨，便生厭離、憎惡、厭倦之心。持續觀照，便能與之脫離。如此，道智能生起。爾後，臨終時可含笑而逝，或繼續邁向更高層次的證悟。

煩惱與悔恨（*uddhacca* and *kukkucca*）如奴隸一般。心若煩亂，便無法隨心所欲，反而是被煩惱牽著走，猶如奴隸服侍主人。又如蜜蜂築巢於狗尾（此例甚為奇特，亦頗為有趣）。觀照煩惱之無常。克服之後，再回歸原初之對象（如感受、心等）。悔恨有兩種心態：一為悔恨過去所造之不善業；二為憂慮未來未曾行善。此等心態於禪修與臨終之際尤



為顯現。(沙彌陀尊者於《法句經》註疏 (DhA 100) 中曾述及劄子手曇摩達底迦之趣事)

**T5**

先前已譯為「悔恨、憂慮與死亡」(1960年12月20日)(第二部分-21)

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**T6**

If someone asks, “Where did you come from?” Everyone will answer that "from my mother’s womb". But the Buddha said that birth was the truth of suffering (Jāti pi dukkha sacca). So the right answer is "came from dukkha sacca". And then asks, “Where are you living now?” The answer will be in Mandalay, Taung Myo (Taung Myo is a small city south of Mandalay, also known as Amarapura where Mogok Sayadaw’s monastery is situated). Ageing is the truth of dukkha (jarā pi dukkha saccaṃ), so we are always living with the truth of dukkha.

We always think about all these as good coming and good living if we don’t have the truth of the eye. Vyādhi pi dukkha saccaṃ—sickness is the truth of dukkha. We think we are healthy but always living with illness. Again we know death is the truth of dukkha—Maraṇaṃ pi dukkha saccaṃ. Therefore we came from dukkha, live with dukkha, and will die with dukkha. The functions of the khandha are only these things. In the whole round of existence we are wandering-on with the truth of dukkha. We never had happiness among them. All these happen because of the covering up by hindrances (nīvaraṇa) that can’t see the way of freedom. So turn on the dukkha machine is nīvaraṇa dhamma. We can’t meet the Buddha and Dhamma is also by them.

Where is doubt (vicikicchā) coming from? Let us find the cause. In the Majjhima Nikāya, Mūlapaṇṇāsa (MN 2: Sabbāsava Sutta?), the Buddha said that it came from not paying attention to what should be paid attention and paying attention to what should not be paid attention. Come from unwise attention (ayonisomanasikāra). Wrong view is delusion dhamma (moha). It’s including in the 12 unwholesome minds. Only can destroy wrong view and doubt will realize

Nibbāna. After they have gone can realize the other higher Path Knowledge. Then, the seed to woeful planes is destroyed.

For the development of wise attention it needs to associate with the wise and listening Dhamma talks. There are three kinds of doubt concerning for oneself. Where are we coming from? What happen to us now? After death where are we going? Every day what you all are doing is like a sky walker walking on a tight rope which is nearly falling apart (A very good simile to warn Buddhists and other faiths, who have the fortunate chances to come to this human world and doing foolish and stupid things). If your wrong views are not destroyed I have to always warn you of its importance. If you can't dispel doubt then wrong view can't fall away. Without it falling away can't free from the wandering on in the painful planes (apāya-bhūmi).

Therefore they (diṭṭhi and vicikicchā) are more dangerous than the atomic bombs fell on the Hiroshima and Nagasaki cities. These atomic bombs make you die only once. But they make you die for many times (Sayadaw was using the Dependent Arising to explain the three doubts mentioned above). From the fruits of ignorance and kammic formation (avijjā and saṅkhāra) the five khandhas tree grows out. From the tree bears fruits. And then from the fruits a tree grows out again on and on without end. Therefore we have to deal with the present tree the khandha and make it not to bear fruits again. Don't listen to this talk just for merit, but to remember for knowledge and practice.

Contemplate impermanence if doubt comes. With contemplation ignorance becomes knowledge (avijjā becomes vijjā) and kammic formation and rebirth consciousness not arise. Without the seed no tree grows out (Here the seed is rebirth consciousness and the tree is the five khandhas). After that, contemplate the five khandhas.

## T6

如果有人問：「你從哪裡來？」每個人都會回答：「從我母親的子宮來的。」但佛陀說，出生 (jāti) 是苦諦 (dukkha sacca)。所以正確的回答應該是：「從苦諦而來。」接著問：「你現在住在哪裡？」答案可能是：「在曼德勒或陶妙 (Taung Myo，一個位於曼德勒南方的小城，也被稱為阿瑪拉普拉，莫嘎禪師的寺院就坐落於此)。」老 (jarā) 是苦諦，因此我們總是與苦諦共處。

若我們沒有「真實之眼」，就會將這一切視為好的到來與好的生活。病（vyādhī）是苦諦，我們認為自己健康，但實際上卻始終與病共存。同樣，死（maraṇa）是苦諦。因此，我們從苦而來，與苦共處，並將死於苦。五蘊的作用僅止於此。在整個輪迴中，我們與苦諦為伍，從未在其中找到真正的快樂。這一切的發生，都是因為五蓋（nīvaraṇa）遮蔽了我們的解脫之路。啟動苦的機器便是五蓋的法。我們無法見到佛陀與法，也是因為它們的阻礙。

### 懷疑（vicikicchā）從何而來？

讓我們找出它的原因。在《中部經》的《根本五十經》（Mūlapaṇṇāsa，《一切漏經》Sabbāsava Sutta, MN 2）中，佛陀說，懷疑來自於不正確的專注——專注於不應專注的事物，或未專注於應該專注的事物。這是由不如理作意（ayonisomanasikāra）引發的。邪見（diṭṭhi）是癡法（moha），屬於十二種不善心之一。只有摧毀邪見與懷疑，才能證得涅槃（Nibbāna）。當它們被摧毀後，便可體證更高的道智，並斷除惡趣的種子。

為了培養如理作意，必須與智者為友，並聆聽法的開示。對於自身的三種懷疑包括：

1. 我們從哪裡來？
2. 我們現在發生了什麼？
3. 死後我們會去哪裡？

每天我們所做的事情，就像一個走鋼索的空中行者，隨時可能摔落（這是一個極佳的比喻，警示佛教徒與其他信仰者，他們得以投生為人，但卻在做愚蠢的事）。如果你的邪見未被摧毀，我必須時刻提醒你它的重要性。如果無法消除懷疑，邪見便無法摧毀；而邪見不被摧毀，便無法從痛苦的輪迴（惡趣，apāya-bhūmi）中解脫。

因此，邪見與懷疑比廣島與長崎的原子彈更危險。原子彈只會使你死一次，但它們會讓你死無數次。（禪師使用緣起法來解釋上述的三種懷疑）。由於無明與業行（avijjā 和 saṅkhāra）的果報，五蘊之樹生長出來。從樹上結出果實，果實再生成樹，如此不斷循環，無有止息。因此，我們必須處理當下的五蘊之樹，使其不再結出果實。聆聽這段開示，不只是為了培植功德，而是為了記住它，用於智慧與修行。

若懷疑生起，觀察其無常。通過觀察，無明轉為智慧（avijjā 成為 vijjā），業行與投生識（rebirth consciousness）便不再生起。沒有種子，樹便不會再生長（此處的種子是投生識，樹是五蘊）。之後，繼續觀察五蘊。

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### T6

若有人問：「汝從何處來？」眾人皆答：「從母胎而出。」然佛陀宣說：「生亦苦諦」。故正確之答應為：「從苦諦而來」。復問：「汝今住何處？」答曰：「居於曼德勒，東

吁」（東吁為曼德勒南方之小城，亦名阿瑪拉布拉，摩訶迦旃延尊者之寺院即位於此）。老亦苦諦（*jarā pi dukkha saccaṃ*），故我等常與苦諦共存。

若無正見，則將此等皆視為善來、善住。病亦苦諦（*vyādhi pi dukkha saccaṃ*），我等自以為健康，然實則常與疾病相伴。又知死亦苦諦（*Maraṇaṃ pi dukkha saccaṃ*）。故我等由苦而來，與苦共存，將以苦而逝。五蘊之作用僅此而已。於整個生死輪迴中，我等皆隨苦流轉，無有片刻之安樂。此皆由障礙（*nīvaraṇa*）所蔽，故不見解脫之道。故開動苦之機轉者即為障礙法。因障礙之故，我等亦無法遇佛聞法。

疑（*vicikicchā*）從何而生？當尋求其因。於《中阿含經》·《根本五十經》（MN 2: *Sabbāsava Sutta?*），佛陀宣說，疑生於不應注意處而注意，應注意處而不注意，由非善思（*ayonisomanasikāra*）而起。邪見為惑亂之法（*moha*），包含於十二不善法中。唯滅邪見，方能證得涅槃。滅除邪見後，方能證得更高之聖道。爾後，墮惡趣之種子亦隨之滅盡。

欲發露善思，須與善知識相交，聽聞法義。關於自身，有三種疑：我從何處來？今我如何？死後往何處？汝等每日所行，猶如空中飛人，行於將斷之繩索上（此譬喻甚為精妙，用以警示佛教徒與他教信徒，能得人身，而行愚痴之事，誠屬難得）。若不滅除邪見，則須恒時警示汝等之重要性。若不破除疑，則邪見亦無法滅盡。若不滅邪見，則無法脫離於苦趣（*apāya-bhūmi*）之流轉。

故邪見與疑（*diṭṭhi and vicikicchā*）較之投於廣島、長崎之原子彈更為危險。原子彈僅令汝死一次，而此二者令汝死無數次。（沙彌陀尊者藉由緣起法，解釋上述三種疑。）由無明與行（*avijjā and saṅkhāra*）之果，五蘊之樹生長而出。樹上結出果實，果實復生長為樹，無有止息。故我等當對治現行之五蘊之樹，令其不再結出果實。勿僅為功德而聽聞此法，而應憶持、修習。

若生疑，則觀照無常。藉由觀照，無明轉變為智慧（*avijjā becomes vijjā*），行與識亦不生起。無有種子，則樹木不生長。（此處之種子為識，樹木為五蘊）。爾後，應觀照五蘊。

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T6

如果有人問你：「你從哪裡來？」大家都會說：「從媽媽肚子裡出來。」但是佛陀說：「出生本身就是苦。」所以正確的答案應該是：「我從苦的狀態中來。」

接著，如果有人問：「你現在住在哪裡？」你可能會回答：「住在曼德勒，或是在東吁。」（東吁是曼德勒南方的一個小城市，也是摩訶迦旃延尊者的寺院所在地。）但是佛陀說：「老化也是苦。」所以我們其實一直都活在「苦」的狀態之中。

如果我們沒有「正見」，就會誤以為這些都是美好的。佛陀也說：「生病也是苦。」我們以為自己很健康，但其實身體裡總是有各種病痛。同樣地，「死亡也是苦」。所以，我們

從苦中來，活在苦中，最後也會帶著苦離開。這就是五蘊（構成人身的五種元素）的運作方式。在整個生死輪迴中，我們都在苦的循環中不斷輪迴，找不到真正的快樂。

這些都是因為被「煩惱」蒙蔽了雙眼，看不到解脫之道。所以說，這些煩惱就像啟動了「苦的機器」。因為它們的存在，我們無法遇到佛陀，也無法真正理解佛法。

「懷疑」從哪裡來呢？讓我們來找找原因。在《中阿含經》中，佛陀說懷疑是因為我們「注意不該注意的事，而忽略了該注意的事」。也就是說，懷疑來自於「不善思」。「邪見」是一種迷惑，屬於十二不善法之一。只有消除了邪見，才能真正理解涅槃。當邪見和懷疑都消失了，就能證悟更高層次的智慧。這樣一來，墮入惡道的種子也就被消滅了。

要培養「善思」，就要和善知識在一起，並且認真聽聞佛法。關於自己，有三種主要的懷疑：我從哪裡來？我現在是什麼狀態？死後會去哪裡？每天，你們都在做許多事情，就像走鋼索的雜技演員一樣，隨時都有可能掉下去。（這個比喻非常貼切，提醒了我們這些有幸生而為人的眾生，不要做愚蠢的事情。）如果你的邪見沒有消除，我就必須不斷地提醒你它的重要性。如果不能消除懷疑，邪見就無法消失。而如果不消除邪見，就無法擺脫在痛苦的輪迴中不斷轉生的命運。

因此，邪見和懷疑比原子彈還要危險。原子彈只會讓你死一次，但它們會讓你「死」很多次。（沙彌陀尊者用緣起法來解釋這三種懷疑。）無明和業力（也就是過去的行為）就像種子，會長出五蘊之樹。樹上結出果實，果實又會長成新的樹，如此不斷循環。因此，我們必須面對現在的五蘊之樹，阻止它繼續結果。不要只是為了功德而聽法，而是要將這些道理記在心裡，並且實踐。

當懷疑生起時，要觀照無常。透過觀照，無明可以轉化為智慧，業力與輪迴的種子就不會再生起。沒有種子，樹木就不會生長。（這裡的種子是指輪迴的意識，樹木則是五蘊。）之後，要持續觀照五蘊。

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T7

If you are having doubt in the practice and like a person going on a journey. And having doubt on the teaching of Dependent Arising such as concerning oneself of the past, the present and the future. According to the Abhidhamma there are eight doubts. Today I have to end my talk on the hindrances and will talk on the Dependent Arising in the wider sense. Having doubt on the khandha develops ignorance and kammic formation (avijjā and saṅkhāra) is wandering-on like a circle. Ignorance and kammic formation → khandha → ignorance and k-formation → khandha...etc... on

and on (This is the condensed form). Therefore the Buddha said you can't find the beginning of a being or saṃsāra. If you ask the cause of it then can be answered.

Ignorance and kammic formation are the main point. These are the causes for the khandha. Because of samudaya sacca (avijjā and saṅkhāra) dukkha sacca arises (i.e., the khandha). Therefore only samudaya sacca and dukkha sacca are wandering-on (Sayadaw gave the simile of the seed and the tree). Because of the hindrances nirodha sacca and magga sacca cannot come in. In saṃsāra only the bad cause and the bad result were wandering-on. There were never the good cause and the good result. Condense the Dependent Arising, it's only that much.

The causes for death are (avijjā and saṅkhāra) and the result of death is (khandha). You have to look for the good cause (the Path Factors) and the good result (Nibbāna) before arriving to ageing and sickness. If you look for it between sickness and death will never succeed. (Sayadaw told the story of Ven. Anuradha for dispelling doubt)

He had been closed to the Buddha and practised before. But it was evident that he has not been overcome his doubt. He had doubt and couldn't answer the questions posed by the outsiders. You have to contemplate to discern the arising and passing away of the phenomena. Anuradha himself was by penetration of dukkha arising and dukkha passing away that became a stream enterer (sotāpanna) and then an arahant. (This was after the Buddha helping him dispelled his wrong view and doubt).

The Path Knowledge of not wanting dukkha will arise only by penetration of dukkha. Dukkha ceases means no khandha exists. The Path Knowledge is not seeing the Khandha. Path Knowledge is the cause of sukha and the result of sukha is Nibbāna.

T7

如果你在修行中產生了懷疑，就如同一個人在旅途中對方向感到猶疑。而對於緣起法（**Dependent Arising**）的教法產生懷疑，例如對過去、現在和未來的自身存在感到困惑。根據《阿毗達摩》，有八種懷疑。今天我將結束對五蓋的討論，並開始從更廣的層面談論緣起法。

對於五蘊（**khandha**）的懷疑會增長無明（**avijjā**）與業行（**saṅkhāra**），使得眾生如同在圓圈中不斷輪轉：無明與業行→五蘊→無明與業行→五蘊……如此無止無休（這是緣起法的簡略形式）。因此，佛陀說：「你無法找到一個有情或輪迴的起點。」如果詢問其因，答案便是無明與業行。這是五蘊的根本原因。

由於集聖諦（**samudaya sacca**，即無明與業行），苦聖諦（**dukkha sacca**，即五蘊）生起。因此，唯有集聖諦與苦聖諦在輪迴中流轉（禪師舉了種子與樹的比喻）。因為五蓋的阻礙，滅聖諦（**nirodha sacca**）與道聖諦（**maggā sacca**）無法進入。在輪迴中，只有不善因與不善果不斷流轉，從未有善因與善果的流轉。簡化緣起法，就只有這麼多。

死亡的原因是無明與業行，死亡的結果是五蘊。在老與病到來之前，你必須尋找善因（八正道的道支）與善果（涅槃）。如果你在病與死之間尋找，便永遠無法成功。（禪師講述了尊者阿那律（**Ven. Anuradha**）的故事來消除懷疑）。

尊者阿那律曾親近佛陀並進行修行，但顯然他尚未克服自己的懷疑。他對佛法產生懷疑，無法回答外道提出的問題。你必須通過觀察現象的生起與滅去來辨明真相。阿那律尊者通過對苦的生起與滅去的洞見，最終成為須陀洹（**sotāpanna**），並進一步成為阿羅漢（**arahant**）。這是在佛陀幫助他消除邪見與懷疑之後發生的。

不願苦的道智（**Path Knowledge**）唯有通過對苦的洞見而生起。苦滅，便意味著五蘊不再存在。道智即是看不見五蘊。道智是樂（**sukha**）的因，其結果便是涅槃（**Nibbāna**）。

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好的，我將嘗試用更口語化的方式來翻譯 T7 段落：

T7

如果你在修行的時候感到很疑惑，就像迷失在森林裡一樣。你可能會對「緣起法」感到困惑，例如，對於自己過去、現在和未來感到迷惘。根據阿毗達磨的說法，總共有八種不同的疑惑。今天，我要先結束對「煩惱」的討論，接下來會以更廣泛的角度來談談「緣起法」。

如果你對「五蘊」（構成人身五種元素）感到疑惑，就會滋生「無明」和「業力」，就像陷入一個不斷循環的陷阱一樣。無明和業力會創造出五蘊，而五蘊又會滋生無明和業力……不斷重複下去（這就是簡化的說法）。所以佛陀說，找不到眾生或輪迴的開始。但如果你想知道原因，就可以找到答案。

無明和業力是最關鍵的因素。它們是產生五蘊的根本原因。因為「集諦」（也就是無明和業力），「苦諦」（也就是五蘊）才會產生。因此，只有集諦和苦諦不斷地在輪迴中循環。（沙彌陀尊者用種子與樹木來比喻這個現象。）由於煩惱的障礙，我們無法達到「滅諦」

和「道諦」。在輪迴中，只有惡因惡果不斷循環，沒有善因善果。這就是緣起法的核心概念。

死亡的原因是無明和業力，死亡的結果是五蘊的消滅。我們應該在衰老和疾病到來之前，努力尋找「道品」（通往解脫的修行方法）和「涅槃」（解脫的境界）。如果等到生病或死亡時才去尋找，就永遠無法成功。（沙彌陀尊者講述了阿那律尊者的故事，來說明如何消除疑惑。）

阿那律尊者曾經親近佛陀並認真修行，但是很明顯他還沒有克服心中的疑惑。他對許多問題都感到困惑，無法回答外道提出的問題。我們必須透過觀察事物的生起與滅去，來真正理解它們的本質。阿那律尊者正是透過深刻地體悟「苦的生起」與「苦的滅去」，才得以證悟「須陀洹果」（初果），最後成為阿羅漢。（這是佛陀幫助他消除邪見和疑惑之後的成果。）

只有深刻地體悟「苦」，才能生起「不欲求苦」的道智。當「苦」滅除了，也就沒有五蘊的存在了。道智就是不執著於五蘊。道智是「樂」的因，而「樂」的果就是涅槃。

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Dependent Origination at Home

16th the December 1960,
29th to 30th September and 1st October 1961

T1

[Sayadaw taught about how to listen Dhamma.]

The ears are listening to the Dhamma and the mind is observing the khandha. In this way the mind is becoming sharp. By delivering the truth of the Dhamma and in the end realized the Path and Fruit knowledge. Ven. Ānanda told the Buddha that Dependent Origination was easy. The Buddha responded as not easy. (Sayadaw also said it was not easy).

But if you can cut off the process will realize Nibbāna. Today I will talk about Dependent Arising at home. You all are making wealth but for whom? We can say for the sake of the khandha. By clinging to the khandha that craving arises for the search. If ask again for the sake of which of the khandhas you are seeking for wealth? For the sake of happiness and health, so it's for the aggregate of feeling (vedanākkhandha).

We are seeking wealth for a better life. We are seeking for money everyday means we are tortured by feeling. Dependent Arising at home means from our home we are going towards the planes of misery (apāyabhūmi). Feeling conditions craving —vedanā paccaya taṇhā. It is unwholesome. By theory, Dependent Arising seems to be easy. In the real khandha process it is not really easy. Even people don't know that it's happening. (Sayadaw mentioned some of the processes in daily life with humorous examples).

The record in the text and the khandha experiences become the same only it's valuable. Because of craving the business of seeking or search (pariyesanā) arises. By depending on craving the business of craving arises. From seeking comes acquisition (lābha). It becomes the gain of craving. Therefore craving connects with craving. From acquisition comes ascertainment (vinicchaya).

It becomes the ascertainment of craving to make decision on how to use the money. For common people they think these things as ordinary processes. From ascertainment comes desire and passion. From desire and passion comes attachment. From attachment comes possessiveness. After that comes stinginess. By the torturing of feeling all these dhamma arise. After stinginess comes defensiveness. For the safety of wealth, becomes defensiveness. The Buddha said that without the contemplation of pleasant, unpleasant and neutral feelings greed, hatred and delusion would not die and not realize Nibbāna.

在家中的緣起法

1960年12月16日，1961年9月29日至30日及10月1日

T1

[禪師教導如何聆聽佛法]

耳朵聆聽佛法，心觀察五蘊（**khandha**）。如此一來，心便會變得銳利。透過傳達佛法的真理，最終能證得道智與果智。尊者阿難曾告訴佛陀，緣起法很容易理解。但佛陀回答說：「不容易。」（禪師也提到這並不容易。）

但如果能切斷緣起的連鎖，就能證悟涅槃。今天我將講述在家中的緣起法。你們賺取財富是為了誰？可以說，是為了五蘊的緣故。因為對五蘊的執取而生起了渴愛（**taṇhā**），因此去追求財富。如果再問：你追求財富是為了哪個五蘊？答案是為了快樂與健康，也就是為了受蘊（**vedanākkhandha**）。

我們追求財富是為了過更好的生活。每天尋找金錢，這意味著我們正被感受（**vedanā**）所折磨。「在家中的緣起法」意指從我們的家開始，我們正在走向惡趣（**apāyabhūmi**）。受是渴愛的緣——受緣渴（**vedanā paccaya taṇhā**），這是不善的。從理論上看，緣起法似乎很簡單，但在真實的五蘊過程中，並非如此簡單。甚至人們不知道這些過程正在發生。（禪師以幽默的例子提到了一些日常生活中的過程。）

只有當經文中的記錄與五蘊的經驗一致時，這些法才有價值。由於渴愛，產生了尋求的行為（**pariyesanā**）。依靠渴愛，進一步滋生了更多渴愛的活動。從尋求中產生了獲取（**lābha**），這成為渴愛的所得。因此，渴愛與渴愛相連。從獲取中生起了判定（**vinicchaya**），這是用於決定如何使用金錢的渴愛之判定。

對於普通人而言，他們認為這些過程只是普通的事務罷了。從判定生起了欲望與激情；從欲望與激情生起了執取（**upādāna**）；從執取生起了占有；隨後產生了吝嗇。因為感受的折磨，這些法——生起。在吝嗇之後產生了防衛。為了財富的安全，防衛心隨之生起。

佛陀說，如果不觀察樂受、苦受與中性受，貪、瞋、癡將無法滅除，也無法證悟涅槃。

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Dependent Origination at Home

16th December 1960, 29th to 30th September and 1st October 1961

T1

[Sayadaw 談論如何聽法]

耳朵聽著佛法，而心則觀照五蘊。如此一來，心變得更加敏銳。透過聆聽佛法的真理，最終能證悟道果。阿難尊者曾告訴佛陀，緣起法很容易理解。但佛陀卻回答說並不簡單。

（Sayadaw 也認為不容易。）

但是，如果能夠切斷這個循環，就能達到涅槃。今天我要談論「在家修行中的緣起法」。你們都在賺錢，但究竟是為了誰而賺錢呢？可以說，是為了滿足五蘊的需求。因為執著於五蘊，所以產生了追求的慾望。如果你再問，為了哪個五蘊而追求財富？那就是為了快樂和健康，也就是為了「感受蘊」。

我們追求財富，希望過上更好的生活。每天都在追求金錢，意味著我們被「感受」所奴役。在家修行中的緣起法，指的是我們在家中所做的行為，反而會讓我們走向惡趣（墮入地獄、餓鬼、畜生道）。「感受」會導致「渴愛」— *vedanā paccaya taṇhā*。這是很不健康的狀態。從理論上來說，緣起法似乎很容易理解。但是在實際的五蘊運作過程中，卻並不容易。甚至人們自己都不知道這些事情正在發生。（Sayadaw 舉了一些日常生活的例子來說明）

只有當經文中的道理與我們實際體驗到的五蘊現象相吻合時，才能真正體悟到它的價值。由於渴愛，便會產生追求（*pariyesanā*）。依賴於渴愛，便會滋生更多的渴愛。追求會帶來獲得（*lābha*），而獲得又會強化渴愛。因此，渴愛與渴愛相互連結。獲得之後，會產生決定（*vinicchaya*）。

決定就是如何使用這些金錢的決定，這是出於渴愛的判斷。一般人會認為這些都是很平常的事情。從決定產生慾望和激情，從慾望和激情產生執著，從執著產生佔有欲，進而產生吝嗇。由於「感受」的折磨，這些心理狀態接連不斷地產生。吝嗇之後，會產生防衛心。為了保護財產，便會產生防衛心。佛陀說，如果不觀照苦、樂、捨三受，貪、瞋、癡就無法斷除，也無法達到涅槃。

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T2

Staying at home without mindfulness and wisdom, still can go to the four planes of misery. Therefore the Buddha taught Dependent Arising at home. It's like a thief comes into a house and steals the properties will make the family members suffer. In the same way thief of defilement comes into a house will make a big trouble. People makes money for the sake of eating good and living good, but it's just for the pleasant feeling and wanting to be happy. (Sayadaw explained about how people seeking for the pleasant feeling of each of the six sense doors).

The masters are the six types of feeling and the slave is only one. We are under the control of feeling. You all know only one type of unpleasant feeling. Don't take feeling as insignificant. It's the master of craving; when you are in healthy situations under the control of pleasant feeling. If you don't know feeling arises and will also don't know under its torture. Not knowing is the most difficult thing to deal with. Which feeling is the more fearful one between pleasant and unpleasant feeling? Which one is more terrible? For happiness, people want to do anything. Most of them were killed by pleasant feeling. Dependent Arising at home is starting from pleasant feeling.

This house and that house are busy because they want happiness. Pleasant feeling is giving order to people for business that they don't dare to revolt. If they revolt all will be in Nibbāna now. It doesn't give happiness to old folks either. People seeking wealth with unlawful means are falling into the planes of misery is the cause of pleasant feeling. I am old now, but if I want still can do it. You are a real slave indeed. People become slaves because of pleasant feeling.

Feeling can over power on everything. Unpleasant feeling also asks for seeking medicines. This life is so many sufferings (human life). Therefore try to reach heaven in next life. Reaching in heavens also find this dukkha. Torture living beings without any pity is feeling. Just seeing, hearing, smelling and tasting are neutral feelings (Sayadaw gave examples to each of them). The pleasant feelings in the heavens (just mentioned) are better than in human realm.

So people are making merits for that. After arriving there also encounter ageing, sickness and death. Pleasant feeling ask you to do things that you have no free time

(for enjoying sensual pleasure). (Sayadaw gave the simile of a fish by the Buddha to explain the three feelings). You have to go somewhere there is no feeling at all. If you have the khandha even die still never free.

Therefore the Buddha urged you to disgust this body, for disenchantment and not took pleasure in it. But most of you think about these words as just ordinary and insignificant. We all are killed by these three feelings. Pleasant feeling is deceitful, whereas unpleasant feeling torture and kill you. After that it sends you to the grave yard. These three feelings have the nature of torturing. So it's the truth of dukkha.

Every time feeling arises contemplate as the torturing nature of dukkha sacca and it becomes the contemplation of Dhamma. If you thoroughly penetrate dukkha, craving can't follow behind feeling. Kamma can't send to next life. This is arriving to Nibbāna. If you don't contemplate feeling it will give order to do this and to do that, and later kill you. It conditions to all these things and continue to the process of nine causes and effects (see the 12 links).

T2

住在家中，若缺乏正念與智慧，仍可能墮入四惡趣（apāyabhūmi）。因此，佛陀教導了「在家中的緣起法」。就像小偷闖入家中偷走財物，使家人受苦。同樣地，煩惱之賊侵入家中，也會造成極大的困擾。人們賺錢是為了吃得好、住得好，但這僅僅是為了追求樂受，渴望幸福。（禪師解釋了人們如何通過六根的感官門追求樂受。）

主宰者是六種感受（受），而奴隸僅有一個。我們被感受所控制。你們只知道一種不愉快的感受，不要將感受視為微不足道。它是渴愛的主人；當你處於健康的狀態下，你受樂受控制。若不知道感受的生起，也就不知道自己正受其折磨。不知（無明）是最難以對付的事。快樂與不快樂的感受，哪一種更令人恐懼？哪一種更可怕？為了追求快樂，人們願意做任何事情，而大多數人因樂受而毀滅。「在家中的緣起法」正是從樂受開始的。

這個家與那個家都忙碌於追求幸福。樂受指揮人們去做事，他們不敢反抗。如果他們反抗，現在便已證入涅槃。樂受甚至無法給年長者帶來真正的幸福。因樂受而以不正當手段追求財富的人，最終墮入惡趣。這是樂受的原因。我現在年紀大了，但如果我想，還是能繼續做這些事。這就是真正的奴隸。人們因樂受而成為奴隸。

感受可以掌控一切。不快樂的感受則驅使人尋求藥物治療。人生充滿了苦（dukkha）。因此，人們試圖在來世升天。但即使升天，也仍然會遇到老、病、死。樂受驅使你去做事，使你無暇享受感官的快樂。（禪師引用佛陀的比喻，用魚來解釋三種感受）。你必須尋找一個沒有任何感受的地方。如果你擁有五蘊，即使死亡，仍無法解脫。

因此，佛陀敦促我們對這個身體生起厭離心，不再對其生喜愛之心。然而，大多數人將這些話視為平凡無奇且微不足道。我們全都被這三種感受所害。樂受是欺騙的；苦受折磨並殺害你，隨後將你送進墳墓。這三種感受的本質即是折磨。因此，它們是苦諦（**dukkha sacca**）。

每當感受生起，應觀察它的折磨本質，視為苦諦的現象，這便是對法（**Dhamma**）的觀照。如果你徹底洞察苦，渴愛便無法跟隨感受而生起。業（**kamma**）無法將你送至下一生。這就是證入涅槃。若不觀察感受，它便會命令你做這個、做那個，最終殺害你。它成為一切事物的條件，並使緣起的九個因果鏈條（參見十二緣起支）持續運作。

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T2

即使待在家中，如果沒有正念和智慧，仍然有可能墮入四惡道。因此，佛陀教導了「在家修行中的緣起法」。這就像有小偷闖入家中，偷走了財物，會讓家人感到痛苦一樣。同樣地，「煩惱」就像小偷闖入了心靈，會帶來巨大的麻煩。

人們賺錢為了吃好、住好，但其實只是為了追求快樂的感受。（**Sayadaw** 解釋了人們如何追求六根（眼、耳、鼻、舌、身、意）所帶來的快樂感受。）

六種感受就像主人，而我們只是奴隸。我們被感受所控制。你們只知道一種不愉快的感受，卻忽略了感受的重要性。感受是渴愛的主人；當你處於健康狀況良好時，就會被愉快的感受所控制。如果你不知道感受是如何產生的，也就不會知道它帶來的痛苦。不知道才是最難以應付的事情。在愉快和不愉快的感受中，哪一種更可怕？為了追求快樂，人們可以做出任何事情。大多數人都是被愉快的感受所害。在家修行中的緣起法，正是從愉快的感受開始的。

每家每戶都在為了追求快樂而忙碌。愉快的感受命令人們去做事，而人們不敢反抗。如果他們反抗，現在就能解脫了。愉快的感受也不會給老人帶來快樂。人們為了追求財富而採取不正當的手段，墮入惡道，都是因為愉快的感受。雖然我已經老了，但如果我想要，仍然可以這樣做。你們確實是真正的奴隸，都是被愉快的感受所奴役。

感受可以支配一切。不愉快的感受也會讓人尋求藥物來緩解痛苦。人生充滿了苦難。因此，人們希望來世能生到天界。但即使生到天界，仍然會遇到老、病、死。愉快的感受會驅使你做很多事情，讓你沒有時間享受生活。（**Sayadaw** 用佛陀比喻魚的故事來解釋三受。）你必須前往一個沒有感受的地方。即使你擁有五蘊，即使死了，也無法真正解脫。

因此，佛陀勸告我們要厭惡這個身體，要對它感到厭倦，不要沉迷其中。但是大多數人只是把這些話當作普通的、不重要的話語。我們都被這三種感受所害。愉快的感受是欺騙性的，而痛苦的感受則會折磨和殺死你。最後，它會把你送進墳墓。這三種感受的本質都是痛苦的。所以，感受就是苦諦。

每當感受生起時，要觀照它就是苦諦的折磨，這就成為對法的觀照。如果你能夠徹底洞察苦，渴愛就不會追隨感受。業力就不會把你送往來世。這就是達到涅槃的境界。如果你不觀照感受，它就會命令你做這做那，最終害死你。它會導致一系列的因果連鎖反應（十二因緣）。

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T3

There are two types of greed (lobha); greed for seeking and enjoyment. There is the cause for the samudaya lobha to arise. You all who listen to the talk are the feelers of vedanā. You are healthy that can come here. If you are a feeler of dukkha vedanā, then you can't come to here (In Burmese everyday language vedanā by itself refers to unpleasant feeling). Feeling aggregates are listening to this talk.

This is dispelling wrong view. Insight meditation is every time feeling arises by knowing it, and also knows its passing away. If you don't know then you are an ignorant person. Because you don't know what's happening. But even you know, know the pleasant feeling with greed and unpleasant feeling with anger; and know neutral feeling with delusion. All these knowing develop the Dependent Arising process. It's ugly knowing. Why are you seeking for wealth? Because you are tortured by feelings. Pleasant, unpleasant and neutral feelings are leading to greed, hatred and delusion. It's quite terrible.

If craving arises, it will ask you for seeking. From pleasant feeling craving arises. From craving seeking arises. People who understand feeling are very rare. Most of them die without knowing it. I don't want to die yet, and still very good in seeking wealth. Still good to be a slave of desire! If you can contemplate feeling no craving arises. Without its arising and there is no seeking.

That's in Nibbāna where no seeking and no searching. If you don't know about feeling should not be in at ease. The Buddha was never seeing the good side of it that taught contemplation of feeling in an extraordinary way. What is the most important thing he wants when someone is in painful feeling? He wants to be cured. Painful

feeling conditions craving—*dukkha vedanā paccaya taṇhā*. In this case you have to look for the medicines. If not by yourself, you will have to ask someone to do it for you.

You do know painful feeling but not by knowledge. Instead you are knowing about it with craving. In the 31 realms of existence all living being are tortured by the ignorance of feeling. In the world, human beings only know how to teach people on developing feeling. But don't know how to teach for the cessation of feeling (These points are very important for deep contemplation. Because human beings are nearly destroying the beautiful Earth by getting lost in feelings from the politicians, business people to all walks of life).

Neutral feeling conditions craving—*upekkhā vedanā paccaya taṇhā*. There are a lot of craving going on with the seeing, hearing, smelling and tasting. The Buddha taught us to know feeling every time it arises because of the suffering of seeking. Do you see the Buddha and Ven. Sāriputta are going for alms-round? All their feeling was ceased a long time ago. They were in Nibbāna which was no seeking and searching. Ending of feeling is a real happiness indeed.

If you can follow the ending of feeling then everything is finished. So don't forget about the contemplation of feeling. If you are in negligence it will push you down (to the abyss of suffering). For example, you want to eat little and suffer little, but actually, you want to eat a lot, and then suffer a lot. All these unwholesome developments come from not overcoming of feeling.

T3

貪欲 (*lobha*) 有兩種類型：一是追求的貪欲，二是享受的貪欲。集聖諦 (*samudaya*) 中貪欲生起是有其原因的。你們這些聆聽法的人，其實是感受 (*vedanā*) 的感知者。你們因健康才能來到這裡；如果你是苦受 (*dukkha vedanā*) 的感受者，就無法來到這裡。(在緬甸日常語言中，「*vedanā*」單獨使用時通常指不愉快的感受。) 當下正在聽法的是感受蘊 (*vedanākkhandha*)。

這是在破除邪見。內觀禪修的實踐是，每當感受生起時，要認識它，並且也知道它的滅去。如果不知道，那你就是無明的人，因為你不知道正在發生什麼事。然而，即使你知道了，可能只是以貪心認識樂受，以瞋心認識苦受，以癡心認識不苦不樂受。所有這些認識促進了緣起法的延續。這是一種錯誤的認識。

為什麼你追求財富？

因為你被感受所折磨。樂受、苦受和中性受導致貪、瞋和癡的生起，這是相當可怕的。如果渴愛（*taṇhā*）生起，它會驅使你追求。從樂受生起渴愛，從渴愛生起尋求。真正理解感受的人非常稀少，大多數人死時仍然不明白它的本質。

「我還不想死，還能很好地追求財富。能夠繼續當欲望的奴隸真是好事！」

如果你能觀察感受，渴愛便不會生起。沒有渴愛生起，就不會有尋求的行為。這就是涅槃的境界，沒有尋求也沒有追逐。如果你不了解感受，便不應感到安逸。佛陀從未看到感受的好處，因而以非凡的方式教導了感受的觀照。

當人處於苦受時，佛陀希望什麼？祂希望能治癒苦受。苦受緣渴愛——苦受緣渴（*dukkha vedanā paccaya taṇhā*）。在這種情況下，你會尋求藥物。如果自己無法找到，則必須請求他人幫忙。你確實知道苦受，但不是以智慧認識，而是以渴愛認識。

在三十一界的存在中，所有眾生都因對感受的無知而受苦。在這個世界上，人類只知道如何教導他人發展感受，但卻不知道如何教導感受的止息。（這些觀點非常重要，值得深入思考。因為從政客到商人再到各行各業，人類幾乎因迷失於感受而毀掉美麗的地球。）

中性受緣渴愛——中性受緣渴（*upekkhā vedanā paccaya taṇhā*）。

在看、聽、聞、嚐中，有許多渴愛正在發生。佛陀教導我們，每當感受生起時都要認識它，因為尋求之苦正在其中。你看佛陀和尊者舍利弗（*Ven. Sāriputta*）在托鉢行腳時，他們的感受早已止息。他們處於無尋求與無追逐的涅槃中。感受的止息才是真正的幸福。

如果你能追隨感受的止息，那麼一切便結束了。所以不要忘記對感受的觀照。如果你疏忽，它將把你推向痛苦的深淵。例如，你想少吃少受苦，但實際上卻想多吃多受苦。所有這些不善的發展都來自於未能克服感受。

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T3

貪欲（*lobha*）有兩種：追求的貪欲和享受的貪欲。產生「集起之貪欲」的原因是什麼呢？在這裡聆聽法義的各位，都是「感受」的體驗者。你們身體健康，才能來到這裡。如果你是「苦受」的體驗者，就無法來到這裡。（在緬甸日常用語中，「*vedanā*」本身通常指不愉快的感受。）

能夠聽聞法義，代表你們的「感受蘊」正在聆聽。這是破除邪見的過程。正念的修行，就是在每次感受生起時，覺知它的存在，並觀察它的消逝。如果你不知道感受的生起和消逝，就是無明的人，因為你不知道正在發生什麼。即使你知道感受的存在，卻仍然帶著貪欲去感受快樂，帶著瞋恚去感受痛苦，帶著迷惑去感受中性感受。這些覺知的方式，都會強化緣起的運作。這是錯誤的覺知。

你為什麼要追求財富？因為你被感受所折磨。苦、樂、捨三受，都會引導你走向貪、瞋、癡。這是非常可怕的。

如果渴愛生起，它就會驅使你去追求。愉快的感受會產生渴愛，渴愛又會產生追求。真正理解感受的人非常少。大多數人死前都不知道感受的真相。雖然我不希望現在就死去，但仍然熱衷於追求財富，仍然是慾望的奴隸！如果你能夠觀照感受，渴愛就不會生起。沒有渴愛生起，就不會有追求。

在涅槃境界中，沒有追求，也沒有探索。如果你不了解感受，就無法真正安心。佛陀從未看到感受的好處，因此特別強調觀照感受的重要性。當一個人處於痛苦的感受中時，佛陀最希望的是什麼？他希望病人能夠治癒。痛苦的感受會導致渴愛— **dukkha vedanā paccaya taṇhā**。在這種情況下，你必須尋求治療的方法。如果自己無法處理，就要尋求他人的幫助。

你雖然知道痛苦的感受，但卻不是以智慧的方式去了解它。相反地，你是帶著渴愛去感受痛苦。在三十一界中，所有眾生都被對感受的無明所折磨。在世間，人們只知道如何教導他人培養感受，卻不知道如何教導他人止息感受。（這些觀點非常重要，值得深思。因為人類迷失在感受之中，從政治家、商人到各行各業的人們，都幾乎毀滅了美麗的地球。）

中性感受也會導致渴愛— **upekkhā vedanā paccaya taṇhā**。在視覺、聽覺、嗅覺、味覺等感官中，存在著許多渴愛。佛陀教導我們，在每次感受生起時都要覺知它，因為追求會帶來痛苦。你有看到佛陀和舍利弗尊者在乞食嗎？他們早已止息了所有的感受。他們處於涅槃境界，沒有追求，也沒有探索。感受的止息才是真正的快樂。

如果你能夠追隨感受的止息，一切問題都將解決。所以，不要忘記觀照感受。如果你掉以輕心，它會把你推入深淵（痛苦的深淵）。例如，你想少吃一點，少受一點苦，但實際上，你卻想吃很多，然後承受更多的痛苦。所有這些不善的發展，都是因為沒有克服感受所導致的。

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T4

Craving is very cunning, because of it there are a lot of seeking and searching going on. Why we are deceiving by the taṇhā? Because we don't get the knowledge of the way as it really is (yathābhūta ñāṇa). We don't know form (rūpa) as form, mind (nāma) as mind and impermanence as impermanence. So the Buddha reminded us to look for a teacher who could teach the truth of Dhamma for 32 times (in the suttas).

Wrong perception is wrong view, and attachment is craving. If you are deceiving by them will go to the planes of misery. Only by getting the Yathābhūta Ñāṇa and not deceive by them. This is an important knowledge. The knowledge closes the doors to the planes of misery and lead to Nibbāna. Don't be lazy to listen Dhamma everyday. You have to practice to get this knowledge. When I am asking you, "Do you discern impermanence?"; it means "Do you get Yathābhūta Ñāṇa?". You are not free from the deception of diṭṭhi and taṇhā, if you do not get the knowledge, and then you will have an unfortunate death. Why don't you get the Yathābhūta Ñāṇa? No learning (study or listening Dhamma), a worldly without any Dhamma learning is called asutavā puthujjana.

By getting the Yathābhūta Ñāṇa is becoming a part of the stream-enterer. You are practicing sīla for long life, and making dāna practices for good rebirths; after with all these good rebirths, and in the end realize Nibbāna etc.... (Saṃsāra will never come to an end with taṇhā). All these are (wishy-washy) just in deceptions. Most Buddhists are making dāna under the deception of craving. I (i.e., taṇhā) will follow you up to the Brahma Worlds.

This is the power of taṇhā. Without or little learning is leading to the planes of misery (Nowadays human societies have a lot of social problems and sufferings are due to lack of moral educations. Don't know how to behave like a human). Why we have no learning? Not listen to the Sacca Dhamma, and not seeking for a good teacher or a spiritual friend (kalyāna-mitta or kalla-mitta).

Ven. Ānanda answered to the Buddha that one received half of the benefit because of a good teacher. But the Buddha responded that one couldn't realized Nibbāna without a teacher. A task will be completed with a teacher. Why don't we get a good teacher? Without the knowledge of examination (vicāraṇa). We can encounter pseudo-teacher, wrong teacher, and counterfeit teacher without it. We are tracing the source of the cunning taṇhā, and find a lot of them.

Why don't we have the knowledge of examination? Without wise attention (yoniso-manasikāra) or unwise attention. In this case we pay a visit to the human world and return to the planes of misery. (According to the Buddha most living

beings came to the human plane for temporary like a visit and after that returned to the planes of misery which were like their permanent homes)

Why unwise attention comes to be? It is the cause of ignorance. And then ignorance comes from the taints (āsava). Therefore when you are making offering (dāna) I teach you to follow me to recite the Pali words; “Āsavakkhayaṃ ahaṃ homi —Because of this merit all the taints are destroyed.” So āsava dhamma is the main source.

By arranging it in the direct order (anuloma): Taint (āsava) → ignorance (avijjā) → unwise attention (ayonisomanasikāra) → no knowledge of examination (nivicāraṇa) → do not have a good teacher → not listening to the truth of dhamma → do not get the knowledge of the way as things really are → deceive by craving → to the plane of misery.

In this way in the whole of saṃsāra beings are deceived by craving. Without the destruction of the taints will not free from the deception. How to destroy the taints? It's easy. By discerning impermanence it will be destroyed. To contemplate everything existing in the world as impermanence, dukkha, not-self, loathsomeness (asubha) and truth of dukkha, and no taints will arise.

For the destruction of the taints must practice vipassanā. We are travelling in the very long of saṃsāra is under the deception. Who is deceiving us? They are craving and wrong view (taṇhā and diṭṭhi).

T4

貪愛 (taṇhā) 非常狡猾，因它而生起許多尋求與追逐。

為什麼我們會被貪愛欺騙？因為我們不了解事物的本然之道 (yathābhūta ñāṇa)。我們不知道色 (rūpa) 為色、心 (nāma) 為心，亦不知無常 (anicca) 為無常。因此，佛陀在經中提醒我們，要尋找一位能教導佛法真理的善知識，這樣的教誨總共有 32 次之多。

錯誤的知覺導致邪見，而執取則是貪愛。如果你被它們欺騙，將墮入惡趣 (apāya-bhūmi)。唯有獲得如實知見 (yathābhūta ñāṇa)，才能不被它們所欺騙。這是一項極為重要的智慧，它能關閉通往惡趣的大門，並引領至涅槃。每天都要勤於聆聽佛法，並努力修習以獲得這種智慧。

當我問你：「你是否能辨知無常？」這就等同於問：「你是否獲得了如實知見？」如果你尚未獲得這智慧，仍受邪見與貪愛的欺騙，便無法擺脫不幸的死亡。為什麼你沒有如實知見？因為你沒有學習（未曾研習或聆聽佛法）。凡夫未曾學習佛法，便被稱為**未學的凡夫**（**asutavā puthujjana**）。

獲得如實知見便是成為須陀洹的一部分。你修持戒律（**sīla**）以求長壽，行布施（**dāna**）以求善趣的再生；但即使經歷了這些善趣再生，最終仍需證悟涅槃……（輪迴若伴隨貪愛，將永無止境）。這一切只是貪愛的欺騙罷了。大多數佛教徒在貪愛的欺騙下行布施。「我（貪愛）會追隨你，甚至到達梵天界。」

這就是貪愛的力量。

缺乏學習或學習甚少會導致墮入惡趣（現代社會中，人類面臨許多社會問題與苦難，正是因為缺乏道德教育，無法學會如何以人道行事）。為什麼我們缺乏學習？因為我們未曾聆聽真理之法（**sacca dhamma**），也未曾尋求一位善知識（**kalyāna-mitta** 或 **kalla-mitta**）。

尊者阿難回答佛陀，一位善知識能使人獲得一半的利益。但佛陀回答說，若沒有善知識，便無法證悟涅槃。有善知識的指導，才能完成修行的任務。為什麼我們沒有善知識？因為我們缺乏檢驗的智慧（**vicāraṇa**）。沒有這智慧，我們可能遇到偽教師或錯誤的老師。追尋貪愛的根源，便會發現它們無處不在。

為什麼我們缺乏檢驗的智慧？因為缺乏如理作意（**yoniso-manasikāra**），而其根源在於無明（**avijjā**）。無明又來自於煩惱漏（**āsava**）。因此，我在教導你們行布施時，會帶領你們背誦巴利語：「**Āsavakkhayaṃ ahaṃ homi**——願此功德能滅盡一切煩惱漏。」煩惱漏正是根本原因。

順向排列的因果鏈條是：

煩惱漏（**āsava**）→ 無明（**avijjā**）→ 不如理作意（**ayoniso-manasikāra**）→ 無檢驗智慧（**niccāraṇa**）→ 沒有善知識 → 未曾聆聽真理之法 → 無如實知見 → 被貪愛欺騙 → 墮入惡趣。

在整個輪迴中，眾生都被貪愛所欺騙。

如果不滅除煩惱漏，就無法擺脫這種欺騙。如何滅除煩惱漏？其實很簡單。通過辨知無常，煩惱漏便會被滅除。觀察世間一切皆是無常（**anicca**）、苦（**dukkha**）、無我（**anatta**）、不淨（**asubha**）及苦諦（**dukkha sacca**），便不會再生煩惱漏。

滅除煩惱漏必須修習內觀（vipassanā**）。**

我們在漫長的輪迴中受欺騙而流轉。是誰在欺騙我們？它們是貪愛與邪見（**taṇhā** 和 **diṭṭhi**）。


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T4

貪欲非常狡猾，正是因為貪欲，人們才會不斷地追求和探索。為什麼我們會被貪欲所欺騙？因為我們沒有獲得「如實知」（yathābhūta ñāṇa），也就是對事物真實本質的認識。我們無法如實地認識「色」（物質）、「名」（心）、以及「無常」的真相。因此，佛陀在經文中 32 次提醒我們，要尋找一位能夠教導佛法真理的善知識。

錯誤的認知就是邪見，執著就是貪欲。如果被它們欺騙，就會墮入惡道。只有獲得「如實知」，不被它們所欺騙，才能解脫。這是非常重要的知識。這個知識會關閉通往惡道的門，引導我們走向涅槃。不要懶惰，要每天聆聽佛法。你必須實踐，才能獲得這個知識。當我問你：「你是否明瞭無常？」，其實是在問：「你是否獲得了『如實知』？」。如果你沒有獲得這個知識，就無法擺脫邪見和貪欲的欺騙，最終將面臨不幸的死亡。

為什麼你無法獲得「如實知」呢？因為缺乏學習（學習佛法、聆聽佛法）。沒有學習佛法的人，被稱為「愚癡凡夫」（asutavā puthujjana）。

獲得「如實知」是成為「初果阿羅漢」的開始。你為了長壽而修持戒律，為了來世的美好而布施，但即使經過這些善行，最終的目的仍然是為了達到涅槃等等……（在貪欲的驅使下，輪迴永無止境。）這些都是虛妄的追求，都是被欺騙的結果。大多數佛教徒都是在貪欲的驅使下布施。貪欲會跟著你一直到色界天。

這就是貪欲的力量。缺乏學習或學習不足，會導致墮入惡道。（當今社會存在許多社會問題和苦難，都是因為缺乏道德教育，不知道如何像個「人」一樣生活。）為什麼我們缺乏學習？因為不聽聞正法，不尋求善知識（kalyāna-mitta 或 kalla-mitta）。

阿難尊者回答佛陀說，因為有善知識的指導，就能獲得一半的利益。但佛陀回答說，沒有善知識就無法證得涅槃。有老師才能完成任務。為什麼我們找不到善知識？因為缺乏「審察」（vicāraṇa）的能力。沒有審察的能力，就會遇到偽善知識、錯誤的導師、甚至是欺騙性的老師。我們追溯狡猾貪欲的根源，會發現它無處不在。

為什麼會缺乏審察的能力？因為「不善思」（ayonisomanasikāra）。這樣一來，我們雖然來到人間，卻又會墮回惡道。（根據佛陀的教導，大多數眾生來到人間，就像短暫的旅行一樣，最終還是會回到惡道，那才是他們的真正歸宿。）

為什麼會產生「不善思」？因為無明的緣故。而無明則源於「煩惱」（āsava）。因此，當你布施時，我教導你跟著我念誦巴利文：「Āsavakkhayaṃ ahaṃ homi—願以此功德消除一切煩惱。」所以，「煩惱」才是根本的源頭。

按照順序排列：煩惱 (āsava) → 無明 (avijjā) → 不善思 (ayonisomanasikāra) → 缺乏審察 (nivicāraṇa) → 找不到善知識 → 不聽聞正法 → 沒有如實知 → 被貪欲欺騙 → 墮入惡道。

在整個輪迴中，眾生都被貪欲所欺騙。如果不消除煩惱，就無法擺脫這種欺騙。如何消除煩惱？方法很簡單，就是觀照無常。觀照世間一切事物皆是無常、苦、無我、不淨、苦諦，煩惱就不會生起。

要消除煩惱，必須修習「觀禪」。我們在漫長的輪迴中旅行，一直都被欺騙。誰在欺騙我們？是貪欲和邪見 (taṇhā and diṭṭhi)。

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Nibbāna is Always Exists

25th December 1960
and 22nd June 1962

[Sayadaw formulated a Dependent Origination Chart from the Buddha's Teachings to explain many of his talks very successfully. It is helpful to understand the Dhamma in a very profound and clear way. It needs to use this chart to understand some of its talks and for contemplation. This chart is very well known to most Buddhists in Burma. You may find this chart on the internet in English version, e.g., site A or site B]

T1

[Interesting talks on the nature of saṃsāra and Nibbāna. Khandhas do not always exist and it's dukkha. It's also saṃsāra. Nibbāna is the opposite way. It always exists and no dukkha. It's nirodha the cessation of dukkha, the real happiness and peace. Saṃsāra is no beginning and has ending for someone follows the Noble Eightfold Path. Nibbāna has beginning and no ending for someone practices the Noble Eightfold Path; whereas no beginning for someone who does not practice the Path.

The Buddha stayed at Sāvatti, Jetavana Monastery and talked to the monks. Whoever seeing vedanā anicca had right view. The body is vedanākkhandha and you can find vedanā at anytime if paying attention to the body. Sayadaw gave a simile— anyone pointed a finger to any direction where the sky did always exist. In contemplation of feeling, you will see anicca at first. With the continuous practice will become disenchantment to vedanā (Nibbidā Ñāṇa).

This is another right view which is more mature than the first one (Yathābhūta Ñāṇa). Nibbidā Ñāṇa is understanding dukkha. Sayadaw gave a simile between the two different Ñāṇas. Yathābhūta Ñāṇa is like a razor shaving the hairs and not very clean enough, whereas Nibbidā Ñāṇa as a sharper razor which clean cuts the hairs but the hairs of the roots still inside the skin.]

The five khandhas—the mind and body, do not always exist but have dukkha. They do not always exist but it's only suffering when they exist. Look at it in whatever way it is never good. People who don't have the knowledge are praying to get for it. (By doing wholesome merits with prayers). They are praying for the impermanence and dukkha. So you have to stay with only happiness. It's the truth of the cessation of dukkha—Nirodha Sacca. Saṃsāra doesn't have beginning but has ending for someone who knows the truth. Nibbāna has the beginning and no ending.

You can take it as the happiness without ending. If you discern the impermanence of feeling becomes right view, the view leads to Nibbāna. In the khandha there is always existing one of the feelings. Without feeling is Nibbāna. The whole body exists with feelings. If you are using the noble eyes (ariya eyes) to observe will always see it. Discern the existence to non-existence is anicca.

This is seeing the absolute reality (paramattha dhamma). If you see something originally not exist is concept. Discerning impermanence is right view (the first stage). Continue for contemplation and becomes disenchantment to feeling is the second stage.

Even it becomes as you don't want to continue the contemplation. Right view becomes more mature. The practice on the way to Nibbāna must be in this process. It is also becoming close to the truth of dukkha. After the second stage, it continues becoming free from affection to anicca; and all the attachments—rāga dhamma cease, this is the third stage. The wrong view (diṭṭhi) and all the kammās associated with wrong view are ceased together.

涅槃永恆存在

1960年12月25日及1962年6月22日

[禪師根據佛陀的教導，製作了一張「緣起法圖表」，用於解釋許多開示，並取得了極大的成功。此圖表幫助以深刻而清晰的方式理解佛法。理解某些開示與觀照時需要使用此圖表。這張圖表在緬甸的佛教徒中非常有名，網上也有英語版的圖表，例如某網站 A 或 B。]

T1

[關於輪迴與涅槃本質的精彩開示。五蘊（**khandhas**）並非永恆存在，並且充滿苦（**dukkha**）。它們是輪迴（**samsāra**）。涅槃（**Nibbāna**）則與之相反，永恆存在，且無苦。涅槃是苦的止息（**nirodha**），是真正的快樂與安寧。輪迴無始，但對修行八正道的人而言是有終點的；涅槃對修行八正道的人而言有開始卻無結束；而對於未修行八正道的人而言，涅槃是無始的。

佛陀曾於舍衛城祇樹給孤獨園對比丘們說，誰見到「受是無常」（**vedanā anicca**）便有正見。身體是受蘊（**vedanākkhandha**），只要注意身體，隨時都能找到受。禪師舉了一個比喻：無論指向哪個方向，天空總是存在的。觀照感受時，最初會見到無常（**anicca**）。持續練習後，對受便會生起厭離（**Nibbidā Ñāṇa**）。

這是比初期的如實知見（**Yathābhūta Ñāṇa**）更為成熟的正見。**Nibbidā Ñāṇa** 是對苦的理解。禪師舉了一個比喻來說明這兩種智慧的區別：如實知見如同用剃刀刮鬍子，刮得不够乾淨，而厭離智如同更鋒利的剃刀，能清楚地剃除鬍子，但根部仍藏在皮膚內。]

五蘊——即心與身，並非永恆存在，卻充滿了苦。

它們的存在僅意味著痛苦。無論如何看待它們，都不是好事。不具智慧的人卻祈求五蘊（透過行善功德並祈願）。他們的祈求實際上是祈求無常與苦。因此，我們必須選擇僅與快樂為伍。這是真正的苦滅之道（**Nirodha Sacca**）。

輪迴無始，但對知曉真理的人而言是有終點的；涅槃有始卻無終點。

它可以被視為永無止境的快樂。如果你辨知感受的無常，便生起正見，而正見引領你通往涅槃。在五蘊中，總有某種感受存在。沒有感受便是涅槃。整個身體都伴隨著感受。如果以聖者之眼（**ariya eyes**）觀察，總能見到這一點。辨知從存在到不存在，便是無常（**anicca**）。

這是見到究竟法（**paramattha dhamma**）。若見到本來不存在的事物，那是概念。辨知無常是正見的第一階段。持續觀照後，對感受生起厭離是第二階段。即便到了一種不想繼續觀照的程度，正見會變得更加成熟。通往涅槃的修行必須經歷此過程。這也意味著逐漸接近苦諦的真相。

在第二階段之後，修行繼續深入，對無常不再有眷戀；所有的執取（**rāga dhamma**）皆滅除，這是第三階段。邪見（**diṭṭhi**）及與邪見相關的所有業（**kamma**）一併滅除。

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Nibbāna 恆常存在

1960年12月25日 & 1962年6月22日

[Sayadaw 根據佛陀的教導，建立了一個緣起圖表，用來解釋許多法義，非常成功。這個圖表有助於深刻而清晰地理解佛法。需要使用這個圖表來理解某些法義並進行觀照。這個圖表在緬甸的大多數佛教徒中都很有名。您可以在網路上找到這個圖表的英文版本，例如：網站 A 或網站 B]

T1

[Sayadaw 談論了輪迴和涅槃的本質。五蘊並非恆常存在，它們是苦。它們也是輪迴。涅槃則相反，它恆常存在，沒有苦。它是苦滅，是真正的快樂與安寧。輪迴沒有開始，但對於遵循八正道的人來說，有結束。涅槃有開始，但對於實踐八正道的人來說，沒有結束；而對於不修道的人來說，則沒有開始。

佛陀在舍衛城的祇樹給孤獨園向僧眾開示。凡是能見到感受 (vedanā) 無常者，即具備正見。身體就是感受蘊，只要你留意身體，就能隨時感受到感受。Sayadaw 舉了一個比喻：無論指向哪個方向，天空都恆常存在。在觀照感受時，首先會見到無常。持續不斷的修行，會對感受生起厭離 (Nibbidā Ñāṇa) 。

這是另一種更成熟的正見，超越了最初的「如實知」(Yathābhūta Ñāṇa) 。Nibbidā Ñāṇa 就是理解苦。Sayadaw 用比喻來解釋這兩種不同的 Ñāṇa：Yathābhūta Ñāṇa 就像用剃刀刮鬍鬚，但刮得不乾淨，而 Nibbidā Ñāṇa 則像更鋒利的剃刀，能將毛髮徹底剃除，但毛根仍留在皮膚內。]

五蘊——身心，並非恆常存在，而是苦。它們存在時，就是苦。無論如何看待，它們都不是美好的。沒有智慧的人們，卻祈求得到五蘊。(透過布施等善行來祈求)。他們是在祈求無常和苦。所以，你應該只停留於快樂之中。這就是苦滅諦——涅槃。輪迴沒有開始，但對於了知真理的人來說，有結束。涅槃有開始，但沒有結束。

你可以把它看作是無盡的快樂。如果你能辨別感受的無常，就會產生正見，而這種正見會導向涅槃。在五蘊中，始終存在著某種感受。沒有感受就是涅槃。整個身體都是由感受構成的。如果你運用「聖者的眼睛」(ariya eyes) 來觀察，就會一直看到感受。辨別存在與不存在，就是無常。

這就是見到了「第一義諦」(paramattha dhamma) 。如果認為原本不存在的東西是存在的，那就是概念。辨別無常就是正見(第一階段)。持續觀照，進而對感受生起厭離，就是第二階段。

甚至會到達不想繼續觀照的境界。正見變得更加成熟。通往涅槃的修行必須經過這個過程。這也越來越接近苦諦的真相。在第二階段之後，會進一步脫離對無常的執著；所有的貪愛——rāga dhamma 都會止息，這就是第三階段。邪見 (diṭṭhi) 和所有與邪見相關的業力都會同時止息。

Someone who doesn't know the truth at near death becomes sorrow and lamentation. Taints and ignorance combine together to get the khandha again. It's running in a circular way that there is no beginning. It's like searching for the beginning of an egg. Also like an ant running around the edge of a circular plate. It is possible for the end of a saṃsāra for someone only when a Buddha was arising into this world. (except a Paccekabuddha). Also must teach the truth of Dhamma to them.

From ignorance to become knowledge and kammic formation becomes non-kammic formation (asaṅkhāra), and then saṃsāra will come to an end. You have to practice to become vi-saṅkhāra. Vi—means free from something. I use asaṅkhāra to make you understand it.

T2

心與身（名與色）並非永恆存在，且其本質充滿苦（**dukkha**）。這是它們的本來面目，總是如此。由於無常（**anicca**），它們無法永恆存在。由於生滅不斷，它們便是苦。所以，不應對任何心與身生起欲求。應下定決心，這些現象並不值得追求與接受。它們既非永恆，且伴隨著苦，因此是真正的苦諦（**dukkha sacca**）。

涅槃（**Nibbāna**）中沒有苦，而這個法（即涅槃或真理之法）卻是永恆存在的。涅槃與心/身的本質是完全不同的，請不要混淆。你對人間與天界的喜好，就像一個麻風病人用火的熱度來緩解癢感。沒有人能摧毀涅槃，也沒有人能創造涅槃。

再者，心與身無始，卻有終。佛陀說過，你無法追溯心與身的起點，但對於那些知道如何解脫的人，心與身卻有終點。涅槃有開始，且是無盡的快樂；輪迴（**saṃsāra**）雖然無始，但卻有終。然而，要達到這一點，需要遇到一位善知識。涅槃有開始，卻無終點。你可能會對這些論點產生懷疑。

透過善知識的幫助，當抵達涅槃時，你將獲得永無止境的快樂。如果你能遇到道支（八正道），這便是涅槃的開始。

（禪師以緣起法來解釋上述觀點。）

由於過去的無明（**avijjā**），我們有了現在的五蘊（**khandhas**）。依靠這些五蘊，我們創造了業（**kamma**），並將獲得未來的五蘊。在臨終時，會生起憂愁、悲歎以及煩惱漏（**āsava**）。「煩惱漏生起，無明生起」（**Āsava samudaya avijjā samudaya**），因為煩惱漏與無明，輪迴便再次開始。

無明與煩惱漏交織，使眾生再次獲得五蘊，輪迴不斷地循環流轉。

這過程無有始，如同尋找雞蛋的起點。又如一隻螞蟻沿著圓盤的邊緣不停地奔跑。然而，

對於那些在世間遇見佛陀的人（除了辟支佛以外），輪迴才可能結束。此外，佛陀還必須教導他們真理之法（Dhamma）。

由無明轉為智慧（vijjā），由業行（saṅkhāra）轉為非業行（asaṅkhāra），輪迴便會結束。你必須修行，讓自己成為「vi-saṅkhāra」的人。「Vi」意指從某物中解脫。我用「asaṅkhāra」來幫助你理解這一點。

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T2

心和身（五蘊）是不恆常存在的，並且充滿了苦。這是它們的本質。它們總是如此。因為無常，所以它們並不總是存在。隨著生起和滅去，它們就是苦。所以，不要執著於心和身。要決心不追求、不接受這些現象。它們並不總是存在，並且充滿了苦，因此它們就是苦諦。涅槃沒有苦，而這個「法」（也就是涅槃或佛法）則恆常存在。

涅槃和身心具有不同的本質。所以不要混淆。你嚮往人天兩界，就像麻風病人渴望火熱一樣，用火來止癢。沒有人能夠摧毀涅槃，也沒有人能夠創造涅槃。

此外，身心沒有開始，但有結束。佛陀說，你無法思考心和身的開始。但對於懂得如何解脫的人來說，它們有結束。涅槃有開始，但沒有結束。輪迴沒有開始，但有結束。但是，必須遇到一位善知識才能解脫。涅槃有開始，但沒有結束。你可能會立刻對這些觀點產生懷疑。

在善知識的幫助下，到達解脫境界的人，將會擁有永無止境的快樂。如果你證悟了道品，你就有了開始。

（Sayadaw 用緣起法來解釋上述觀點。）由於過去的無明，我們才有現在的五蘊。有了這些五蘊，我們就會造作業，並將在未來承受五蘊的果報。在臨死之際，會產生憂愁、悲嘆和煩惱。Āsava samudaya avijjā samudaya—煩惱生起，無明生起，因為煩惱和無明，它們又會再次出現。

臨死之際，如果不知道真理，就會產生憂愁和悲嘆。煩惱和無明結合在一起，再次產生五蘊。這就是無始無終的循環。就像尋找蛋的開端一樣。也像螞蟻在圓盤邊緣不斷地繞圈子。只有當佛陀出現在世間時，輪迴才有可能結束。（除了獨覺佛）。而且，佛陀必須向眾生宣說佛法的真理。

從無明轉變為智慧，業力轉變為無為（asaṅkhāra），輪迴才會結束。你必須修行，才能成為 vi-saṅkhāra。Vi 意味著「自由」、「脫離」。我使用 asaṅkhāra 這個詞來幫助你理解。

The Six Oceans of Māgandiya

25th December 1960,
5th to 8th September 1961

T1

[The Buddha compared the six sense-doors with the six oceans which never overflowed or human beings never fulfilled their desire. The oceans can be dry up when the world comes to an end. But living beings desire never dry up and it can be only by the Noble Eightfold Path. Māgandiya Brahmin disagreed with the Buddha because the Buddha cut off desire.

His view was increasing desire. But the Buddha said that he cut off desire and found the real happiness (i.e., Nibbāna) was incomparable by the sensual pleasure. We can contemplate sensual pleasure as real dukkha. Even these momentary pleasures are not easy to come by and only with hard works.]

The eye looks at forms and they are never enough for it. The ear hears the voice of son and daughter and they are never enough for them etc. Therefore the six sensual doors are like the six oceans. You can never fill them in full. Filling them is only one person. By filling it until you die. But the eye door never enough for it, and you are overcome by tiredness. By filling them, at last it ends up in the coffin.

The monks asked the Buddha, “What is called the ocean?” The Buddha answered that the water in the natural ocean could be dry up when the six suns came out. But the kilesa water from your six sense-doors would be never dry up. Busy by filling is not only one’s own six oceans but there are also extra oceans have to be filled. (i.e., family members).

Their leader is taṇhā. It’s like a blind man filling a pot with holes in it. Taṇhā hole is very wide so can’t never fill it. (Sayadaw told the Māgandiya’s story, MN 75: Māgandiya Sutta) Māgandiya brahmin quoted his view from their ancient text to oppose the Buddha’s view. The Buddha had seen the real happiness of Nibbāna and

not indulged in the desire and attachment of sensuality. These are inferior dhammas. People are still can't find anything better than that, and in craziness for them. Still can't find the real happiness and take these as the real things. And take the SUFFERING as the HAPPINESS.

六種海洋與摩竭提耶

1960年12月25日，1961年9月5日至8日

T1

[佛陀將六根門（六種感官）比作六種海洋，這些海洋永遠無法滿溢，正如人類永遠無法滿足自己的欲望。當世界毀滅時，海洋的水可能會乾涸，但眾生的欲望卻永遠不會乾涸，除非透過修習八正道。

摩竭提耶婆羅門（Māgandiya Brahmin）反對佛陀的觀點，因為佛陀斷除了欲望。而他的觀點則是應該增長欲望。然而佛陀指出，他已斷除了欲望，並找到了真正的快樂（即涅槃），這種快樂無法與感官的樂趣相比。我們可以觀照感官的快樂為真正的苦（dukkha）。即便是這些短暫的快樂，也並不容易獲得，往往需要付出辛苦的勞動。]

眼睛觀看色法，永遠無法滿足；耳朵聽到子女的聲音，對他們也永遠不夠……因此，六根門就像六種海洋，你無法將它們填滿。即便只是滿足一個人的需求，也得耗盡一生來填補。但即便如此，眼根仍然無法滿足，你最終只能被疲憊壓倒。追求滿足的結局，終將是在棺材中落幕。

比丘們問佛陀：「什麼是所謂的海洋？」佛陀回答說，自然界的海洋，當六個太陽升起時，海水會乾涸；但六根門的煩惱之水（kilesa water），永遠無法乾涸。人們不僅忙於填滿自己的六種海洋，還要填滿額外的海洋（如家人的需求）。

這些海洋的主導者是渴愛（taṇhā），就像一個瞎子在填補一個有洞的壺。渴愛的洞極其寬大，因此無法填滿。（禪師講述了摩竭提耶的故事，參見《中部經》第75經：Māgandiya Sutta）。摩竭提耶婆羅門引用他們古老經典中的觀點，來反駁佛陀的觀點。然而，佛陀已見到涅槃的真正快樂，並不沉迷於感官欲望與執著。這些欲望與執取是低劣的法。

人們仍未找到比這些更好的東西，反而為其瘋狂。他們仍然無法找到真正的快樂，卻將這些短暫的樂趣當作真實的事物，甚至把苦當作樂。

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The Six Oceans of Māgandiya

25th December 1960, 5th to 8th September 1961

T1

[佛陀將六根比喻為六大洋，它們永遠不會滿溢，人類的慾望也永遠不會滿足。當世界走向終結時，海洋可能會乾涸。但是，眾生的慾望永遠不會乾涸，只有透過八正道才能止息。摩犍陀羅婆羅門不同意佛陀的觀點，因為佛陀主張斷除慾望。

他的觀點是增加慾望。但佛陀說，他斷除了慾望，找到了真正的快樂（即涅槃），這種快樂是感官享受無法比擬的。我們可以將感官享受視為真正的苦。即使是這些短暫的快樂，也並不容易獲得，需要付出巨大的努力。]

眼睛看著形色，永遠無法滿足。耳朵聽著兒女們的聲音，也永遠無法滿足。因此，六根就像六大洋一樣，永遠無法填滿。只有在死亡時才能填滿。但眼睛永遠無法滿足，你會被疲憊所征服。填滿之後，最終的結果就是死亡。

僧人們問佛陀：「什麼叫做海洋？」佛陀回答說，自然界中的海洋，在六個太陽出現時，可能會乾涸。但是，來自六根的煩惱之水，永遠不會乾涸。忙於填滿的不僅僅是自己的六根之欲，還有必須滿足家人的慾望。（例如，家庭成員。）

他們的領袖是「貪欲」。這就像一個盲人試圖用一個有洞的罐子盛水一樣。貪欲之洞非常大，永遠無法填滿。（Sayadaw 敘述了摩犍陀羅婆羅門的故事，MN 75: Māgandiya Sutta）摩犍陀羅婆羅門引用古籍中的觀點來反駁佛陀的觀點。佛陀已經見證了涅槃的真實快樂，不再沉迷於感官的慾望和執著。這些都是低劣的法。人們仍然找不到比感官享受更好的東西，並為之瘋狂。他們仍然找不到真正的快樂，反而把苦當作樂。

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[Sayadaw said saṃsāra should be taken the khandha as arising and passing away moment to moment continually. This is a more practical in sense. Past is only a memory, so can't do anything about it. The beginning of saṃsāra is khandha. The ending of saṃsāra is the ending of khandha. So the present saṃsāra is more important. From here can cut off the future saṃsāra or to continue.

The Buddha stayed at Kuru State. After the old Māgandiya brahmin became an arahant, one day the Buddha went to the fire place of Bhāradvāja brahmin. He sat on the grass near him for a few days. So the brahmin looked after the sitting place

properly. One day the old Māgandiya's nephew young Māgandiya had a walk and came to his friend Bhāradvāja's place.

He saw the sitting place very clean and tidy so that he asked him whose sitting place it was. After he heard the name of the Buddha and said that it was unlucky for him to see the Gautama's sitting place. Bhāradvāja asked him why? Because he cut off worldly affairs was the answer. Bhāradvāja said to him that he should not say in this way, and Gautama was worshipped by many.

Māgandiya retorted as if he met the Buddha would say the same thing to him. From far away the Buddha heard their conversations with the divine ear. He came to their place and said directly to Māgandiya about their conversations. Māgandiya was shocked by what he heard from the Buddha. Then the Buddha explained his way of practice to cut off worldly desire. By observing whatever arising from the six sense doors, and taṇhā is cutting off]

Connections of dukkha are saṃsāra. Cutting of dukkha is the stopping of saṃsāra Connection of mind-body processes are saṃsāra. A connection of khandha in a circle is saṃsāra. Don't take saṃsāra with months and years. For example, you open your eyes and seeing arises. This is the beginning of saṃsāra. It starts from the aggregate of consciousness. It will not wrong, if you take the beginning of saṃsāra as from the khandha. After the seeing and the next mind khandha of wanting mind arises. This is another saṃsāra.

Now, it's already two saṃsāras. Saṃsāra becomes increasing. If it's continuous and up to kamma, and Dependent Arising is completed. You'll get the future birth. This is the extension of saṃsāra. After getting a new khandha, it's followed by ageing, sickness and death. This is also saṃsāra. From the seeing consciousness to kamma is present saṃsāra.

From birth onwards is future saṃsāra. The Buddha asked to cut off the present saṃsāra was to stop the future saṃsāra. Stopping the process of increasing, and saṃsāra will stop. From present saṃsāra to future saṃsāra is the increasing of saṃsāra (continued the Māgandiya story)

Māgandiya likes the increasing of desire. You all are the same. So you all are the relatives of Māgandiya. Not understanding of Dependent Arising and all are like him. From the point of truth, people like the increasing of dukkha. With more increasing of dukkha is more falling of tears. More increasing of sorrow and lamentation will follow. It's true to say that all of you are the relatives of Māgandiya and with his wrong view.

The Buddha taught to Māgandiya the above mentioned Dhamma. Every time of seeing, contemplate the impermanence of form becomes the path factors. This was the doctrines of the Buddha for the cutting off craving. Māgandiya doctrine was increasing of craving. Just seeing is a neutral mind and without any fault.

But by continuing the process has fault. Therefore stop the taṇhā, upādāna and kamma arise by practice. With the contemplation is cutting off samudaya and dukkha. Māgandiya believed according to their text (It was misinterpretation by them). Others also have their own records. It will bring to arguments if there are differences among all these ones. Taking the khandha process is the right one.

T2

[禪師指出，輪迴 (saṃsāra) 應被理解為五蘊 (khandha) 的不斷生滅，瞬間接續，這是一種更為實際的理解方式。過去只是記憶，無法改變。輪迴的起點是五蘊，輪迴的終點則是五蘊的止息。因此，當下的輪迴更加重要，因為從現在可以斷除未來的輪迴，或者使其延續。

佛陀曾住於俱盧國 (Kuru)。在摩竭提耶 (Māgandiya) 婆羅門年長時成為阿羅漢。有一天，佛陀前往婆羅門巴拉陀婆 (Bhāradvāja) 的火祭場，坐於其附近的草地數日。婆羅門仔細照料佛陀的座位。有一天，摩竭提耶的侄子，年輕的摩竭提耶到訪其友巴拉陀婆的住所，看到那座位十分整潔，便詢問這是誰的座位。當聽到是佛陀的座位時，他表示不幸見到了喬達摩的座位。

巴拉陀婆問他為什麼如此認為，他回答說，因為喬達摩割捨了世俗之事。巴拉陀婆勸他不要這麼說，並指出喬達摩受到許多人的崇敬。然而，摩竭提耶回答道，如果見到佛陀，他也會對佛陀直接說這些話。佛陀以天耳從遠處聽到了他們的對話，便來到他們的住所，直接向摩竭提耶提起了他們的對話。摩竭提耶對此震驚不已。隨後，佛陀向他解釋了割捨世俗欲望的修行方式，觀察六根門的生起 (arising)，從而斷除渴愛 (taṇhā)。]

苦的連結就是輪迴；斷除苦就是止息輪迴。

心與身的連結便是輪迴，五蘊的循環相連便是輪迴。不要以月與年來理解輪迴。例如，當

你睜開眼睛，見到色法時，這就是輪迴的開始。它始於識蘊（aggregate of consciousness）。如果將輪迴的起點理解為五蘊，這是沒有錯的。從見到色法後，下一個意識的心念（想要的心）生起，這又是另一個輪迴。

現在，這已經是兩個輪迴了。輪迴不斷增加。如果這種連續延續到業（kamma）的層面，緣起（Dependent Arising）便完成了，從而帶來未來的投生，延續輪迴。獲得新的五蘊後，隨之而來的是老、病與死，這也是輪迴。從見到色法開始到業的形成，是當下的輪迴；從投生開始則是未來的輪迴。

佛陀教導我們切斷當下的輪迴，以停止未來的輪迴。

停止輪迴的增長，輪迴便會止息。從當下輪迴到未來輪迴，是輪迴的延續。（繼續講述摩竭提耶的故事。）

摩竭提耶喜歡增長欲望，而你們也是如此。所以你們都是摩竭提耶的親戚。由於不理解緣起法，所有人都像他一樣。從真理的角度來看，人們喜歡增長苦。苦的增長帶來更多的眼淚，更多的憂愁與悲歎。的確可以說，你們都是摩竭提耶的親戚，並持有與他相同的邪見。

佛陀向摩竭提耶教導了上述的佛法。每次見到色法時，觀照其無常，便能生起道支（path factors）。這是佛陀教義中斷除渴愛的方法，而摩竭提耶的教義則是增長渴愛。單純的見到色法是中性的，沒有過失；但若持續延續這過程，便會生起過失。因此，通過修行來停止渴愛（taṇhā）、執取（upādāna）與業（kamma）的生起。

通過觀照便能斷除集聖諦（samudaya）與苦聖諦（dukkha）。

摩竭提耶依據他們的經典解釋（但這是他們的誤解）。其他人也有自己的記錄，這些不同的記載可能引發爭論。而採取五蘊的生滅過程為觀照基礎，才是正確的方式。

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[Sayadaw 說，輪迴應該被理解為心身不斷生滅的過程。這種理解更為實用。過去已經過去，無法改變。輪迴的開始就是五蘊的開始。輪迴的結束就是五蘊的結束。因此，現在的輪迴更重要。從現在開始，你可以切斷未來的輪迴，或者繼續輪迴下去。

佛陀住在拘薩羅國。摩犍陀羅婆羅門老修行者證得阿羅漢果後，有一天，佛陀前往婆羅門婆羅多婆迦的火祭場。他在婆羅多婆迦附近坐了幾天。於是，婆羅多婆迦便好好地打掃了佛陀的坐處。有一天，摩犍陀羅婆羅門的侄子，年輕的摩犍陀羅婆羅門前來拜訪他的朋友婆羅多婆迦。

他看到坐處非常乾淨整潔，便問這是誰的坐處。得知是佛陀的坐處後，他說看到喬達摩佛陀的坐處很不吉利。婆羅多婆迦問他為什麼？他說因為佛陀斷絕了世間的享樂。婆羅多婆迦告訴他不要這樣說，因為喬達摩佛陀受到許多人的尊敬。

摩犍陀羅婆羅門反駁說，如果他見到佛陀，也會對佛陀說同樣的話。佛陀以天耳通聽到了他們的對話，便來到他們面前，直接向摩犍陀羅婆羅門指出他們的談話內容。摩犍陀羅婆羅門聽到佛陀的話後大吃一驚。然後，佛陀向他解釋了斷除世間慾望的修行方法。透過觀察由六根所生起的各種現象，斷除貪欲。]

苦的連鎖就是輪迴。斷除苦就是停止輪迴。身心活動的連鎖就是輪迴。五蘊的循環連鎖就是輪迴。不要以月、年來理解輪迴。例如，你睜開眼睛，視覺產生了。這就是輪迴的開始。它始於意識蘊。如果將五蘊的開始視為輪迴的開始，並不為錯。在視覺之後，會產生想要觀看的意念，這就是另一個輪迴。

現在，已經產生了兩個輪迴。輪迴不斷增加。如果這種增加持續下去，並產生業力，緣起法就會完整地運作，你將獲得未來的果報。這就是輪迴的延續。獲得新的五蘊之後，就會伴隨著老、病、死。這也是輪迴的一部分。從視覺意識到業力的產生，就是現在的輪迴。

從出生開始，就是未來的輪迴。佛陀教導我們要斷除現在的輪迴，以阻止未來輪迴的產生。停止增加的過程，輪迴就會停止。從現在的輪迴到未來輪迴，就是輪迴的增加。（繼續講述摩犍陀羅婆羅門的故事）

摩犍陀羅婆羅門喜歡增加慾望。你們也是一樣。所以你們都是摩犍陀羅婆羅門的親戚。不理解緣起法的人，都像他一樣。從真理的角度來看，人們喜歡增加苦。苦越多，眼淚就越多。悲傷和哀嘆也會隨之增加。可以說，你們都是摩犍陀羅婆羅門的親戚，都持有和他一樣的錯誤觀點。

佛陀教導摩犍陀羅婆羅門上述的佛法。每次看到時，觀照形色的無常，就會產生道品。這就是佛陀教導斷除貪欲的法門。摩犍陀羅婆羅門的觀點是增加貪欲。單純的視覺是一種中性的念，沒有任何過錯。

但是，如果繼續這個過程，就會產生過錯。因此，要透過修行來斷除貪欲、執著和業力。透過觀照，可以斷除集諦和苦諦。摩犍陀羅婆羅門相信他們的經典（但他們的理解是錯誤的）。其他人也有自己的典籍。如果這些典籍之間存在差異，就會引發爭論。以五蘊的運作為基礎才是正確的。

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[In the beginning, Sayadaw gave instruction on how to listen Sacca Dhamma. If the monk talks on vedanā the yogi should listen with the ear but the mind observes vedanā. In this way during the talk discerns anicca, becomes nibbidā ñāṇa (knowledge of disenchantment) and magga ñāṇa (path knowledge) successively. During magga ñāṇa

moment you can't hear the talk anymore. (This point supports the existence of vipassanā jhāna by the commentary.)

Sayadaw said no one realized Nibbāna just by listening only. However quick the enlightenment was more or less it needs to contemplate. Sayadaw encouraged his disciple practice diligently. He said the preacher and the listeners were moving toward death in moment to moment. So everyone could die at any time. If we die before the realization will miss the good chances.

Whoever observes anicca at this moment he was wise and not foolish. Should not determine wise and fool with concept. Determine with the moments to moment practice. (In the later period of 1961 to 1962 Sayadaw gave talk usually based on strong saṁvega, urging and encouraging his disciples practiced diligently without wasting time. Sayadaw mentioned on death very often in his talks. He knew the time of his death a long time ago.)

Moment to moment time concept is very important to yogis or Buddhists because reality and experiences are moment. Practice, doing merits, realization etc., all actions are momentary. In each moment, we are influenced by avijjā and taṇhā, and then towards jāti or birth of misery without practice. On the other hand, by practicing with each moment, we are influenced by sati and paññā, and then towards Nibbāna.

The Buddha said to Māgandiya that he knew sensual pleasure very well as a prince enjoyed the highest sensual pleasure, and was aware of its empty nature. So he gave it up, led a homeless life for the real happiness, and realized Nibbāna. The Buddha used simile to compare sensual pleasure and Nibbāna. Human sensual pleasure were nothing, if compare to heavenly pleasures (Here Sayadaw gave the analogy of a hungry dog eating human excrement which are very common in poor countries. But for human this view is very disgusting).

Another example was a man infested by leprosy had to scratch the itchy sensation and sometimes used the heat of fire to alleviate it. After curing the disease he will never close to the heat of fire anymore.]

If the khandha is talking about impermanence to you during the talk, then you get the yathābhūta ñāṇa. At that moment your ears are hearing the talk and also the mind observes the khandha with seeing impermanence and identity view falls away. The Dhamma is talking to you and the mind appreciates it. After that come disenchantment to the khandha, the mind develops and wants to free from it.

Taṇhā becomes thinner that develops to this knowledge. By continuous observing the impermanence of the khandha and it comes to an end. At that time you can't hear the talk and the mind inclining towards Nibbāna. In the time of the Buddha some people realized Nibbāna by listening talks and at the same time observing the khandha. Without knowing these, people think it as just by listening. It didn't happen just by listening.

Give an example, if you are observing a carcass of a dog for some period of time. It is becoming slowly bloated and livid with various worms and eaten by vultures. Later you'll find its disappearance. Here also the same it's becoming clear with the developing knowledge. Our only concern is for the continuation of the knowledge.

Seeing the Nibbāna, kilesa dies out at the same time. In this way, during the time of the Buddha, they became sotāpanna till arahant. After the talks they didn't want to leave but wanted to report their experiences to the Buddha. I am urging you very often to practice hard is death can come to you at any time. If you are still not discerning anicca is the time of a fool.

By discerning anicca is the time of the wise. The time of the wise or the fool are decided by time moment. Without attention, those who can't see impermanence is living with ignorance. Therefore it's foolishness. If you discern it, so it's wise. The fool goes to the plane of misery. The wise goes to the blissful plane (sugati) and Nibbāna.

Death is also momentary. If another moment does not arise, then it's death. Nibbāna is also in the moment. If kilesa not arise in the next moment, then it's Nibbāna. Therefore seven years old novices arrived at Nibbāna. It's not only for the

grown up. Make these decisions. By cutting of Dependent Arising is wise and not cutting off is foolish. The next mind does not arises after this mind, it is death.

After this mind, a foolish mind arises; it is living with a foolish life. But it is living with a wise life with the wholesome mind arising. When a hell being was arriving in hell and questioning by Yama, king of the Hell. The questions were connection with the Dependent Arising. They were suffered in hell accordingly by the decision of the dhamma, which they had committed.

(Continued Māgandiya's story) Every dhamma arises, it is the increasing of defilements without contemplation. With contemplation, it is cutting off it. All the dhammas arising from the six sense-doors are in these processes. Sound sleep is unconscious mind which is life-continuum mind (bhavaṅga-citta). You can't sleep is active mind (javana citta) and a lot of thinking going on. Whatever mind state arise contemplate its impermanence. (The Buddha told about his bodhisatta life with sensual pleasure).

Sensual pleasures are increasing desire. You are taking pleasure in family life and wealth, it is not seeing Nibbāna. The Buddha said if you really see Nibbāna and you would not take pleasure in them. It was like the differences between worldly pleasure and heavenly pleasure. Another one simile is a human becomes disgust with it when seeing a dog eating excrement. In the same way, just practice to have right view.

If you take pleasure in your own things still not have right view. Next example was a man had leprosy. If you are in pleasure with your family and wealth is like a leper. Wanting to go near a pit of glowing embers. After curing the disease doesn't want to go near the heat anymore.

T3

[開頭，禪師指導如何聆聽「真理之法」(Sacca Dhamma)。如果講法的比丘談到感受 (vedanā)，修行者應以耳傾聽，同時以心觀察感受。在這過程中，能分辨無常 (anicca)，逐漸生起厭離智 (Nibbidā Ñāṇa) 和道智 (Maggā Ñāṇa)。當道智現前時，已無法聽見開示的內容 (這一點支持了註解中提到的內觀禪定 (vipassanā jhāna))。

禪師說，沒有人僅靠聆聽就能證得涅槃。然而，即便是快速的證悟，仍然需要觀照。禪師勉勵弟子精進修行，並提醒講法者與聽眾的生命正片刻不斷地流逝，隨時都可能死亡。如果未能在臨終前證悟，將錯失寶貴的機會。

誰能在當下觀察無常，誰就是智者；反之則是愚者。不要用概念來判定智者與愚者，而應以片刻的修行來決定。（在 1961 年至 1962 年的後期，禪師的開示中強調無常感，常用此來激勵弟子抓緊時間修行。他多次提到死亡，因他早已知曉自己的壽限。）

片刻（moment）的概念對修行者和佛教徒而言極其重要，因為現實與經驗皆以片刻為單位。

修行、行善、證悟等一切行為皆是剎那性的。在每個片刻，我們要麼被無明（avijjā）與渴愛（taṇhā）所控制，導向苦的出生（jāti）；要麼透過正念（sati）與智慧（paññā）修行，邁向涅槃。

佛陀告訴摩竭提耶，他非常了解感官的快樂。作為一位王子，他曾享受最高的感官享樂，但他也深知這些快樂的空虛本質。因此，他放棄了它們，為了真正的快樂出家，並證得涅槃。佛陀用比喻比較感官的快樂與涅槃。人類的感官快樂與天界的快樂相比不值一提。（禪師舉了一個類比：一條飢餓的狗正在吃人類的排泄物，對狗來說這是很常見的事，但對人類而言非常噁心。）

另一個例子是一位麻風病人因搔癢而抓破皮膚，有時甚至使用火的熱度來緩解痛苦。當他痊癒後，便不會再靠近火的熱度。

觀察五蘊的無常是修行的基礎。

如果五蘊在開示中告訴你它的無常性，那麼你便生起了如實智（Yathābhūta Ñāṇa）。此時，你的耳朵在聆聽開示，心則觀察五蘊，並見到無常，從而去除我見（identity view）。佛法在對你說話，而你的心領會其真義。隨後便對五蘊生起厭離，心開始渴望解脫。

透過不斷觀察五蘊的無常，渴愛（taṇhā）變得越來越薄弱，最終五蘊的生滅止息，心趨向於涅槃。

在佛陀的時代，有些人透過聆聽開示並觀察五蘊的無常，證得涅槃。但這並非僅靠聆聽而達成。

舉個例子，如果你觀察一隻死狗的屍體一段時間，你會看到它逐漸膨脹、發黑，出現各種蠕蟲，並被禿鷹啄食。最後，你會發現屍體徹底消失。同樣，透過持續觀察，我們的智慧將逐漸發展，清楚地理解五蘊的本質。我們唯一需要關注的是持續增長這種智慧。

當見到涅槃時，煩惱同時止息。

這就是佛陀時代弟子們如何從須陀洹到阿羅漢的修行進程。開示結束後，他們不願離去，而是希望向佛陀報告自己的修行經驗。我經常提醒你們精進修行，因為死亡隨時可能降臨。如果你還未辨知無常，那便是愚者的時間；辨知無常，則是智者的時間。

死亡是片刻性的。

如果下一個片刻未生起，那就是死亡；如果下一個片刻煩惱不生起，那就是涅槃。因此，七歲的沙彌也能證得涅槃，這不僅限於成年人。要做出這樣的抉擇：切斷緣起法便是智者，未能切斷便是愚者。

若此心後生起的是愚癡的心，便是愚者的生命；若生起的是善心，便是智者的生命。當一位眾生墮入地獄時，閻魔王會詢問有關緣起的問題，他們的苦難正是由於曾經的行為決定的。

（繼續摩竭提耶的故事）

每個法的生起，若不加以觀照，便是煩惱的增長；若有觀照，便是煩惱的止息。從六根門生起的所有法都經歷這些過程。沉睡的狀態是生命流注心（*bhavaṅga-citta*），而無法入睡則是有分心（*javana-citta*），伴隨著大量的思維。無論任何心生起，都應觀察其無常。

感官的快樂增加了渴望。

若你沉迷於家庭生活與財富，便無法見到涅槃。佛陀說，如果你真的見到涅槃，便不會再沉迷於這些事物。這就像人類看到狗吃排泄物會感到厭惡。同樣，修行以生起正見（*right view*）。

如果你仍沉迷於自己的事物，那說明你尚未生起正見。另一個例子是麻風病人，他靠近火堆以緩解痛苦。但痊癒後，他再也不想靠近火堆。

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T3

[一開始，*Sayadaw* 指導如何聆聽正法。當比丘講述感受（*vedanā*）時，弟子應該用耳朵聽，但心要觀照感受。這樣一來，在聽法的過程中，就能辨別無常，進而生起厭離知（*nibbidā ñāṇa*）和道智（*magga ñāṇa*）。在道智生起的當下，你將無法再聽聞法語。（這一點支持了註解中所述的「觀禪」的存在。）

Sayadaw 說，單憑聽聞是無法證得涅槃的。無論證悟的速度有多快，都需要觀照。

Sayadaw 鼓勵弟子們精進修行。他說，說法者和聽法者都在不斷走向死亡。所以，任何人都有可能在任何時候死去。如果我們在證悟之前就死去，就會錯失良機。

能夠在當下觀照無常的人，才是智慧的人，而非愚癡的人。不要用概念來判斷智慧與愚癡，而要以當下的修行來判斷。（在 1961 年至 1962 年晚期，*Sayadaw* 的開示通常充滿了強烈的「警覺感」，敦促弟子們精進修行，不要浪費時間。*Sayadaw* 在開示中經常提到死亡。他早已預知了自己的死亡時間。）

對於修行者或佛教徒來說，當下的觀念非常重要，因為現實和體驗都是當下的。修行、布施、證悟等所有行為都是剎那的。在每個當下，我們都會受到無明和貪欲的影響，進而走

向「生」（即痛苦的輪迴）。另一方面，透過在每個當下修行，我們就會受到念（sati）和慧（pañña）的影響，進而走向涅槃。

佛陀告訴摩犍陀羅婆羅門，他作為王子時，曾盡情享受感官之樂，深知其空虛的本質。因此，他捨棄了世間的享受，過上了出家的生活，追求真正的快樂，並證得了涅槃。佛陀用比喻來比較感官之樂和涅槃。人類的感官之樂微不足道，遠不及天界的快樂。（Sayadaw舉了一個例子：在貧窮的國家，狗吃人糞便是很常見的。但對人類來說，這是非常噁心的。）

另一個例子是一個患有麻風病的人，必須忍受劇烈的瘙癢，有時甚至用火來止癢。治癒後，他再也不會靠近火熱了。]

如果在聽法的過程中，五蘊向你展示了無常，那麼你就獲得了「如實知」。在那一刻，你的耳朵在聽著法語，同時心也在觀照五蘊，見到了無常，執著於自我（我執）的觀點就會消滅。法語在對你說話，而你的心也在領悟法義。之後，對五蘊生起厭離，心開始渴望解脫。

貪欲變得微弱，進而發展成這種智慧。透過持續不斷地觀照五蘊的無常，它最終會消滅。在那一刻，你將無法再聽法，心會傾向於涅槃。在佛陀時代，有些人就是在聽法同時觀照五蘊而證得涅槃的。如果不了解這些，人們就會以為單憑聽法就能證得涅槃。但事實並非如此。

舉個例子，如果你觀察一段時間的動物屍體，會發現它逐漸腐爛、發臭，被各種蟲子侵蝕，最後被秃鷲吃掉。在這裡也是同樣的道理，隨著智慧的發展，一切變得越來越清晰。我們唯一關心的是如何持續保持這種智慧。

見到涅槃的同時，煩惱也會滅盡。在佛陀時代，有些人就是在聽法的過程中，證得初果乃至阿羅漢果。聽法之後，他們不想離開，而是想向佛陀報告自己的體驗。我經常敦促你們精進修行，因為死亡隨時可能來臨。如果你仍然無法辨別無常，那就是愚癡的時候。

辨別無常就是智慧的時候。智慧與愚癡的時刻，是由當下決定。如果沒有正念，無法見到無常，那就是愚癡的生活。如果你能辨別無常，就是智慧。愚癡的人會墮入惡道，智慧的人會往生善趣（sugati）乃至涅槃。

死亡也是剎那的。如果下一刻不再生起，那就是死亡。涅槃也是剎那的。如果下一刻沒有煩惱生起，那就是涅槃。因此，七歲的童子也能證得涅槃。這不僅僅是成年人才能做到的事情。要做出這樣的決定。斷除緣起就是智慧，不

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T3

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對於修行者或佛教徒來說，「當下」的概念非常重要，因為現實和體驗都是剎那的。修行、布施、證悟等所有行為都是剎那間發生的。在每個當下，我們都會受到無明和貪欲的影響，進而走向「生」(即痛苦的輪迴)。另一方面，透過在每個當下修行，我們就會受到念 (sati) 和慧 (paññā) 的影響，進而走向涅槃。

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舉個例子，如果你觀察一段時間的動物屍體，會發現它逐漸腐爛、發臭，被各種蟲子侵蝕，最後被禿鷲吃掉。在這裡也是同樣的道理，隨著智慧的發展，一切變得越來越清晰。我們唯一關心的是如何持續保持這種智慧。

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死亡也是剎那的。如果下一刻不再生起新的念頭，那就是死亡。涅槃也是剎那的。如果下一刻不再生起煩惱，那就是涅槃。因此，即使是七歲的童子也能證得涅槃。這並不是只有成年人才可以做到的事情。要做出這樣的決定。斷除緣起就是智慧，不

（續）

- 斷除緣起就是智慧，不斷除就是愚癡。下一念心如果不生起，就是死亡。
- 在這個念頭之後，如果生起愚癡的念頭，那就是愚癡的生活。但如果生起善念，那就是智慧的生活。
- 當地獄眾生到達地獄，受到地獄王閻羅王的審問時，這些問題都與緣起法有關。他們在地獄中所受的苦，都是由他們過去所造的業決定。
- （繼續講述摩犍陀羅婆羅門的故事）每一個法生起，如果沒有觀照，就會增加煩惱。透過觀照，就能夠斷除煩惱。從六根生起的各種法，都是如此。
- 熟睡時是無意識的心（*bhavaṅga-citta*），無法入睡時是有意識的心（*javana citta*），有許多念頭在運作。不論是哪一種心態生起，都要觀照它的無常。（佛陀曾提到自己在過去菩薩道時，沉迷於感官之樂。）
- 感官之樂會增加慾望。如果你沉迷於家庭生活和財富，就無法見到涅槃。佛陀說，如果你真正見到涅槃，就不會沉迷於這些東西。這就像人類的感官之樂與天界的快樂之間的差異。
- 另一個例子是，一個人患有麻風病，必須忍受劇烈的瘙癢。如果你沉迷於家庭和財富，就像這個麻風病患一樣。他渴望靠近火堆來止癢。但治癒後，他再也不會靠近火熱了。

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T4

[The way of Māgandiya's tradition was the continuation of Dependent Arising. That is; contact → feeling → craving → clinging → action. The Buddha's way was

the cutting off Dependent Arising. That is; contact ceases → feeling ceases → craving ceases → clinging ceases → action ceases.

Sayadaw gave a very good example the differences between sensual pleasure and Nibbāna peace. The rich man Visākha, after becoming an anāgāmin (non-returner), was not interested in his beautiful wife Dhammadinnā and wealth. We always get lost in unreal things because of the kilesas.

(Continued the Māgandiya’s story from T3) After cure of his leprosy, two strong men grasped this man and forcefully pushed him near the fire again. But he would reject it. Ordinary people are like this, because of their kilesa disease, they take impermanence as permanence, dukkha as sukha, not-self as self, not beautiful as beautiful, and get lost in sensual pleasure. These are like fire and burning, but take it as cool and pleasant. In some discourses the Buddha compared the body with disease. Now he was free from kilesa disease and a real happy person.

Then the Buddha recited these verses: “Ārogyaṃ paramā lābhā,..... . Nibbānaṃ paramaṃ sukhaṃ” (Anya Nīti-gantha-saṅgaho Naradakkhadīpanī Kāyakhamanīya-niddesa) “Health is the best fortune Nibbāna is the foremost happiness, and the Noble Eightfold Path is the best way.”

Māgandiya requested the Buddha to show him the way to real happiness. But the Buddha said to him that he was born with blindness, so he must cure his vision first and then could show him the way.]

(In the beginning Sayadaw made a very important point) The Buddha with the five great sacrifices fulfilled his pāramīs (perfections for Buddhahood) which were not for his own Nibbāna. (offered his life, bodily parts, great wealth, wife and children) If he wanted it he would get it at the time of the Buddha Dīpankara as the hermit Sumedha. It was only for the living beings.

Therefore we should respect and show gratitude for his great compassion and love with diligent practice. In the Mahā-suññāta Sutta (MN 122), the Buddha mentioned to Ānanda, “Ānanda engage with me in friendliness and not in opposition what I have admonished and have faith and follow accordingly with it.”

Therefore don't show disrespect and ingratitude to the Buddha. Before we fall into hell, correct out mistakes and practice hard. (Sayadaw mentioned the two different ways of Dependent Arising) Cut off the increasing of craving by not letting taṇhā, upādāna and kamma arise. The dying of craving is the death of papañca dhamma (taṇhā, māna and diṭṭhi)

Before seeing the real Dhamma, we are tortured by the fake dhamma (i.e., Nibbāna and worldly dhamma). If you try hard and see the real one; “Do you want the fake one?” Seeing the real one and don't want the fake is natural. If you see the real Nibbāna will not want the family members and wealth. Do you still happy at home after become a non-returner? (Sayadaw gave the example of Visākha as the point for overcame sensual pleasure). Torture by the fake one is increasing craving and will arrive to the plane of misery.

Thinking of living together with family member and wealth bring coolness is a kind of craziness. Most of you think it's not a cool place like the Dhamma Hall, whereas it is cool when arriving at home for you. All of you have strange disease. It's over crazy, crazy disease. Fire is a natural heat. Only a crazy person is going near a pit of glowing embers. A person with inversion will go near it. Therefore the Buddha taught us to contemplate the khandha as disease, sore etc. if you still not see impermanence is a double blind person.

T4

[摩竭提耶 (Māgandiya) 的傳統方法，是持續緣起的流轉：觸 (contact) → 受 (feeling) → 渴愛 (craving) → 執取 (clinging) → 行 (action)。佛陀的方法則是斷除緣起的延續：觸滅 → 受滅 → 渴愛滅 → 執取滅 → 行滅。

禪師舉了一個很好的例子，說明感官快樂與涅槃安樂的差異。富人毘舍迦 (Visākha) 成為阿那含 (anāgāmin, 非還者) 後，對其美麗的妻子達摩帝那 (Dhammadinnā) 及財富都不再感興趣。我們因煩惱 (kilesa) 而迷失於虛妄之物。

(延續 T3 中的摩竭提耶故事)

當麻風病痊癒後，兩名壯漢強行將此人推向火堆，但他堅決拒絕。普通人也像這樣，因為煩惱之病，將無常 (anicca) 視為恆常，苦 (dukkha) 視為樂 (sukha)，無我 (anatta) 視為我 (self)，不淨視為美好。他們迷失於感官的快樂，這些快樂如火焰般炙

熱，卻被誤認為涼爽舒適。佛陀在某些經典中將身體比作疾病。如今他已擺脫煩惱之病，成為真正快樂的人。

接著佛陀說了以下偈頌：

「**Ārogyam paramā lābhā,..... Nibbānam paramam sukham**」

（出自《*Anya Nīti-gantha-saṅgaho*》等）

「**健康是最好的財富……涅槃是至上的快樂，八正道是最佳的道路。**」

摩竭提耶請求佛陀向他展示通往真正快樂的道路。佛陀告訴他，他生來如同瞎眼，必須先治癒視力，才能引導他走上這條道路。

（開頭，禪師指出了一個非常重要的觀點）

佛陀以五大犧牲圓滿其成佛之波羅蜜（布施生命、身體部位、財富、妻子和子女）。這些並非為了自己的涅槃。如果佛陀想要自己的解脫，他早在燃燈佛時作為修行者蘇摩提（*Sumedha*）便已成佛。他的一切努力皆為眾生。

因此，我們應以精進修行來表達對佛陀大悲與慈愛的尊敬與感激。在《大空經》（*Mahā-suññāta Sutta*, MN 122）中，佛陀告訴阿難：「阿難啊，應以善意與我同行，遵循我的教誨，生起信心並依此修行。」

所以，不要對佛陀顯露出不敬與忘恩之心。

在墮入地獄之前，改正自己的錯誤並努力修行。（禪師提到兩種不同的緣起方式）透過不讓渴愛（*taṇhā*）、執取（*upādāna*）與業（*kamma*）生起，來斷除渴愛的增長。渴愛的止息即是「增語法」（*papañca dhamma*，包含渴愛、慢心和邪見）的止息。

在見到真正的法（涅槃）之前，我們被虛妄的法折磨（即世間的法與涅槃）。

如果你努力修行並見到真法，「你還會想要虛妄的東西嗎？」見到真實的涅槃，自然便不會再執著於家庭成員和財富。當一位修行者成為非還者時，是否仍會對家庭感到快樂？

（禪師舉毘舍迦的例子說明克服感官快樂的重要性）。被虛妄之物折磨只會增長渴愛，最終墮入惡趣。

認為與家庭和財富生活在一起會帶來清涼舒適，這是一種瘋狂的行為。大多數人認為家是涼爽的地方，而非佛法講堂，但這是錯誤的。你們所有人都患有奇怪的疾病——一種瘋狂的疾病。火焰本是自然的熱，唯有瘋狂的人才會接近燃燒的火堆。

佛陀因此教導我們，應將五蘊觀為疾病與潰瘍。

如果你還未見到無常，便是雙重盲目的人。

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[Sayadaw 指出，摩犍陀羅婆羅門的觀點代表了緣起的增長，也就是：接觸 → 感受 → 渴愛 → 執著 → 行動。而佛陀的道路則是斷除緣起，也就是：接觸止息 → 感受止息 → 渴愛止息 → 執著止息 → 行動止息。

Sayadaw 舉了一個很好的例子，說明感官之樂與涅槃之樂的區別。富有的商人毗舍佉，在證得不還果後，對美麗的妻子吉祥女和財富不再感興趣。由於煩惱的影響，我們總是迷失在虛幻的事物之中。

（繼續講述摩犍陀羅婆羅門的故事，接續 T3）治癒麻風病後，兩個強壯的人抓住他，強迫他靠近火堆。但他會拒絕。普通人就像這樣，因為染上了煩惱的疾病，他們把無常當作常有，把苦當作樂，把無我當作有我，把不美當作美，沉迷於感官之樂。這些就像火和燒灼一樣，但他們卻認為是涼爽和愉快的。在某些經文中，佛陀將身體比喻為疾病。現在，他擺脫了煩惱的疾病，成為真正快樂的人。

然後，佛陀吟誦了這些偈頌：「Ārogyaṃ paramā lābhā,..... . Nibbānaṃ paramaṃ sukhaṃ」（《阿含經·雜阿含經·人天眼目經》）：「健康是最大的財富……涅槃是最高的快樂，八正道是最好的道路。」

摩犍陀羅婆羅門請求佛陀指引他通往真正快樂的道路。但佛陀告訴他，他生來就眼盲，必須先治癒自己的眼睛，然後才能指引他道路。]

（在開頭，Sayadaw 提出了一個非常重要的觀點）佛陀以五種大施捨圓滿了波羅蜜（成佛的修行），這些不是為了他自己的涅槃。（捨身、捨肢體、捨大財富、捨妻子、捨兒女）如果他想要的話，他可以在帝釋佛時代作為修めた婆羅門而證得涅槃。他是為了眾生而做的。

因此，我們應該尊重並感恩他的大悲大愛，並精進修行。在《大空無色經》（MN 122）中，佛陀對阿難尊者說：「阿難，要與我友好，不要違背我的教導，要對我生起信心，並依教奉行。」

因此，不要對佛陀不敬和忘恩負義。在墮入地獄之前，要改正自己的錯誤，精進修行。

（Sayadaw 提到了兩種不同的緣起觀）不要讓貪欲、執著和業力增長，就能斷除緣起的增長。貪欲的滅盡就是破除戲論法（taṇhā、māna、diṭṭhi）的滅盡。

在見到真實的佛法之前，我們都被虛假的法所折磨（例如，世間的快樂和涅槃的錯誤觀念）。如果你努力修行，見到了真實的佛法，就不會再執著於虛假的事物了。「你是否還想擁有家庭和財富？」如果真正見到了涅槃，就不會再貪戀這些東西了。就像不還果阿羅漢毗舍佉一樣，他不再執著於家庭和財富。

認為與家人在一起，擁有財富就能帶來快樂，是一種癡迷。大多數人認為在家裡不涼爽，而在家裡卻感到涼爽。你們都患有奇怪的疾病，是一種極端的癡迷病。火是自然的熱源，只有瘋子才會靠近火堆。顛倒的人才會靠近火堆。因此，佛陀教導我們觀照五蘊如同疾病、痛苦一樣。如果你仍然無法見到無常，就是雙目失明的人。

truth of dukkha and developing to the point of not wanting it. At last all the disenchanted khandha are disappeared. With all the disappearance; “Are there still any pain and discomfort like the disease and sore exist?” Without any of these is Nibbāna.

The Buddha also taught in this way. All these impermanence originally existed. We can't see them because of greed, hatred and delusion. Also not follow to the ending of them that can't arrive to Nibbāna. The Buddha taught it existed within the two armed-length khandha. After if you can't find the body and will arrive there. Make you yourself clear about this point by practice. It existed, so the Buddha taught about it. Before it arises, the mind (ñāṇa) is staying straight with the impermanence.

After that the mind (ñāṇa) is staying straight with no impermanence. No impermanence is Nibbāna. (Sayadaw in many of his talks was using language skillfully in many ways to explain the Dhamma) Knowing this is Path knowledge. Only the one who practices will see it. All of your duties are following up to the end of impermanence. Don't ask for something which can't be given (by prayers and vows).

You have to get it only by practice. You only will get dukkha if you don't get Nibbāna. The gāthā (verses) on Nibbāna was reciting by the brahmins for good fortune. If you still don't know the reality of the khandha is wasting your times among the blind people. The real existence is impermanence but what you are knowing is my son, my daughter etc. If you know the reality then ignorance becomes knowledge.

Āloko udapādi—light appears. If someone dies without getting the light is the corpse of a blind. Our grandparents and parents were also died in this way. In next life will fall from a cliff because moving like a blind person. Whatever realms of existence you are in it's only a prison. You must afraid of dying without getting any light for your both eyes.

With continuous practice the mind is becoming clearer. Later mind sensitivity (mana pasāda) and the knowing mind will fit in together. When this comes and become a person with light. The dying of the blind will take rebirth accordingly to the

arrangement of kamas. A person is gaining light can take rebirth accordingly to his desire.

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（延續佛陀向摩竭提耶講述的偈頌）

這些巴利偈頌自過去佛陀傳承下來，直到喬達摩佛陀的時代，被保存於婆羅門的傳統中。然而，他們將這些偈頌用於世俗儀式。

佛陀對摩竭提耶的教導包含三個要點：

1. 接近善知識以獲取指導，
2. 聆聽「真理之法」（*Sacca Dhamma*），
3. 依佛法如理修行（*Practice the Dhamma in accordance with the Dhamma*）。

在這三點中，第三點最為重要。禪師解釋道，依佛法如理修行，意指如實見到真相，最終引領至涅槃。巴利語稱為 **Dhammānu-dhammappaṭipatti**，即心如實認識五蘊中真正存在的本質（據禪師所說，即無常或三法印的本質）。這開啟了法眼（*Dhamma Eye*），使無明轉為智慧（明）。

法眼（*ñāṇa cakkhu*）的開啟

眾生於輪迴中生而盲目，死而盲目，從未見過佛法的光明。輪迴如同黑暗的監獄，轉生於其中就像從一個監獄換到另一個監獄，永遠找不到真正的平靜與快樂。

禪師指出，修行之初，心門的敏銳性（*manodvāra pasāda*）不夠清晰明亮，因此觀察無常的時候，見解不夠清楚且斷斷續續。隨著持續精進的修行，無常變得越來越清晰，觀照力越來越明確。

修行過程：

首先，辨知五蘊的無常（*anicca*）。隨後，對五蘊的無常生起厭離（*Nibbidā*）。接著，認識五蘊為苦諦（*dukkha sacca*），並發展到不再想要它們。最終，所有令人厭離的五蘊都消失了。當這一切都消失後，「是否還有像疾病與潰瘍般的痛苦存在？」若不存在，便是涅槃（*Nibbāna*）。

佛陀的教導

佛陀也曾這樣教導：這些無常的現象原本就存在。我們之所以看不到，是因為被貪、瞋、癡所遮蔽。此外，若不隨無常的生滅而修行，就無法抵達涅槃。佛陀指出，涅槃就存在於距離我們兩臂長的五蘊之內。如果無法發現五蘊的本質，就無法抵達涅槃。這一點必須透過修行親自確認。

當心（*ñāṇa*）正直地觀察無常時，它會停留於無常。之後，當心正直地停留於無無常，這便是涅槃。禪師在許多開示中，巧妙地運用語言解釋佛法。認識這一點便是道智（*Path Knowledge*）。唯有修行者才能見到這一點。

我們的責任就是跟隨無常的結束前進。

不要祈求無法通過修行得到的東西。若不修行，你所獲得的將是苦。如果你尚未了解五蘊的真實本質，便是在盲人中浪費時間。真實的存在是無常，但你所知道的卻是「我的兒子」、「我的女兒」等等。如果了解真實本質，無明便轉為智慧（*ñāṇa*）。

Āloko udapādi—光明出現。

如果有人未見到光明前死去，那他便是盲目的屍體。我們的祖父母與父母也曾這樣死去。在來世，他們將如盲人般墜落懸崖。無論身處何種存在界，都如同一座監獄。你應害怕在未見光明前死亡，這對雙眼而言是致命的。

持續修行，心會變得越來越明晰。

最終，心的敏銳性（*mana pasāda*）與覺知心（*knowing mind*）契合，屆時成為一位擁有光明的人。盲目者的死亡，將根據其業力而重新投生；而擁有光明者，能按照自己的意願轉生。

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[接著，*Sayadaw* 談到佛陀對摩犍陀羅婆羅門所說的那段偈頌。這些偈頌是從過去的佛陀時代流傳下來，一直到喬達摩佛陀時代，並被婆羅門傳統所保存。但他們只是將這些偈頌用於世俗的儀式。

佛陀對摩犍陀羅婆羅門的教導有三點：

- ① 接近善知識，接受教導。
- ② 聆聽正法。
- ③ 依法修行。

在這三點中，第三點是最重要的。*Sayadaw* 解釋說，「依法修行」就是如實地見法，這將引導至涅槃。巴利語中稱為「*Dhammānu-dhammappaṭipatti*」。心如實地認識到五蘊的真實本質。（根據 *Sayadaw* 的說法，這就是無常或三法印的本質。）這開啟了「法眼」，無明轉化為智慧。

「法眼」開始打開了。眾生在輪迴中生而為盲，死而為盲，從未見過佛法的光明。輪迴就像黑暗的牢獄。在輪迴中流轉，就像從一個牢獄轉移到另一個牢獄，永遠找不到安寧和真正的快樂。

Sayadaw 說，在修行初期，「意門清淨」（manodvāra pasāda）還不夠清晰明亮。因此，對無常的觀察也不夠清晰，是斷斷續續的。隨著持續精進的修行，觀察會變得越來越清晰明亮，對無常的辨別也會越來越精準。]

首先，你會辨別五蘊的無常。接著，對五蘊的無常生起厭離。後來，認識到五蘊是苦諦，進而發展到不想執著於五蘊的境界。最終，所有的厭離對象（五蘊）都會消失。當一切厭離對象都消失後，「是否還存在疾病、痛苦等苦惱？」如果這些都沒有了，那就是涅槃。

佛陀也這樣教導。所有的無常本來就存在。由於貪、瞋、癡的障礙，我們看不到它們。如果不追隨無常的終點，就無法達到涅槃。佛陀教導說，無常存在於兩臂之間的五蘊之中。如果你能夠超越身體的局限，就能到達涅槃。透過修行，要自己明白這個道理。它本來就存在，因此佛陀教導了我們。在它生起之前，心（ñāṇa）要與無常保持一致。

之後，心（ñāṇa）與「沒有無常」保持一致。「沒有無常」就是涅槃。（Sayadaw 在許多開示中，善於運用各種方式來解釋佛法。）認識到這一點就是道智。只有修行者才能見到它。你的所有努力都應該朝著無常的終點邁進。不要祈求那些無法得到的東西（透過祈禱和發願）。

你只能透過修行來獲得。如果你不證得涅槃，就會承受苦果。婆羅門們吟誦讚美涅槃的偈頌，祈求好運。如果你仍然不知道五蘊的真實本質，就是在盲目地浪費時間。真實的存在是無常，但你卻執著於「我的兒子」、「我的女兒」等。如果你認識到真實，無明就會轉化為智慧。

Āloko udapādi——光明出現了。如果有人在沒有獲得光明的情況下死去，就如同盲人的屍體一樣。我們的祖父母、父母也是這樣死去。在下一世，他們會像盲人一樣跌落懸崖。無論你在哪個領域存在，都只是一個牢獄。你必須害怕在沒有獲得雙眼之光的情況下死去。

隨著持續的修行，心變得越來越清明。後來，心識清淨（mana pasāda）和智慧之心（ñāṇa）會融為一體。當這種狀態出現時，你就成為一個有光的人。盲人的死亡會依據業力而投生。而獲得光明的人，可以依據自己的意願而投生。

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Tañhā the Tailor

29th December 1960

[Near the end of the talk Sayadaw made a very interesting point on the existence of Nibbānic element. His logic was simple by using the four Noble Truth and their functions in the direct experiences of yogis. From these points we can know what Nibbāna is.]

The Buddha taught on how a Dhamma preacher mind should be in teaching to people.

- ① May they be well and can listen to this talk.
- ② With metta in mind, may they understand what I have to talk.
- ③ May they can practice accordingly after understanding of the Dhamma.

If a monk possesses these three states of mind and teaching to people is a good teaching. From your side is after listening to the talk, practice and better become a stream-enterer (sotāpanna) to arahant. I will listen to the talk; try to understand it and practice for the realization of the highest level. You must have the aspiration to achieve the highest level.

If you underestimate yourself then you will achieve the lower level. Aspire to achieve the middle and higher levels which you can achieve accordingly. There were some evidences of existing stories. The Buddha always encouraged to the monks for the achievement of highest levels to end dukkha. (Sayadaw told the story of Ven. Nandaka for this talk.) Nandaka was very well known in teaching by using similes and examples in the time of the Buddha.

Yesterday I had explained some of the similes by him. There are six sense-doors sensitivities (pasāda rūpa) in the body, six sense-objects outside. We take these things as me and mine. Tañhā is connecting them between them, joining the sense-objects and sense-doors. Tañhā is the cause of dukkha (Samudaya sacca). Its existence is the cause of suffering. You must cut it off with the knife of path factors. In this way it

can't connect the inside and outside, so that samudaya sacca dies out. These two dukkhas cease and Nibbāna appears.

The monks taught five hundred bhikkhunīs before Nandaka, but no one had the realization because they had the desire for Nandaka's talk. Nandaka and the bhikkhunīs had kammic links for many lives time. He gave the simile of a dead cow. The cow body like the internal bases (ajjhattā āyatanā) and the hide outside like external bases (bahiddhā āyatanā). Skin muscles, connective tissues and attachments between them are like taṇhā. In the same way in practice must cut off taṇhā with the knife of bojjaṅga or maggaṅga (factors of awakening or factors of the path).

They asked him how to contemplate and cut it off? He asked them in the following way.

“Is form permanent or impermanent?”

“It's impermanent, Ven. Sir.”

“It's impermanent, dukkha or sukha?”

“It's dukkha, Ven. Sir.”

“If so, can you say this is mine, this I am, and this is myself?”

“It's not, Ven. Sir.”

“In the same way, the eye... etc. Contemplate the impermanence of the both sides.

When it is cutting off, it is taṇhā which connecting them in the middle. In this case impermanence still has any bodily form?”

“No, Ven. Sir.”

“Can taṇhā connect them without it?”

“No, Ven. Sir.”

Taṇhā can exist only by connecting them. Can't connect, then it ceases to exist. Taṇhā dies away by contemplation of mind and body; because it cut off the phenomena which taṇhā is connecting them. Taṇhā can exist by connecting the internal and external.

By contemplation of impermanence diṭṭhi and taṇhā die out. The knife is like maggaṅga or bojjaṅga.

Practice hard with right effort (sammā-vāyāma). Hold the knife and cut it off. Don't leave it there, only with the hand of right effort and by holding the knife of right view that taṇhā will cut off. In the five path factors; mindfulness (sati) effort (viriya) and concentration (samādhi) are the hand and right view (sammā diṭṭhi), right intention (sammā saṅkappa) are the knife.

You can't do it by prayers. You can't cut it with the mouth (These two points are practicing by most Buddhists in the later period of Buddhism). Without taṇhā arises clinging, action and birth are cutting off. If you practice with one of the satipaṭṭhāna and will be succeeded Taṇhā connects to all the five khandhas. Therefore if you contemplate one of them taṇhā dies out.

In the Dependent Arising; connecting death and birth are craving, clinging and action. Death is dukkha and birth is dukkha. Sense-objects and sense-doors are also truth of dukkha. In practice don't forget the dictum, "Be mindful, put effort to contemplate with wisdom." Whatever dhamma arises be mindful of it and contemplate persistently with wisdom. Impermanence is dukkha sacca, contemplation is magga sacca and the death of taṇhā is samudaya sacca.

In the four Noble Truths if dukkha and samudaya die out only nirodha and magga are leaving behind or the peacefulness and knowingness are leaving behind. Therefore, it is impossible that nothing exists in Nibbāna (some Buddhists and non-Buddhists take Nibbāna as nothingness). During his life an arahant has nirodha and magga or peace and knowing (He can stay in fruition state if he wishes).

There is no magga khandha anymore after he put down his burdened khandha (when an arahant passed away). But the peaceful happiness (santi sukha) of Nibbāna is leaving behind or undying is leaving behind. Staying with happiness is Nibbāna. (Sayadaw continued to the end of Nandaka's story).

All the bhikkhunis realized the Dhamma respectively according to their aspirations. This story testified this point. There are four piles of excrements (kilesas).

If any one of them left over, it's still not well yet. Therefore you have to clean out all of them.

貪愛的裁縫師

1960年12月29日

（接近結束時，禪師對涅槃存在的本質提出了一個非常有趣的觀點。他的邏輯簡單，依據四聖諦及禪修者的直接經驗，讓我們明白涅槃的實相。）

佛陀教導開示佛法的比丘應具備的心態：

1. 願眾生安康，能聆聽開示。
2. 心懷慈愛，願眾生理解佛法的內容。
3. 願眾生理解佛法後能如法修行。

若一位比丘懷有這三種心態為人講法，就是好的教法。從聽眾的角度，應該在聽完法後實踐，並努力從須陀洹（*sotāpanna*）到阿羅漢（*arahant*）。應抱有達到最高境界的願望。如果低估自己，只能達到較低的修行成果。應立志達到中等或更高的境界。佛陀總是鼓勵比丘追求終結苦的最高境界。（禪師講述了尊者難陀迦（*Nandaka*）的故事作為例證。難陀迦以使用比喻和例子講法而聞名。）

貪愛作為聯繫的裁縫師

身體內有六根（*sense-doors sensitivities, pasāda rūpa*），外有六塵（*sense-objects*）。我們認為這些是「我」和「我的」。貪愛（*taṇhā*）作為聯繫者，將六根與六塵相連，並成為苦（*dukkha*）的原因（即集聖諦，*Samudaya Sacca*）。貪愛的存在導致苦的延續。你必須用道支之刀將其斬斷。如此，內外不再相連，集聖諦便止息，苦也隨之消失，涅槃便顯現。

難陀迦尊者的譬喻

難陀迦尊者曾用一頭死牛作比喻：牛的身體如同內六入處（*ajjhata āyatanā*），牛皮如同外六入處（*bahiddhā āyatanā*），皮與身體之間的肌肉與組織則如貪愛。在修行中，必須用道支（*maggaṅga*）或覺支（*bojjhaṅga*）之刀切斷貪愛的連結。

比丘尼們詢問如何觀照與斬斷貪愛，尊者引導她們以下列方式觀照：

1. 「色是恆常的還是無常的？」
「是無常的，尊者。」
2. 「無常即是苦還是樂？」
「是苦，尊者。」
3. 「既然如此，可以說『這是我的、這是我、這是我的自我』嗎？」
「不可以，尊者。」

「同樣，對眼等六根進行觀照。當切斷時，是貪愛將它們連結在一起。當連結切斷，還有任何色法存在嗎？」

「沒有，尊者。」

「如果沒有色法，貪愛還能連結嗎？」

「不能，尊者。」

貪愛的存在依賴於內外的連結。

通過觀照身心（名色）的無常，貪愛消亡。因為它切斷了貪愛所依存的現象。道支與覺支如同刀，修行的正勤（*sammā-vāyāma*）則是執刀的手。

修行的正途

「持刀並切斷它，不要將刀放下。」正念（*sati*）、精進（*viriya*）與定（*samādhi*）如同手，正見（*sammā-diṭṭhi*）與正思惟（*sammā-saṅkappa*）如同刀。僅靠祈禱無法切斷貪愛，也無法用言語達成。（這正是許多後期佛教徒常犯的錯誤。）

若貪愛不起，執取（*upādāna*）、行（*kamma*）與生（*jāti*）便被斬斷。只要修行四念處（*satipaṭṭhāna*）中的一念，便能滅貪愛，因為貪愛聯繫著五蘊（*khandhas*）。觀照任何一蘊，貪愛便會消亡。

依緣起法，貪愛、執取與行將生與死連結起來。

生與死皆為苦。六塵與六根亦是苦諦（*dukkha sacca*）。修行時不要忘記佛陀的教誨：「正念、精進，以智慧觀照。」無常即苦諦，觀照即道諦，貪愛的止息即集諦的滅除。

四聖諦的實現

若苦諦與集諦滅除，涅槃與道諦便顯現，平靜與智慧則留存。因此，涅槃並非虛無（一些佛教徒與非佛教徒誤認為涅槃是虛無）。在阿羅漢的生命中，有涅槃的平靜與道智（*magga*），如果願意，也可以進入果定（*phala samāpatti*）。

阿羅漢入滅後，五蘊消亡，沒有道智存在，但涅槃的平靜快樂（*santi sukha*）依然存在，且永恆不滅。

涅槃即是住於快樂中。（禪師繼續講述難陀迦尊者的故事。）

最終，比丘尼們根據各自的願望證得佛法。此故事證實了一點：若四堆煩惱（*kilesa*）中尚有一堆未清除，則仍未徹底解脫。因此，必須將所有煩惱徹底清除乾淨。

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Certainly, here's the translation of T4 in professional, idiomatic, and fluent Traditional Chinese:

「貪欲如裁縫」

1960年12月29日

[接近開示尾聲時，Sayadaw 提出了一個關於涅槃存在性的非常有趣的觀點。他的邏輯很簡單，運用四聖諦及其在修行者直接體驗中的功能。從這些觀點，我們可以了解到涅槃是什麼。]

佛陀教導說，一位宣說佛法的比丘應該以什麼樣的心態來教導眾生：

- ① 願他們身心安康，能夠聆聽法語。
- ② 以慈悲之心，願他們能夠理解我所要講述的內容。
- ③ 願他們能夠依法修行，實踐所聞的法義。

如果一位比丘具備這三種心態，那麼他的教導就是善說法。從你們的角度來看，就是在聆聽法語之後，精進修行，最好能證得初果阿羅漢，乃至阿羅漢果。我會聆聽法語，努力理解，並精進修行以證得最高境界。你們必須有志於達到最高境界。

如果低估自己，那麼只能達到較低的境界。要志向達到自己能夠達到的中、高境界。有一些故事可以證明這一點。佛陀總是鼓勵僧眾努力達到最高的境界，以終結苦諦。

（Sayadaw 敘述了那蘭迦尊者的故事。）那蘭迦尊者在佛陀時代以善於運用譬喻和例子來教導眾生而聞名。

昨天我解釋了他的一些譬喻。身體中有六根的感受性（pasāda rūpa），外界有六塵。我們把這些東西當作「我」和「我的」。貪欲（Tanhā）將它們連接在一起，把六塵和六根連結起來。貪欲是苦集諦（Samudaya sacca）的因。它的存在就是苦的根源。必須用道品之刀將其斷除。這樣一來，它就無法連接內外，苦集諦就會滅盡。這兩種苦滅盡了，涅槃就出現了。

在那蘭迦尊者之前，僧人們教導了五百位比丘尼，但沒有人證得，因為她們都渴望聆聽那蘭迦尊者的開示。那蘭迦尊者和比丘尼們在生生多劫以來有著業力的連結。他舉了一個死牛的例子。牛的身體就像內六處（ajjhata āyatanā），外面的牛皮就像外六處（bahiddhā āyatanā）。皮膚、肌肉、結締組織和它們之間的連結就像貪欲。同樣地，在修行中，必須用覺支（bojjhaṅga）或道支（maggāṅga）之刀來斷除貪欲。

他們問他如何觀照並斷除貪欲？他這樣問他們：

「色是常還是無常？」「無常，尊者。」

「無常，苦還是樂？」「苦，尊者。」

「如果是這樣，你能說這是我的、我是這個、這就是我嗎？」「不是，尊者。」

「同樣地，眼……等也是如此。觀照雙方的無常。當它斷除時，連接它們的就是貪欲。在這種情況下，無常還具有任何形體嗎？」「沒有，尊者。」

「沒有它，貪欲還能連接它們嗎？」「不能，尊者。」

貪欲只有在連接它們時才能存在。無法連接，它就滅盡了。透過觀照身心，貪欲滅盡了；因為它切斷了貪欲所連接的現象。貪欲透過連接內外而存在。透過觀照無常，邪見和貪欲滅盡了。刀就像道支或覺支。

要以正精進（**sammā-vāyāma**）精進修行。握緊刀子並將其切斷。不要放手，只有以正精進之手，握持正見之刀，才能斷除貪欲。在五道品中，正念（**sati**）、正精進（**viriya**）和正定（**samādhi**）是手，正見（**sammā diṭṭhi**）、正思惟（**sammā saṅkappa**）是刀。

你無法透過祈禱來斷除它。你無法用嘴巴來切斷它。（這些點是後期佛教徒的常見修行方式。）沒有貪欲，執著、行為和出生就會斷除。如果你修習四念處之一，就能成功斷除貪欲。貪欲與五蘊都息息相關。因此，如果你觀照其中之一，貪欲就會滅盡。

在緣起法中，連接生死的是渴愛、執著和行為。死亡是苦，出生也是苦。六塵和六根也是苦諦。在修行中，不要忘記「正念、精進、智慧」的教導。無論什麼法生起，都要正念觀照，以智慧持續不斷地觀察。無常是苦諦，觀照是道諦，貪欲的滅盡是集諦。

在四聖諦中，如果苦諦和集諦滅盡了，就只剩下滅諦和道諦，也就是寂靜與智慧。因此，涅槃不可能是虛無（有些佛教徒和非佛教徒認為涅槃是虛無）。阿羅漢在世時，擁有滅諦和道諦，也就是寂靜與智慧（他可以停留在果位）。

在他放下負擔的五蘊（阿羅漢圓寂時）之後，就不再有道支了。但是涅槃的寂靜之樂（**santi sukha**）會留存下來，或說是不滅。與快樂同在就是涅槃。（**Sayadaw** 繼續講述那蘭迦尊者的故事。）

所有的比丘尼都依據自己的志向而證得法。這個故事證明了這一點。有四堆糞便（**kilesas**）。如果其中有一堆沒有清理乾淨，就還不夠。因此，你必須將它們全部清理乾淨。]

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How to Open Your Eye?

(30th December 1960, 30th May to 1st June 1961)

[The following four talks were based on the Indriya-bhāvanā Sutta, Majjhima Nikāya, the development of the Faculties, Sutta NO. 152.]

T1

I am worrying of you as living a negligent life. You should have reliance with you. Without it will encounter dukkha. (These were the words the Buddha reminded the monks in the sutta of Aṅguttara Nikāya) The Buddha reminded us to rely on impermanence, because it ended Dukkha. He mentioned eight kinds of reliance and the last one was impermanence.

You will get the knowledge of ending dukkha if you contemplate all the ending of impermanence. Take reliance on the two knowledge of seeing impermanence and the ending of it (i.e., Yathābhūta Ñāṇa and Magga Ñāṇa). During on the journey of life and dying moment you need to rely on it. At near death with contemplation can become a stream-enterer to an arahant. (There were a few stories at the time of the Buddha, for example, Ven. Phaggunā, AN.6.56 Phaggunasuttaṃ).

Everyone, even the Buddha, has to rely on impermanence. You have to start from impermanence if you enter the fruition state (phala samāpatti). I will talk on how to see thing is the true reliance. On seeing hateful things and become angry. On seeing affectionate things and become greedy. On seeing neither hateful nor affectionate things and become deluded.

These are during the time of opening your eyes. How to use the six sense faculties without harm? Don't observe the outside objects but instead observe what is arising in the heart. Seeing is the cause and the arising dhamma in the heart is the result. This is the resultant phenomenon (paṭicca-samuppanna dhamma). It is gross

and compounded phenomenon (Saṅkhata dhamma). Contemplate the arising phenomenon as compounded.

After contemplation, it's not there. Every greed, anger and delusion arise contemplate in this way. All of their non-existing are similar. As impermanence they are the same. The path factors are seeing it. All the knowings (knowledge) are seeing the non-existings (i.e., vanishing or disappearing). See all the arising dhammas as impermanence in series. These are not an ordinary thing.

It is vipassanupekkhā ñāṇa (equanimity of insight). You contemplate all of them with equanimity, and not seeing as greed, anger and delusion. This is true development of faculties. Continue with the contemplation and arrive to the knowledge of equanimity towards formations (saṅkhāra-upekkhā ñāṇa). After that it is the Path Knowledge.

In this way by using the six sense faculties is without harm. It's easy to practice also. You have to practice until it becomes your own nature. The Buddha said that whoever practiced and became natural, and then it was easy like closing and opening your eyes. If you can practice up to this point, and it becomes a true reliance (He continued to talk about the dying moments by seeing anicca as mentioned in the Aṅguttara Nikāya).

In these three knowledge (i.e., vipassanupekkhā ñāṇa, saṅkhāra-upekkhā ñāṇa and magga ñāṇa), you'll become a stream-enterer if you die with the vipassanupekkhā ñāṇa or saṅkhāra-upekkhā ñāṇa after arriving at the heavenly realm. On the other hand, what will happen if you don't rely on insight knowledge? You will arrive at peta, hell and animal realms if you die with greed, anger and delusion.

如何開啟智慧之眼？

(1960 年 12 月 30 日 · 1961 年 5 月 30 日至 6 月 1 日)

(以下四次講座基於《根修習經》(Indriya-bhāvanā Sutta)，出自《中部經典》第 152 經。)

T1

我擔心你們過著疏忽大意的生活。你們應該有依靠。若沒有依靠，將面臨苦（*dukkha*）。（這是佛陀在《增支部》中對比丘們的提醒。）佛陀提醒我們依靠**無常**，因為它能終結苦。他提到八種依靠，其中最後一項便是無常。

若觀照無常的滅盡，便能獲得終結苦的智慧。

依靠見到無常與無常滅盡的兩種智慧（即如實智 *Yathābhūta Ñāṇa* 和道智 *Magga Ñāṇa*）。在生命旅途中，以及臨終之際，都需要依靠這些智慧。在臨終時透過觀照，可能從須陀洹（*stream-enterer*）到達阿羅漢（*arahant*）的境界。（在佛陀時代，有一些相關的例子，例如尊者法耆那（*Ven. Phaggunā*）的故事，《增支部 6.56 法耆那經》。）

無論是誰，包括佛陀，都必須依靠無常。

如果想進入果定（*phala samāpatti*），必須從無常開始。我將講述如何將無常作為真正的依靠。

當你看到討厭的事物時會生起憤怒；看到可愛的事物時會生起貪愛；看到既不討厭也不可愛的事物時會生起無明。這些都是在**張開眼睛時**發生的情況。**如何善用六根而不受傷害？**不要觀察外在的事物，而是觀察心中生起的現象。眼見只是因，心中生起的現象才是果。這是緣生法（*paṭicca-samuppanna dhamma*），即粗重且有為的現象（*saṅkhata dhamma*）。觀照所生現象的有為本質。

透過觀照，現象將消失。

貪、瞋、癡每次生起時，都應以此方式觀照。這些現象的消失本質是相同的。作為無常，它們沒有區別。道支（*path factors*）即是見到這一點。所有的「知」（智慧）都在觀察這些消失的現象（即滅去或消逝）。連續地觀照所有生起的法為無常，這並非普通之事，這是內觀捨智（*vipassanupekkhā ñāṇa*）。

你以平等心觀照所有現象，不再將它們視為貪、瞋、癡。這是真正的根修習（*development of faculties*）。持續觀照，進一步達到對行的平等智（*saṅkhāra-upekkhā ñāṇa*）。隨後，便是道智（*Path Knowledge*）。

如此使用六根，便能無害。

這種修行方法非常簡單。你必須持續練習，直到它成為你的自然習性。佛陀說，當修行成為自然，便如同閉眼與張眼般容易。若你能修行到這一階段，便成為真正的依靠。（禪師接著談到《增支部》中提到的，臨終時透過觀照無常的重要性。）

在內觀捨智、行捨智和道智的這三種智慧中，若臨終時處於內觀捨智或行捨智，便能生天後成為須陀洹。

另一方面，若不依靠內觀智慧，臨終時若伴隨著貪、瞋、癡，便會墮入餓鬼、地獄或畜生道。

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如何開啟你的眼睛

(1960年12月30日，1961年5月30日至6月1日)

[以下四篇談話是基於《中阿含經》第152經《因緣品》——「諸根品」而展開的。]

T1

我擔心你們過著疏忽懈怠的生活。你們應該對自己有信心。沒有信心就會遭遇苦惱。（這是佛陀在《增支部》經文中提醒僧眾的話）佛陀提醒我們要依止無常，因為無常是苦的終結。他提到八種依止，最後一種就是依止無常。

如果你觀照一切事物的無常之終結，就能夠認識到苦的終結。要依止兩種智慧：見無常的智慧（*Yathābhūta Ñāṇa*）和無常之終結的智慧（*Magga Ñāṇa*）。在生命的旅途中和臨終之際，都需要依止它們。臨終時，透過觀照，可以證得初果阿羅漢。（在佛陀時代有一些這樣的例子，例如《增支部》第六集56經《帕古那經》中的帕古那尊者。）

每個人，甚至佛陀，都必須依止無常。如果你要進入果位（*phala samāpatti*），就必須從無常開始。我會談談如何真實地見法，才是真正的依止。見到可憎的事物而生起瞋恚，見到可愛的事物而生起貪欲，見到既不可憎也不可愛的事物而生起迷惑。

這些都是「開眼」的過程。如何無礙地使用六根？不要觀察外境，而是觀察心中生起的現象。視覺是因，心中生起的法是果。這是緣起法（*paṭicca-samuppanna dhamma*）。它是粗重、合成的現象（*Saṅkhata dhamma*）。觀照生起的現象是合成而成的。

觀照之後，它就不存在了。所有的貪、瞋、癡都是如此生起。它們的滅盡都是相同的。如無常般，它們也是一樣的。道品就是見到它們。所有的知見（知識）都是見到它們的滅盡（即消失）。將所有生起的法都如串珠般地觀照為無常。這不是普通的事情。

這就是「觀禪等觀」（*vipassanupekkhā ñāṇa*）。以平等心觀照一切法，不生起貪、瞋、癡。這就是真正的根力發展。持續觀照，就會達到「行蘊等觀」（*saṅkhāra-upekkhā ñāṇa*）。之後就是道智。

這樣使用六根就是無害的。修行也比較容易。你必須修行，直到它成為你的本性。佛陀說，如果修行到這種程度，就變得像睜眼閉眼一樣自然。如果你能修行到這個地步，它就成為真正的依止。（他接著談到臨終時以觀照無常而死的例子，如《增支部》經文中所述。）

在這三種智慧（即 *vipassanupekkhā ñāṇa*、*saṅkhāra-upekkhā ñāṇa* 和 *magga ñāṇa*）中，如果你帶著 *vipassanupekkhā ñāṇa* 或 *saṅkhāra-upekkhā ñāṇa* 而死，即使投生天界，也能證得初果。另一方面，如果你不依止洞見之智，會怎樣呢？如果你帶著貪、瞋、癡而死，就會墮入餓鬼、地獄和畜生道。

Buddha became the great conqueror of the eight adversities? Because his khandha became a Dhamma Ceti.

The physical Buddha didn't know anything. Only the Ñāṇa Buddha knew it. Therefore, we must reach to the internal knowledge Buddha when we are performing pūja (devotional practices). Becoming a stream-enterer (sotāpanna) is also not the body, but the Path Knowledge. It was sent by the dhamma that you came to this human life.

There are two kinds of dhamma; right and wrong dhammas (sammā-dhamma and micchā-dhamma) or the eight right path factors (sammā-magganga) and the eight wrong path factors (micchā-magganga). Close the doors to the planes of misery are also dhamma. It does not need to teach people for the dhammas which send them to the planes of misery. Everyone has done it and can do it.

The three cariyas of the Buddha that he had to fulfill his perfections (pāramīs) were: for his benefit, for the benefit of his relatives, and for the benefit of living beings. It's very important of being able to distinguish between friends and foes. (recounting the story of Todeyya Brahman on this point). I am warning you all not to shun away from the salvation of the Dhamma. Dhamma sent you here and you are completed with the five rarities (i.e., Encountering the teachings of the Buddha, a teacher who can teach the sacca Dhamma, understanding of it, etc...)

You only need to go upwardly for ending dukkha. But if you don't respect the Dhamma and going downward is not proper. (continuing the Indriya-bhāvanā Sutta) Now is the time for us to always living together with Dhamma which will save us from the whole saṃsāra. There could be joy (somanassa) or displeasure (domanassa) or neither joy nor displeasure (upekkhā) when seeing a form. With an object, there are such three states of mind.

If no salvation of Dhamma comes in dukkha will continue to arise. Because of the three types of feeling, Dependent Arising will continue in the beginning, middle and the end (see the 12 links of Dependent Arising; pleasant feeling in the middle, unpleasant feeling in the end and neutral feeling in the beginning.

Living beings are always going down stream and never up stream. After his enlightenment, the Buddha saw this point. Therefore he became disappointed to teach them. I'll show you some insight contemplations. From the three types of feelings; if one of them is arising, contemplate as it's the resultant phenomenon arising by causes. In this way the view of a person, a being is falling away. Contemplate it as arising and passing away. In this way the three types of feeling are becoming a series of equanimity of insight (vipassanupekkhā ñāṇa).

T2

禪師在開頭提到佛法的重要性與其力量。

用心聆聽佛法，努力記住它，然後付諸實踐。這樣佛法便能在心與身中生根，讓身心成為法的舍利塔 (Dhamma Cetiya)。這將保護修行者免受危險與困難。例如，可以在《八吉祥經》 (Jayamaṅgala Aṭṭhagāthā) 中讀到佛陀征服八種逆境的事蹟。

佛陀在證得菩提後，曾尋找一位可以皈依的對象，但他找不到任何在戒、定、慧上超越於他的人。他因佛法而成佛，所以他將四聖諦作為自己的皈依與導師。**梵天沙漢波提 (Sahampati Brahmā)** 也同意佛陀的觀點，因為過去的佛陀也曾如此。（這一點非常重要，表明整個宇宙中並不存在造物主或創世神。）

眾生因自己的善與不善業，輪迴於生死中。

禪師教導弟子如何觀照法的佛陀 (Dhamma Buddha) 或智慧的佛陀 (Ñāṇa Buddha)，而非僅僅是肉體的佛陀。修行者必須洞察法的佛陀。因此，我們必須依靠善法，特別是出世間法 (lokuttara Dhamma)。由於我們過去的善法，如今得以遇見佛陀的教法，這是極為難得的機緣。因此，我們應充分利用這個機會，向上超越苦，而非向下沉淪。

佛陀透過外在教授佛法，而修行者透過內在實踐使佛法內化。

聆聽佛法時，若以上述三種方法用心，佛法便能內化於我們的身心。（一切眾生的因果影響中，內在的因最為重要。）道支 (path factors) 是法的舍利塔。

佛陀為何能征服八種逆境？

因為他的五蘊 (khandha) 已成為法的舍利塔。肉體的佛陀並不知曉一切，唯有智慧的佛陀 (Ñāṇa Buddha) 知曉。因此，當我們進行供養 (pūja) 時，應觸及內在的智慧佛陀。

成為須陀洹 (sotāpanna) 的並不是肉體，而是道智 (Path Knowledge)。佛法使我們投生為人。佛法有兩種：正法 (sammā-dhamma) 與邪法 (micchā-dhamma)，即八正道 (sammā-magga) 與八邪道 (micchā-magga)。阻止眾生墮入惡趣的也是佛法，但我們無需教人如何行邪法，因為每個人都會如此。

佛陀圓滿波羅蜜的三種行為 (cariyas)：

1. 為自己的利益，
2. 為親族的利益，
3. 為眾生的利益。

禪師提醒弟子，應學會分辨真正的朋友與敵人。（在此提到托提耶婆羅門的故事作為例證。）

我們應尊重佛法，不要逃避解脫之道。

佛法將我們帶到這裡，並讓我們具足五種稀有機緣（例如，遇見佛陀的教法、有一位能教授真理佛法的導師、理解佛法等）。我們的任務是向上努力，終結苦。若不尊重佛法，選擇向下沉淪是不應該的。

如何觀照三受以斷輪迴

現在是我們與佛法同在的時刻，佛法將拯救我們脫離整個輪迴。在見到色法時，可能會有喜受（somanassa）、苦受（domanassa）或不苦不樂受（upekkhā）。每個對境皆可能引發這三種心態。

若缺乏佛法的救度，苦將不斷生起。由於三種受，緣起法的輪迴流轉於開始、中間與結尾（見十二因緣）。

三受在十二因緣中的作用：

- 中間是樂受（如愛的執取），
- 結尾是苦受，
- 開始是不苦不樂受。

眾生大多隨波逐流，而非逆流而上。

佛陀在成道後見到這一點，因此最初他不願教授佛法。我將為你們示範一些內觀的方法。當三種受中的任一生起時，觀照其為因緣所生的果法。以此方式，個體與眾生的錯誤觀念便會消解。將它們觀照為「生起與滅去」。以此方式，三種受將成為一連串的内觀捨智（vipassanupekkhā ñāṇa）。

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T2

[在開示的開頭，Sayadaw 提到了佛法的偉大力量，以及聆聽佛法的重要性。認真聆聽佛法，努力記住它們，並將其付諸實踐。這樣，佛法就會內化於身心，成為「法塔」（Dhamma Cetiya）。它將保護修行者免於危險和困難。

一些例子可以在佛陀征服八難（見《吉祥經》）中找到。佛陀成道之後，尋找可以依止的對象。但他找不到任何人比他在戒、定、慧方面更為優秀。於是，他以「法」為依止。他以四聖諦為依歸，將四聖諦視為他的老師。

梵天帝釋同意他的做法，因為過去的諸佛也是這樣做的。（這一點非常重要，因為這些事件表明，不存在造物主，宇宙萬物皆依因緣而生。）所有眾生由於造作善惡業（**kamma**）而輪迴不息。**Sayadaw** 教導弟子們如何觀照「法身佛」（**Dhamma Buddha**），而非肉身佛。必須要深入法身佛。

因此，我們必須依止善法，尤其是勝義法（**lokuttara Dhamma**）。由於過去的善業，我們現在才能遇到佛陀的教法，這是非常難得的機緣。因此，我們必須充分利用這個機會，不斷向上提升，超越苦諦，而不要向下沉淪。]

佛陀從外部教導佛法。如果有人以上述三種方式聆聽，那麼佛法就會內化於身心。（每件事物都有內因和外因兩個原因。內因是最重要的。）道品就是法塔。為什麼佛陀能夠征服八難？因為他的五蘊已經成為法塔。

肉身佛無所知。只有「法身佛」才知道。因此，我們在禮拜（**pūja**）時，必須要達到內在的「法身佛」。證得初果（**sotāpanna**）也不是指肉體，而是指道智。正是由於法的緣故，你才來到人世。

有兩種法：正法（**sammā-dhamma**）和邪法（**micchā-dhamma**），或八正道（**sammā-maggā**）和八邪道（**micchā-maggā**）。關閉通往惡道的門也是法。不需要教導人們通往惡道的法，因為每個人都會自然而然地走向惡道。

佛陀為了圓滿波羅蜜（**pāramīs**），必須完成三種行：為自己的利益、為親友的利益、為眾生的利益。能夠分辨善友和惡友是非常重要的。（敘述了托德耶婆羅門的故事）。我警告你們不要遠離佛法的救度。法引導你來到這裡，你已經具備了五種殊勝的因緣（即遇到佛陀的教法、遇到能教導正法的善知識、理解佛法等）。

你只需要向上提升，以終結苦諦。如果你不尊重佛法而向下沉淪，就是不正確的。（繼續講述《諸根品》）現在是我們與法常相伴的時候了，法將拯救我們脫離整個輪迴。見到色時，可能會生起喜樂（**somanassa**）、不樂（**domanassa**）或捨（**upekkhā**）。對於任何境緣，都會產生這三種心態。

如果沒有法的救度，苦就會不斷生起。由於三種感受的存在，緣起法會在開始、中間和結束時不斷運作（參見十二因緣：初起時為樂受，終結時為苦受，中間為無記受）。

眾生總是向下流，而不會向上流。佛陀成道之後，見到了這一點。因此，他對教化眾生感到失望。我將向你們展示一些洞見的觀照。當三種感受中的任何一種生起時，要觀照它是緣起法所生的現象。這樣一來，對「我」的執著就會消失。觀照它的生起和滅去。這樣一來，三種感受就會轉化為一連串的觀禪等觀（**vipassanupekkhā ñāṇa**）。

[(Special note: In 18th November 1956, Sayadaw gave a talk on insight meditation by way of vitakka (thought) and vicāra (examination). Here is extract from some of them)]

Vitakka is thinking or thought, and vicāra is all round examination. The Buddha taught the first jhāna with vitakka and vicāra and also the path factors with it.

Today I will talk about its implementation (here he used vedanā of the six sense-doors). Whatever feelings are arising from the six sense doors, think about it as "what it is?" After that examine the feeling as it exists or not, this is vicāra or examination. If you use vitakka and vicāra in this way you see feeling and also its impermanence.

For example, you see something with the eye and don't know what it is, and then there is no vitakka and vicāra. Someone who has thinking and examination get the path factors. The thinking of I-ness or identity view is falling away. Thinking is vitakka and examination is vicāra. Knowing of the non-existing is paññā. Therefore every time you open your eyes must have seeing with thinking and examination.

The dissolution of phenomenon is useless (feeling or any saṅkhāra dhamma). The uselessness is the truth of dukkha (in some of his talks Sayadaw explained dukkha as disgusting and useless; Duk—disgusting, Kha—useless). If you are in thinking and examination will know the truth of dukkha. Disappearing is death. Death is arriving at dukkha. If you are thinking and examining in this way even hell fire will be extinguished. Even no need to mention about sorrow, lamentation and suffering in the heart]

(continued from the main talk) ① is arising dhamma, and ② is passing away dhamma. In this way, it can't be followed by greed, hatred and delusion dhammas behind. Is this difficult for you? Every time dhamma arises is by cause, and have to know it as not there. If you ask: "what is Nibbāna?" It's the cutting off Dependent Arising in the beginning, in the middle and in the end sections. Whichever section is cutting off, and then it's Nibbāna. Every time a dhamma arises, if you can contemplate its impermanence, and then it'll not become lobha, dosa and moha dhammas because these are only impermanent. All these impermanent dhammas are

arising in series. So it's called vipassanupekkhā. A being will receive double increments if it falls into hell, because the hell being is suffering in hell that is always in the state of displeasure (domanassa). Therefore, it is not easy to talk about the lifespan in hell. (This is one of the reasons that hell beings don't have a definite life span. Sayadaw mentioned it for his listeners. It reminded them for practicing diligently to end suffering in hell).

T3

禪師講述了《根修習經》(Indriya-bhāvanā Sutta)中的故事：佛陀曾在竹林中與伽闍迦羅村(Gajaṅgala Village)的人們同住。在一次法會中，佛陀詢問年輕的婆羅門烏陀羅(Uttara)，他的老師婆羅門帕拉西維(Pārāsivi)如何教導與訓練六根。

烏陀羅回答說：「透過閉上眼睛、耳朵等，煩惱便不會生起。」佛陀聽後回答：「如果這樣，那麼天生失明和失聰的人便已無煩惱。」佛陀的話使烏陀羅無言以對。然而，沒有人能關閉**意根**(心門)。因此，佛陀講述了如何調伏六根的方法。

從六根生起的任何現象，例如受(sukha、dukkha 或 upekkhā)，觀察其無常，便能達到捨(upekkhā)。

它們是因緣所生(conditioned by causes)，是煩惱(kilesa)與粗重的現象，亦是因緣的結果。任何生起的現象皆為**有為法(saṅkhāra dhamma)**。

觀察無常便能生起捨，這被稱為**行捨(saṅkhāra-upekkhā)**，即對行的平等捨觀(不以喜愛或厭惡對待行)。如此修行很快會進入行捨智(saṅkhāra-upekkhā ñāṇa)，而行捨智接近道智(magga ñāṇa)。

(禪師描述如何從六根修行)

讓六根生起任何現象，但關鍵在於，必須讓「觀照的智慧」介入以認知現象。身體中生起的現象通常是粗重的，你需要觀察並認知。

首先，你需要從因緣的角度認知這些現象正在生起(即因緣生法)。其次，透過觀照，生起的現象將不復存在(即成為減去的現象)。第一步是「生起」，第二步是「減去」。

(特別註解：1956年11月18日，禪師曾以尋(vitakka)與伺(vicāra)講述內觀修行，以下是節錄片段)：

****尋(vitakka)****是思考或意念，****伺(vicāra)****是全面的檢視。佛陀在教授初禪時提到尋與伺，也提到道支中包含它們。

禪師說，透過尋與伺，可以實踐六根的內觀修行。例如：六根生起的任何受，首先思考：「這是什麼？」接著檢視這個受是否仍然存在。這是「尋」與「伺」的實踐方式。透過這種方式，你將見到受及其無常本質。

舉例而言，當你看到某物，若不知道它是什麼，就沒有尋與伺。擁有思考與檢視能力的人會發展道支。****我見 (identity view) ****在思考過程中消解。尋是思考，伺是檢視，而知曉其不存在便是智慧 (paññā)。

修行的核心

每次開眼觀照時，必須包含尋與伺。現象的消失是無用的（無論是受或其他有為法）。這種「無用」便是真理的苦 (dukkha sacca)。禪師在一些講座中將苦解釋為「厭惡與無用」：「**Duk**」意為厭惡，「**Kha**」意為無用。

若透過尋與伺修行，將知曉苦的真相。

減去的現象是死亡，死亡便是苦的到來。透過此方式修行，甚至能熄滅地獄之火，更不用說心中的憂愁與悲痛了。

主題延續

1. 生起的法 (arising dhamma)。
2. 減去的法 (passing away dhamma)。

如此修行，貪 (lobha)、瞋 (dosa) 與癡 (moha) 便無法繼續生起。這對你來說困難嗎？每次現象生起，皆是因緣所生，你需要觀照其已不存在。

什麼是涅槃？

涅槃即是在緣起法的開端、中間與結尾切斷其連續性。無論在哪一段切斷，便是涅槃。

若能觀照每次現象的無常，便不會產生貪、瞋、癡，因為這些現象本質上只是無常。所有無常的現象以連續的形式生起，這便是內觀捨智 (vipassanupekkhā)。

地獄的警示

墮入地獄的眾生將承受雙重痛苦，因為地獄眾生的苦受 (domanassa) 從未間斷。因此，地獄眾生的壽命並不確定（這是地獄眾生壽命不定的原因之一）。禪師以此提醒聽眾，應精進修行，終結地獄中的苦。

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T3

[Sayadaw 敘述了經文中的故事：有一次，佛陀住在迦延伽羅村（Gajāṅgala）的竹林中。在一次法語開示中，佛陀詢問年輕的婆羅門優陀羅（Uttara），他的老師婆羅門帕拉西維（Pārāsivi）是如何教導和訓練六根的。（《中阿含經》第 152 經《因緣品》）

優陀羅回答說，他的老師教導他閉上眼睛、耳朵……等等，這樣就不會生起煩惱了。佛陀回應說：如果是這樣，那麼天生失明失聰的人就不會有煩惱了。佛陀的話讓優陀羅沉默了。然而，沒有人能夠關閉心門。因此，佛陀開示了如何約束六根。

從六根生起的任何現象，例如感受（*sukha, dukkha* 或 *upekkhā*）生起時，觀照它的無常，它就會轉化為捨。它們是有條件而生的。它們是煩惱，是粗重的，是因緣所生的結果。一切生起的現象都是「行」（*Saṅkhāra*）——有為法。

透過觀照無常，就能生起捨，稱為「行蘊等觀」（*saṅkhāra-upekkhā*），這接近於道智（*magga ñāṇa*）。]

（Sayadaw 描述了聽聞時的修行方法）從六根生起的任何現象，重要的是讓觀照之智生起，來認識它。任何生起於身體的現象都是粗重的，因此你就能夠認識到它。首先，你要從它生起之時，認識到它是緣起而生的（生起的法）。其次，在觀照之後，生起的法就不存在了（這就是滅去的法）。先是生起，然後是滅去。

[（特別注意：1956 年 11 月 18 日，Sayadaw 開示了以「尋」（*vitakka*）和「伺」（*vicāra*）進行的觀禪。以下是其中的一些摘錄）]

尋（*vitakka*）就是思考或意念，伺（*vicāra*）就是全面的審查。佛陀教導初禪時，也使用了尋和伺，道品也是如此。

今天我將談談它的應用（這裡他使用了六根的感受）。無論從六根生起何種感受，都要思考「它是什麼？」之後，審查這個感受是否存在，這就是伺。如果使用尋和伺，就能夠見到感受及其無常性。

例如，你用眼睛看到某物，但不知道它是什麼，那就沒有尋和伺。有尋有伺的人才能獲得道品。「我執」的念頭會消失。思考就是尋，審查就是伺。認識到它的不存在就是智慧。因此，每次睜開眼睛時，都必須帶著尋和伺來觀察。

現象的滅盡是無用的（感受或任何 *Saṅkhāra dhamma*）。無用就是苦諦（在一些開示中，Sayadaw 解釋苦為「厭惡」和「無用」；*Duk*—厭惡，*Kha*—無用）。如果你使用尋和伺，就會認識到苦諦。滅盡就是死亡。死亡就是到達苦諦。如果以這種方式進行尋伺，即使是地獄之火也會熄滅。甚至不需要提及心中的悲傷、哀嘆和痛苦。]

（繼續主體談話）①是生起的法，②是滅去的法。這樣一來，貪、瞋、癡等煩惱就無法跟隨其後。這對你來說難嗎？每一個法都是緣起而生的，必須認識到它是不存在的。如果你

問：「什麼是涅槃？」就是斷除開始、中間和結束的緣起。無論哪一個部分斷除了，那就是涅槃。每當一個法生起時，如果你能觀照它的無常，那麼它就不會成為貪、瞋、癡，因為它們都是無常的。所有這些無常法都是連續生起的。所以稱為觀禪等觀。如果墮入地獄，眾生將會受到雙倍的苦報，因為地獄眾生在地獄中受苦，總是處於不樂（*domanassa*）的狀態。因此，很難說出地獄眾生的壽命。（這是 *Sayadaw* 提醒聽眾們精進修行以終結地獄之苦的原因之一。）

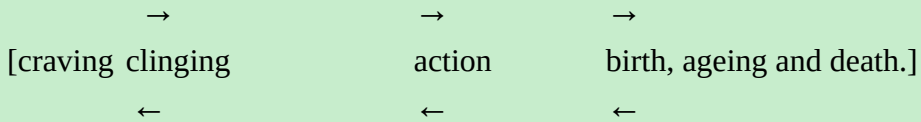
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T4

The Buddha taught this sutta for vipassanā practice was it could become the most quickest and effective way. In the time of the Buddha there were also many practiced for insight and gave wrong teachings. (continued the story of the Sutta) How do you close the mind door of muddy kilesas? Even may be you can close the other five doors.

The Buddha taught the ariyan way of development of the faculties. Thoughts from the mind door create greed, hatred and delusion. Let it be arisen. Only with the arising dhamma, there will be an object for contemplation. For a dead person he has nothing to contemplate. It's important to contemplate the arising dhamma. Where are birth, ageing and death, the truth of dukkha come from?

If you trace the reverse order of the Dependent Arising process (the 12 links) and will find out that it came from craving (*taṇhā*).



It arises from the thinking of the mind door. Thought arises from the mind object (*dhammā ārammaṇa*) and mind door (*mana dvāra*). The arising cause is called *paṭicca-samuppāda* and the arising result is called *paṭicca-samuppanna*. The arising

dhamma is coarse and the cause of thinking. It is compounded dhamma (saṅkhata dhamma). If you know it as a compounded dhamma, then anicca is included in it. You know it arising because it's coarse. And when you contemplate (think about) it's not there. You know the arising and passing away of the compounded dhamma (saṅkhata dhamma). In the place of greed you only discern impermanence. This contemplation is called vipassanupekkhā ñāṇa.

So anicca is close to Nibbāna. Because anicca is similar in nature to saṅkhārupekkhā ñāṇa, it is close to Nibbāna. Therefore the harmlessness of sense faculties is depending on contemplation. In talking about the way to Nibbāna by using long method and it becomes long. By short method, it becomes short.

In short, it only exists as; ① impermanence and, ② the ending of impermanence. It is only dukkha sacca and nirodha sacca while analyzing by truth (impermanence is dukkha and the ending of it is nirodha). (In some suttas the Buddha himself expressed his teachings as he only taught dukkha and the ending of dukkha, in the past, present and future. All the Buddhas were/will be the same. Any teaching of not ending for dukkha is not the Buddha's teachings).

It is only vipassanā ñāṇa and magga ñāṇa (insight knowledge and path knowledge) or the knowledge seeing impermanence and the knowledge seeing the cessation of impermanence while analyzing by knowledge (ñāṇa). In this case; "Are the ten or sixteen insight knowledge wrong?" Both of them are also right. These were the insight knowledge of Ven. Sāriputta's great wisdom. These are long only in given names, but not in the real process.

Insight knowledge kills the coarse defilement and path knowledge kills the refined one (anusaya—latent one). In the time of the Buddha there were many examples of getting enlightenments within a sitting (mostly listening talks). These were happening because of the short knowledge. If impermanence ceases, dukkha and kilesa are also ceased.

T4

佛陀教授這部經（《根修習經》）作為內觀（vipassanā）修行的指導，是因為它能成為最迅速且有效的方法。在佛陀時代，也有許多人嘗試修習內觀，卻傳授錯誤的教法。

(延續經文的故事)

如何關閉貪瞋癡的心門？即使你能關閉其他五門，也無法關閉心門。佛陀教導了**聖者調伏根門的方法**。心門中的念頭生起貪、瞋、癡。讓它們生起吧，因為只有在現象生起時，才能作為觀照的對象。對於死者，已無任何現象可供觀照。因此，觀照生起的現象非常重要。

生、老、死，即苦諦，從何而來？

如果逆推緣起法的流程（十二因緣），便能發現它們源自**渴愛 (taṇhā)**：

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T4

[Sayadaw 指出，佛陀教導的這部經是為了 vipassanā 修行的，是最快速、最有效的方法。在佛陀時代，也有許多人修行觀禪，但卻傳授了錯誤的教法。（繼續敘述經文中的故事）如何關閉染汗煩惱的心門？即使你可以關閉其他五根，也無法關閉心門。

佛陀教導了聖者的根力發展之道。從心門生起的念頭會產生貪、瞋、癡。讓它生起吧。只有當法生起時，才有對象可以觀照。對於死人來說，沒有東西可以觀照。觀照生起的法是非常重要的。生、老、死、苦諦從哪裡來？

如果逆向追溯緣起法（十二因緣）的過程，就會發現它源於渴愛 (taṇhā)。

→ → →

[渴愛 執著 行為 生、老、死] ← ← ←

它源於心的念頭。念頭源於心對象 (dhamma ārammaṇa) 和心門 (mana dvāra)。生起的因稱為緣起 (paṭicca-samuppāda)，生起的果稱為緣生法 (paṭicca-samuppanna)。生起的法是粗重的，是思考的因。它是合成法 (Saṅkhata dhamma)。如果你知道它是合成法，那麼無常就包含在其中了。你知道它生起是因為它是粗重的。當你觀照（思考）它時，它就不存在了。你認識到合成法的生起和滅去。在貪欲之處，你只辨別無常。這種觀照稱為觀禪等觀 (vipassanupekkhā ñāṇa)。

所以，無常接近於涅槃。因為無常的本質類似於行蘊等觀 (saṅkhāra-upekkhā ñāṇa)，所以它接近於涅槃。因此，六根的無害依賴於觀照。用長篇大論來說明通往涅槃的道路，會變得冗長。用簡短的方法，就會變得簡短。

簡而言之，它只存在於：① 無常，② 無常的終結。在分析真理時，只有苦諦和滅諦（無常是苦，無常的終結是滅）。（在某些經文中，佛陀自己說他只教導苦諦和苦諦的終結，過去、現在、未來皆然。所有的佛陀都是/將是如此。任何不以終結苦諦為目標的教導，都不是佛陀的教導。）

在分析智慧（**ñāṇa**）時，只有觀禪智（**vipassanā ñāṇa**）和道智（**magga ñāṇa**），也就是見無常的智慧和見無常滅盡的智慧。在這種情況下：「十種或十六種觀禪智是否錯誤？」兩者都是正確的。這些是舍利弗尊者大智慧的洞見之智。這些只是名稱上冗長，但實際的修行過程並非如此。

觀禪智消滅粗重的煩惱，道智消滅細微的煩惱（**anusaya**——潛伏的煩惱）。在佛陀時代，有很多例子是在一坐之中證悟的（大多是在聽法的過程中）。這是因為短暫的智慧所致。如果無常滅盡了，苦諦和煩惱也滅盡了。]

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The Road Map to Nibbāna

6th January 1961 and
19th to 20th September 1961

(cf. MN.24 Rathavinītasuttam)

[The Buddha was staying near Rājagaha in the Bamboo Grove. After the Rain Retreat some monks from the native land of the Buddha visited him. He asked them who their teacher was. They answered that he was Puṇṇa mantāṇiputta (Mantāṇi's son). How he taught them?

Puṇṇa set himself as an example to teach the monks. He taught what himself had practiced. The Buddha praised him. At that time Ven. Sāriputta was near and wanted to meet him. After this occasion, the Buddha went to Sāvatti. Sometimes later Puṇṇa went to Sāvatti and paid respect to the Buddha. One of Ven. Sāriputta's disciples came to him and gave the news.

After exchanging words with the Buddha, Puṇṇa left for the Andhavana Forest for the day's abiding. Sāriputta followed him from a distance. Both of them stayed at some distances apart and entered into Phalasangāmi (staying in the fruition state). Both of them came out from it in the evening. And then Sāriputta approached him and asked questions.

Questions and Answers were as follow:

Q1: Do you learn the teaching from the Buddha for sīla practice? (This is the purification of virtue—sīlavisuddhi.)

A: Puṇṇa's answer: No, Friend.

Q2: For samādhi practice (This is the purification of mind—cittavisuddhi.)?
No, Friend.

Q3: For right view (This is the purification of view—ditṭhivisuddhi.)

No, Friend.

Q4: For overcoming doubt (This is the purification by overcoming of doubt—kañkhāvitarāṇa visuddhi.)?

No, Friend.

Q5: For discerning impermanence (This is the purification by knowledge and vision of what the path is and what the path is not—maggāmaggañāṇadassana visuddhi.)?

No, Friend.

Q6: For the knowledge from Bhaṅga Ñāṇa (knowledge of the dissolution) to Gotrabhū Ñāṇa (knowledge of the change of lineage), these are called Purification of the way (paṭipadāñāṇadassana visuddhi)? The answer was: No, Friend.

Q7: For the Path Knowledge (This is the purification by knowledge and vision—maggañāṇadassana visuddhi.)?

No, Friend.

Q8: So, for what purpose you are practicing the Dhamma.

A: Only for the sake of Nibbāna. And then Sāriputta said to Puṇṇa; “Let me continue to ask you.”

① Can the practice of sīla realize Nibbāna?

No, if possible all worldlings (puthujjana) will realize it.

From ② to ⑦, they were also asked in this way. Puṇṇa answered all of them in negative.

Because all of them were saṅkhata dhamma (conditioned Dhamma) and not Nibbāna which was asaṅkhata Dhamma (Unconditioned phenomenon). Sāriputta praised him. Puṇṇa gave an analogy for the seven purification processes. King Pasenadi Kosala from Sāvatti wanted to go to Sāketa, 700 miles far away (The mileage was not mentioned in the sutta. Sayadaw used it only for a clear explanation. Most monks used the sutta teachings exactly mentioned in the suttas words by words in Pali and translate

into their own language, and with explanation. But he was different, only used the points and facts for teaching. His talks were only for practical purpose).

The king's servants arranged chariots for him to change after each 100 miles. He came down from it and entered Sāketa after he arrived at Sāketa by the last seventh chariot. In this analogy, the first chariot was sīla and the last seventh was magga.]

通往涅槃的道路圖

1961年1月6日·1961年9月19日至20日

(參考《中部經典》第24經《車乘經》(Rathavinītasuttaṃ))

(背景)

佛陀住在王舍城(Rājagaha)的竹林精舍(Bamboo Grove)。兩安居結束後，一些來自佛陀故鄉的比丘前來拜訪他。佛陀問他們的老師是誰，他們回答是尊者**富樓那曼陀子**(**Puṇṇa Mantāṇiputta**)。佛陀問他們富樓那如何教導？

富樓那以自己為榜樣教授比丘。他教導的內容正是他自己所修行的，佛陀對此讚許。當時，尊者舍利弗(**Sāriputta**)也在場，並想見富樓那。不久之後，佛陀前往舍衛城(**Sāvatti**)。稍後，富樓那也前往舍衛城拜見佛陀。尊者舍利弗的一位弟子將此消息告訴舍利弗。

與佛陀交談後，富樓那前往安陀林(**Andhavana Forest**)安住於當日。舍利弗從遠處跟隨他。他們保持一段距離，各自在果定(**Phalasangāmi**)中安住，並於傍晚出定。之後，舍利弗走近富樓那，並向他提問。

問答內容如下：

Q1: 你從佛陀那裡學習佛法是為了修行戒(sīla)嗎？

A: 富樓那的回答：不，朋友。

(這是戒清淨(**sīlavissuddhi**)。)

Q2: 是為了修行定(samādhi)嗎？

A: 不，朋友。

(這是心清淨(**cittavissuddhi**)。)

Q3: 是為了正見（right view）嗎？

A: 不，朋友。

（這是見清淨（**diṭṭhivisuddhi**）。）

Q4: 是為了克服疑惑嗎？

A: 不，朋友。

（這是度疑清淨（**kaṅkhāvitarāṇa visuddhi**）。）

Q5: 是為了辨識無常嗎？

A: 不，朋友。

（這是道非道智見清淨（**maggāmaggañāṇadassana visuddhi**）。）

Q6: 是為了從毀滅智（Bhaṅga Ñāṇa）到種姓智（Gotrabhū Ñāṇa）的智慧嗎？

A: 不，朋友。

（這是行道智見清淨（**paṭipadāñāṇadassana visuddhi**）。）

Q7: 是為了道智（Path Knowledge）嗎？

A: 不，朋友。

（這是智見清淨（**maggāñāṇadassana visuddhi**）。）

Q8: 那麼，你修行佛法的目的是什麼？

A: 僅為了涅槃（**Nibbāna**）。

舍利弗繼續提問：

① 修行戒能證得涅槃嗎？

A: 不可能，否則所有凡夫（**puthujjana**）都能證得涅槃。

舍利弗從②到⑦依此類推發問，富樓那皆以否定回答，因為這些都是有為法（**saṅkhata dhamma**），而涅槃是無為法（**asaṅkhata dhamma**）。舍利弗讚揚了富樓那的回答。

富樓那的譬喻

富樓那用七清淨比喻七輛車。

舍衛城的波斯匿王（**King Pasenadi Kosala**）想前往七百里外的薩迦城（**Sāketa**）。王的僕人準備了七輛車，每行駛一百里便更換一次。王乘坐最後一輛車抵達薩迦城。

在此譬喻中，第一輛車代表戒（**sīla**），第七輛車代表道智（**maggā**）。


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通往涅槃之路

(1961年1月6日及1961年9月19-20日)

[(參照《中阿含經》第24經《車喻經》)]

佛陀在舍衛城附近的竹林精舍駐錫。雨季安居結束後，一些來自佛陀故鄉的僧人前來拜訪他。佛陀問他們，他們的導師是誰。他們回答說，是布陀 (Puṇṇa mantāṇiputta)。他如何教導他們？

布陀以身作則來教導僧眾。他教導自己所實踐的法。佛陀讚歎了他。當時，舍利弗尊者也在附近，想見見他。這次會面之後，佛陀前往舍衛城。不久之後，布陀前往舍衛城禮拜佛陀。舍利弗尊者的一位弟子前來告知他此事。

與佛陀交談之後，布陀前往安陀羅林 (Andhavana Forest) 靜居。舍利弗尊者遠遠地跟隨他。他們兩人相距一段距離，各自進入禪定，安住於果位 (phala samāpatti)。傍晚時分，他們都出定了。然後，舍利弗尊者走近他，向他提問。

問答如下：

Q1：您是否學習佛陀的教法來修習戒行？（這是戒德清淨—*silavisuddhi*。） A：布陀回答：「不，朋友。」

Q2：修習定（這是心德清淨—*cittavisuddhi*。）？ A：不，朋友。

Q3：修習正見（這是見德清淨—*ditṭhivisuddhi*。）？ A：不，朋友。

Q4：為了克服疑慮（這是疑盡清淨—*kaṅkhāvitaraṇa visuddhi*。）？ A：不，朋友。

Q5：為了辨別無常（這是道非道智見清淨—*maggāmaggañāṇadassana visuddhi*。）？ A：不，朋友。

Q6：為了從「滅盡智」（*Bhaṅga Ñāṇa*）到「類生智」（*Gotrabhū Ñāṇa*）的這些智慧（這是道品智見清淨—*paṭipadāñāṇadassana visuddhi*。）？ A：不，朋友。

Q7：為了道智（這是智見清淨—*maggañāṇadassana visuddhi*。）？ A：不，朋友。

Q8：那麼，您修行的目的是什麼？ A：僅僅為了涅槃。然後，舍利弗尊者對布陀說：「讓我繼續問您。」

① 修習戒行能夠證得涅槃嗎？ A：不能，否則所有凡夫 (*puthujjana*) 都能證得涅槃了。從②到⑦，也同樣如此詢問。布陀都回答「不」。

因為它們都是有為法（saṅkhata dhamma），而涅槃是無為法（asaṅkhata Dhamma）。舍利弗尊者讚歎了他。布陀舉了一個比喻來說明這七種清淨的過程。舍衛城的波斯匿王想要前往七百里之外的舍醯國（經文中沒有提到里數，Sayadaw 只用它來作清晰的解釋。大多數僧人逐字逐句地引用經文，並將其翻譯成自己的語言，並加以解釋。但他不同，只使用重點和事實來教導。他的開示只為實踐的目的）。

國王的手下為他準備了七輛馬車，每隔一百里換乘一輛。他從第一輛馬車下來，直到搭乘第七輛馬車到達舍醯國。在這個比喻中，第一輛馬車是戒，第七輛馬車是道。]

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T1

According to the purification (visuddhi) there are seven stages. By vipassanā process; seeing impermanence, become disenchantment and ending of impermanence. Why I have to give this talk is because I am afraid that you have the mistaken contentment (There are a lot of food for thought in this remark. Most Buddhists only satisfy with making merits and observing sīla).

The knowledge of seeing Nibbāna is the purified knowledge (i.e., the seventh stage). Path knowledge is also impermanence and it's not Nibbāna yet. It's still not asaṅkhata dhamma (unconditioned dhamma). I am asking you to contemplate the impermanence of the knowledge, because they are also impermanent. So that you know they are also saṅkhata dhamma. All the seven dhammas (7 stages) are only the way to Nibbāna. They themselves are not Nibbānic Element. Only you have overcome your doubt should contemplate impermanence (Practice from fourth to fifth stage)

(This is one of the reasons why Sayadaw asked disciples to give up wrong view and overcoming doubt before insight practice were from the sutta teachings and evidences. For this point he always emphasized the teaching of Dependent Arising.)

If you discern impermanence don't give up. After thoroughly penetrate dukkha you are on the seventh chariot. Path knowledge is still impermanent. After you come down from it and arrive Nibbāna. These seven stages are the levels on the way of the practice.

T1

根據清淨道（**visuddhi**），修行過程分為七個階段。通過內觀（**vipassanā**）的修行過程：觀察無常（**anicca**）、生起厭離（**nibbidā**）、直至無常的止息（涅槃）。

為什麼我要給你們這次開示？

因為我擔心你們可能會產生錯誤的滿足感。（這句話值得深思。大多數佛教徒僅僅滿足於行善布施和持戒，而未能深入修行。）

見到涅槃的智慧才是清淨的智慧（即第七階段）。道智（**Path Knowledge**）仍是無常的，它尚未達到涅槃（**Nibbāna**），因為它仍不是無為法（**asañkhata dhamma**）。我要求你們觀照智慧的無常，因為智慧本身也是無常的，屬於有為法（**sañkhata dhamma**）。

所有七種智慧（即七清淨階段）只是通往涅槃的道路，它們本身並非涅槃的本質（**Nibbānic Element**）。

只有當你克服了疑惑後，才能開始觀照無常。（修行從第四階段進入第五階段的過程。）

（這也是為什麼禪師要求弟子在進行內觀修行之前，必須摒除邪見並克服疑惑的原因。這是依據經文的教導與實證得來的。他尤其強調緣起法的教導。）

如果你已經觀察到無常，不要放棄。當你徹底洞見苦（**dukkha**）後，便如同坐上第七輛車（七清淨中的最後階段）。道智仍然是無常的。當你下車後，便到達了涅槃。

這七個階段是修行路上的層次。

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T1

[根據清淨（**visuddhi**）的觀點，有七個階段。透過 **vipassanā** 的過程，見到無常，生起厭離，最終無常滅盡。我之所以要講述這些，是因為我擔心你們會產生錯誤的滿足感。（這句話蘊含了深刻的意義。大多數佛教徒只滿足於行善積德和持戒。）

見到涅槃的智慧是清淨的智慧（即第七階段）。道智也是無常的，它還不是涅槃。它仍然是有為法（**sañkhata dhamma**）。我請你們觀照智慧的無常，因為它們也是無常的。所以，你知道它們也是有為法。這七種法只是通往涅槃的道路，它們本身並不是涅槃的要素。只有克服了疑慮，才能觀照無常（從第四階段到第五階段的修行）。

（這是 **Sayadaw** 要求弟子們在洞見修行之前先捨棄邪見和克服疑慮的原因之一，這是基於經教和證據。關於這一點，他總是強調緣起法的教導。）

如果你辨別了無常，不要放棄。徹底洞悉苦諦之後，你就到達了第七輛馬車。道智仍然是無常的。在降臨之後，你才能到達涅槃。這七個階段是修行路上的不同層次。]

expand the life span and delay the time of death. The questions and answers between Sāriputta and Puṇṇa were for the future generation to understand on practice. Puṇṇa answered that practicing was for Nibbāna. Sāriputta satisfied with his answers but continued to ask questions for more clarification.

With a good teacher we can know about the mind and body, also cause and effect dhammas (third and fourth purifications). Seeing impermanence also needs the help of a good teacher (the fifth purification). Path and Fruition Knowledge are saṅkhata dhammas and vanishing dhammas. Nibbāna can't vanish, so asaṅkhata dhamma. The mind of the path and fruition knowledge are arising and vanishing. So they can't be Nibbāna. Nibbāna is always exists. All the clingings are totally ceased in Nibbāna. Totally without any impermanence is Nibbāna.

T2

（禪師在開頭 30 分鐘談論了貪愛（**taṇhā**）的危險性與狡詐性。）

尊者富樓那（**Puṇṇa**）在開示佛法和啟發眾生方面非常傑出。尊者阿難（**Ānanda**）曾因聽聞他的教導而證得須陀洹（初果）。富樓那以自己的修行為榜樣，例如少欲知足等。他進入並安住於果定（**Phalasaṃpatti**），可以延長壽命並延遲死亡的時間。（佛陀在生命最後三個月時身體非常虛弱，便以此方式等待他的最後一位弟子蘇跋陀（**Subhadda**）。）

佛教徒修行的目的是為了終結執取法（**upādāna dhamma**）。

如果人們能透過止禪（**samatha**）證得涅槃，那麼所有梵天神（**Brahma gods**）便應該在那一群中。然而，僅靠止禪無法達到涅槃。通過善知識的指導，可以達到見清淨（**Purification by View**）。克服疑惑（度疑清淨）與觀察無常（道非道智見清淨）也需要一位良師的幫助。即使是道智與果智，也不是涅槃，因為它們仍然屬於有為法（**saṅkhata dhamma**），仍然具有無常的性質。

尊者富樓那拒絕將七種清淨（七階段修行）視為涅槃，因為這些階段仍然不是涅槃的本質（**Nibbānic Element**）。

在果定中安住也是傾向於涅槃的一種狀態。然而，果智的心識仍在持續生滅。涅槃則是永恆存在，沒有無常。

（貪愛與修行的提醒）

那些祈求來世福報的人，被稱為充滿貪欲的享樂主義者。如果你回到家中，將不得不參與一場戰爭，因為你的心被一位瘋狂者（指貪愛）掌控著。如果你無法征服貪愛，也看不清它，你永遠無法證得涅槃。如果貪愛出現，你必須迅速地認知它。

富樓那非常擅長佛法開示，能教導人們從須陀洹證至阿那含（不還果）。

他受到佛陀的讚譽，是一位了不起的人。****果定 (Phalasamāpatti) ****意指智慧 (ñāṇa) 安住於苦的止息或滅除之中。它能延長壽命並延遲死亡的時間。

舍利弗與富樓那的問答，目的是為了讓後世了解修行的要點。

富樓那回答說，修行的唯一目的是為了涅槃。舍利弗對他的回答感到滿意，但為了進一步澄清修行的過程，繼續提問。

（修行中的師資與指導）

透過善知識，我們可以了解身心的本質，以及因果法則（即第三與第四清淨階段）。觀察無常（第五清淨階段）同樣需要一位良師的協助。道智與果智是**有為法 (saṅkhata dhamma)**，它們是生滅的法。涅槃則不會滅，因此是**無為法 (asaṅkhata dhamma)**。

道智與果智的心識是生滅的，故不能稱為涅槃。涅槃永遠存在，所有的執取法在涅槃中完全滅盡。涅槃毫無無常，是完全的安穩與解脫。

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T2

[在開示的開頭，Sayadaw 花了 30 分鐘的時間講述貪欲 (taṇhā) 的危險性和巧妙性。

布陀是一位傑出的佛法宣說者，許多人都因他而證悟。阿難尊者就是因他而證得初果。他以身作則教導人們，例如少欲知足等。進入並安住於果位可以延長壽命，推遲死亡的時間。（佛陀在臨終前三個月的病況嚴重，因此他等待最後一位弟子須跋陀羅。）

佛教徒修行是為了斷除執著法 (upādāna dhamma)。如果人們能夠透過禪定證得涅槃，那麼所有的梵天都會屬於這個群體。透過善知識的解釋，可以達到見德清淨。在克服疑慮和發現無常方面，也可以藉助善知識的幫助。即使是道智和果位智也仍然不是涅槃，它們仍然屬於有為法 (saṅkhata dhamma) 的範疇。

布陀拒絕了所有的七種清淨，因為它們仍然不是涅槃的要素，即一切執著法都滅盡的境界。進入果位也趨向於涅槃。果位的禪心也在不斷生滅。涅槃是恆常存在的，沒有無常。]

追求世間享樂的人，就被稱為貪欲者。如果你回家，就必須面對戰爭，因為你被瘋狂的貪欲所控制。如果你不能征服貪欲並見到它的實相，你就永遠無法證得涅槃。如果貪欲生起，你必須迅速地覺察到它。布陀非常善於宣說佛法，能夠教導人們證得初果乃至不還果。

他受到佛陀的讚歎，必定是一位偉大的人物。果位是指與苦滅盡或滅諦相應的智慧 (ñāṇa)。它可以延長壽命，推遲死亡的時間。舍利弗尊者與布陀之間的問答是為了讓後

代的修行者能夠理解修行之道。布陀回答說，修行是為了涅槃。舍利弗尊者對他的回答感到滿意，但繼續提問以求更清楚的解釋。

在善知識的幫助下，我們可以認識到心和身，以及因果法（第三和第四種清淨）。見到無常也需要善知識的幫助（第五種清淨）。道智和果位智是有為法，是滅壞的法。涅槃不會滅壞，所以是無為法。道智和果位的心也在生滅變化。因此，它們不能是涅槃。涅槃是恆常存在的。在涅槃中，所有的執著都完全滅盡了。完全沒有任何無常，就是涅槃。

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T3

[In the beginning Sayadaw explained the five spiritual faculties and how to adjust them with Ānanda’s last effort for arahantship. Viriya (persistence), samādhi (concentration), saddhā (faith) and paññā (wisdom) become imbalance create hindrance (nīvaraṇa). Sayadaw said practiced diligently and no development means the faculties are becoming imbalance.

(continued the sutta) The seven visuddhis are not Nibbāna. But they support each other successively; e.g., sīla supports the development of samādhi. One has clear seeing and purified view with samādhi. One overcomes doubt with purification of view. One can see impermanence by contemplation after overcoming doubt, and imperfection of insight (vipassanā-ūpakkilesa) might arise as aura of light (obhasa) etc., (There are ten of them).

Puṇṇa gave the seven chariots as an analogy. The seven chariots are the seven visuddhis, Sāketa was Nibbāna and king Pasenadi was yogi. If you arrive at the knowledge of disenchantment become don’t want to contemplate and run away from it. But you must have to contemplate with patience. With continuous contemplation penetrates Dukkha and impermanence comes to an end.]

The ears listen to the talk and ñāṇa (mind) turning towards the khandha. If you discern anicca, have the pāramīs to be here and can realize the Dhamma. Don’t think about pāramīs instead make a decision that you already have it. You already have it, but if you think you are not is a mistake. In the Aṅguttara Nikāya, the Buddha

mentioned five factors which referred to the completion of pāramīs (i.e., the five difficulties to encounter as mentioned before).

Therefore you have no need to look back but only make effort for practice to complete it. The Buddha's Teaching (Sāsana) exits like a lightning in a raining dark night (we take it for granted and wasting time for useless things). Now, you are encountering with it that no need to doubt about your perfection. You only need for diligent practice.

(Sayadaw talked about the five spiritual faculties by using Ānanda's last struggle for enlightenment). He was practicing walking meditation by overexertion and did not get the result because Samādhi was left behind. Without the help of a teacher and not practice rightly can't get the result. Over effort becomes restlessness (uddhacca) and over samādhi becomes torpor. Send your effort and samādhi in balance towards impermanence. Faith and wisdom need to be made balance. You must have the faith for realization. Over-faith inclines towards affection. Over-wisdom (intelligence) becomes cunning, sending four of them in balance towards impermanence.

Mindfulness is never excessive like other dhammas. You must always have mindfulness. If all these five spiritual faculties are in balance, you will sure of getting the result (e.g., in Ānanda's case). This is an important point. In practice making adjustment is important.

(continued the sutta) In fruition state the khandha still exists but the mind is inclining towards Nibbāna. Even Path Knowledge is impermanence and saṅkhata dhamma. Up to the Path Knowledge arise by conditioning. The fruition knowledge is also the same. A person with purified view is overcoming doubt. Those who have no doubt can discern anicca. The seven visuddhis are helping each other in stages to Nibbāna. They themselves are not Nibbāna (gave the analogy of seven chariots). I have been explained the mind/ body process, so you have been come down from the third.

Everyday I explain the Dependent Arising and you have come down from the fourth also. You all are contemplating impermanence, so on the fifth chariot. If you

are really becoming disenchanted to the impermanence of dukkha, then you are on the sixth chariot. If seeing the ending of it, then you are on the seventh chariot. Some of you are already on the sixth.

Today I give this talk is let the yogis know themselves which chariot they are on. The chariot you are in, talking to you that Nibbāna is near or far away. The words Nibbāna far away is true to people who are not in practice. This is DEFILEMENT. It's depending on the practice. If you are disenchanted to the impermanent process, and the knowledge of not wanting, it will arise in short moments. If you are in the fruition knowledge then you are already stepping down from the seventh chariot, and entering the city of Sāketa, which is NIBBĀNA.

T3

（禪師開頭解釋了五根（五種精神力量）及其平衡的重要性，並以尊者阿難（Ānanda）最後證得阿羅漢果的努力為例。）

精進（Viriya）、定（Samādhi）、信（Saddhā）和慧（Paññā）之間的不平衡會形成障礙（nīvaraṇa）。禪師指出，如果你精勤修行但無法進步，這可能是因為五根失衡。

（延續《車乘經》的內容）

七清淨（七種修行階段）並非涅槃，但它們彼此支持，逐步邁向涅槃。例如：****戒（sīla）****支援定的發展，定則能帶來清晰的觀察與淨化的正見（見清淨）。透過見清淨可以克服疑惑，進而在觀照中見到無常（道非道智見清淨）。然而，在內觀過程中可能出現十種內觀缺陷（vipassanā-ūpakkilesa），例如光明（obhasa）等現象。

尊者富樓那將七清淨比作七輛車，目標城鎮薩迦城（Sāketa）象徵涅槃，而波斯匿王（King Pasenadi）象徵修行者。如果你達到厭離智（知苦厭離的智慧），可能會感到不願繼續觀照，甚至想要逃避。但你必須耐心觀照，持續觀照後，將洞察苦的本質，最終無常將止息。

修行者應知曉自己所處的修行階段

聽聞法時，耳朵接收聲音，而智慧（ñāṇa）則專注於觀照身心。如果你能辨識無常，說明你已具備波羅蜜（pāramīs）來到此處，並有能力證悟佛法。不要懷疑自己是否具備波羅蜜，而應下定決心，相信自己已有足夠的波羅蜜。佛陀在《增支部經》中提到五種稀有機緣，象徵波羅蜜的圓滿。

因此，不必回頭檢視過去，只需努力實踐以圓滿修行。

佛陀的教法如同雷雨夜中的一道閃電（我們往往將其視為理所當然，浪費時間於無意義的事物上）。如今你已遇見佛法，不必懷疑自己的波羅蜜，只需專心於精進修行。

（禪師以尊者阿難最後的修行努力來說明五根的平衡）

阿難精進過度，專注於行禪（walking meditation），但未能得到成果，因為缺乏定的支持。沒有善知識的指導或正確的修行方法，便無法獲得成果。過度精進導致掉舉（uddhacca），過度專注於定則導致昏沈（thīna-middha）。應平衡精進與定，並專注於無常。同樣，信與慧也需要平衡。信過度會導致依戀，而智慧過度則會導致狡猾。五根必須調整至平衡，並共同指向無常。

正念（sati）是唯一不會過量的法，你必須始終保持正念。

若五根平衡，必然能獲得修行的成果（例如阿難的修行案例）。這一點非常重要，在修行中調整五根尤為關鍵。

（延續《車乘經》的內容）

在果定中，五蘊（khandha）仍然存在，但心已傾向於涅槃。即使是道智（Path Knowledge）仍然是無常的**有為法（saṅkhata dhamma）**，果智（Fruition Knowledge）亦然。它們的生起仍是因緣所致。

一個具備淨見（purified view）的人已克服疑惑。

克服疑惑後便能辨識無常。七清淨階段彼此支持，最終邁向涅槃，但它們本身並非涅槃（比喻為七輛車）。

禪師的提醒

每天我解釋緣起法，幫助你們跨越不同階段。

- 若已開始觀照無常，則你正在「第五輛車」上。
- 若對無常生起厭離，則你正在「第六輛車」上。
- 若見到無常的止息，則你在「第七輛車」上。

今天的開示是讓修行者知道自己處於哪個修行階段。你所處的車告訴你，涅槃的距離是近是遠。對於不修行的人來說，「涅槃很遙遠」是事實。**這便是煩惱（defilement）的影響。**

進一步的指導

如果你對無常的過程生起厭離，且生起不再執取的智慧，那麼短時間內便能達到果智。若

你已達果智，則意味著你已經從「第七輛車」上步入薩迦城（Sāketa），即涅槃（Nibbāna）。

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T3

[在開示的開頭，Sayadaw 解釋了五種心力及其平衡的重要性，並以阿難尊者最後證悟的努力為例。精進（virīya）、定（samādhi）、信（saddhā）和慧（paññā）如果不平衡，就會產生障礙（nīvaraṇa）。Sayadaw 說，如果精進修行卻沒有進步，就意味著心力失衡了。

（繼續經文內容）七種清淨法並不是涅槃，但它們相互支持，逐漸發展；例如，戒能支持定的發展。有了定力，就能夠清晰地見到法，淨化見解。克服了疑慮之後，才能夠見到無常。克服了疑慮之後，可以觀照無常，但可能會出現「觀禪纏（vipassanā-ūpakkilesa）」，例如「光暈」等（共有十種）。

布陀以七輛馬車作比喻。七輛馬車就是七種清淨，舍醯國就是涅槃，波斯匿王就是修行者。如果你達到厭離之智，就會不想再觀照，想要逃避它。但是你必須要有耐心，持續觀照。透過持續的觀照，洞悉苦諦，無常就會滅盡。]

耳朵聽聞法語，心（ñāṇa）轉向五蘊。如果你辨別了無常，就具備了在此處證得法義的波羅蜜。不要想著自己有沒有波羅蜜，而要決定自己已經具備了。你已經具備了，但如果你認為自己沒有，那就是錯誤的。《增支部》中，佛陀提到了五種因素，指的是波羅蜜的圓滿（即之前提到的五種困難）。

因此，你不需要回顧過去，只需努力修行以圓滿波羅蜜。佛陀的教法（Sāsana）就像雨夜閃電一樣（我們把它視為理所當然，浪費時間在無用的事情上）。現在，你遇到了它，不需要懷疑自己的圓滿。你只需要精進修行。

（Sayadaw 以阿難尊者最後奮力證悟為例，講述了五種心力的平衡。）他以強烈的精進力修行禪，卻沒有得到結果，因為定力被拋在後面了。沒有善知識的幫助，修行不得法，就無法得到結果。過度的精進會導致散亂（uddhacca），過度的定力會導致昏沉。要將精進和定力平衡地導向無常。信心和智慧也需要平衡。你必須對證悟充滿信心。過度的信心會傾向於貪著。過度的智慧（聰明）會變得狡猾，將四種心力平衡地導向無常。

正念永遠不會過度，就像其他法一樣。你必須時刻保持正念。如果這五種心力平衡，你一定會得到結果（例如，阿難尊者的例子）。這一點非常重要。在修行中，調整是非常重要的。

（繼續經文內容）在果位中，五蘊仍然存在，但心趨向於涅槃。即使是道智也是無常的，是有為法。直到道智生起都是有為的。果位智也是如此。見解清淨的人克服了疑慮。沒有

疑慮的人才能夠辨別無常。七種清淨法逐步地幫助我們走向涅槃。它們本身並不是涅槃（以七輛馬車作比喻）。我已經解釋了心身過程，所以你已經從第三輛馬車下來了。

每天我都在講述緣起法，所以你也已經從第四輛馬車下來了。你們都在觀照無常，所以已經在第五輛馬車上了。如果你真的對無常之苦感到厭離，那麼你就在第六輛馬車上了。如果你見到無常的滅盡，那麼你就已經在第七輛馬車上了。你們有些人已經在第六輛馬車上了。

今天我講述這些，是為了讓修行者知道自己處於哪一輛馬車上。你所處的馬車會告訴你，涅槃是近還是遠。對於不修行的人來說，「涅槃遙遠」這句話是真實的。這是煩惱。它取決於修行。如果你對無常的過程感到厭離，不想再執著於它，就會在短時間內生起。如果你處於果位智，那麼你已經從第七輛馬車下來，進入舍醞國，也就是涅槃。]

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