

莫哥西亞多開示錄

-- 空、有為及無為

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

第 8 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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Part 8

The Three Worlds

15th to 21st February 1962

T1

All mundane matters (lokiya) are the world (loka). Supramundane element or dhamma (lokuttara) is the phenomenon outside of the world. There are nine lokuttara dhammas; four path knowledge, four fruition knowledge and Nibbāna.

The bhikkhus asked The Buddha: “What is the world?” The Buddha’s answer was: “The arising and passing away is the world”. The worldly phenomena are encountering with the arising and passing away. They are not free from the arising and passing away. Supramundane dhamma transcends the worldly dhammas.

These are the four paths and the four fruition knowledge including Nibbāna as supramundane dhammas. But Nibbāna transcends loka. All worldlings don’t know that loka is dukkha. They don’t know the present dukkha and desire for the future dukkha.

Before, when your businesses were going very well, it is also dukkha. By not going well means you are separated from dukkha. When these worldly dhammas of anatta comes in, it let you have the sense of urgency (saṁvega). And it’s reminding you to get out from the loka. Before, when you got the license, it was bodily dukkha (kāyika dukkha, i.e., busy with greed)

Now, you don’t get it and have mental dukkha. Turning around with samudaya and dukkha are the matters of human beings. They take it as the economic

development. These are the fire and fuels going on burning in turns. (This talk was given to a couple who were his close disciples and business people).

It made the Buddha not having the chance to come in and teach people. These are the matters of the people not understanding loka. You have to cut off loka means the loka process of the khandha. It means to get out from the saṅkhāra loka (conditioned world) of the D. A. process.

From ignorance to birth and death are the cycle of the world (i.e., the twelve links of the D. A. process. In this process only samudaya sacca and dukkha sacca exist. Only fire and fuel are going around with it. We build our own fire and burn ourselves. Without the fire of greed, we are in tears because we don't get what we want. It doesn't burn ourselves that tears are coming out (We do not understand these words with defilement except with wisdom only. Worldling are happy with taṇhā and dukkha. Without it, they are unhappy. Therefore, The Buddha said that worldlings were crazy and foolish).

If you are happy in the world, contemplate the impermanence of the happy mind. And craving and clinging will not arise. If you become disappointment; contemplate dosa. And it becomes the supramundane dhamma to transcend the world. With the samudaya and dukkha disappear and the cycle of the process also disappears. And then a clear thing appears.

The cycle of the processes is the turning around of samudaya and dukkha. Without the fuels and fire arise, the clear thing appears. People prefer fuels and fire. Therefore, without them, it's difficult to talk about and appreciate Nibbāna. Mundane Knowledge (vipassanā knowledge) is clearing out things for peace. Supramundane knowledge (i.e., Path Knowledge) is peaceful and without other things. People are taking things not peaceful as happiness that to talk about Nibbāna is very difficult. Someone is asking the question of if I am arriving to Nibbāna what kind of thing is with me there?

He doesn't know the extinction of the fire and fuels. And not understand samudaya and dukkha, and take Nibbāna as nothing exists. People don't understand

the dukkha of the arising and vanishing of loka and reenter into the world. They never heard about the peace of the supramundane dhamma.

T2

The six senses doors are loka. In the Saṃyutta Nikāya, the Buddha taught as there was the arising of loka and the cessation of loka. The whole process of D. A. is loka. For example, from the seeing consciousness (from the eye door) arises to the end of the D. A. process are sorrow, lamentation, pain and grief (the twelve links). The other sense doors also should understand in this way.

They must have their cessation if phenomena have their arising. From feeling (vedanā) not follows to craving (taṇhā) and loka nirodho (cessation of the world) starts from here. If craving ceases the world also ceases. No need to afraid of action (kamma). If craving ceases, there are no more good and bad actions. You all are expecting good kmmas. Without kmmas cease will never arrive toward Nibbāna.

We have to let the causes of kmmas which are craving and clinging to cease. You all like good kmmas and not bad kmmas. I exhort you of shouldn't like both of them. Whatever kamma there is only birth arises. Birth is the truth of dukkha (dukkha sacca) and you should practice to make kmmas cease. Vipassanā practice is the cessation of loka. Family businesses (concerning about family life, making money, etc.) are the arising of loka.

There are the ways of upstream and downstream. You have to put a lot of effort to achieve the way of the upstream. Someone talking about the disappointment of loka is establishing the future loka. Someone afraid of loka is not like this. Disenchantment with loka is contemplating the impermanence of whatever arises from the six senses doors.

Disappointment and disenchantment are different in these ways. Disappointment with loka is common saying and without practice. Living beings are running around in the loka. Their lokas will follow and oppress them. The old

kammas follow and oppress you if you can't run away from them. You can free from them only by transcending loka.

One's own created loka of good and bad kammas oppress him himself. Even you are afraid of loka and don't know how to run away will oppress by them. The person wants freedom has to discern loka. Contemplate until disenchantment with it. And then continue until to the end and will transcend loka.

三界

1962年2月15日至21日

T1

一切世俗事物（**Lokiya**，世間法）皆屬於「**世界（Loka）**」。出世間的元素或法（**Lokuttara**，出世間法）則是超越世間的現象。有九種出世間法：四道智、四果智，以及涅槃。

比丘們曾請問佛陀：「何謂世界？」佛陀回答：「生起與滅去就是世界。」世間現象皆在不斷地生滅之中，它們無法脫離生起與滅去。而出世間法則超越世間法。

四道、四果加上涅槃，構成了出世間法；然而，涅槃更是超越「世界」的存在。凡夫並不知道「世界」即是**苦**。他們不了解當下的苦，反而渴望未來的苦。

過去，當你生意興隆時，那也是苦；若生意不順利，反倒意味著你暫時從某種苦中分離。當這些「無我」的世間法現前時，它會引發你的一種**迫切感（saṃvega）**，提醒你應當離開這個世界。當你獲得許可證時，那是**身苦（kāyika dukkha）**——因為貪欲而身體忙碌。

如今你未獲得它，反而感到的是**心苦（mental dukkha）**。在「集」與「苦」之間循環不息，這就是人類的處境。他們將此稱為「經濟發展」。這些就如同不斷輪替燃燒的火焰與燃料。（這場開示是對一對親近的弟子夫婦兼生意人所說。）

這使得佛陀無法有機會進入人們內心、進行教導。這正是因為人們不了解「世界」的本質。你必須切斷「世界」，也就是切斷**五蘊（khandha）**的世間運作。這表示要脫離**有為世間（saṅkhāra loka）**——即是緣起法的運作過程。

從無明到生死，是「世界」的輪迴（即十二因緣）。在這個過程中，唯有「集諦」與「苦諦」存在，就如同只有火與燃料不斷交替地燃燒著。我們自己造就火焰，也親自被其燒毀。當我們貪欲未燃時，因為得不到想要的東西而流淚。其實，那並非因為火在燒我們才哭泣——這些話若帶有煩惱則難以理解，唯有以智慧方可領悟。凡夫對**愛欲（taṇhā）**與**苦**心生歡喜；若失去它們，反倒不快樂。因此，佛陀說凡夫是「癡狂愚癡」的。

若你在世間感到快樂，就要觀照快樂之心的**無常**，如此則不會生起貪愛與執取。若你感到失望，便要觀照心中的**瞋恚（dosa）**。如此一來，便可將此轉化為**出世間法**，得以超越世間。當「集」與「苦」滅去時，整個輪迴的過程也就停止了，於是「明淨之物」便出現。

這個輪迴過程，就是「集」與「苦」的交替流轉。當沒有火焰與燃料生起時，「明淨之物」便自然顯現。但人們偏愛火與燃料，因此缺乏它們時，便難以談論或欣賞涅槃。****世俗智（vipassanā 智慧）是為了清除障礙、導向寧靜；而出世間智（即道智）****則是本身就寧靜，並無其他雜染。人們將不寧靜的事物誤認為快樂，因此談論涅槃變得極為困難。有人甚至會問：「若我抵達涅槃，那裡還有什麼在我身邊？」

他不明白的是：那是**火與燃料的熄滅**。他不了解「集」與「苦」，因此將涅槃誤認為「什麼都不存在」。人們不了解生滅的「世界」即是苦，於是再次投入這個世界。他們從未聽聞出世間法所帶來的寧靜。

T2

六根門（眼、耳、鼻、舌、身、意）就是「世界」。在《相應部》中，佛陀教導說：有「世界的生起」與「世界的止息」。整個緣起過程就是「世界」。舉例來說，從「眼識」生起開始，一直到緣起過程的末端，都伴隨著悲傷、哀號、痛苦與憂愁（即十二因緣）。其他的感官門也應以此方式理解。

若一切現象有其生起，則必有其止息。從「受（vedanā）」不再接續到「愛（taṇhā）」，「**世界的止息（loka nirodho）**」即從此開始。若愛止息，則世界亦止息。無需懼怕業（kamma）。只要「愛」止息，便不再有善業與惡業。你們都期待獲得善業，然而若不讓「業」止息，則永遠無法抵達涅槃。

我們應當讓產生業的原因——**愛與執取**止息。你們喜歡善業、不喜歡惡業，我勸導各位：兩者都不應貪著。只要有業，就會有生；而生就是「苦諦（*dukkha sacca*）」。你應當修行，使業止息。**觀禪（*vipassanā*）的修行，就是止息世界的修行。**家庭事業（如家庭生活、賺錢等）就是「世界」的生起。

世間有順流與逆流之道。若要行於逆流之道，必須投注極大努力。有人談論對「世界」的失望，其實是在建立未來的世界；但若是對「世界」生起**恐懼**，那就不同了。對「世界」生起厭離，是指觀照六根門所生一切現象的無常。

失望與厭離在此意義上是不同的。對「世界」感到失望，只是一種口頭語，並非真正的修行。眾生在世界中奔走，而他們自己的「世界」也會反過來壓迫他們。若無法逃離舊業，它們將如影隨形地壓迫你。只有超越世界，才能真正解脫。

一個人自己所造作的「好與壞的業報」也會壓迫他自己。即便你害怕世界，若不知道如何逃離，也仍將受其壓迫。若渴望自由，必須對「世界」產生正確的辨識與觀照。觀照到對其生起厭離，然後持續修行直到究竟，便能超越世界。

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## 三界

一九六二年二月十五日至二十一日

### 第一講 (T1)

所有世俗的事物（*lokiya*）皆為世間（*loka*）。出世間的要素或法（*lokuttara*）是超越世間的現象。出世間法有九種：四道智、四果智與涅槃。

比丘們問佛陀：「何謂世間？」佛陀回答：「生起與滅去即是世間。」世間的現象皆與生起和滅去相遇。它們無法脫離生起與滅去。出世間法則超越世間諸法。

此即四道智、四果智，以及作為出世間法的涅槃。然而，涅槃超越世間。所有世間人都不知道世間即是苦。他們不知道當下的苦，以及對未來苦的渴望。

過去，當你們的生意興隆時，那也是苦。生意不順遂，意味著你們與苦分離。當這些無我的世間法來臨時，它會讓你們產生緊迫感（*samvega*）。並且提醒

你們要脫離世間。過去，當你們取得執照時，那是身苦（kāyika dukkha，即被貪婪所困）。

現在，你們沒有取得執照，因此產生了心苦。在集諦（samudaya）與苦諦（dukkha）之間輪迴，是人類的常態。他們將其視為經濟發展。這些是輪流燃燒的火焰與燃料。（此開示是對一對親近的弟子，他們是商人。）

這使得佛陀沒有機會來教導人們。這些是人們不了解世間的問題。你們必須斷除世間，意味著斷除蘊（khandha）的世間過程。這意味著要脫離緣起（D.A.）過程的有為世間（saṅkhāra loka）。

從無明到生老病死，是世間的輪迴（即緣起十二支）。在這個過程中，只有集諦與苦諦存在。只有火焰與燃料在其中輪轉。我們自己製造火焰，並焚燒自己。沒有貪婪的火焰，我們會因為得不到想要的東西而流淚。不焚燒自己，眼淚就不會流出。（只有透過智慧，我們才能理解這些被煩惱所蒙蔽的詞語。世間人樂於貪愛與苦。沒有它們，他們就會不快樂。因此，佛陀說世間人是瘋狂和愚癡的。）

若你在世間感到快樂，應當觀照快樂心念的無常。如此一來，渴愛與執取便不會生起。若你感到失望，應當觀照瞋恚。如此一來，它便會成為超越世間的出世間法。隨著集諦與苦諦的消失，輪迴的過程也會消失。然後，清明之物便會顯現。

輪迴的過程是集諦與苦諦的輪轉。若沒有燃料與火焰的生起，清明之物便會顯現。人們偏愛燃料與火焰。因此，沒有它們，就很難談論和欣賞涅槃。世間智（毗婆舍那智）是為了平和而清除事物。出世間智（即道智）是平和的，且沒有其他事物。人們將不平和的事物視為快樂，因此談論涅槃非常困難。有人問：「若我到達涅槃，那裡有什麼東西伴隨著我？」

他不知道火焰與燃料的熄滅。也不了解集諦與苦諦，並將涅槃視為虛無。人們不了解世間生起與滅去的苦，並重新進入世間。他們從未聽聞出世間法的平和。

## 第二講 (T2)

六根門是世間。在《相應部》（Saṃyutta Nikāya）中，佛陀教導世間的生起與世間的止息。整個緣起的過程都是世間。例如，從眼識（從眼根）生起，直到緣起過程的終點，都是憂、悲、苦、惱（十二支）。其他根門也應當如此理解。

若諸法生起，它們必定有止息。從感受（vedanā）不追隨渴愛（taṇhā）開始，世間的止息（loka nirodho）便由此開始。若渴愛止息，世間也止息。無需害怕業（kamma）。若渴愛止息，便不再有善業與惡業。你們都期待善業。若業不止息，便永遠無法到達涅槃。

我們必須讓作為業因的渴愛與執取止息。你們都喜歡善業，不喜歡惡業。我勸告你們，兩者都不應喜歡。無論是什麼業，都只會生起生。生是苦諦（dukkha sacca）的真理，你們應當修行以使業止息。毗婆舍那的修行是世間的止息。家庭事業（關於家庭生活、賺錢等）是世間的生起。

有上行與下行之道。你們必須付出許多努力才能達到上行之道。有人談論對世間的失望，是在建立未來的世間。有人害怕世間，並非如此。對世間的厭離，是觀照從六根門生起的一切事物的無常。

失望與厭離在這些方面有所不同。對世間的失望是常見的說法，且沒有修行。眾生在世間奔波。他們的世間會追隨並壓迫他們。若你們無法逃離舊業，舊業便會追隨並壓迫你們。只有透過超越世間，你們才能從中解脫。

一個人自己創造的善業與惡業的世間，會壓迫他自己。即使你害怕世間，卻不知道如何逃離，也會被它們壓迫。想要解脫的人，必須辨別世間。觀照直到對它感到厭離。然後繼續下去，直到終點，才能超越世間。

### T3

First, to know about the three worlds, satta loka is the world of living beings, such as human beings, animals, etc. (i.e., the 31 realms of existence). Okāsa loka is the natural world such as forests, mountains, earth, etc. Saṅkhāra loka is mind and body phenomena which are arising and passing away moment to moment.

(Satta and okāsa lokas are depending on this saṅkhāra loka—the natural law. Without this natural law nothing can be existed, except Nibbāna. The Buddha knew these three worlds and so called him as lokavidu—Knower of the worlds—one of the nine attributes of the Buddha.

The Buddha taught as any loka was not good. Saṅkhāra loka is arising and vanishing. Okāsa loka is destroyed by fire at the time of Doomsday. It's functioning according to the natural law like a yearly cycle). As satta loka, human beings, animals, etc., all are born and die (It's going on and on, non-stop, except the Nibbāna element).

Therefore, all three lokas are truth of dukkha (dukkha sacca). So, don't get the knowledge of knowing lokas that people are thinking as this and that loka may be good. Therefore, they want to change from here to there (So in human histories and religions, Buddhists or non-Buddhists created paradises without understanding these worlds).

Do it for transcending the loka if you really want to search for something. Everyone stays in loka will encounter the eight worldly winds (i.e., gain and loss, status and disgrace, censure and praise, pain and pleasure).

T4

Whatever arises by conditioning is saṅkhāra loka. Everything arises and passes away is the world (loka). Therefore, it's in the province of dukkha sacca. Only get out from the conditioned world and cease from all lokas. In the Dhammasaṅgaṇi, the Buddha taught saṅkhata dhamma and asaṅkhata dhamma—conditioned phenomena and unconditioned phenomenon.

These are dhammas of arising and passing away and Nibbāna dhamma of neither arising nor passing away. We have to get out from the saṅkhata dhamma. Mind and body are saṅkhata dhamma. The body arises by the conditioning of kamma, citta, utu and āhāra. And mind arises by the conditioning of sense object and sense door.

Therefore I am asking you to do the vipassanā contemplation on the saṅkhata. Unwholesome saṅkhata dhammas send beings to the planes of misery. And wholesome saṅkhata dhammas send beings to the planes of bliss. All saṅkhata dhammas are governing by ignorance. Avijjā paccaya saṅkhāra—ignorance

conditions volitional formation. And then consciousness arises. Here means birth consciousness. It's birth (jāti) and the truth of dukkha. So, it can't get out from saṅkhata. This is the birth dukkha of the people who don't want to get out from saṅkhata. Living beings don't know about loka and running in the loka. It will arrive to asaṅkhata Nibbāna only by knowing saṅkhata; otherwise, never can arrive there.

The Buddha never used asaṅkhata as loka. Loka is perishable. Therefore, he used it as asaṅkhata dhamma. You will see its vanishing by observing saṅkhata and then become disenchanted and not wanting of it; in this way, and see Nibbāna; otherwise, will not see it. You can appreciate asaṅkhata only by seeing saṅkhata. Saṅkhata are arising with conditioning by others but we take it as our own.

So, we do like it. After knowing it as not belong to us and not happen according to our desire. And also we knew that they are consumed by death. Therefore, start looking for the deathless and wanting to turn towards asaṅkhata. The saṅkhata person doesn't have a permanent place. By prayers we got the things which are not always exist.

These prayers are the same meanings as let me become suffering and not happen to my own desire.

(Sayadaw continued to talk the Subrahmā Devata's story) The devatas' existences were conditioned by wholesome kammās (kusala saṅkhāra) and it was destroyed by unwholesome kamma (akusala saṅkhāra).

These 500 celestial nymphs died instantly and fell into hell; now with pleasure and joy, later with sorrow and cry. This was the way of saṅkhata people. Subrahmā deva was piercing by two dukkhas. He became sorrow for the deceased and painful for the waiting dukkha ahead.

He and the other 500 celestial nymphs were after seven days would fall into hell. He had foreseen his destination in hell dukkha and certain about it. And later with the practice of vipassanā and ended the hell dukkha (Subrahmā deva and the 500 celestial nymphs went to see the Buddha, listened to his talk and all entered the stream.)



### T3 三界之知識

首先，要了解「三界」的概念：

- **有情世界 (satta loka)**：即眾生之世界，如人類、動物等，涵蓋三十一有（即三十一種存在境界）。
- **空間世界 (okāsa loka)**：即自然界，如森林、山川、大地等自然存在。
- **行蘊世界 (saṅkhāra loka)**：即身心諸法，時時刻刻生滅不已的現象。

（**有情世界與空間世界**，皆依賴於**行蘊世界**——即自然法則。若無此自然法則，萬法皆無法存在，唯有涅槃除外。佛陀洞悉此三界，故被尊稱為\*\*「世間解 (Lokavidū)」\*\*，為佛陀九德之一。）

佛陀教導說：任何「世界」都不是究竟之善處。**行蘊世界**不斷生起與滅去；**空間世界**則於劫末時將被大火焚毀，其運作亦依自然律而循環，如四季交替。至於**有情世界**中，人類、動物等不斷地生與死，無有止息——唯有**涅槃界**為出離之處。

因此，**三界皆是苦諦 (dukkha sacca)**。切莫如世人般對「世界」生起分別認知，認為這個世界不好，彼個世界也許更好，因此欲從此界移往他界。於是在人類歷史與宗教中，無論佛教或非佛教者，皆曾創造出「天堂」的概念，然未曾真正理解這三界的本質。

若你真心想追尋「某物」，應該是為了**超越三界而修行**。凡住於世間者，皆不可避免地遭逢**八風**（即利、衰、毀、譽、稱、譏、苦、樂）之吹拂與動盪。

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### T4 緣起之法與出離之道

凡是因緣所生之法，皆屬於**行蘊世界 (saṅkhāra loka)**。一切生滅者，皆為「世界 (loka)」，故屬於**苦諦之範疇**。唯有出離一切「有為法 (saṅkhata dhamma)」，方能超越三界、息滅一切「世界」。

在《法聚論 (Dhammasaṅgaṇī)》中，佛陀教授「**有為法 (saṅkhata dhamma)**」與「**無為法 (asaṅkhata dhamma)**」，分別代表生滅現象與不生不滅的涅槃法。

我們應修行以**出離有為法**。身與心皆為有為法。**身體**由業（kamma）、心（citta）、氣候（utu）與食物（āhāra）等條件所生；**心**則由六根門（感官）與境界之接觸而生。

因此，我勸導你們以**觀禪（vipassanā）觀照有為法**。不善的有為法導致墮入惡趣，善的有為法導致升至善道。然一切有為法，皆為無明所統攝。所謂「無明緣行（avijjā paccaya saṅkhāra）」，接著便生識（vijñāṇa），此處即為「生起的識」，亦即「**投生之識**」，即「**生（jāti）**」，乃苦諦之本質。故不能從有為法中得出離。

這就是那些不欲出離有為法者的生之苦。眾生不了解「世界」，便於其中奔波無已。唯有**透過對有為法的正知正見**，方可達至無為的涅槃；否則永遠無法到達彼岸。

佛陀從未將「無為」稱為「世界」，因為「世界」終將毀壞；所以佛陀以「無為法（asaṅkhata dhamma）」來稱涅槃。

唯有**觀照有為法之生滅**，並生起厭離、不再執取，才能得見涅槃。否則無法證見。只有通過體驗與觀照「有為」，才能欣賞「無為」。然而，有為法雖因緣所生，我們卻誤以為它們是「我的」。

因此，我們對之產生喜愛。但當你明白：它們**非我所擁有**，亦非隨心所欲，且最終都將被死亡所吞噬——你便會開始尋求「不死之法」，轉向**無為**。

「**行蘊之人（saṅkhata person）**」是沒有永恆住所的。透過祈禱所獲得的種種，只是一些**無常不實之物**。

這些祈禱，實際上等於是說：「讓我受苦，讓事情不如我所願吧。」

（接著，尊者講述了 **Subrahmā** 天神的故事。）

諸天的存在，係由**\*\*善業（kusala saṅkhāra）所緣起；但其滅亡，則因不善業（akusala saṅkhāra）\*\***而致。

那五百位天女當下**命終，墮入地獄**；先前是歡喜快樂，如今卻是痛苦悲號。這就是**有為者的命運**。

**Subrahmā** 天神被**雙重苦**所刺穿——既為亡者哀傷，又為即將面臨的苦難而焦慮。

他與那五百天女，七日之後即將墮地獄。他預見了自己的去處，並確信那是地獄之苦。之後，他們修習觀禪，止息了地獄之苦。（Subrahmā 天神與五百天女前往覲見佛陀，聆聽開示，最終皆證入初果——入流果（Sotāpanna）。）

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第三講 (T3)

首先，要了解三界，眾生世間（satta loka）是眾生的世界，例如人類、動物等（即三十一有）。器世間（okāsa loka）是自然世界，例如森林、山脈、地球等。有為世間（saṅkhāra loka）是念念生滅的身心現象。

（眾生世間和器世間都依賴於這個有為世間——自然法則。若無此自然法則，除了涅槃之外，一切皆無法存在。佛陀知曉這三界，因此被稱為世間解（lokavidu）——知曉世間者——佛陀九德之一。）

佛陀教導說，任何世間都不好。有為世間是生滅的。器世間在世界末日時會被火毀滅。它根據自然法則運作，如同年度的循環。至於眾生世間，人類、動物等，都會出生和死亡（它不斷地進行，永不停歇，除了涅槃的要素）。

因此，三界皆是苦諦（dukkha sacca）的真理。所以，不要去追求了解世間的知識，人們會認為這個或那個世間可能是好的。因此，他們想要從這裡換到那裡（因此，在人類的歷史和宗教中，佛教徒或非佛教徒都創造了天堂，卻不了解這些世間）。

若你真的想要尋找什麼，就應當為了超越世間而修行。每個停留在世間的人，都會遭遇八風（即得與失、地位與羞辱、毀謗與讚美、苦與樂）。

第四講 (T4)

任何因緣和合而生起的，都是有為世間（saṅkhāra loka）。一切生滅的事物都是世間（loka）。因此，它屬於苦諦（dukkha sacca）的範疇。唯有脫離有為世間，才能止息一切世間。在《法集論》（Dhammasaṅgaṇi）中，佛陀教導了有為法（saṅkhata dhamma）和無為法（asaṅkhata dhamma）——有為現象和無為現象。

這些是生滅之法，而涅槃法則是既不生起也不滅去。我們必須脫離有為法。身心都是有為法。身體由業、心、時節和食物的因緣和合而生起。而心則由根境相觸的因緣和合而生起。

因此，我要求你們對有為法進行毗婆舍那的觀照。不善的有為法將眾生送到惡道。而善的有為法將眾生送到善道。一切有為法都由無明所支配。無明緣行（*avijjā paccaya saṅkhāra*）——無明緣於意志的形成。然後，識生起。這裡指的是結生識。這是生（*jāti*）和苦諦的真理。所以，它無法脫離有為。這是那些不想要脫離有為的人的生苦。眾生不了解世間，並在世間中奔波。唯有透過了解有為，才能到達無為涅槃；否則，永遠無法到達。

佛陀從未使用無為來指稱世間。世間是會毀滅的。因此，他將其用作無為法。透過觀察有為，你們將會看到它的滅去，然後產生厭離，不再想要它；透過這種方式，才能看到涅槃；否則，將無法看到它。唯有透過看見有為，你們才能欣賞無為。有為是因他緣和合而生起，但我們卻將其視為自己的。

所以，我們喜歡它。在知道它不屬於我們，也不會按照我們的意願發生之後。並且我們也知道它們會被死亡所吞噬。因此，開始尋找不死，並想要轉向無為。有為之人沒有永久的居所。透過祈禱，我們得到的事物並非永遠存在。

這些祈禱的含義，與讓我遭受痛苦，並不如我所願的含義相同。

（西亞多繼續講述善住天（*Subrahmā Devata*）的故事）天人的存在是由善業（*kusala saṅkhāra*）的因緣和合所致，並被不善業（*akusala saṅkhāra*）所毀滅。

這五百位天女瞬間死亡，墜入地獄；現在歡樂，稍後悲泣。這就是有為之人的道路。善住天被兩種苦所刺痛。他為逝去的天女感到悲傷，並為即將到來的苦感到痛苦。

他和另外五百位天女在七天後將墜入地獄。他已經預見了他在地獄的去處，並對此深信不疑。後來，透過毗婆舍那的修行，他結束了地獄的苦（善住天和五百位天女去見佛陀，聽聞他的開示，並都進入了預流果）。

T5

If believe in satta loka exists and must know that we have wrong views. Not understanding of satta loka is sticking with wrong view. If you think human beings, celestial beings and brahma gods exist and it becomes wrong view. With this and the question must come up as, after a living being dies where he has gone.

(Sayadaw continued to tell the story of Anurādha).

The wanderers asked Ven. Anurādha, “Does a being exist after death?” It was the same meaning as permanent. This was the question of the eternalists.

‘ ‘ Does a being not exist after death?’’ This was the question of the annihilationist.

“A being both exists and doesn’t exist after death.” This was syncretic view. Ekacca sassata diṭṭhi—partial eternalism.

‘ ‘ A being neither exists nor doesn’t exist after death.” This was evasive skepticism—Amaravikkhepa diṭṭhi.

This answered was only free from telling lie. The answer as exists can be wrong and does not exist also can be wrong. So someone gave the evasive answer. Ven. Anurādha answered to them as the Buddha didn’t teach in these ways. Anurādha thought that if they asked him more it would be quite difficult. So he himself had wrong views. He reported the incidence to the Buddha.

The Buddha questioned him; “Form (rūpa) is permanent or impermanent?”

“It’s impermanent, Ven. Sir. ” “Impermanent is sukka (happiness) or dukkha (suffering)?” “It’s dukkha, Ven. Sir. ” “Dukkha is atta (self) or anatta (not-self)?” “It’s anatta, Ven. Sir. ” And then Anurādha entered the stream. He answered all these questions by contemplating his khandha.

The Buddha questioned him in this way for all the five khandhas one by one. After becoming a sotāpanna, the Buddha questioned him again.

“Except the form, is there any being or not?” “Can’t take them as a being, Ven. Sir.”

It's only dukkha arising and dukkha ceasing and no living being there. If asking with a living being and don’t answer them. In the khandha only dukkha arises and

dukkha ceases and no other thing exists. If you know it thoroughly will enter the stream. Only Knowing about satta loka is still not enough. To transcend satta loka have to be done with the practice. It's sure that this can be possible only by discerning impermanence.

T6

Mind and body combine together is called satta loka (most beings have mind and body, but there are also beings with form only and mind only). Not understanding satta loka, wrong views arise. Diṭṭhi falls away is Nibbāna. So, stopping at satta loka and diṭṭhi not falls away.

Before the practice, firstly have to dispel wrong views and doubt. (Sayadaw gave the reason with Ven. Anurādha's story). Where is diṭṭhi coming from? It is from the living beings' khandhas.

If believing in living beings exist and it will arise as I am thin, I am fat, and etc. are talking about by looking at living beings. With the living beings disappear and ñāṇa reaching to the khandhas and diṭṭhi falls away. Have to penetrate the living being. Move away from the living being and let ñāṇa (knowledge) focus in the khandhas. Deceiving by the satta loka and many wrong views can arise.

The khandhas are covering up by the satta loka. Without the living being disappears, three kinds of D. A. processes can arise. Take note of these two points: 1. Have to know about satta loka and 2. Move away from it. Don't reject the conventional truth and let not stick with wrong views. Not knowing these things and not easy for practice.

I mention them because it's important. Not understanding satta loka can fall into the planes of misery. Not knowing the ultimate reality (paramattha dhamma) will not realize the Path and Fruition Knowledge. I remind you to use them in the proper places.

By rejecting the satta loka with the view of no father and mother can commit the five heavy kammās. In this way it becomes the danger for the path knowledge. With the sīla is breaking down and not getting the Path and Fruition Knowledge. With this khandha can develop wrong views and also Nibbāna.

T7

Knowing how to use satta loka rightly can arrive to blissful destinations (sugati). If not, might arrive to woeful destinations (dugati).

① Only uncover satta loka and saṅkhāra loka appears. Penetrate saṅkhāra loka with knowledge and anicca appears. It's in accordance with the verse, sabbe saṅkhāra anicca—all conditioned phenomena are impermanent.

② Saṅkhāra loka combines with ñāṇa become vipassanā.

③ The ending of saṅkhāra loka combines with ñāṇa become the Path Knowledge.

Today I teach three points (1,2and3). Most people can't uncover satta loka and die (dying with the perception of satta loka). The memories with sorrow for three years and three rains for the deceased persons or the loved ones are coming from not overcoming satta loka.

Some people putting advertisements in the newspapers is the same meaning as we are going to the apāyas—woeful planes (Because clinging with sorrow, lamentation, etc.) even they have the airs of taking pride in these remembrances. There is a saying that attending of a funeral is equal to ten times to a monastery. It is right only if people can contemplate on anicca, dukkha and anatta with it.

If not every attending a funeral is trying to arrive the apāya (i.e., instead of dhamma contemplation with talking and socializing on worldly matters to each other). Atta diṭṭhi (wrong view of self) comes from looking at the khandhas in wrong ways. I'll teach you how to look at the khandhas.

When you are looking at the khandhas and knowing it as the conditioned form (rūpa saṅkhāra), the conditioned feeling (vedanā saṅkhāra), etc. are arising. These are neither man nor woman and only conditioned aggregates are arising. This is the right seeing. Then no satta loka appears.

The saṅkhāra loka is teaching you as now it's arising and now it's passing away. You have to follow the saṅkhāra loka up to the end. Only by seeing saṅkhāra and will see anicca. Because the Buddha said that, sabbe saṅkhāra anicca—all formations are impermanent.

Remove satta loka and find out the saṅkhāra if you want to arrive to Nibbāna. And then observe its nature and where it will end. You will see the arising and passing away. And then you have to follow its ending. If the impermanence of the dukkha ceases and seeing the ending of loka. The ending of loka is NIBBĀNA.

T5 : 破除有情我見

若你相信「有情世界 (satta loka)」的實存，則必須明白我們仍執著於錯誤的見解。不理解「有情世界」，即是落入邪見 (diṭṭhi)。若認為人類、天人、梵天等真實存在，便已生起邪見。

這類觀念進一步會引發問題：眾生死後往何處去？

此問題的出現，正因我們執著「有一個眾生存在」。這是常見 (sassata diṭṭhi) 的一種。於「兩個過程 (生與死)」之間，看似什麼都沒有消失。若將此邪見放入緣起法 (D.A. 緣起過程) 中，它是與愛 (taṇhā) 相連的 (此為大愛 (mahā-taṇhā)，在《中部經典》第 38 經《大愛盡經》中佛陀有明示)。

其實，**並無眾生，唯有無常的身心與苦諦存在。若你止步於「有情世界」，就會落入種種錯見之中。

【這部經典 (MN 38) 提及沙提比丘 (Sāti) 的錯見，他認為「識」是常住的靈魂。佛陀遂依緣起法開示破除其執。我們若正確理解緣起，就會明白佛陀曾將**邪見 (diṭṭhi)**稱作「大愛 (mahā-taṇhā)」。因此，緣起亦可如下表示：】

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## 第五講 (T5)

若相信眾生世間 (satta loka) 的存在，就必須知道我們有邪見。不了解眾生世間，就是執著於邪見。若你認為人類、天人和梵天神存在，那就是邪見。有了這種想法，就會產生一個問題：眾生死後去了哪裡？

你會產生這種想法，是因為你將其視為一個眾生。這是常見的常見 (sassata diṭṭhi)。在這兩個過程之間，它似乎永遠不會消失。將邪見放入緣起 (D.A.) 的過程中，它就與渴愛／貪愛 (taṇhā) 有關 (佛陀在《中部尼迦耶》

(Majjhima Nikāya) 第三十八經《大渴愛相應經》(Mahātaṇhāsāṅkhaya Sutta, MN 38) 中提到，那是大貪愛 (mahā taṇhā))。沒有眾生，只有無常身心的苦諦存在。若你停留在眾生世間，邪見就會生起。

[這部經 (MN 38) 與薩提 (Sāti) 的邪見有關，他將識視為靈魂。因此，佛陀根據緣起過程進行了這番開示，以消除這種觀點。若我們正確地理解緣起，就會知道佛陀將邪見稱為大貪愛。因此，緣起過程可以寫成：

┌→ 貪愛 (taṇhā) → 執取 (taṇhūpādāna)

→ 感受 (vedanā) ─┬→ 我慢 (māna) → 我慢執取 (mānūpādāna) → 業 (kamma) →

└→ 邪見 (diṭṭhi) → 邪見執取 (diṭṭhupādāna) → 業 (kamma) →

我以前也不知道，但在聽了西亞多的開示後才意識到，他在開示中提到了這一點。

我們不應將緣起過程固定地視為只有這十二支。佛陀的教導具有精簡的本質。他並非總是詳細解釋。因此，註釋出現了 (例如，摩訶迦旃延)。

每個人都比任何人或任何事物更愛自己；我 (atta) = 有身見 (sakkāya diṭṭhi)。

與擁有整個大海甚至可能更多苦量的世間人相比，須陀洹只有七滴海水般的苦量。但須陀洹只消除了邪見。因此，我們就會知道邪見是大貪愛 (mahā taṇhā) 或小貪愛 (cūlataṇhā)。若我們有邪見，就永遠不會快樂。]

例如，用你的指甲刮手臂。感受 (或感覺) 和知心 (即識) 在此生起，並在此滅去。它們會移動到任何地方嗎？

（西亞多繼續講述阿奴羅陀（Anurāḍha）的故事）。

遊行者問阿奴羅陀尊者：「眾生死後存在嗎？」這與「永恆」的含義相同。這是常見者的問題。

「眾生死後不存在嗎？」這是斷見者的問題。

「眾生死後既存在又不存在。」這是綜合性的觀點。部分常見（Ekacca sassata diṭṭhi）。

「眾生死後既非存在也非不存在。」這是迴避性的懷疑論——不死戲論見（Amaravikkhepa diṭṭhi）。

這種回答只是避免說謊。回答「存在」可能是錯誤的，回答「不存在」也可能是錯誤的。因此，有人給出了迴避性的回答。阿奴羅陀尊者回答他們說，佛陀沒有以這些方式教導。阿奴羅陀認為，若他們問他更多問題，就會相當困難。因此，他自己有邪見。他向佛陀報告了這一事件。

佛陀問他：「色（rūpa）是常還是無常？」

「是無常，尊者。」「無常是樂（sukka）還是苦（dukkha）？」「是苦，尊者。」「苦是我（atta）還是無我（anatta）？」「是無我，尊者。」然後阿奴羅陀進入了預流果。他透過觀照他的五蘊回答了所有這些問題。

佛陀以這種方式一一詢問他所有五蘊。成為須陀洹後，佛陀再次詢問他。

「除了色，還有任何眾生嗎？」「不能將它們視為眾生，尊者。」

只有苦生起和苦滅去，沒有眾生在那裡。若以眾生來提問，就不要回答他們。在五蘊中，只有苦生起和苦滅去，沒有其他事物存在。若你徹底了解它，就會進入預流果。僅僅了解眾生世間仍然不夠。要超越眾生世間，必須透過實踐來完成。可以肯定的是，只有透過辨別無常，才能做到這一點。

## 第六講 (T6)

身心結合在一起稱為眾生世間（大多數眾生都有身心，但也有只有色或只有心的眾生）。不了解眾生世間，邪見就會生起。邪見的消失就是涅槃。因此，停留在眾生世間，邪見就不會消失。

在實踐之前，首先必須消除邪見和疑惑。（西亞多以阿奴羅陀尊者的故事為例）。邪見從何而來？它來自眾生的五蘊。

若相信眾生存在，就會產生「我瘦」、「我胖」等等，這些都是透過觀察眾生而說的。隨著眾生的消失，觀智（*ñāṇa*）到達五蘊，邪見就會消失。必須穿透眾生。遠離眾生，讓觀智（知識）專注於五蘊。被眾生世間所迷惑，就會產生許多邪見。

五蘊被眾生世間所覆蓋。若眾生不消失，就會產生三種緣起過程。請注意這兩點：1.必須了解眾生世間，2.遠離它。不要拒絕世俗諦，也不要執著於邪見。不了解這些事情，就不容易實踐。

我提到它們是因為它們很重要。不了解眾生世間會墮入惡道。不了解勝義諦（*paramattha dhamma*）就無法證得道智和果智。我提醒你們在適當的地方使用它們。

透過拒絕眾生世間，認為沒有父母的觀點，可能會犯下五逆重罪。如此一來，就會對道智造成危險。戒（*sīla*）會崩潰，無法證得道智和果智。有了這個五蘊，就會產生邪見，也可能產生涅槃。

## 第七講 (T7)

了解如何正確使用眾生世間，就能到達善趣（*sugati*）。否則，可能會到達惡趣（*dugati*）。

①僅僅揭開眾生世間，有為世間（*saṅkhāra loka*）就會顯現。用知識穿透有為世間，無常（*anicca*）就會顯現。這符合偈頌：一切有為法皆無常（*sabbe saṅkhāra anicca*）。

②有為世間與觀智（*ñāṇa*）結合，成為毗婆舍那。

③有為世間的結束與觀智（*ñāṇa*）結合，成為道智。

今天我教了三點（1、2和3）。大多數人無法揭開眾生世間，就去世了（帶著眾生世間的認知而去世）。對逝者或親人的三年悲傷和三年雨季的記憶，都是來自於沒有克服眾生世間。

有些人 在報紙上刊登廣告，其含義與我們將前往惡道（*apāyas*）相同（因為執著於悲傷、哀嘆等），即使他們以這些紀念自豪。有一句諺語說，參加一次葬禮等於去十次寺院。只有當人們能夠藉此觀照無常、苦、無我時，才是正確的。

否則，每次參加葬禮都是在試圖前往惡道（即，不是觀照佛法，而是彼此談論和社交世俗事務）。我見（atta diṭṭhi，錯誤的自我觀）來自於以錯誤的方式看待五蘊。我將教你們如何看待五蘊。

當你們觀看五蘊並將其視為有為色（rūpa saṅkhāra）、有為感受（vedanā saṅkhāra）等生起時。這些既不是男人也不是女人，只是有為的蘊生起。這是正確的見解。如此一來，眾生世間就不會顯現。

有為世間教導你們，現在它正在生起，現在它正在滅去。你們必須跟隨有為世間直到結束。只有透過看見有為，才能看見無常。因為佛陀說過，一切有為法皆無常（sabbe saṅkhāra anicca）。

若你們想要到達涅槃，就去除眾生世間，找出有為。然後觀察它的本質，以及它將在哪裡結束。你們將會看見生起和滅去。然後你們必須跟隨它的結束。若苦的無常止息，就會看見世間的結束。世間的結束就是涅槃。

## Are You the Wise or the Fool?

5<sup>th</sup> and 6<sup>th</sup> March 1962

There are three culprits making the khandhas; i.e., ignorance, craving and action (avijjā, taṇhā and kamma). Therefore, everyone with the possessing of the khandha is a fool. In this life, continuing to create ignorance, craving and action is like a stupid again (Sayadaw compared them as poisons).

In the past lives, people had drunk these poisons and now have sufferings. It is foolish if drinking it again in this life; and if not, it's wise. Going the way of feeling conditions craving—vedanā paccaya taṇhā is a fool.

Going the way of feeling conditions wisdom—vedanā paccaya paññā is a wise person. Avijjā and taṇhā are the two ring leaders of the fools. If you can make them not come to you is a wise person. According to the D. A. process, if section ② connects with section ③ is a fool (i.e., vedanā → taṇhā).

It is a wise person if stop at section ② (i.e., stop at vedanā, see the twelve links of D. A. process). It's unnecessary to teach for getting a dying body again. Possessing a dying body, but people don't know what to do for not getting it. If you connect with section ③ and section ④, it will come to you is inescapable (i.e., kamma → birth).

Knowing the mistake as wrong and still can become a wise person. A fool can't make you suffer. Yourself is a fool making you suffer (This point is important and also connect with believing in cause and effect. If we blame our dukkha on others can't solve the problems and have to correct ourselves).

The dhamma of the world and the dhamma of the Buddha are not the same. These family members you encounter are only temporary. You must take it as temporarily and don't attach to them. Not accepting this and it becomes wrong. (This talk was to a family couple who were very close to Sayadaw).

Whatever kinds of khandha people have all are the fools. Association with the foolish dhamma in oneself is called a fool (i.e., associate with lobha dosa, moha, etc.) The fool and the wise are nothing to do with association with people. Instead associate with unwholesome dhammas and becomes a fool.

Taking the matter as association with the dhammas and become a fool and wise. The meanings in the Maṅgala Sutta (Discourse on the Blessings) didn't mean with the person or being but with the dhammas. Don't take it as association with the concepts but with the ultimate realities. In the heart fills with unwholesome dhamma is a fool and with wholesome dhamma is a wise person.

If you ask for a standard as taking the personality or the dhamma, then take the dhammas. In this way, you are free from wrong views. How many times a fool or a wise can be known by checking oneself each day! Associating with wrong dhammas becomes a fool. For example, someone has a very bad habit.

If you know it as foolish, then make it wise. If you don't know your foolishness is foolish and becoming worse. By the contact of sense objects and sense doors unwholesome dhammas arise and you have to correct it.

And if you know yourself as foolish becomes vipassanā. The foolish mind is anicca and the knowing mind is magga. It becomes the contemplation of the mind (cittānupassanā). If a wise mind arises, also contemplate its impermanence. It becomes right view and it's paññā. This becomes association with the wise.

If you don't know impermanence, it becomes ignorance. This is association with the fool. Vipassanā doesn't mean going to a meditation centre for practice. Have to contemplate your khandha. You have to practice to know yourself. Practising insight is association with the wise and without it with the fool.

Puja ca pūjaniyaṃ—with the practice is worshipping to the Dhamma. This is maṅgala-uttamaṃ—the great blessing. After the enlightenment, the Buddha himself took the Dhamma as a refuge, because there was no one greater than him. With the practice of maggabrahmacariya (path of the holy life) the wise ends dukkha. Without its practice the fool returns to dukkha.

你是智者，還是愚者？

1962年3月5日至6日開示

造成五蘊（khandha）的三種元兇是：無明（avijjā）、愛（taṇhā）與業（kamma）。因此，凡是擁有五蘊之人，皆屬愚者。在今生中，若仍不斷造作無明、愛與業，即是再次墮於愚癡（尊者將此三者比喻為毒藥）。

於過去世中，人們早已飲下這三毒，如今正在受苦。若今生再度飲毒，即是愚癡；若不飲，方為智者。依循\*\*「受緣愛」（vedanā paccaya taṇhā）之道，是愚者\*\*所行。

反之，行於\*\*「受緣慧」（vedanā paccaya paññā）之道，則是智者\*\*之行。無明與愛是眾愚者的首領；若你能使其不來侵襲你，你即是智者。

根據緣起法（Dependent Arising, D.A.），若第二支與第三支相續（即受→愛），即為愚者之行；若止於第二支（即止於受），便是智者之道（參照十二因緣支分）。

無需再去教導如何重得一副「必死之身」。人們雖已擁有將死之身，卻不知如何避免再得此身。若繼續連結第三支（愛）與第四支（取），結果將無法避免——必然導向「業→生」之輪迴。

即便曾犯錯，只要知錯、改錯，仍可成為智者。愚者不能使你受苦；讓你受苦的，是你自己內心的愚者。（此點極其重要，亦關乎因果信念——若我們將苦根源歸咎於他人，問題將無法解決，唯有自我修正方可。）

世間之法與佛法並不相同。你今生所遭遇的親人，只是暫時的因緣聚合。你應當將其視為暫時存在，不可執著；若不接受此理，便是錯見。（此開示是針對一對與尊者甚為親近的夫妻所說。）

無論人們擁有何種五蘊，皆為愚者。與自己內心的愚癡法相應，即名為愚者（例如與貪、瞋、癡等相應）。是否為智或愚，與外在接觸的人無關，而是取決於與何種法相應。

若與不善法相應，則為愚者；與善法相應，則為智者。

因此，「愚者與智者」的定義，應從\*\*「與法相應」來理解。《吉祥經（Maṅgala Sutta）》中所言的「遠離愚人、親近智者」，其意不在於與何人為



伍，而在於你內心所相應的是什麼法\*\*。若內心充滿不善法，便是愚者；若充滿善法，便是智者。

若你問：「應以人作為標準，還是以法為標準？」——應當選擇以法為標準。如此一來，你便能遠離邪見。

一天之中，你是愚者或智者多少次，其實可以從自我觀照中明了。與錯誤法相應時，你就是愚者。

例如：一個人有某種惡習。

若你意識到那是愚癡的行為，並予以改正，那就在轉愚為智；

若你不知那是愚癡，並持續造作，那只會更加沉淪。

當根門與境界接觸時，若生起不善法，便要自我覺察與改正。

若你知道自己的愚癡，這就是觀智（vipassanā）的開始。

愚癡之心是無常的（anicca），覺知之心是道（magga），這便是觀心（cittānupassanā）。

若生起智慧之心，亦應觀其無常。如此，即是正見（sammādiṭṭhi），也就是智慧（paññā）。這就是與「智者」相應。

若不知無常，便是無明；這就是與「愚者」相應。觀智的修行，不是僅限於禪修中心中練習；而是對你自身五蘊的觀照。

你應當修行，以認識自己。

修習觀智，即是與智者相應；不修習，則與愚者為伍。

**Pūjā ca pūjanīyānaṃ**——修行即是對法的供養。

此即《吉祥經》中所說的\*\*「最上吉祥」（maṅgala-uttamaṃ）」\*\*。

佛陀成道後，亦以法為皈依，因世間無人高於佛陀本身。

藉由修行聖道（magga-brahmacariya），智者能結束輪迴之苦。

若不修行，愚者只會不斷回歸苦海。

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你是智者還是愚者？

一九六二年三月五日至六日

製造五蘊的罪魁禍首有三個，即無明、渴愛和業（avijjā、taṇhā 和 kamma）。因此，擁有五蘊的每個人都是患者。今生繼續製造無明、渴愛和業，就像再次變笨一樣（西亞多將它們比作毒藥）。

在過去的生命中，人們喝了這些毒藥，現在受苦。若今生再次飲用，就是愚蠢；若不飲用，就是智慧。沿著感受緣渴愛（vedanā paccaya taṇhā）的道路走，就是患者。

沿著感受緣智慧（vedanā paccaya paññā）的道路走，就是智者。無明和渴愛是患者的兩個主謀。若你能讓它們不來找你，就是智者。根據緣起（D.A.）的過程，若第二部分與第三部分連接，就是患者（即，感受 → 渴愛）。

若停留在第二部分（即，停留在感受，看緣起十二支），就是智者。無需教導再次得到一個垂死的身體。擁有一個垂死的身體，但人們不知道如何做才能得到它。若你連接第三部分和第四部分，它就會不可避免地來到你身邊（即，業 → 生）。

知道錯誤是錯的，仍然可以成為智者。患者不會讓你受苦。你自己是讓你受苦的患者（這一點很重要，也與相信因果有關。若我們將自己的苦歸咎於他人，就無法解決問題，必須糾正自己）。

世間的法和佛陀的法不一樣。你遇到的這些家庭成員只是暫時的。你必須將其視為暫時的，不要執著於他們。不接受這一點就是錯誤的。（這次開示是對一對非常親近西亞多的夫婦。）

無論人們擁有什麼樣的五蘊，都是患者。與自己內在的愚癡之法相結合，就是患者（即，與貪、瞋、癡等相結合）。患者和智者與和人相結合無關。相反，與不善之法相結合，就會成為患者。

將此事視為與諸法相結合，就會成為患者和智者。《吉祥經》（Maṅgala Sutta, Discourse on the Blessings）中的含義並非指人和眾生，而是指諸法。不要將其視為與概念相結合，而是與勝義諦相結合。心中充滿不善之法是患者，充滿善法是智者。

若你要求一個標準，是將人格還是諸法作為標準，那麼就選擇諸法。如此一來，你就能擺脫邪見。每天檢查自己，就能知道自己是患者還是智者多少次！與錯誤的法相結合，就會成為患者。例如，某人有一個非常壞的習慣。

若你知道它是愚蠢的，就把它變成智慧。若你不知道自己的愚蠢是愚蠢的，就會變得更糟。透過根境相觸，不善之法就會生起，你必須糾正它。

若你知道自己是愚蠢的，就會成為毗婆舍那。愚癡的心是無常的，知心是道。這就成為心的觀照（*cittānupassanā*）。若智慧的心生起，也要觀照它的無常。這就成為正見，就是智慧。這就成為與智慧相結合。

若你不知道無常，就會成為無明。這就是與愚者相結合。毗婆舍那並非指去禪修中心修行。必須觀照你的五蘊。你必須修行才能了解自己。修行內觀就是與智慧相結合，沒有它就是與愚者相結合。

Puja ca pūjaniyaṃ——透過修行，就是禮敬佛法。這是 *maṅgala-uttamaṃ*——偉大的吉祥。證悟後，佛陀自己也以佛法為皈依，因為沒有人比他更偉大。透過修行道梵行（*maggabrahmacariya*，聖道的生活），智者結束了苦。沒有它的修行，愚者就會回到苦。

The Power of the Dhamma

14th March 1962

It's like a man builds up a fire. We have to practice until defilements are dried up. By listening the dhamma talk once and not understand, continue to listen it again and again. Listening dhamma talk is worldly merit. After listening and contemplation is transcendental merit. After becoming a sotāpanna and don't satisfy with it.

What should one has continued to do for becoming a once-returner (i.e., sakadāgāmin). Continue to practice with these 11 points (Contemplate the five khandhas) as, impermanence, suffering, disease, a tumour, a dart, misery, affliction, alien, disintegrating, empty and not self).

There is no other strange dhamma for it. A sotāpanna only abandons wrong views, doubt and wrong practices. He still has defilements for the blissful existences. This means still has birth, ageing and death. For an example, first time shaving the head hairs of a baby the coarse hairs are gone, but still has the refined hairs are intact.

So, you have to sharpen this knife (the knife of the eight path factors) again and continue to shave the refined hairs. Ven. Ānanda was already a sotāpanna when he entered among the arahants, but Ven. Mahā-Kassapa ridiculed him as a smelly ram. You all think yourselves as not smelly, but for the ariyans you are smelly. (Sayadaw continued to explain the eradication of successive kilesas).

The kilesas of the higher existence have to be eradicated with its own knowledge. Therefore, it's clear that continue to develop their own knowledge. After becoming an arahant and not just sleeping and doing nothing. Continue to do the same practice. Arahants still continue to have the dukkha sacca of the khandha of this life.

Therefore, the khandhas are still arising and passing away, with pains and aches. Still has the bodily dukkha, but not the mental dukkha. The physical body pains, but no mental pains. So, he is thinking as I must incline towards the freedom of dukkha.

And he makes his mind inclines towards the freedom of dukkha which is no connection with the khandhas.

By doing the same practice only can enter the fruition state. No connection with the khandhas is freedom from the burdened khandhas. (For this point sayadaw explained the famous saying of the Ven. Sāriputta on the Burdened Khandhas).

Here is to start again from impermanence, but no Path Knowledge arises. (Each Path Knowledge arises only with each realization). And then it turns towards Nibbānic element. Without the arising of Path and Fruition Knowledge (as in the moments of realization) and it is seeing Nibbāna.

After seeing impermanence comes fruition knowledge (This is not the fruition knowledge arises after the Path Knowledge). After that it is inclining towards Nibbānic element. With these fruition knowledge and the mind is staying with Nibbāna for a long time. If looking at the body it's clear and light with healthy form (rūpa).

Therefore, arahant to arahant asking to each other after they emerged from the fruition state, by seeing their bright clear complexion. These forms are free from kilesas and no connection with them. Even the Buddha asked his monks in this way. Just think about it, the heart without the form of lobha, dosa and moha and instead with the form of fruition mind.

These are the supramundane form. The cause is pure and the result is pure. We can saw this in the attainment of cessation (nirodha samāpatti). By giving dāna to an arahant after came out from this attainment gave the result instantly. These attainments were using for the staying away from the burdened khandha and helping other. For example, Ven. Mahākassapa was helping the poor.

(Told the story of Sakka, king of the Tāvātimsa Heaven deceived him as a poor old man for the benefit). Connection with defilements is the form and mind of painful existences. When someone becomes very angry the form are very coarse. (In a documentary film of a crown prince with his facial appearance before the assassination of his royal family was quite shocking).

Even before death people faces have their predictions (In a documentary film in China, a middle aged wealthy and good looking woman died with cancer in the hospital looked like a ghost). Only leading by wholesome dhammas and life becomes bright. In the worldly matters also have to search wealth, happiness and prosperity with wholesome dhammas, and not with greed. One of the attributes of the ariya saṅgha is like a fertile soil for good merits.

Even ariyas are different from the sotāpanna to arahant; their qualities for making merits are like the different qualities of soil for the crops. Like the different qualities of the crops grow from a bad soil and good soil. At any place giving people troubles are coming from kilesa. This is making you in stress and strain. Whoever welcomes it has disadvantages.

It rejects everything which is good. It hinders the Path and Fruition Knowledge and reduces your advantage. Staying away farther and farther from kilesa is more and more beneficial. But you all don't know in this way. By sīla we get the human khandhas. Wholesome dhammas are feeding and looking after us. But we think it as taṇhā done it for us.

Every of us are not clear between the main and the secondary causes. You may reach the goal by knowing the main cause only. Everything of goodness comes from the base of practice (i.e., need to always develop the practice of wholesome and ariya dhamma in our daily life).

法的力量

1962年3月14日開示

這就如同一個人升起了一團火——我們必須修行直到煩惱枯竭為止。

若聽聞佛法一次而未能理解，應不斷反覆聽聞。聽聞佛法屬於世間福德；而在聽聞之後加以觀照與思惟，則是出世間福德。

即使證得**入流果（sotāpanna）**後，仍不應自滿。

那麼，為了證得一來果（sakadāgāmin），應持續修習什麼呢？
繼續以十一種觀法來觀照五蘊，即：

「無常、苦、病、癱、箭、災難、煩惱、異性（非我）、壞滅、空、非我」

除此之外，沒有其他特別或奇異的法。

入流果位僅斷除三結：身見、疑、戒禁取見，但仍保有對善趣（欲界樂果）的微細貪著，亦即仍有生、老、死。

譬如：初次為嬰兒剃髮，粗重的髮絲已剃除，但細軟的毛髮仍然存在。

因此，應當再一次磨利這把刀——八正道的刀，繼續剃除這些微細的煩惱之毛。

尊者舉例說：阿難尊者（Ven. Ānanda）雖已是入流果者，當他走入阿羅漢僧團時，卻被**大迦葉尊者（Ven. Mahākassapa）**譏諷為「臭羊公」。

你們都以為自己沒有「臭味」，但對聖者來說，你們仍是「有臭味的」。（尊者接著說明如何依次斷除煩惱。）

屬於更高境界的煩惱，必須以相應階段的智慧來斷除。因此，很清楚地顯示：需持續增長與發展自己的智慧。

即使已證得阿羅漢果，也不等於從此無所事事，反而應繼續修習相同的法門。

阿羅漢仍然具有今生五蘊的苦諦（*dukkha sacca*）。

因此，五蘊仍會不斷地生滅，仍會有身體上的苦痛。

雖有身苦，卻無心苦——身體會痛，但心中無煩惱的苦。

因此，阿羅漢會發願：「我應傾心於遠離苦的解脫。」

他使心趨向與五蘊無關的解脫，亦即涅槃。

只有透過相同的修行，才能進入果定（*phala samāpatti*）。

與五蘊脫離之處，即是擺脫五蘊重擔之處。

（在這裡，尊者引用**舍利弗尊者（Ven. Sāriputta）**所說的「五蘊重擔」名言，進一步解說。）

當重新從無常開始觀照時，並不一定會即刻生起「道智（Path Knowledge）」

（道智每次生起皆與證悟相應而來）。此後，心轉向涅槃元素（*Nibbānic element*）。

即使沒有「道果智」生起，也能見到涅槃；這是一種非當下證入時的涅槃之見。

見到無常之後，會進入**果智狀態 (fruitive mind)**；此時的果智，非由道智後所生的果智，而是心自然傾向涅槃。

這種果智狀態持續得久時，心便與涅槃安住一段時間。

此時若觀身，色身顯得**清明光亮、充滿健康之相**。

因此，當阿羅漢們從果定中出定後，常互相詢問彼此的狀態，因他們看到對方的**面色清亮、相貌安穩**。

這些色法已離煩惱，與煩惱無關聯。甚至佛陀也會如此詢問弟子。

試想一個心中**無貪、無瞋、無癡**的心，代之以**果心 (phala citta)**的清淨相，這就是出世間色法。

因為其因是純淨的，其果也必然純淨。

這可從****滅盡定 (nirodha samāpatti)****中得見。

若在阿羅漢從此定中出定後施予布施，其果報立即顯現。

這些定境，不只是為了遠離五蘊重擔，也可用以**饒益他人**。

例如：**大迦葉尊者**就曾以這種方式幫助貧困者。

（尊者講述了****忉利天主帝釋 (Sakka)****化作一名老貧者來欺騙尊者的故事，實為欲利益他人。）

與煩惱相連的，是苦趣之色與心。當人極端憤怒時，**色法會變得極為粗重**。

（如紀錄片所示：一位皇太子在其皇族遇害前，面容已顯現極大的變化，令人震驚。）

人臨終之前，面貌便已有預兆。

（另一紀錄片中，一位在中國的中年女子，富貴貌美，卻因癌症病逝，死時形如鬼影。）

唯有隨順**善法**，生命方能明亮。

即使在世俗層面，尋求財富、幸福與繁榮，也應依**善法**而非依貪欲而行。

聖僧 (ariya saṅgha)的功德，如良田沃土，能孕育無量善果。

聖者雖有差異，從入流至阿羅漢，其功德亦如土壤等級之別，有的貧瘠，有的肥沃。

在任何地方，若有人給人帶來麻煩，其根源必是煩惱（kilesa）。煩惱使人緊張、焦慮；歡迎煩惱的人，只會受到損害。

煩惱會拒絕一切善事，障礙道果智的生起，削減你的福德與優勢。

遠離煩惱愈多，所獲益處愈大。

但你們並不知道這一點。

我們是依戒（sīla）得生為人，**善法（kusala dhamma）**供養與照護我們，但我們卻錯誤地以為是「貪愛」在成就我們。

我們每個人都未分清楚「主因」與「助緣」的差異。

只要能掌握**主要因緣**，便可能達成目標。

一切的善果，都來自於修行為基礎。

也就是說：我們應當於日常生活中，不斷培養善法與聖法（ariyadhamma）。

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## 佛法的力量

一九六二年三月十四日

這就像一個人生火一樣。我們必須修行，直到煩惱乾涸。聽了一次佛法開示而不明白，就繼續反覆聽。聽佛法開示是世間的功德。聽完後思惟，是出世間的功德。成為須陀洹後，不要滿足於此。

一個人應當繼續做什麼，才能成為一來果（即斯陀含）？繼續以這十一個要點修行（觀照五蘊），即無常、苦、病、癱、箭、惱、患、異、壞、空、非我。

沒有其他奇怪的法可以做到這一點。須陀洹只斷除了邪見、疑惑和錯誤的修行。他仍然有對善趣存在的煩惱。這意味著仍然有生、老、死。例如，第一次剃掉嬰兒的頭髮，粗糙的頭髮消失了，但細膩的頭髮仍然完好無損。

因此，你必須再次磨礪這把刀（八正道的刀），並繼續剃掉細膩的頭髮。阿難尊者在阿羅漢中時已經是須陀洹，但摩訶迦葉尊者嘲笑他像一隻臭羊。你們都

認為自己不臭，但在聖者看來，你們是臭的。（西亞多繼續解釋依次斷除煩惱。）

較高存在的煩惱必須用其自身的知識來斷除。因此，很明顯，他們繼續發展自己的知識。成為阿羅漢後，不要只是睡覺和無所事事。繼續做同樣的修行。阿羅漢仍然繼續有今生五蘊的苦諦。

因此，五蘊仍然生滅，伴隨著疼痛。仍然有身苦，但沒有心苦。身體疼痛，但沒有精神上的痛苦。因此，他想著我必須傾向於從苦中解脫。他使自己的心傾向於從苦中解脫，這與五蘊沒有關聯。

只有透過做同樣的修行，才能進入果定。與五蘊沒有關聯，就是從負擔沉重的五蘊中解脫。（關於這一點，西亞多解釋了舍利弗尊者關於負擔沉重五蘊的名言。）

這裡是從無常重新開始，但沒有道智生起。（每個道智只在每次證悟時生起。）然後它轉向涅槃的要素。沒有道智和果智的生起（在證悟的時刻），就是看見涅槃。

看見無常後，果智生起（這不是道智後生起的果智）。之後，它傾向於涅槃的要素。有了這些果智，心長時間停留在涅槃中。若觀察身體，它會變得清晰、輕盈，形態健康（rūpa）。

因此，阿羅漢們在從果定中出來後，透過觀察他們明亮清晰的容貌，彼此詢問。這些形態擺脫了煩惱，與它們沒有關聯。甚至佛陀也以這種方式詢問他的僧侶。想想看，沒有貪、瞋、癡形態的心，而是有果定心的形態。

這些是出世間的形態。原因是純淨的，結果也是純淨的。我們可以在滅盡定（*nirodha samāpatti*）中看到這一點。在從這種定中出來後，向阿羅漢布施，會立即得到結果。這些定是用於遠離負擔沉重的五蘊，並幫助他人。例如，摩訶迦葉尊者幫助窮人。

（講述了帝釋天（*Sakka*），三十三天之王，為了利益而把自己偽裝成一個貧窮老人的故事）。與煩惱的關聯是痛苦存在的形態和心。當某人非常生氣時，形態非常粗糙。（在一部關於王儲的紀錄片中，他在王室被暗殺前的面容令人震驚。）

甚至在人們去世之前，面容也有預兆（在一部中國的紀錄片中，一位中年富有且相貌姣好的婦女因癌症在醫院去世，看起來像鬼魂）。只有在善法的引導下，

生活才會變得光明。在世俗事務中，也必須用善法尋求財富、幸福和繁榮，而不是用貪婪。聖僧（ariya saṅgha）的德行之一，就像肥沃的土壤，可以產生良好的功德。

即使聖者從須陀洹到阿羅漢都有所不同；他們產生功德的品質，就像土壤對農作物的不同品質。就像從貧瘠土壤和肥沃土壤中生長的農作物品質不同一樣。在任何地方給人們帶來麻煩，都是來自煩惱。這會使你感到壓力和緊張。凡是歡迎它的人，都會有不利之處。

它拒絕一切美好的事物。它阻礙道智和果智，並減少你的利益。越來越遠離煩惱，就會越來越有益。但你們都不知道這一點。透過戒（sīla），我們得到人類的五蘊。善法餵養和照顧我們。但我們認為是貪愛為我們做的。

我們每個人都不清楚主要原因和次要原因。只有了解主要原因，你才能達到目標。一切美好事物都來自修行的基礎（即，需要在日常生活中始終發展善法和聖道的修行）。

### **Note:**

This talk on the power of Dhamma is very good for reflection. It is food for thought and the heart. Sayadawji's had penetrative wisdom which was very rare in Dhamma teachers. Here I gave an example of the angry person (a crown prince) and his very coarse facial form (rūpa) in the documentary film. He could not fulfill his kāmataṇhā for a woman and killed his royal family members. His face became red with anger and hatred like a fearful spirit (yakkha).

Even before death, people have their predictions on their faces. Here I gave the example of a middle-aged woman Miss Chen who facial expression was frightened with fear at the moment of death. Her eyes were opened with a twisted lip, and it seemed her eyes were looking at somewhere. Her whole complexion was an ashen gray color. At the time of death, she was only 41 and a beautiful woman with a husband and no children. They were rich and leaving behind a very big house. Her husband also did not dare to stay there, because he knew that her wife became a ghost after death. This is also kāmataṇhā clinging to wealth and property. The crown

prince's situation was worse than her, because his action was matricide and patricide. The result of it was after death fell to the great hell (mahā-avici) as a hell-being.

Without the education or knowledge of Buddha-Dhamma, human beings will do many foolish and useless things, and the result will be very painful. Even Buddha-Dhamma cannot be called as religion because it never teaches about the creator or outside power. It is on human or mind centered teachings. Without the Buddha we never understand on humans and the mind. Although the Earth is not the center of our solar system, as living beings (31 realms of existence), the human plane is the center of them. From Earth humans create all kinds of action (mental, verbal or bodily) and taking rebirths everywhere. Therefore, humans should not misuse their rare births as humans. If not as the Buddha warned us our permanent and frequent homes were hells, animal realm and ghost realm.

**附註：**

此篇〈法的力量〉的開示，非常值得深思，是心靈的食糧。

尊者的智慧深邃而銳利，在法師中實屬罕見。他具有**穿透實相的智慧**（paññā），這是極難得的。

在此我舉了一個例子，是一位太子在紀錄片中的影像。他因為無法滿足對一名女子的**欲愛**（kāmatanḥā），最終**弑父弑母**，殺害王族成員。他的面容因**憤怒與瞋恨**而變得猙獰，整張臉通紅，如同一個**夜叉**（yakkha），令人心生畏懼。

即便在臨終前，人臉上也會顯現其未來命運的徵兆。

在此我還舉另一個例子，是一位中年女子陳小姐（Miss Chen）的故事。她臨終時，面容顯得極度驚懼、恐懼。她的眼睛瞪大，嘴唇扭曲，彷彿正直視某個恐怖的境界。整張臉呈現灰白色，毫無血色。

她去世時僅 41 歲，原是位容貌姣好的婦人，有丈夫，沒有子女，家庭富裕，遺留一棟豪宅。她的丈夫也不敢再居住於該處，因他知道妻子死後變成了鬼魂。

這同樣是**對財富與財產的欲愛**（kāmatanḥā）之執著所致。

然而，太子的情況比她更為慘烈，因他犯下了弑父弑母的大逆罪（**matricide & patricide**），死後墮入大阿鼻地獄（**mahā-avīci**），變成地獄眾生，所受苦報無量。

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若人不具備佛法（**Buddha-Dhamma**）的教育或智慧，將會造下無數愚癡且毫無意義的行為，結果只會是**極度痛苦的果報**。

事實上，「佛法」甚至不應被簡單地稱為「宗教」，因其**從不談論創世主或外在力量**，而是完全以**人與心為中心的教導**。

若無佛陀出世，人類永遠無法真正了解自己與自己的心。

雖然地球並非太陽系的中心，但就**\*\*三十一界（31 realms of existence）\*\***而言，人道可謂是其中的核心。

一切身、口、意的造作皆從人道發起，再由此投生至各界。因此，人類不應輕易濫用這得來不易的人身。

否則，正如佛陀所警示的——若不善用此生，我們「真正永久且頻繁的住所」，將是：

**地獄（Niraya）、畜生（Tiracchāna）與鬼道（Peta-loka）。**

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這段文字極具啟發性與警世意味，提醒我們佛法不僅是宗教形式，而是一種**智慧的生活道路**。

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註解：

這篇關於佛法力量的開示非常適合反思。它是思想和心靈的食糧。西亞多吉具有穿透性的智慧，這在佛法老師中非常罕見。這裡我舉了一個憤怒的人（一位王儲）和他紀錄片中非常粗糙的面容（**rūpa**）的例子。他無法滿足對一個女人的欲愛（**kāmatanḥā**），並殺害了他的王室成員。他的臉因憤怒和仇恨而變得通紅，像一個可怕的夜叉（**yakkha**）。

甚至在人們去世之前，他們的面容也有預兆。這裡我舉了一個中年婦女陳小姐的例子，她臨終時的面部表情充滿了恐懼。她的眼睛睜著，嘴唇扭曲，她的眼睛似乎在看著某個地方。她的整個膚色都是灰白色。她去世時只有 41 歲，是一位美麗的女人，有丈夫，沒有孩子。他們很富有，留下了一棟非常大的房子。她的丈夫也不敢住在那裡，因為他知道他的妻子死後變成了鬼。這也是欲愛（kāmatanḥā）對財富和財產的執著。王儲的情況比她更糟，因為他的行為是弑母和弑父。其結果是死後墮入大阿鼻地獄（mahā-avīci），成為地獄眾生。

若沒有佛陀正法的教育或知識，人類會做許多愚蠢和無用的事情，結果會非常痛苦。即使佛陀正法也不能被稱為宗教，因為它從不教導創造者或外在力量。它是以人類或心靈為中心的教導。即使地球不是我們太陽系的中心，作為眾生（三十一有），人類界是它們的中心。從地球上，人類創造各種行為（身、語、意），並在各處投生。因此，人類不應濫用他們稀有的人身。否則，正如佛陀警告我們的，我們永久和頻繁的家園將是地獄、畜生道和餓鬼道。

To Nibbāna without New Kammās

15th March 1962

[This talk based on Kammanirodhasuttaṃ of Saḷāyatanaṣaṃyutta, Saṃyutta Nikāya (15. Navapurāṇavaggo, SN.35.146). The original sutta was short and simple. Sayadaw talk was also simple but interesting and profound. It gave us a lot of contemplation on kamma connection with the practice. Without a good teacher's guidance, we can even create good kammās to prolong our dukkha. We can see a lot of cases like this in the later Buddhist tradition.

The Buddha said that there were four dhammas on kamma.

1. Old kamma
2. New kamma
3. The cessation of kamma
4. The way to the ending of kamma.

Sayadaw emphasized that every teaching of the Buddha was for practice, if we know how to do it.

Old kamma: The eye, ear, nose, tongue, body and life continuum mind (bhavaṅga citta) are continuing to exist because of the old kamma or past kamma.

The bhavaṅga cittas continually exist after birth consciousness and up to death consciousness (birth and death consciousnesses are also bhavaṅga cittas). The embryo in the mother's womb is alive with these cittas.

New kamma: Bodily, verbal and mind actions (kāya, vacī, and mana kammās). Base on the six senses doors and six senses objects and we create these actions all the times. All living beings create new kammās with the old kammās every moment. During sleep we are alive with the old kammās of bhavaṅga cittas.

The cessation of kammās: Nibbāna is never realized without the ending of new kammās. They will continuously give the results on and on without end. Without the cessation of new kammās and Nibbāna can't arise. The way to the ending of kāmās: The Noble Eightfold Path.]

The Buddha taught about the four things on kamma. These were old and new kammās, the cessation of kamma and the way to the cessation of kamma.

1. The old kamma
2. The new kamma
3. The place of the cessation of kamma
4. The practice on the cessation of kamma.

These are the dhammā for practice. There is no dhammā which is not connecting with practice. We don't know how to put into practice that it becomes only teaching. On old kamma; eye, ear nose, tongue, body and mind, (i.e., the bhavaṅga citta) are made by old kammās.

Now you are listening to the talk with the result of the old kamma. The new kammās are now you are doing with bodily, verbal, and thinking, and planning of mental actions. These things are arising in this life. Now you are sitting here and not free from old and new kammās. You are alive with these kammās.

By thinking and planning you are alive with the mind. Going and moving is alive with the body. We are alive with verbal action when we are talking. With breathing is alive with the old kamma. Seeing with the eye is alive with the old kamma.

Therefore, when people are getting older, the seeing power is becoming weaker. You can say all these are kammic aggregates, it is not wrong. It is far from Nibbāna if present kammās are not ceased because mind and body still arise.

The Buddha taught that kamma gives the result. Waking up from the early morning these kamma are start coming. Without their cessation will never realize

Nibbāna. Present kammās are arising like the mushrooms. The place of the cessation of the present kammās is Nibbāna.

Let it be the old kamma. Until the new kammās are not ceasing, the present and future results will keep coming up. (The last two sentences had connection; and they had some hidden meanings in them).

If the new kammās are not ceased Nibbāna will not arise. People are ignorant about this and think that it's good to continue the new kammās. So, they are doing good merits. The Buddha was cutting off kammās. You all are connecting kammās.

So, you'll only get dukkha sacca. Not knowing the dhamma, people are straying away from the path; even they are expecting the old good kammās (such as when I'll have good luck). Cutting off kamma is Nibbāna, if not only connecting with dukkha. In today dhamma talk all these point are becoming clear.

People don't know how to make kammās cease. And they are straying away from the path. They are not doing the practice which should be done. (Most Buddhists know the practice is wasting their precious times by doing many things which are useless and no essence.)

They are worry and afraid of the cessation of kamma. They have the desire of the connection of good kamma. So, they appreciate for the arising of dukkha. They want Nibbāna but what they are doing is dukkha sacca. Instead of relying on the knowledge (ñāṇa) as parents, they rely on kamma (as parents).

Therefore, they are swimming in the ocean of suffering. With the understanding of truth (sacca) can know these nature. If not you'll not understand them. The Buddha also taught for relying on kamma. But not knowing the whole teaching and missing the most basic point.

The practice of the cessation of kamma is contemplating the arising of dhamma from the sense doors of the old kamma. These are every day I am teaching to you. In this way the bodily, verbal and mental actions are not arising and become cessation. Kamma not arising is the path factors.

Therefore, path factors are cutting off kamma. It doesn't mean that you shouldn't do the good and wholesome kamma of dāna, sīla, etc., but you should do it by leading with the insight knowledge. Kamma following behind and ñāṇa leading in front, it becomes the type of kamma sending to Nibbāna.

In the Satipaṭṭhāna Sutta, it also mentioned to contemplate wholesome mental states. Without vipassanā knowledge whatever you are doing is straying away from the main point. Even though path factors are called kamma, actually it's leading as knowledge (ñāṇa).

無造新業而趨向涅槃

1962年3月15日開示

本開示根據《業滅經（**Kammanirodhasuttaṃ**）》，出自《相應部·六處相應（**Saḷāyatanaṣamyutta**）》第十五章《舊新品（Navapurāṇavaggo）》第146經（SN 35.146）。原經文簡短扼要，而尊者的講述雖簡明，卻深刻動人，啟人省思，尤其在「**業與修行之關聯**」上，引導極為深刻。

若無善知識引導，行者即使造作善業，也可能**延長輪迴的苦（dukkha）**，在後期佛教傳統中，這類情況屢見不鮮。

佛陀說明「有關業的四種法」如下：

1. 舊業（過去業）
2. 新業（現在業）
3. 業之止息
4. 止息業之修道

尊者強調：佛陀的一切教導，若知如何修行，皆是為實踐而設；**沒有哪一法是不與實修相關的**。若不知如何實踐，佛法就僅流於理論。

一、舊業：

指由過去所造業而得的六根與有分心（**bhavaṅga citta**），包括：眼、耳、鼻、舌、身與心（意）。這些是舊業的果報。

從**投生心（**patisandhi citta**）**起，直至死心為止，有分心不斷持續存在（投生心與死心也屬有分心）。母胎中的胚胎能活著，正是依靠此種心識在運作。

二、新業：

指身業、語業與意業（**kāya, vacī, mana kammās**）。依六根門與六塵境接觸，時時造作。

一切有情，每一剎那皆以舊業為基礎，不斷造作新業。即使在睡夢中，眾生也是以「有分心」維持生命，仍依賴舊業之力而存在。

三、業的止息：

若新業不止息，涅槃無從現起。

新業將無止境地帶來果報，循環不已。故唯有止息新業，涅槃才可能出現。

四、止息業之修道：

即是八正道（**Ariya Aṭṭhaṅgika Magga**）。

佛陀曾教示，凡此四種關於業的法門，皆應作為修行的依據。

一切佛法皆是為「實踐」而設，非僅止於理論。

你的眼、耳、鼻、舌、身與意（有分心），皆由舊業所造。

當你此刻正在聽聞法語，即是舊業之果。

而你此刻正在起身、說話、思考與計畫——這些皆屬新業，屬今生所造。

你當下坐在此處，仍未脫離舊業與新業的結合。

思考與計畫，是意的活動；行走與動作，是身的活動；說話是語的活動；而呼吸，則是以舊業支撐的生命活動。用眼看見，也是在舊業中存活。

因此，當人漸老時，視力便日漸衰退——這也屬於舊業之果。你也可稱這一切為業報之五蘊（kammic khandhas），這並無錯。

只要新業未止息，距離涅槃就仍遙遠，因為身心仍在生起。

佛陀說：業會導致果報。

從清晨醒來，這些業就開始運作。若不止息，它們將永無止境地帶來結果。

今生的新業，如同雨後春筍般不斷冒出。

而能止息這些現起業的地方，就是涅槃（Nibbāna）。

至於舊業，讓它自然受報即可。

但若新業不止息，現在與未來的苦果將不斷湧現。

❖ 若新業不止息，涅槃將無法現起。

然而世人不知此理，反而認為繼續造新業是善事，於是拼命造善業。

佛陀的修行是截斷業流，你們卻是不斷連接業流。

結果，只會繼續體驗苦諦（dukkha sacca）。

不了解佛法的人，偏離了正道，即使內心期盼過去善業能帶來好運，也難如願。

真正的涅槃，是止息一切業的狀態；若未止息，只會持續與苦相連。

在今天的講法中，這一點已非常清楚地呈現。

人們不知道如何止息業，才會迷失正道。

他們未實行應修之道（多數佛教徒以各種無實義的世間事浪費寶貴時間）。

人們害怕「業的止息」，反而貪著於「善業的繼續」，

欣然接受「苦的生起」，卻說自己要涅槃；

其實所作所為，全是與苦諦相應。

他們不依智慧（**ñāṇa**）為父母，反而依業力（**kamma**）為父母，於是持續在苦海中載浮載沉。

唯有透過對「真理（**sacca**）」的理解，方能如實知見；否則將永遠無法理解。佛陀也曾教導「依業而生」，但若只知片面，忽略全貌，就會錯失修行的根本要點。

止息業的修行方式：

即是觀照從六根門所生起之法（色、聲、香、味、觸、法）——這些皆是舊業的展現。

尊者說：「這些法門，我每日都在教導你們。」
透過此觀照，身、語、意之行動將不再生起，轉為止息。

不再造作新業，即是八正道（**magga**）的運作。

這並不表示你不應做善業（如佈施、持戒等），而是應該由「觀智（**vipassanā ñāṇa**）」來領導。

讓智慧走在前、業隨其後，這樣的業才能引導你趨向涅槃，這才是向涅槃的業（**Nibbāna-directed kamma**）。

在《念處經（**Satipaṭṭhāna Sutta**）》中，也明確指出要觀照「善的心法」。
若沒有**觀智（**vipassanā ñāṇa**）**的引導，你所做的一切都偏離了根本目的。
即使「道支（**magga**）」也可稱為某種「業」，但其實它是以智慧為核心、以解脫為目的的運作。

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### 不造新業，趨向涅槃

一九六二年三月十五日

[這次開示基於《相應部》（*Saṃyutta Nikāya*）《六處相應》

（*Saḷāyatana-saṃyutta*）《業滅經》（*Kammanirodhasuttaṃ*, SN.35.146.15.

*Navapurāṇavaggo*）。原經文簡短而樸素。西亞多的開示也簡潔，但有趣且深刻。它給我們對業與修行的關聯進行了許多思惟。若沒有善知識的指導，我們甚至會創造善業來延長我們的苦。我們可以在後來的佛教傳統中看到許多這樣的例子。

佛陀說關於業有四法：

1. 舊業
2. 新業
3. 業的止息
4. 趣向業滅之道。

西亞多強調，佛陀的每一項教導都是為了修行，只要我們知道如何做。

舊業：眼、耳、鼻、舌、身和有分心（*bhavaṅga citta*）的生命延續，因為舊業或過去的業而持續存在。

有分心在結生識之後，一直持續到死識（結生識和死識也是有分心）。母親子宮中的胚胎，也是靠這些心而活著。

新業：身業、語業和意業（*kāya, vacī* 和 *mana kamma*）。基於六根門和六根境，我們無時無刻都在創造這些行為。所有眾生每時每刻都在用舊業創造新業。睡眠期間，我們靠有分心的舊業而活著。

業的止息：若沒有新業的止息，就永遠無法證得涅槃。它們會不斷地產生結果，永無止境。若沒有新業的止息，涅槃就無法生起。趣向業滅之道：八聖道。]

佛陀教導關於業的四件事。這些是舊業和新業、業的止息和趣向業的止息之道。

1. 舊業
2. 新業
3. 業止息之處
4. 業止息的修行。

這些是修行的法。沒有不與修行相關的法。我們不知道如何付諸實踐，因此它只成為教導。關於舊業，眼、耳、鼻、舌、身和意（即有分心）是由舊業所造。

現在你們正在聆聽開示，這是舊業的結果。你們現在正在做的身、語、意和思維、計劃的意業，就是新業。這些事物是在今生生起的。你們現在坐在這裡，無法擺脫舊業和新業。你們靠這些業而活著。

透過思維和計劃，你們靠意而活著。行走和移動是靠身而活著。當我們說話時，我們靠語業而活著。呼吸是靠舊業而活著。用眼睛看是靠舊業而活著。

因此，當人們變老時，視力會變弱。你們可以說所有這些都是業的聚合，這沒有錯。若現有的業不停止，就遠離涅槃，因為身心仍然生起。

佛陀教導說，業會產生結果。從清晨醒來開始，這些業就會開始到來。若沒有它們的止息，就永遠無法證得涅槃。現有的業像蘑菇一樣生起。現有業止息之處就是涅槃。

讓舊業繼續存在。若新業不止息，現在和未來的結果就會不斷出現。（最後兩句話有關聯；它們有一些隱藏的含義。）

若新業不止息，涅槃就不會生起。人們對此無知，並認為繼續創造新業是好的。因此，他們在創造善功德。佛陀是在斷除業。你們都在連接業。

因此，你們只會得到苦諦。人們不了解佛法，即使他們期待舊的善業（例如，我什麼時候會走運），也會偏離正道。斷除業就是涅槃，否則只會連接苦。在今天的佛法開示中，所有這些要點都變得清晰。

人們不知道如何使業止息。他們偏離了正道。他們沒有做應該做的修行。（大多數佛教徒認為修行是在浪費他們寶貴的時間，去做許多無用且沒有本質的事情。）

他們擔心和害怕業的止息。他們渴望連接善業。因此，他們欣賞苦的生起。他們想要涅槃，但他們所做的卻是苦諦。他們沒有依靠智慧（*nāṇa*）作為父母，而是依靠業（作為父母）。

因此，他們在苦海中游泳。透過了解真理（*sacca*），才能了解這些本質。否則，你們不會了解它們。佛陀也教導要依靠業。但他們不了解全部的教導，並錯過了最基本的要點。

業止息的修行，是觀照從舊業的根門生起的法。這些是我每天教導你們的。如此一來，身、語、意業就不會生起，並會止息。業不生起就是道支。

因此，道支是在斷除業。這並不意味著你們不應該做布施、持戒等善功德，而是你們應該在內觀智慧的引導下做。業在後面跟隨，智慧（*ñāṇa*）在前面引導，它就成為引導到涅槃的那種業。

在《念住經》（*Satipaṭṭhāna Sutta*）中，也提到要觀照善心所。若沒有毗婆舍那智慧，無論你們做什麼，都是在偏離重點。即使道支被稱為業，實際上它是在作為智慧（*ñāṇa*）引導。



## Negligence and Suffering

23<sup>rd</sup> and 24<sup>th</sup> March 1962

T1

[In the beginning Sayadaw told about the story of Sumedha, the hermit with great compassion for living beings decided to become the future Buddha]

He could give instructions only after he became the Buddha. He gave the instruction of not to be heedless. Warning us not forgot the khandha and observed it for what was happening with it. You would see Nibbāna according with your own knowledge which had realized.

Practice and develop in accordance with the process of knowledge. Don't be in heedless situation with the matters of family and business. Listening to what the khandha was telling you. What the Buddha said was very important. The fault of negligence is very great. Akāliko—it'll give you the result. Heedless situation is; ignorance conditions volitional formation (avijjā paccaya saṅkhāra)... ..... to birth (jāti).

You have dukkha already and grabbing on to the next dukkha. At near death the mental images of actions (kamma) arise (He gave some of the hell images). At the time he remembers as I am wrong. At that time, he knows the great fault of heedless. (Sayadaw mentioned the frightful situations in hell).

After seeing the mental images of action (kamma nimitta) and death comes. At near death wanting to change the situation is very difficult. This is the fault of negligence. For the older people not to be ended up in crying is not to be heedless before. With the wrong living is bad dying. There is no one can help you. Tears are streaming down. It gives the result even in this life. (Follow with sorrow, lamentation, pain and grief).

During the dying, any one of action, mental image on action, mental image of the destination (kamma, kamma nimitta and gati nimitta) will appear. After the five active mind moments, and he dies. The mind is arising and passing away for one hundred thousand billion times (1,000,000,000,000) in a single wink of an eye. So, it doesn't take long.

For some people, he dies after the eight active mind moments. With the heedlessness is the heedless mind action, with heedfulness is the heedful mind action and kammās will give the result accordingly. Therefore, one should take oneself as importance. Family members have their own kammās.

We have to drop off all these my concern and his concern. Why? Concern for him and you go to apāya (woeful plane). Concern for you yourself also go to apāya (woeful plane). Therefore, don't reverse the Buddha's words. Also have to take your life as importance. It's important not to forget with mindfulness and wisdom.

T2

The fault of forgetfulness is living together and not knowing about the khandha. We are talking and moving with this khandha and not knowing about it.

[You must observe this khandha to see its oppressive nature (pīlanato) and it itself is oppressed by taṇhā (saṅkhatato).]

The truth of dukkha has four meanings. (The first two are pīlanato and saṅkhatato—which mean oppressive (active) and oppressed (passive) natures. Khandha oppresses its owner and itself has been oppressed by taṇhā with conditioning). With this practice and develop the knowledge of function (kicca ñāṇa). It's important to know the function of the khandha.

By reviewing, some know the realizing of the stream entrance (as a sotāpanna) but some don't. (Sayadaw gave the example of Mahānāma, the cousin of the Buddha). The ordinary knowledge about the khandha dukkha is the knowledge of function. Seeing the khandha arising and passing away is becoming kicca ñāṇa. It also becomes knowledge and non-greed (vijjā and alobha).

At the time of making prayer for the khandha was with ignorance and greed. Seeing the arising and passing away is knowledge (ñāṇa) and not wanting it is non-greed. By seeing the oppression of the khandha and do you want to make it as me or mine? Not taking it as me and mine and wrong view falls away.

If you don't want, with the observing and it is cutting off. For example, you are under the electric light and instantly the light disappears. The oppressive and oppressed khandha disappears. This is dukkha disappears.

The dukkha you get disappears under your own knowledge. There is no dukkha and you know it by yourself. The first knowing is Path Knowledge (magga ñāṇa). Knowing its changes for two or three times (depending on the yogi) are fruition knowledge (Phala ñāṇa). Reviewing the disappearance is reviewing knowledge (Paccavekkhana ñāṇa).

The task of separating of dukkha is which everyone ought to do it (Instead, majority of people are enjoying with the polluted things like the worms in the latrine). In the world the dukkha we see are distinct dukkha (pakata dukkha). Even these kinds of dukkha are known by animals. It's delusive dukkha.

These kinds of dukkha can't develop the liberation knowledge. Only you see the dukkha of the oppressive khandha and this knowledge will come. You see the dukkha when you're still healthy. This dukkha is not the kind of dukkha when you are crying with pain and aches. All of you think as we are healthy. Only you see the never healthy dukkha is the real dukkha.

You see the khandha in relative truth and think it as healthy. Only you see its ultimate real nature and know unhealthy. It's called indistinct dukkha (apākata dukkha—because can't see with the eye). Only the supramundane genius knows it (not the worldly genius). Only you encounter the teaching of the Buddha you know about it. It appears only by observing with the eye of knowledge.

Pākata dukkha can be protected with the protective chant (parittas). With the pākata dukkha the desire for getting well arises (i.e., taṇhā). With the apākata dukkha

not wanting arises (i.e., alobha). These are very different and opposite. You can realize Nibbāna only with non-greed. If you practice at the time of not healthy taṇhā will come. Practise when you are still healthy and taṇhā will not come.

## 疏忽與苦

1962年3月23至24日開示

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### T1

（開示開始，尊者講述了\*\*須摩提仙人（Sumedha）\*\*的故事。他因對眾生具大悲心而發願成佛。）

他唯有成為佛陀後，方能真正教導眾生。而他所傳遞的首要教誡便是：「不可放逸（Appamāda）」。

佛陀警告我們：不要忘記五蘊（khandha），要觀照它，了知其正在發生什麼。你將依自己的證悟智慧見到涅槃，唯有依「智的次第」（ñāṇa-process）修習與發展。

切勿在家庭與事業的事務上墮入放逸之境。  
要聽「五蘊」所告訴你的訊息。佛陀所說的話，非常重要。

放逸的過失極其重大。

佛法是「不定時成熟（akāliko）」的——它會直接在當下給你果報。  
所謂「放逸的狀態」，即是：

無明緣行（avijjā paccaya saṅkhāra）……直至生（jāti）。

你已身處於苦中，卻仍緊抓著下一個苦的輪迴。

臨終時，業的心象（業相 kamma nimitta）會現前（尊者並描述了地獄的可怕景象）。

在那一刻，他才想起：「我錯了！」  
那時，他才真正認識到「放逸的嚴重後果」。

當業相現起後，死亡即將來臨。  
臨終時想要改變，**極其困難**——這就是放逸之過。

年老之人若不欲臨終淚流滿面，唯一之道就是「此前不放逸」。

**過錯的生活方式，必導致惡劣的死亡。**

屆時無人能救你，**淚如泉湧**。即便在此生，放逸也會帶來果報（悲傷、哀號、苦痛與憂愁）。

死亡過程中，三者之中任何一者會現起：

1. 業（kamma）
2. 業相（kamma nimitta）
3. 趣相（gati nimitta）

接著，五個有功能的心剎那生起後，便死亡。

在一眨眼之間，心已生滅一萬億（100,000,000,000,000）次，速度之快難以置信。

有些人只經歷八個心剎那便死亡。

若是放逸之人，便會生起**放逸心所帶動的業**；若是有正念者，則由正念引導，果報亦會不同。

因此，每個人應將「自己」視為最重要者。  
家人各有各的業，**應當放下我與他的掛念**。

為何如此？

**為他掛心者墮入惡趣；為自己掛心者同樣墮入惡趣。**

因此，切勿顛倒佛陀所說的話。  
應視自己生命為重要，重要的是**不忘正念與智慧**。

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## T2

「忘失正念」的過失，在於我們與五蘊共住、共行，卻不了解它。

我們說話、活動，都是依賴此五蘊，卻從未真正認識它。

你必須觀照此五蘊，方能見到它的壓迫性（**pīlanato**）與被貪愛所壓迫（**saṅkhatato**）之實相。

佛陀所說的「苦諦（**dukkha sacca**）」具四層意義，其中前二為：

1. **pīlanato**（主動壓迫）
2. **saṅkhatato**（被動受壓）

亦即：五蘊壓迫其主體，同時又被愛（**taṇhā**）所制約與操控。

透過此觀法，可生起\*\*「功能智」（**kiicca ñāṇa**）\*\*，這是了解五蘊「功能性質」的重要智慧。

回觀自己，有些人知曉自己已證入初果（**sotāpanna**），有些則不清楚。尊者舉\*\*佛陀的堂弟摩訶那摩（**Mahānāma**）\*\*為例。

對五蘊之苦的「初步認知」，即是功能智（**kiicca ñāṇa**）；而見五蘊生滅時，亦可生起智與無貪（**vijjā & alobha**）。

當初發願獲得此五蘊時，是在「無明與貪愛」中祈求。

如今見其生滅，是「智慧（**ñāṇa**）」，不再想要它，是「無貪（**alobha**）」。

若你真正見到五蘊的壓迫性，你還會想執取它為「我」或「我的」嗎？

不再認為是我或我的，錯見（**diṭṭhi**）便會滅除。

若你不想要它，觀照之下它便斷除。

譬如，你站在電燈下，突然燈熄滅，那壓迫與被壓的五蘊也隨之消失——這就是苦的止息（**dukkha nirodha**）。

你自身的智慧讓苦止息。你親自體驗「無苦」，而非他人告訴你。

第一次的了知是道智（**magga ñāṇa**）；

之後連續觀照其消逝，是果智（**phala ñāṇa**）；

再來回顧這一切，是省察智（**paccavekkhaṇa ñāṇa**）。

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這種切割苦的任務，是每個人都應該做的。

但大多數人卻樂於與污染事物為伍，如同廁所裡的蛆蟲。

我們世間所見的苦，是明顯的苦（pakata dukkha），連動物都能感知——這種苦其實是「欺騙性的苦（誤導性的苦）」。

這類苦無法引發解脫智慧。

唯有見到「五蘊壓迫的苦」，此智方能生起。

當你身體仍健康時，就能見此苦。

這並非等你病痛流淚時的苦，而是「從本質上不健康的苦」。

你們總以為自己「健康」，其實那只是依世俗諦（sammuti sacca）所見。

只有你見到它的究竟法性（paramattha sacca），才會了知：這根本不健康。

這就叫做「不顯現的苦（apākata dukkha）」，肉眼無法見，僅有出世間慧者方能知見——非世間聰明人所能見。

唯有聽聞佛陀正法者，才能認識這類苦。

它只會透過\*\*智慧之眼（ñāṇa cakkhu）\*\*顯現。

明顯的苦（pākata dukkha）可透過護衛經（paritta）得以暫避。

此類苦會引發「渴望康復」的心（即貪愛 taṇhā）；

而對「不顯現的苦」之了知，則引發「不想要它」的心（即無貪 alobha）。

這兩者是截然相反的心理傾向。

你只能透過「無貪」證得涅槃。

若在不健康時才修行，貪愛將會現起；

應當在仍健康之時修行，此時貪愛不會現起。

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放逸與苦

一九六二年三月二十三日至二十四日

第一講 (T1)

[開示之初，西亞多講述了須彌陀（Sumedha）的故事，這位具有大慈悲心的隱士決定成為未來的佛陀]

他只有在成為佛陀後才能給予教導。他教導人們不要放逸。警告我們不要忘記五蘊，並觀察它發生了什麼。你們會根據自己已經證得的知識，看到涅槃。

依照知識的過程修行和發展。不要在家庭和生意的事務上放逸。聆聽五蘊告訴你們什麼。佛陀所說的非常重要。放逸的過失非常大。阿迦利哥（akāliko）——它會給你們帶來結果。放逸的情況是：無明緣行（avijjā paccaya saṅkhāra）……………到生（jāti）。

你們已經有了苦，卻又抓住下一個苦。在臨終時，行為（業）的意象會生起（他講述了一些地獄的意象）。那時他會想起，我錯了。那時，他才知道放逸的巨大過失。（西亞多提到了地獄中可怕的情景）。

看到行為（業相，kamma nimitta）的意象後，死亡就會來臨。在臨終時，想要改變情況非常困難。這就是放逸的過失。對於老年人來說，不以哭泣結束，就是之前不放逸。錯誤的生活方式會導致糟糕的死亡。沒有人能幫助你。眼淚會流下來。它甚至會在今生帶來結果。（伴隨著憂、悲、苦、惱）。

在臨終時，行為、行為的意象或去處的意象（業、業相和趣相，kamma, kamma nimitta 和 gati nimitta）中的任何一個都會顯現。在五個活動的心識剎那後，他就會死亡。心識在一眨眼間生滅一千億次（1,000,000,000,000）。所以，它不會花很長時間。

對於某些人來說，他在八個活動的心識剎那後死亡。放逸是放逸的心識行為，正念是正念的心識行為，業會相應地帶來結果。因此，一個人應該重視自己。家庭成員有他們自己的業。

我們必須放下所有這些我的關心和他的關心。為什麼？關心他，你會去惡道（apāya）。關心你自己，也會去惡道（apāya）。因此，不要顛倒佛陀的話。也要重視自己的生命。重要的是不要忘記正念和智慧。

第二講 (T2)

健忘的過失是生活在一起卻不了解五蘊。我們用這個五蘊說話和行動，卻不了解它。

[你們必須觀察這個五蘊，才能看到它的壓迫本質（pīlanato），而它本身也被渴愛（taṇhā）所壓迫（saṅkhatato）。]

苦諦有四種含義。（前兩個是 pīlanato 和 saṅkhatato——意思是壓迫（主動）和被壓迫（被動）的本質。五蘊壓迫其所有者，而它本身也被因緣和合的渴愛所

壓迫)。透過這種修行，發展功能的知識 (*kiicca ñāṇa*)。了解五蘊的功能非常重要。

透過複習，有些人知道證得預流果 (須陀洹)，但有些人不知道。(西亞多舉了佛陀的堂弟摩訶男 (*Mahānāma*) 的例子)。關於五蘊苦的普通知識就是功能的知識。看見五蘊的生滅就是 *kiicca ñāṇa*。它也成為知識和不貪 (*vijjā* 和 *alobha*)。

在為五蘊祈禱時，是帶著無明和貪婪。看見生滅就是知識 (*ñāṇa*)，不想要它就是不貪。透過看見五蘊的壓迫，你們還想把它當作我和我的嗎？不把它當作我和我的，邪見就會消失。

若你們不想要，透過觀察，它就會被切斷。例如，你們在電燈下，燈光瞬間消失。壓迫和被壓迫的五蘊就會消失。這就是苦的消失。

你們得到的苦，在你們自己的知識下消失。沒有苦，你們自己知道。第一個知道是道智 (*magga ñāṇa*)。知道它的變化兩三次 (取決於瑜伽士) 是果智 (*Phala ñāṇa*)。複習消失是複習智 (*Paccavekkhana ñāṇa*)。

分離苦的任務是每個人都應該做的 (相反，大多數人都在享受像廁所裡的蟲子一樣的污染之物)。在世間，我們看到的苦是明顯的苦 (*pakata dukkha*)。甚至動物都知道這些苦。這是迷惑性的苦。

這些苦無法發展解脫的知識。只有你們看到壓迫五蘊的苦，這種知識才會到來。你們在健康時看到苦。這種苦不是你們因疼痛而哭泣時的那種苦。你們都認為我們是健康的。只有你們看到永不健康的苦，才是真正的苦。

你們在相對真理中看到五蘊，並認為它是健康的。只有你們看到它的勝義實相，才知道它是不健康的。這稱為不明顯的苦 (*apākata dukkha*——因為用眼睛看不到)。只有出世間的智者才知道它 (不是世間的智者)。只有你們遇到佛陀的教導，你們才知道它。它只有透過用智慧之眼觀察才會顯現。

明顯的苦 (*Pākata dukkha*) 可以用保護性的咒語 (*parittas*) 來保護。對於明顯的苦，會產生想要變好的渴望 (即，*taṇhā*)。對於不明顯的苦，會產生不想要的 (即，*alobha*)。這些是非常不同且相反的。只有透過不貪，你們才能證得涅槃。若你們在不健康時修行，貪愛就會到來。在你們還健康時修行，貪愛就不會到來。

On Anatta

18th and 19th April 1962

T1

We are living together with the thing not belong to us. It's sure that this khandha not follows our own desire even for a bit. It's ungovernable anatta. I want you to realize the anatta ñāṇa (knowledge of not-self) and not the intellectual anatta. Of the five khandhas, you have to see one of them.

Only seeing anatta with knowledge, self view falls away. Self view and identity view are the same (atta diṭṭhi and sakkāya diṭṭhi). Impermanence, dukkha and not-self, all of them are important. By seeing one of them and know all. To become the wisdom of anatta, ñāṇa must penetrate the khandha. All three of them are arriving to Nibbāna.

The knowledge in accordance with the three characteristics is right dhamma. That is, anicca and magga, dukkha and magga, and anatta and magga (The same meaning as direct understanding the three characteristics with knowledge).

Why the Buddha taught three kinds? Some were familiar with anicca and the Buddha taught anicca. The others were also in the same way. According to their characters and preferences, and taught three kinds. Anicca is arising and passing away. Dukkha is also arising and passing away. Three of them are the same nature. People are making notes of them in different ways.

The differences are the cause or the result? It's the result of the yogi. You will know all of them if you see the arising and passing away. You also will get the supramundane knowledge (Path Knowledge) if you get the mundane knowledge (insight knowledge). Our contemplation of the arising and passing away is not-self. Why? The arising is not by oneself. The passing away is also not by oneself. It happens accordingly to nature.

If the “I-ness” not comes in disturbing and it becomes anatta. Why even people don’t realize the lowest Path Knowledge? (i.e., Stream entrance). Because we disturb the arising and passing away as I, me, etc. If mixing up with the “I” and becomes the identity view (sakkāya diṭṭhi). It does not become wrong view if you don’t mix up.

Making friends with the four planes of misery is mixing up with the “I-ness” into the dhamma nature. If you penetrate anatta will enter the stream. Not encounter with good teacher and with wrong teaching of the tradition that have wrong views. Even so, if we don’t mix it up and not satisfy with it. I’ll tell you the fault of mixing up.

According to the D. A. process; clinging to view →action→ is painful birth. Do you believe that wrong view send beings to painful births? It’s not breaking sīla and samādhi, but by breaking bhavana (mind development). Bhikkhu Tissa died and became a louse because he took the robe as mine. For going to the planes of misery you know how to mix things up.

If you want to mix, then you have to mix with wisdom. With every arising and passing away of phenomenom, you have to know with magga. In this way, clinging falls away with wrong view. Birth to the planes of misery is also ceased. If you mix up with the “I-ness” and birth to woeful planes will arise.

The Buddha gave a comparison for wrong view had fallen away. He compared the sands in Mount Meru and the sands on his finger nail, with wrong view fell away. Dukkha still existed was like the sands on his finger nail. It’s not the sure thing of digging in the earth for gem stones. You all are working hard for the uncertainties. But don’t want to look at impermanence which always exists. You let go of the sure thing and work hard for the uncertainties.

So, just do for the real happiness. You have to be very careful. If not, what you are doing is going towards the planes of misery. (This talk was delivered at Mongkok which is famous for its ruby gems. Most of the people in the audience were gems mine owners and gems traders).

Talk 2:

Sakkāya is the five khandhas. If the “I-ness” goes into one of them, sakkāya and diṭṭhi become mix-up. (Sayadaw gave examples for each of the khandhas); mixing up the non-existence of I-ness with the khandhas. If sakkāya stays by itself has no problem. If the I-ness goes to mix up and become problems (All the worldly problems from family to the whole society have connection with it).

A cobra stays alone by itself and nothing happen. If you go and touch it, you will become suffering. In the same way you go and touch sakkāya with wrong view and arrive to woeful planes. You have to remember this, in only speech I’ll mix it but not in thought. For example, not I perceive, but the perception is. Not I done it, but the volition (cetanā) is, etc. Identity view arises with eternalism.

Yesterday was I and today also I, etc. Yesterday I was not perished and today I still exist. Based on Sakkāya diṭṭhi and sassata diṭṭhi follows behind. With sakkāya diṭṭhi all the wrong views are following up. If you abandon it, all fall away. It’s so terrible indeed.

The Buddha taught that sakkāya diṭṭhi fell off was a very important matter. The Buddha gave an example of its importance. When your head hairs were on fire, you had to extinguish it as quickly as possible without any delay (from Saṃyutta Nikāya).

If, it exists and all the unwholesome things can happen (Sayadaw gave many example in daily life experiences. And he told about the heavy kammās of King Ajātasattu and Devadatta. So, the Buddha referred to it as Big Craving—Mahā-taṇhā). Without it falling away whatever you are doing always has the danger of into the woeful planes. This is dhamma niyāma (natural procedure).

Without the Buddha, these dhammas also exist. Only the Buddha gave the names to it. Wholesome dhammas send beings to blissful planes. Wrong view is also pulling down beings into the planes of misery. The matter of abandoning wrong view is very important. Identity view is wrong view. In its place, it will solve the problem if right view comes in.

You have to know form dhamma as form. And then contemplate impermanence. It is form and also anicca. What is good is feeling. Feeling is impermanence, so identity view can't come in. There are three stages for wrong view falls away, by intellect, contemplation and abandoning. A person seeing the ending of dukkha is with the abandoning of wrong view. It's not yet the time for smiling. You can smile after you are safety from the planes of misery.

If you are doing other things beforehand is foolishness. Intellectually without dispel identity view before, even the Buddha was giving talk couldn't realize Nibbāna. (For this point, Sayadaw told the story of Saccaka—the debater) The Buddha gave talk to him but his wrong view not fell away.

He carried the mental impression (vāsanā) with him. (Saccaka's encountering with The Buddha was not wasted. Because in the future in Sri Lanka, born again as human, became a monk and transcended dukkha).

Some people think that by encountering the Buddha will realize the Dhamma. You have to remember, only diṭṭhi falls away will free from dukkha. Some also think, with dana practice will get Nibbāna. You have to do dāna practice and also dispel diṭṭhi. Dispell diṭṭhi in three ways: ñāta pariññā, tīrāṇa pariññā and pahāna pariññā.

When people asking questions to the disciples of the Buddha, they replied that if they knew would answer it. For the Buddha, he would answer any questions without conditions. In the world only anatta exists. And outside the world also anatta exists (That is Nibbāna. Some Buddhists take Nibbāna as atta and thinking that after complete enlightenment, they can come and go according to their own desires).

無我 (Anatta)

1962年4月18-19日開示

第一講

我們與「不屬於我們的東西」共同生活。

這個色身（**khandha**），連一點點也無法隨我們的意願轉動。

它是無法主宰的無我（**anatta**）。

我希望你們證得無我之智（**anatta ñāṇa**），而非僅僅是理智上的「知道無我」。

五蘊中，只要你親見其中之一為無我，則我見（**atta diṭṭhi**）便可滅除。

「我見（atta diṭṭhi**）」與「身見（**sakkāya diṭṭhi**）」**是同義語。

無常（anicca**）、苦（**dukkha**）、無我（**anatta**）**三法印缺一不可，見其中一項，亦能知全體。

但要成為真正的「無我智慧」，必須以智慧滲透五蘊。

這三者（無常、苦、無我）皆能導向涅槃。

與三相相應的智慧（**ñāṇa**）即是正法（**sammā-dhamma**）：

- 無常與道相應（**anicca & magga**）
- 苦與道相應（**dukkha & magga**）
- 無我與道相應（**anatta & magga**）

（即：直接以智見三相，便是通向道的法門）

為何佛陀要教授這三種觀法？

因為不同人根性不同：有些人對「無常」較有感受，佛陀便以無常教導；其他亦如是。

三法印的本質相同，皆是「生起與滅去」，差別僅在於觀察的角度不同。

人們筆記區分三者，但真正差異是來自行者本身的反應。

若你見到生滅現象，三者便都能知。

若你已得世間觀智（**vipassanā ñāṇa**），也必將得出世間智（道智）。

我們所觀察的生滅法，即是「無我」，因為：

生起「非由我」、滅去「亦非由我」，皆是依自然而現起。

若「我執（I-ness）」不介入擾亂，所見即是無我。

然而，為何連最初的道智（如入流果）都無法證得呢？
因為我們干擾了生滅現象，將其攪為「我、我所」，
如此便混入了身見（**sakkāya diṭṭhi**）。

若不加入「我」的觀念，就不會變成錯見。

與四惡道結緣者，正是將“我”投射於法的自然之中。

若你能**穿透無我之性**，便能證入入流果（**sotāpanna**）。

若遇不到善知識，又修習錯誤的法門（如傳統上錯解的教法），便會落入邪見。
但即便如此，若你不「混入」，不滿足於表面法義，仍有機會深入正法。

尊者進一步說明「**錯誤混入的過患**」：

依緣起法可知：

執取見 → 行為 → 痛苦的生（dukkha jāti**）**

你相信邪見會讓眾生墮入苦趣嗎？
並非破戒或散亂，而是**破壞了心的修習（**bhāvanā**）**。

如：****比丘提舍（Tissa）****僅因認為「袈裟是我的」，死後即轉生為虱子。

若你想「混合」，就要以**智慧來混合**。

每當生滅法現起，都應以「道智（**magga**）」來觀察。
如此，**執取便會斷除，錯見消失，苦趣之生也隨之止息**。

若你以「我」混入，苦趣之生便再度發生。

佛陀曾以譬喻說明：「斷除我見」的重要性：

他將「須彌山的沙」比作尚未斷除的苦，
將「指甲上的沙粒」比作斷除了我見後所餘的苦。

如今，你們努力於不確定的事物（如挖寶石），卻不願觀照**確定存在的無常**。

你們捨棄真實，奔逐虛幻。

所以，應當修行以求「真實的快樂」——涅槃。

若不謹慎，你們所做的一切，都在走向惡趣。

（此開示於**猛貢地區（Mongok）**，該地以紅寶石礦聞名，聽眾多為寶石商人與礦主。）

第二講

身見（sakkāya）即是五蘊。

若「我執」介入其中一蘊，便形成身見與我見的混合（sakkāya + diṭṭhi）。

尊者針對五蘊各自舉例說明：

- 將「無我」的蘊法誤認為「我」
- 若五蘊自存，本無問題；一旦「我執」介入，問題即生

（從家庭到社會的各種世間問題皆由此而起）

如同一條眼鏡蛇獨自安住無事，
但若你去碰它，即自招痛苦。

同樣地，若你以錯見去觸碰五蘊，便直入惡趣。

你必須記住：

僅於言語上可使用「我」的字眼；於思惟中，不可有「我」的概念。

例如：

- 不說「我覺知」，而說「覺知（受）生起」
- 不說「我造作」，而說「意志（cetanā）生起」

我見（identity view）即來自「常見（sassata diṭṭhi）」的延續：

「昨日是我，今日也是我」，「昨日未壞，今日仍存」——
如此則身見滋生，「常見」便隨之而來。

有了身見，一切錯見皆隨之而生；若能破除身見，其他亦隨斷。

佛陀強調：「斷除身見是極為重要的事。」

並以譬喻說：

「若你的頭髮著火，應當立刻撲滅，不容拖延」——（出自《相應部》）

若身見仍存，一切不善皆可能發生。

（尊者舉出許多日常生活的例子，並講述阿闍世王與提婆達多的重罪事例）

因此，佛陀將身見稱為「大貪欲（mahā-taṇhā）」。

若身見不斷，所作一切行為皆具墮落危險，這是「法的自然律（dhamma-niyāma）」。

即使沒有佛陀，這些自然法則仍然存在；佛陀只是為它們命名與闡明。

善法能令眾生升天；邪見能將眾生拖入惡趣。

所以：「斷除邪見，是至為關鍵之事。」

身見就是邪見。

若在其位上能引入正見，則可解決一切問題。

你必須知見：

- 色法即是色法，觀其無常
- 受即是受，受也是無常，則「我見」無從進入

破除邪見有三階段：

1. 智解（ñāta pariññā）
2. 省察（tīraṇa pariññā）
3. 捨斷（pahāna pariññā）

一位見到苦的終止者，就是已斷我見之人。

但此時還不是「微笑」的時候，

只有真正遠離惡趣，才可以笑。

若你在破除我見之前就執行其他事情，那是愚行。

即便是佛陀在說法，若未先破除我見，亦難以證悟涅槃。

（尊者舉出**論者薩遮迦（Saccaka）**的故事——佛陀雖為其說法，但其錯見未即滅）

薩遮迦帶著宿世薰習（vāsanā）而來，雖未即時得果，但後來在斯里蘭卡重生為人，出家修行而證得解脫。

有些人誤以為：見到佛陀就能證法。

你必須記住：

唯有斷除邪見，方能離苦。

有些人也誤以為：只要布施就能得涅槃。

其實，必須兼修「布施」與「斷見」。

斷除邪見之法亦分三階段：

- 智解知（ñāta-pariññā）
- 審察知（tīraṇa-pariññā）
- 捨斷知（pahāna-pariññā）

佛陀的弟子們被問問題時，若知，便答；若不知，則沉默。

佛陀則是無條件回答一切問題。

世間一切法皆為無我，世間之外（即涅槃）亦是無我。

但有些佛教徒卻認為：

涅槃是「我」，或認為成佛後可隨意來去——
這是誤解涅槃為「有我」之境。

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## 論無我

一九六二年四月十八日至十九日

### 第一講 (T1)

我們與不屬於我們的東西生活在一起。可以肯定的是，這個五蘊甚至一點也不會順從我們的意願。它是不可控制的無我。我希望你們證得無我智（*anatta ñāṇa*，無我的知識），而不是知性的無我。在五蘊中，你們必須看見其中之一。

唯有用知識看見無我，我見才會消失。我見和有身見是相同的（*atta diṭṭhi* 和 *sakkāya diṭṭhi*）。無常、苦和無我，它們都很重要。透過看見其中之一，就能了解全部。要成為無我的智慧，觀智（*ñāṇa*）必須穿透五蘊。它們三者都會到達涅槃。

符合三相的知識是正法。即無常與道、苦與道、無我與道（與用知識直接理解三相的含義相同）。

佛陀為什麼教導三種？有些人熟悉無常，佛陀就教導無常。其他人也以相同的方式。根據他們的性格和偏好，教導了三種。無常是生滅。苦也是生滅。它們三者具有相同的本質。人們以不同的方式記錄它們。

差異是原因還是結果？這是瑜伽士的結果。若你們看見生滅，就會了解它們全部。若你們獲得世間智（內觀智），也會獲得出世間智（道智）。我們對生滅的觀照是非我。為什麼？生起不是靠自己。滅去也不是靠自己。它是根據自然發生的。

若「我性」不來干擾，它就會成為無我。為什麼人們甚至無法證得最低的道智？（即預流果）。因為我們用我、我的等來干擾生滅。若與「我」混淆，就會成為有身見（*sakkāya diṭṭhi*）。若你們不混淆，它就不會成為邪見。

與四惡道交朋友，就是將「我性」混入法的本質。若你們穿透無我，就會進入預流果。若沒有遇到善知識，且有傳統的錯誤教導，就會有邪見。即使如此，若我們不將其混淆，且不滿足於此。我會告訴你們混淆的過失。

根據緣起（D.A.）的過程；執取見解 → 行為 → 是痛苦的出生。你們相信邪見會將眾生送到痛苦的出生嗎？它不是破壞戒（*sīla*）和定（*samādhi*），而是破

壞修習（bhavana，心的發展）。提舍比丘（Bhikkhu Tissa）去世後變成了一隻虱子，因為他將袈裟視為我的。要知道如何混淆事物，才會去惡道。

若你們想混淆，就必須用智慧混淆。在每個現象的生滅中，你們都必須用道來了解。如此一來，執取就會隨著邪見消失。到惡道的出生也會止息。若你們與「我性」混淆，就會產生到惡道的出生。

佛陀將邪見的消失比作須彌山中的沙子和指甲上的沙子。苦仍然存在，就像指甲上的沙子。挖掘地球尋找寶石並非確定的事情。你們都在為不確定的事物努力工作。但不想看總是存在的無常。你們放棄確定的事物，為不確定的事物努力工作。

因此，只為真正的幸福而努力。你們必須非常小心。否則，你們所做的一切都是走向惡道。（這次開示是在曼德勒附近的抹谷（Mongkok）進行的，那裡以紅寶石而聞名。聽眾中的大多數人都是寶石礦主和寶石商人。）

## 第二講 (T2)

有身（sakkāya）是五蘊。若「我性」進入其中之一，有身和邪見就會混淆。（西亞多為每個五蘊舉例）；將不存在的「我性」與五蘊混淆。若有身單獨存在，就沒有問題。若「我性」去混淆，就會產生問題（從家庭到整個社會的所有世俗問題都與此有關）。

一條眼鏡蛇單獨存在，什麼也不會發生。若你們去碰它，就會受苦。同樣地，你們用邪見去碰有身，就會到達惡道。你們必須記住這一點，我只在言語上混淆，不在思想上混淆。例如，不是我感知，而是感知。不是我做的，而是意志（cetanā）。有身見隨著常見而生起。

昨天是我，今天也是我等等。昨天我沒有滅亡，今天我仍然存在。基於有身見，常見隨之而來。有了有身見，所有邪見都會隨之而來。若你們放棄它，它們都會消失。它確實非常可怕。

佛陀教導說，有身見的消失是一件非常重要的事情。佛陀舉例說明其重要性。當你們的頭髮著火時，你們必須盡快撲滅它，不得延遲（來自《相應部》）。

若它存在，所有不善的事物都可能發生（西亞多舉了許多日常生活經驗的例子。他講述了阿闍世王和提婆達多的重罪。因此，佛陀將其稱為大貪愛（Mahā-taṇhā））。若它不消失，你們所做的一切都始終有墮入惡道的危險。這是法定律（dhamma niyāma，自然程序）。

若沒有佛陀，這些法也存在。只是佛陀給它們命名。善法將眾生送到善道。邪見也將眾生拉入惡道。放棄邪見的問題非常重要。有身見就是邪見。若正見進入其位置，它就會解決問題。

你們必須將色法視為色法。然後觀照無常。它是色法，也是無常。什麼是好的？感受。感受是無常，因此有身見無法進入。邪見的消失有三個階段，透過知性、觀照和放棄。看到苦的結束的人，是放棄了邪見。現在還不是微笑的時候。你們在擺脫惡道的危險後才能微笑。

若你們事先做其他事情，就是愚蠢。若沒有事先用知性消除有身見，即使佛陀給予開示，也無法證得涅槃。（關於這一點，西亞多講述了辯論者薩遮迦（Saccaka）的故事）。佛陀給他開示，但他的邪見沒有消失。

他帶著心理印象（vāsanā）。（薩遮迦與佛陀的相遇並非浪費。因為他在未來在斯里蘭卡再次投生為人，成為一名僧侶，並超越了苦。）

有些人認為，透過遇到佛陀就能證得佛法。你們必須記住，只有邪見消失才能從苦中解脫。有些人也認為，透過布施就能得到涅槃。你們必須做布施，也要消除邪見。以三種方式消除邪見：知遍知（ñāta pariññā）、審察遍知（tīrāṇa pariññā）和斷遍知（pahāna pariññā）。

當人們向佛陀的弟子提問時，他們回答說，若他們知道，就會回答。對於佛陀，他會無條件地回答任何問題。在世間，只有無我存在。在世間之外，也存在無我（即涅槃。一些佛教徒將涅槃視為我，並認為在完全證悟後，他們可以根據自己的意願來去）。

## Two Causes of No Realization

21<sup>st</sup> April 1962

[There are two causes for yogis not realize Nibbāna. 1. Not following the practice to the end. 2. Association with bad companions. These yogis are sure for enlightenment because they have the potentiality for it. But the above two factors spoil their realization.

In the Kandaraka Sutta, Majjhima Nikāya (MN. 51 Kandarakasuttam), the Buddha taught Pessa, the elephant driver's son on the four kinds of person found in the world. 1. Doing things torments and tortures oneself. 2. Doing things torments and tortures others. 3. Doing things torments and torture oneself and others. 4. The one who torments neither but lives a truly holy life.

What are these things? 1. Someone has lobha, dosa and moha and doing things affect oneself and nothing to do with others, for example, extreme ascetism. 2. Wrong livelihood—micchā ajiva, such as fishing, animal farming, stealing, robbing, etc. 3. Sacrifice of animals for spirits. 4. Satipaṭṭhāna practice. After giving this talk in gist and the Buddha asked Pessa's opinion on it. He gave answer for the 4<sup>th</sup>.

And the Buddha began to explain in details for them. But as that time someone came and informed him on business. He got up and left the place. After he left the Buddha said to the other listeners that Pessa was in great loss. Because if he continued to listen the talk and in the end would enter the stream (Will become a sotāpanna).

(Here was quite an interesting point to contemplate. The Buddha had great compassion for living beings and why he didn't stop Pessa to get up and let him continued to listen his talk. Pessa had the potentiality for enlightenment if he continued to listen, may be his mind couldn't concentrate in the talk.

So the Buddha couldn't do anything about it. Some Buddhists are making vows to encounter outside powers for their enlightenment. But, the sure thing for

enlightenment is to rely on one's own power because Buddha and arahants are only showing the way).

In Pali, it was *kāriya parihani*-declining in actions which should have to be done. For the second cause of association with bad compassion and destroy one's own potentiality of enlightenment was King Ajātasattu. He killed his father King Bimbisara because of Devadatta's advice.

Sayadaw taught how to practice *vipassanā*. The yogi must know three points: 1. *Anicca*—impermanence, 2. *Anicca lakkhaṇa*—characteristic of impermanent, 3. *Anicca lakkhaṇa ñāṇa*—the knowledge of the characteristic of impermanent. He said, during watching with *sati* and whatever arises know it as *anicca*. ]

The Buddha taught *sabbe saṅkhāra anicca*: 1. Therefore, whatever *dhamma* arises is *anicca*. 2. After arising and passing away and not existing is *anicca lakkhaṇa*. 3. After *anicca* and *ñāṇa* can follow behind is *anicca lakkhaṇa ñāṇa*. *Anicca* and *ñāṇa* can't happen at the same time. *Ñāṇa* can't parallel with *anicca*. *Ñāṇa* must parallel with *lakkhaṇa*. Practitioner has to catch on *lakkhaṇa* with observing.

Only *lakkhaṇa* and *ñāṇa* can be in parallel. *Dhamma* (The arising *dhamma*) shows its *lakkhaṇa* and *ñāṇa* knows it. Only the arising *dhamma* not exists and *ñāṇa* can come in. If the *lakkhaṇa* and *ñāṇa* (the knowing) are in parallel, and to become a stream enterer is easy.

Only the contemplative object not exists is its *lakkhaṇa*. The differences between *anicca* and *lakkhaṇa* are become clear. *Anicca lakkhaṇa* means without the *khandha* is its characteristic. Asking you contemplate the not existing *lakkhaṇa*. But it's not asking you to contemplate not existed thing which is *abhava paññatti* (a thing not really exists, only exists as a concept).

Asking you to contemplate *lakkhaṇa* is concept or ultimate reality? If you contemplate the concept can't see *Nibbāna*. Asking you to contemplate from the existence to non-existence is not concept. For example, in contemplation of the mind, contemplative knowledge (*ñāṇa*) is aggregate of mental formation (*saṅkhārakkhandha*). Two *khandhas* can't in parallel.

Only viññāṇakkhandha disappears and saṅkhārakkhana can come in. Two minds can't in parallel that you can't see the lakkhaṇa at the same time. You can follow after with ñāṇa and this is the lakkhaṇa of not existing. You can't catch the anicca but only the lakkhaṇa. (The arising phenomenon is anicca, and after disappearing is lakkhaṇa).

What are the benefits of lakkhaṇa? It abandons khandha and taṇhā. In front no khandha exists and behind taṇhā can't come in. No khandha and taṇhā is Nibbāna. Therefore discerning anicca is like a momentary Nibbāna. Khandha extinction is Nibbāna. Abandon taṇhā also Nibbāna. Therefore, during the time of seeing impermanence is getting momentary Nibbāna.

(So, what are the differences between momentary and permanent Nibbāna?) (These are the explanations from the Saṃyutta Nikāya Commentary. You have to continue the contemplation. At the time of khandhas are ended, abandon khandha and taṇhā and experience Nibbāna.

You will experience Nibbāna Element clearly if all the khandhas are ended. This is path knowledge. Lokiya vipassanā magga and lokuttara magga are different in this way (i.e., mundane insight knowledge and supramundane Path Knowledge).

In this life, even people have the potentiality to get the path and fruition knowledge; by not following the dhamma to the end, and association with bad friends, with these two reasons can't realize the Dhamma.

(Sayadaw told the stories of Pessa and King Ajātasattu, referred to these two points. The Buddha discussed four kinds of persons found in the world to Pessa the elephant driver's son and Kandaraka the wanderer) Doing things torment and torture oneself. It's dissatisfied with oneself with lobha, dosa and moha. It's nothing to do with others about wasting time by doing unsatisfactory practices.

Give you an example, the Hindu practices of diving in the river, sitting near fire, etc. (extreme asceticism) by tormenting and torturing oneself. At first, the Buddha told it in gist and wanted to comment in detail. But at that time someone came and informed Pessa on his home business.



How anicca appears in knowledge (ñāṇa)? Watching and observing the khandha and it arises as a blip. Note the arising dhamma as anicca because the five khandhas are anicca. What is anicca lakkhaṇa? Does the arising dhamma disappear and still exist? After disappears and not exist is anicca lakkhaṇa. The not existed nature is anicca lakkhaṇa. The arising dhamma is anicca but not shows its lakkhaṇa yet. After the disappearance and its lakkhaṇa appears.

Therefore, knowledge can't parallel with anicca. It only can parallel with lakkhaṇa. Anicca lakkhaṇa means not the dhamma still exists, but not exists. Refer to the object of contemplation not exist anymore is anicca lakkhaṇa. If you contemplate totally non-existing things are not anicca lakkhaṇa. To contemplate from the existing thing is anicca lakkhaṇa. Concept is totally not existing dhamma.

For example, contemplation on mind, the arising is viññāṇakkhandha and the contemplative mind is saṅkhārakkhandha. Two khandhas can't be in parallel. If you contemplate the existence, ñāṇa can't follow behind. Therefore, the existence is anicca, vanishing is lakkhaṇa and knowing is ñāṇa. You cannot catch on anicca but only on lakkhaṇa. The contemplative knowledge extinguishes khandha and taṇhā.

The root is still not cutting off yet. But you get the momentary Nibbāna. It's abandoning khandha and taṇhā. You are getting the forerunner of Nibbāna. Therefore, insight knowledge has great benefits. The path knowledge abandons khandha and taṇhā and at the same time seeing Nibbāna.

## 不能證悟的兩個原因

1962年4月21日開示

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有兩個主要原因，導致行者雖具備證悟潛能，卻最終無法證得涅槃：

1. 未將修行持續至終點
2. 親近惡友、結交不善伴侶

這些修行者本具備證果的能力，但因上述兩因，斷送了自己的解脫之路。

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佛陀於《中部·坎達羅迦經（Kandaraka Sutta, MN 51）》中，教導象伏之子佩薩（Pessa）關於世間的四種人：

1. 令自己痛苦、折磨自己之人
2. 令他人痛苦、折磨他人之人
3. 同時折磨自己與他人之人
4. 既不折磨自己，也不折磨他人，而住於真正清淨聖行之人

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**佛陀解釋這四類人：**

1. 內心具貪、瞋、癡而實行苦行，只傷害自己，與他人無關——例如極端苦行者。
2. 邪命（micchā-ājīva），如捕魚、畜牧、偷盜、搶劫等，對他人造成傷害。
3. 祭祀殺生供奉神靈，造成眾生的痛苦。
4. 念住修行（Satipaṭṭhāna Practice）——不傷害自己與他人，是真正的清淨修行。

當佛陀簡略說明後，便詢問佩薩的看法，他選擇了第四種為最善。佛陀接著本欲詳述，但此時有人來通知佩薩家庭事務，他便起身離開。

佛陀對其他在座聽眾說：

「佩薩失去大善利。若他能聽完今日之法，將可證得入流果（sotāpanna）。」

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### 【省思要點】

佛陀具大悲心，為何不挽留佩薩？

因為：佩薩的心當時已不能專注聽法，佛陀也無法強迫其轉心。

這也提醒我們：

即使具備證果之潛質，若未持續修行至終，或交往不善知識，仍無法解脫。

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有些佛教徒祈願憑藉外在力量證悟，然而，真正可靠的方式，是依靠自力。

佛陀與阿羅漢只能指出道路，不能代替你行走。

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在巴利經中，這稱為：

**Kāriya-parihāni** —— 「對應修之法的衰退」，即該修而未修。

第二個原因——親近惡友，導致解脫能力被摧毀的例子，即是：

\*\*阿闍世王 (Ajātasattu) \*\*在提婆達多 (Devadatta) 的唆使下殺害父王頻婆娑羅，從此失去證道的因緣。

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### 【尊者教導如何修習觀智 (Vipassanā)】：

行者需明白三個要點：

1. 無常 (anicca)
2. 無常之相 (anicca lakkhaṇa)
3. 無常之相智 (anicca lakkhaṇa ñāṇa)

當你以正念 (sati) 觀察任何現象，應知它為無常。

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### 三階段解析：

1. **sabbe saṅkhārā aniccā**：「一切行無常」——凡所生法皆為無常。
2. **anicca lakkhaṇa**：「無常之相」——生起後消失、再也不存在，即為其相。

3. **anicca lakkhaṇa ñāṇa**：「觀無常相之智」——觀察到無常相而生起之智。

△ **觀智 (ñāṇa)** 與 **無常 (anicca)** 不能同時並存。  
觀智只能與「無常相 (lakkhaṇa)」並行。

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當現象不再存在時，其「無常之相」顯現；  
觀智才能對之生起認知。

若觀智與無常相同步，則\*\*入流果 (sotāpanna)\*\* 即易證得。

無常與其特相之區別在於：

「現象消失後」的狀態，才是「無常相」\*\*。

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重要澄清：

✗ 要你觀的是「已滅的現象」，而非「根本不存在的虛構概念 (abhāva paññatti)」。

觀察「從有至無」的變化，是**真實法 (paramattha dhamma)**；

觀察「完全不存在」的是**概念法 (paññatti)**。

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例如，觀察心：

- 心的生起是**識蘊 (viññāṇakkhandha)**
- 觀察的心是**行蘊 (saṅkhārakkhandha)**

這兩者不能同時並存；當心滅時，觀察才得以介入。

所以，我們不是觀「無常」，而是觀「無常相」。

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**觀無常相 (anicca lakkhaṇa) 的利益：**

1. 前方已無五蘊 (khandha)

## 2. 後方貪愛 (taṇhā) 不能生起

無五蘊、無貪愛，即是涅槃。

所以，觀無常之時，即得「剎那涅槃 (momentary Nibbāna)」。

五蘊滅，即是涅槃；貪愛滅，亦是涅槃。

因此，在觀無常的剎那，即已體驗短暫涅槃。

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### 【常態涅槃 vs 剎那涅槃】：

這差異在於：

- 剎那涅槃：由觀智暫時斷除五蘊與貪愛
- 常態涅槃：由\*\*道智 (magga ñāṇa) \*\*一舉斷除諸煩惱、親證涅槃本體

這點可從《相應部注釋》中得到詮釋。

若能持續觀照，當五蘊完全止息時，得以證入涅槃元素 (Nibbāna dhātu)。

此即為出世間道智 (lokuttara magga)。

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在今生中，即使你具備證道的能力，若：

1. 未將修行持續至究竟
2. 親近錯誤之人

仍將失去證道果的機會。

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### 【補充故事】

佛陀曾向佩薩與苦行者坎達羅迦講述四種人之分類。

如極端苦行者，跳入河中、近火而坐等，是屬於折磨自己之人。

佛陀原本欲進一步說明，但佩薩離席，失去證果的良機。

### 【觀察無常的實際指導】：

當你以正念觀察五蘊，它會如「閃光」般生起。  
應即標記為「無常」（anicca），因為五蘊皆是無常。

何為「無常相（anicca lakkhaṇa）」？

若你問：「現象滅後是否仍存在？」答案是否定的。  
滅後的「不再存在」，即是無常相。

現象本身是無常，但它尚未顯現「滅之相」；滅後，「相」方顯現。

因此：

- \*\*觀智（ñāṇa）\*\*不能與無常並行
- 只能與「無常相（lakkhaṇa）」並行
- 「無常相」表示所觀對象已不復存在

若觀「完全不存在」的對象，那只是**概念法**，非**無常相**。

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再次舉例說明：

- 心的生起是識蘊（viññāṇakkhandha）
- 觀察的心是行蘊（saṅkhārakkhandha）
- 兩者不能並行

若你觀察「存在中的心」，則**觀智不能跟上**；  
只有當它消失時，**觀智才能介入**。

結論如下：

存在 = 無常（anicca）  
消失 = 相（lakkhaṇa）  
知覺 = 智（ñāṇa）

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觀智能暫時斷除**五蘊與貪愛**，雖未斷根本煩惱，但已獲得「剎那涅槃」。

這便是觀智的重大利益。

而道智（*magga ñāṇa*）則能同時斷五蘊與貪愛，並直接證見涅槃。

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兩種無法證悟的原因

一九六二年四月二十一日

[瑜伽士無法證得涅槃有兩個原因：1.沒有將修行堅持到最後。2.與惡友交往。這些瑜伽士本來肯定會證悟，因為他們具有證悟的潛力。但上述兩個因素破壞了他們的證悟。

在《中部尼迦耶》（*Majjhima Nikāya*）《犍達羅迦經》（MN. 51 *Kandarakasuttaṃ*）中，佛陀向象伏之子貝舍（*Pessa*）教導了世間的四種人。1. 做會折磨和虐待自己的事。2. 做會折磨和虐待他人的事。3. 做會折磨和虐待自己和他人的事。4. 既不折磨也不虐待，而是過著真正聖潔生活的人。

這些事是什麼？1. 某人貪、瞋、癡，做會影響自己的事，與他人無關，例如極端苦行。2. 邪命——*micchā ajiva*，例如捕魚、畜牧、偷竊、搶劫等。3. 為鬼神犧牲動物。4. 念住修行。在簡要地講述了這些之後，佛陀詢問貝舍對此的看法。他回答了第四種。

然後佛陀開始詳細地向他們解釋。但當時有人來通知他有關生意的事。他起身離開了。在他離開後，佛陀對其他聽眾說，貝舍損失慘重。因為如果他繼續聽下去，最終會進入預流果（成為須陀洹）。

（這裡有一個非常有趣的點值得思惟。佛陀對眾生有大慈悲心，為什麼他沒有阻止貝舍起身，讓他繼續聽下去。貝舍若繼續聽下去，具有證悟的潛力，也許他的心無法專注於開示。

因此，佛陀對此無能為力。一些佛教徒發願要依靠外力來證悟。但是，證悟的確切方法是依靠自己的力量，因為佛陀和阿羅漢只是指路人。）

在巴利語中，它是 *kāriya parihani*——應做之事的衰退。第二個原因是與惡友交往，破壞了自己證悟的潛力，即阿闍世王。他因提婆達多的建議殺死了他的父親頻婆娑羅王。

西亞多教導如何修習毗婆舍那。瑜伽士必須知道三點：1.無常（anicca），2.無常相（anicca lakkhaṇa），3.無常相智（anicca lakkhaṇa ñāṇa）。他說，在以正念觀察時，無論生起什麼，都要知道它是無常。]

佛陀教導一切有為法無常（sabbe saṅkhāra anicca）：1.因此，無論什麼法生起，都是無常。2.生起後滅去，不再存在，就是無常相。3.無常之後，觀智（ñāṇa）可以跟隨，就是無常相智。無常和觀智不能同時發生。觀智不能與無常並行。觀智必須與相並行。修行者必須透過觀察抓住相。

只有相和觀智才能並行。法（生起的法）顯示其相，觀智知道它。只有生起的法不再存在，觀智才能進入。若相和觀智（知）並行，成為預流果就很容易。

只有觀照對象不再存在，才是其相。無常和相之間的差異變得清晰。無常相意味著沒有五蘊是其特徵。要求你們觀照不存在的相。但這不是要求你們觀照不存在的事物，即非有施設（abhava paññatti，一個並非真實存在，僅作為概念存在的事物）。

要求你們觀照相是概念還是勝義諦？若你們觀照概念，就無法看見涅槃。要求你們從存在觀照到不存在，就不是概念。例如，在心的觀照中，觀照智（ñāṇa）是行蘊（saṅkhārakkhandha）。兩個蘊不能並行。

只有識蘊（viññāṇakkhandha）消失，行蘊才能進入。兩個心不能並行，因此你們無法同時看見相。你們可以用觀智跟隨，這就是不存在的相。你們無法抓住無常，只能抓住相。（生起的現象是無常，消失後是相。）

相有什麼好處？它放棄了五蘊和渴愛（taṇhā）。前面沒有五蘊存在，後面渴愛無法進入。沒有五蘊和渴愛就是涅槃。因此，辨別無常就像瞬間的涅槃。五蘊的熄滅就是涅槃。放棄渴愛也是涅槃。因此，在看見無常時，就會得到瞬間的涅槃。

（那麼，瞬間涅槃和永久涅槃有什麼區別？）（這些是《相應部》註釋的解釋。你們必須繼續觀照。當五蘊結束時，放棄五蘊和渴愛，體驗涅槃。

若所有五蘊都結束，你們將清楚地體驗涅槃的要素。這是道智。世間毗婆舍那道和出世間道在這方面有所不同（即世間內觀智和出世間道智）。

在今生，即使人們有潛力獲得道智和果智；由於沒有將佛法堅持到最後，以及與惡友交往，這兩個原因都無法證得佛法。

（西亞多講述了貝舍和阿闍世王的故事，提到了這兩點。佛陀向象伏之子貝舍和遊行耆達羅迦討論了世間的四種人。）做會折磨和虐待自己的事。由於貪、瞋、癡，對自己不滿意。透過做令人不滿意的修行來浪費時間，與他人無關。舉個例子，印度教透過折磨和虐待自己，在河裡潛水、坐在火邊等（極端苦行）。起初，佛陀簡要地講述了它，並想詳細評論。但當時有人來通知貝舍有關他的家庭生意。

無常如何在觀智（*nāṇa*）中顯現？觀察五蘊，它像閃爍一樣生起。將生起的法記為無常，因為五蘊是無常。什麼是無常相？生起的法消失後還存在嗎？消失後不再存在就是無常相。不存在的本質就是無常相。生起的法是無常，但尚未顯示其相。消失後，其相才會顯現。

因此，觀智不能與無常並行。它只能與相並行。無常相意味著不是法仍然存在，而是不存在。指的是觀照對象不再存在就是無常相。若你們觀照完全不存在的東西，就不是無常相。從存在的東西觀照就是無常相。概念是完全不存在的法。

例如，心的觀照，生起是識蘊，觀照的心是行蘊。兩個蘊不能並行。若你們觀照存在，觀智就無法跟隨。因此，存在是無常，消失是相，知道是觀智。你們無法抓住無常，只能抓住相。觀照智熄滅五蘊和渴愛。

根還沒有完全切斷。但你們得到了瞬間的涅槃。這是放棄五蘊和渴愛。你們得到了涅槃的先驅。因此，內觀智有很大的好處。道智熄滅五蘊和渴愛，同時看見涅槃。

With Taṇhā and Māna to Nibbāna

13 May 1962

There are also taṇhā and māna which yogis should have in practice. Mostly taṇhā and māna should not be possessed in most cases. For example, in practice of Dhamma, if someone can realize Nibbāna, I myself also can get it. You try with māna with the desire for Nibbāna. (For these dhamma talks, sayadaw told the story of Ven. Ānanda and a bhikkhunī).

The desire for consuming arises on consuming foods and drinks. But we have to reflect it as that consuming foods and drinks for the sake of practicing dhamma. In this way taṇhā is abandoning. This is consuming with the desire for practicing the holy dhamma. It's controlling taṇhā with knowledge (ñāṇa). Some people can give the reasoning. Taṇhā has already arisen and it's black kamma.

So, it should give the black result. It's right, but if it will give the result must be in this life and can't follow to next life. It's difficult to find someone knows how to consume foods. If not, it's like eating poison. It's also all right if you want to eat with contemplation of impermanence. They are the same.

In a talk on foods offering, dated 22nd April, 1962, to the monks and lay disciples at Mogok Centre, Sayadaw taught them how to consume foods.

Today, dāna is offering for the realization of Nibbāna. During the eating don't consume with lobha, dosa and moha. Spreading/ sending metta to the donors and eat the foods. If you eat in a usual way and go back home will pay your debts with the khandhas.

We consume foods with spreading metta and reflection/ contemplation are paying your debts. (He explained the reflection of foods by the monks). Don't take it as only teaching for the monks. It relates to everyone. (In Thailand there are four reflections on the four requisites by monks and lay Buddhists as elements, foulness—*asubha* and not-self for every day reflection).

In this way including with metta and paññā, you are not in debts. If you eat and still find faults with the foods and become a fault. Another way of consuming is with vipassanā contemplation. Foods and tongue contact and taste consciousness arises. It arises by two causes. After arising and it disappears. Eating with the impermanence is also not in debts because it's not getting the khandha.

Therefore, whatever food you are eating, consume with metta and knowledge. We consume foods with the four noble truths. These were coming from the Saṃyutta Nikāya. We consume things with the goal of freedom from becoming a slave and arriving at Nibbāna.

Yogis should practice hard with māna. When you realize the Dhamma and it cut off māna. It's like use poison as medicine. Without taṇhā and māna in the practice effort (viriya) becomes weak. If you don't really desire Nibbāna you'll not do it. With taṇhā and get Nibbāna and it also abandons taṇhā.

Practice without desire and the practice will be in normal way (not much development). It becomes slow. Practicing with strong desire can quickly realize it. Today it becomes clear why it takes very slow for the realization; because without the desire of taṇhā.

[In the 37 Bodhi-pakkhiya dhamma, there are four bases of power—Iddhipāda. The first one is desire (chanda).] You have to understand māna also in this way. Don't take it as only the path knowledge abandons taṇhā and māna. Insight knowledge also abandon them.

Even with the help of taṇhā and māna and still can't realize Nibbāna, at least with the effort develops insight knowledge. Ñāṇa is cutting off them. In the beginning of practice yogis should work hard with taṇhā and māna.

以愛與慢通向涅槃

1962年5月13日開示

修行者在修道過程中，有時也應具備某種形式的「貪愛（*taṇhā*）」與「我慢（*māna*）」。

雖然一般而言，貪愛與我慢是不應有的煩惱，但在特定情況下，若能善加引導，亦可助成解脫之道。

例如，在佛法的修行中，若見他人證得涅槃，自己也生起這樣的想法：

「他能證，我也能證。」

這是一種以「我慢」為動力，以證得涅槃的渴望作為推動力。

（在本場開示中，尊者講述了阿難尊者與一位比丘尼的故事來說明這一點。）

我們在飲食中會生起享受的欲望，這也是貪愛的表現。

但若能如是觀照：

「此飲食僅為了支持身體、進行修行而攝受」，
那麼這種貪愛就得以斷除。

這種以法思惟攝受食物，是一種以智慧（*ñāṇa*）調伏貪愛的方式。

有些人會辯解說：

「貪愛既已生起，即是黑業，將招來黑報。」

這話本身沒錯，但如果果報現起，也只會是在今生中，不會延續到來世。

世間真正能「如法食用」者甚為稀少；

若不能如此，進食就如同服毒一般。

若能觀無常來食用，也是正確的方式。這兩種方法殊途同歸。

【1962年4月22日】尊者在猛貢中心對僧俗弟子談布施與食物時，曾開示如何正確攝受食物：

今日之布施，目的為證得涅槃。

進食時，不可伴隨貪、瞋、癡；

應對施主散發慈心（**mettā**），並以正念思惟食物。

若如平常吃飯那樣無觀照地食用，回家之後就要以五蘊償還這筆債。

但若你進食時伴隨**慈心與觀照**，就等於是**償還業債、而非再造新債**。

（尊者說明了比丘食物思惟的方式，強調此不僅適用於僧人，亦與在家人息息相關。）

在泰國，僧俗弟子每日皆對四資具作四種觀照：

以元素、以不淨（**asubha**）、以無常、以非我。

如此一來，**攝受飲食時具備慈心與智慧（pañña）**，便不再成為負債。

若食用時仍對食物挑剔抱怨，則成為一種過失。

另一種進食方式是：以**觀智（vipassanā）攝受**。

食物與舌根接觸，產生味識（**rasa-viññāṇa**）——這是由**兩因所生**。

生起後即滅去；若能如此觀照其無常，即不再造新蘊，**不以色身承債**。

因此，無論你食用什麼，都應以慈心與智慧來攝受。

我們攝受食物時，應依****四聖諦（苦集滅道）****而行。

這是來自《相應部》的教法。

我們如此進食，是為了**擺脫輪迴的奴役，走向涅槃的解脫**。

修行人應該以「**我慢**」精進用功。

當你證得法（Dhamma），「**我慢**」自然被切斷。這就像：

以毒入藥——藉我慢精進，最終斷除我慢。

若修行中無貪無慢，則精進（virīya）會變得薄弱無力。

若對涅槃沒有真切渴望，修行將無力與懶散。

有貪愛的渴望時，才會真正努力，並最終達到涅槃；

一旦證得，即可同時斷除「渴望本身」。

若無渴望去修行，修行便平平淡淡、無突破。

有強烈願望者，證悟往往更快。

【說明】：為何現今證悟緩慢？

因為修行人心無證得涅槃的渴望（taṇhā）。

在三十七道品中，有一品為「四神足（Iddhipāda）」，其中第一支便是：

「欲（chanda）」——以渴望作為成就的根本。

對於「我慢」也要如此理解：

切勿誤以為只有道智（magga ñāṇa）才能斷除貪與慢，

事實上，觀智（vipassanā ñāṇa）亦能逐步斷除它們。

即便藉助貪與慢而尚未證果，但至少能由此生起強烈精進與觀智。

正是觀智（ñāṇa），漸次切斷這些根本煩惱。

因此，在修行初期，行者應善用「欲望」與「我慢」作為增上助緣，只要不執著它們為真實，最終都將被智慧所超越與淨除。

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## 以貪愛和慢心趨向涅槃

一九六二年五月十三日

在修行中，瑜伽士也應該擁有貪愛（*taṇhā*）和慢心（*māna*）。在大多數情況下，不應該擁有貪愛和慢心。例如，在佛法修行中，若有人能夠證得涅槃，我自己也能夠證得。你們可以用慢心和對涅槃的渴望來嘗試。（關於這些佛法開示，西亞多講述了阿難尊者和一位比丘尼的故事。）

食用食物和飲料時會產生消費的慾望。但我們必須反思，食用食物和飲料是為了修行佛法。如此一來，貪愛就會被捨棄。這是以修行聖潔佛法的渴望來食用。有些人可以給出理由。貪愛已經產生，它是黑業。

因此，它應該產生黑色的結果。這是正確的，但若它會產生結果，必須是在今生，而不能延續到來生。很難找到知道如何食用食物的人。否則，就像吃毒藥一樣。若你們想以觀照無常的方式進食，也沒關係。它們是相同的。

在一九六二年四月二十二日於抹谷中心向僧侶和在家信徒講述供養食物的開示中，西亞多教導他們如何食用食物。

今天，布施是為了證得涅槃。在進食期間，不要以貪、瞋、癡來食用。向布施者傳播慈愛（*metta*）並食用食物。若你們以通常的方式進食並回家，將用五蘊償還你們的債務。

我們以傳播慈愛和反思/觀照的方式食用食物，就是在償還你們的債務。（他解釋了僧侶對食物的反思）。不要認為這只是對僧侶的教導。它與每個人都有關。（在泰國，僧侶和在家佛教徒每天都會對四資具進行四種反思，即元素、不淨——*asubha* 和無我。）

如此一來，包括慈愛和智慧（*pañña*），你們就不會負債。若你們進食時仍挑剔食物的缺點，就會成為過錯。另一種食用方式是透過毗婆舍那的觀照。食物和舌頭接觸，味識產生。它由兩個原因產生。產生後，它就會消失。以無常的方式進食也不會負債，因為它不會得到五蘊。

因此，無論你們吃什麼食物，都要以慈愛和智慧來食用。我們以四聖諦來食用食物。這些來自《相應部》。我們以從奴役中解脫並到達涅槃的目標來食用事物。

瑜伽士應該以慢心努力修行。當你們證得佛法時，它會切斷慢心。這就像用毒藥作為藥物一樣。若沒有貪愛和慢心，修行精進（virīya）就會變得軟弱。若你們不真正渴望涅槃，就不會去做。有了貪愛，得到涅槃，它也會捨棄貪愛。

沒有渴望的修行，修行會以正常的方式進行（沒有太多發展）。它會變慢。以強烈的渴望修行，可以很快證得。今天，為什麼證悟如此緩慢的原因變得清晰；因為沒有貪愛的渴望。

[在三十七菩提分法中，有四神足（Iddhipāda）。第一個是欲（chanda）。] 你們也必須以這種方式理解慢心。不要認為只有道智才會捨棄貪愛和慢心。內觀智也會捨棄它們。

即使在貪愛和慢心的幫助下，仍然無法證得涅槃，至少精進會發展內觀智。觀智會切斷它們。在修行之初，瑜伽士應該以貪愛和慢心努力。



## The Extension of Saṃsāra

15<sup>th</sup> May 1962

[Taṇhā, māna and diṭṭhi are the dhammas which extend the saṃsāra (round of existence). The Noble Eightfold Path is the dhamma cutting off saṃsāra. The QandA between, Ven. Mahākoṭṭhita and Ven. Sāriputta were about these dhammas. Mahākoṭṭhita asked questions and Sāriputta answered them.

1. Q: After the six āyatana (six sense bases) cease, something still has come to be? (i.e., asking with sassata diṭṭhi)

A: Don't ask in this way.

2. Q: After the six āyatana cease, something not come to be? (asking with uccheda diṭṭhi)

A: Don't ask in this way.

Q3 and Q4 were asking with the wrong views of ekacca sassata diṭṭhi and amaravikkhepa diṭṭhi.

The answers were in the same way.

Sayadaw said, these were concerning about the nāma / rūpa process. He used cittānupassanā to explain them. After the mind ceases and Nibbāna appears; therefore, it is Nibbāna after six āyatana cease. Mahākoṭṭhita was asking as something happened means as a being or papañca (i.e., taṇhā, māna and diṭṭhi). After papañca ceased ni-papañca arises (without papañca is Nibbāna).

Sayadaw gave a very simple vipassanā instruction. Whatever mind arises observe its anicca. Observe ① with ②; ① is the arising dhamma and ② is the observing mind. And you will see impermanence. Two minds can't arise together. Of the six āyatana, mind base (manāyatana) is where papañca dhammas arise.]

In the khandha there are two kinds of dhamma. Dhammas extend dukkha and not extend dukkha. A person knows this khandha as dukkha will not extend dukkha.

Dukkha with dukkha connecting and continuing is papañca dhamma. Death connects with birth, both of them are dukkha (cuti → jāti). Dhamma not extend dukkha are nipāṇa dhamma (without papañca).

If you want to end dukkha have to practice and stop papañca dhamma to arise. All of you have a lot of extension of dhamma. To abandon them you need the help of a teacher. And you must also practice hard. The extensions of dhamma are taṇhā, māna and diṭṭhi.

The non-extensions of dhamma are the path factors. Both of them arise from the heart. Dhamma abandoning them only exist in the Buddha Teachings. The extension of dhamma exists all the time. (All other systems and knowledge exist outside the teachings). What extend them and have to be abandoned? This question arises. (Sayadaw told the QandA between Ven. Mahākoṭṭhita and Ven. Sāriputta)

If the āyatana are ceased; are there still other kilesas arise? The answer will be not in this way. Cakkhāyatana (eye-base) to kayāyatana (bodily-base) are the five form bases (eye, ear, nose, tongue and body). Manāyatana (mind-base) is only one. Adding them become 6-sense-bases.

After they are ceased, does other kilesa still arise? Or is there anything existing? Don't ask in this way. At the place of cessation Nibbāna must appear. With these six āyatana dhamma can arrive to Nibbāna. Ven. Sāriputta talked about the contemplation of impermanence of the six āyatana. It included both body contemplation and mind.

So, all the minds cease nothing arise and only Nibbāna appears. This is neither a person nor a being. So, you didn't need to ask; isn't something arising? There is no papañca and it's the same asking as; is there any papañca? If papañca ceases and Nibbāna appears. Don't have any doubt about it. Someone still not ending yet has to follow to the end.

All the four Qs were asking with wrong views. Both arahants were making the decision for us. It's Nibbāna if papañca ceases whereas khandha will arise if not

ceases. Wanting to end dukkha, you have to kill the cause of papañca. It's the mind or the mind-base. (Sayadaw continued to teach cittānupassanā).

Mind is viññāṇakkhandha. Contemplate ① with ②. Every time ① arises and contemplate with ②. You know it as not there. ① arises and follow with ②, and papañca will cease. For example, the mind of wanting to eat something arises and you contemplate after and it's there or not?

Two minds can't arise in parallel. After the preceding mind ceases and the following mind can arise. The arising mind is ①. And the not existing of the mind is ②. Follows ① with ② is enough. (Only the arising mind disappears and the observing mind can take its place. So, the observing mind see it as not there. This is seeing emptiness.)

Contemplate the preceding mind with the following knowledge mind (i.e., the path factor mind or contemplative mind). The preceding mind arises and follows with the following mind. Then papañca disappears without arising. Give an example, in the snake area you keep a mongoose and snakes disappear without coming.

Therefore, it abandons papañca is clear. (Sayadaw continued to explain the insight process of seeing impermanence, its disenchantment and its ending). Don't be afraid of birth (jāti), but to the papañca dhamma. Because birth is the result and papañca is the cause of it. Dukkha disappears and sukha arises. Light appears and darkness disappears.

## 輪迴的延續 ( The Extension of Saṃsāra )

1962年5月15日開示

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貪愛 (taṇhā)、我慢 (māna) 與邪見 (diṭṭhi) 是三種會令輪迴 (saṃsāra) 延續不斷的法。

而八正道 (Ariya Aṭṭhaṅgika Magga)，則是能截斷輪迴的法。

《相應部》中，\*\*大拘絺羅尊者 (Mahākoṭṭhita) 與舍利弗尊者 (Sāriputta) \*\* 的問答，便圍繞這三法展開。

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**問與答 ( 四問皆從錯見而來 ) :**

1. 問：六處（六根）滅後，是否仍有某物生起？  
→ 此為**常見 ( sassata-ditṭhi )**  
答：不可如此提問。
2. 問：六處滅後，是否什麼都不會再生起？  
→ 此為**斷見 ( uccheda-ditṭhi )**  
答：不可如此提問。
3. 另兩問則源自**偏常見 ( ekacca sassata )**與**詭辯邪見 ( amaravikkhepa )**，舍利弗亦以相同方式回覆。

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尊者說明，這些問題都關涉**名色 ( nāma-rūpa )**法的消失。  
他以**\*\*觀心念處 ( cittānupassanā ) \*\***來解釋：

心滅後，涅槃即現。  
故六處滅後，並非「什麼有無生起」的問題，而是**\*\*「非戲論 ( ni-papañca ) 」**出現**\*\***。

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「是否有東西發生」這樣的問法，其實是以「**有情、我、存在體**」的概念來提問，  
而這些概念皆屬於**戲論 ( papañca )**，即**貪愛、我慢與邪見**的表現。  
若**戲論滅盡**，即是**非戲論 ( ni-papañca )**——即**涅槃 ( Nibbāna )**。

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**【尊者教導的簡易觀法 ( Vipassanā Instruction ) 】 :**

凡心生起，便觀察其無常 ( anicca )

觀察的方式是：

- ①：生起的現象（心）
- ②：觀察的心（觀智）

兩個心不能同時生起，故須以後起之心觀前滅之心。

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在五蘊中，有兩種法：

1. 會延續苦（*dukkha*）的法
2. 不會延續苦的法

若一人知見此五蘊即是苦，便不會令苦延續。

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**【延續苦的法 = 戲論法 (*papañca dhamma*)】：**

生死相續（如命終 → 投生）即是苦與苦相連。

**【不延續苦的法 = 非戲論法 (*ni-papañca dhamma*)】：**

即八正道諸支，能令輪迴終止。

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若想止息輪迴中的苦，必須止息戲論法的生起。

而這一點需要：

1. 善知識的指導
  2. 行者的精進修習
- 

**三種「延續的法」：**

1. 貪愛（*taṇhā*）
2. 我慢（*māna*）
3. 邪見（*diṭṭhi*）

**不延續苦的法：**

即道支（**maggaṅga**），皆由心中生起。

唯有佛法中，才有斷除戲論法的正道。

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我們應當問：「是什麼在延續輪迴？應如何捨離？」

這正是大拘絺羅尊者與舍利弗尊者討論的主題。

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若六處（**āyatana**）都已止息，是否還會有煩惱（**kilesa**）生起？

舍利弗尊者的回答為：

「不能這樣問。」

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五處為色根（眼、耳、鼻、舌、身），加上意根（**mana**），共成六根。

當六根止息，是否還有任何存在？這樣問法本身已落入邪見。

事實是：

在止息處（**nirodha**）出現的，是涅槃，而非「某物」的延續。

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涅槃並非某種存在或有情體的延續，而是：

一切戲論止息之處（**ni-papañca**）

若你仍想追問：「那是否有什麼生起？」

其實就是在問：「戲論是否還在？」

若戲論已斷，即是涅槃現前。這點無須懷疑。

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對於仍未證得者，應當持續修行，直到究竟止息處。

上述四個提問，皆為從錯誤觀點出發。  
兩位阿羅漢已為我們確定答案：

若戲論滅，即是涅槃；若未滅，五蘊將再生。

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**想結束苦，必須斷戲論之因：**

此「因」即是「心（viññāṇa）」或「意根（manāyatana）」。

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**【尊者再次教導「觀心法」】：**

心是識蘊（viññāṇakkhandha）。  
修行時，以後心觀前心。

每當①生起（前一個念頭），即以②觀照（後一個念頭）。

這樣便能知其「已不存在」。

以②緊跟①，戲論便無從生起。

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例如：起心想吃某物，觀照其起滅——是否仍存在？

兩心不能並生；前心滅後，後心方能生起。

所以：

- ①是「欲吃」的念頭
- ②是「觀照」其已滅的智

如此即見其空。

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以後念觀前念，即是止戲論之道。

好比放置貓鼬（mongoose），毒蛇自然不敢靠近。

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所以，這樣修習便能清楚止息戲論法（*taṇhā*、*māna*、*diṭṭhi*）。

尊者續講觀智三階段：

1. 見無常（*anicca*）
  2. 生厭離（*nibbidā*）
  3. 趣向止息（*nirodha*）
- 

不要怕「生（*jāti*）」，而要怕「戲論法（*papañca*）」！

因為：

生是果；  
戲論是因。

滅苦即是現樂；光明出現則黑暗自消。

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輪迴的延伸

一九六二年五月十五日

[貪愛、慢心和邪見是延伸輪迴（生死輪迴）的法。八聖道是斷除輪迴的法。摩訶拘絺羅尊者和舍利弗尊者之間的問答就是關於這些法。摩訶拘絺羅尊者提問，舍利弗尊者回答。

1. 問：六處（六根處）止息後，還有什麼會生起嗎？（即，以常見提問）
答：不要這樣問。
2. 問：六處止息後，沒有什麼會生起嗎？（以斷見提問） 答：不要這樣問。

第三和第四個問題是以部分常見和不死戲論見的邪見提問。答案相同。

西亞多說，這些是關於名/色過程。他用心的觀照（*cittānupassanā*）來解釋它們。心止息後，涅槃顯現；因此，六處止息後就是涅槃。摩訶拘絺羅尊者問的是，

有什麼發生的意思是指眾生或戲論（prapañca，即貪愛、慢心和邪見）。戲論止息後，無戲論（ni-prapañca）生起（沒有戲論就是涅槃）。

西亞多給了一個非常簡單的毗婆舍那指導。無論什麼心生起，都要觀察它的無常。用第二個心觀察第一個心；第一個心是生起的法，第二個心是觀察的心。你們會看到無常。兩個心不能同時生起。在六處中，意處（manāyatana）是戲論法生起的地方。]

在五蘊中，有兩種法。延伸苦的法和不延伸苦的法。知道這個五蘊是苦的人，不會延伸苦。苦與苦相連並持續下去，就是戲論法。死亡與出生相連，兩者都是苦（cuti → jāti）。不延伸苦的法是無戲論法（沒有戲論）。

若你們想結束苦，必須修行並停止戲論法的生起。你們都有很多延伸的法。要放棄它們，你們需要老師的幫助。你們也必須努力修行。延伸的法是貪愛、慢心和邪見。

不延伸的法是道支。它們都從心中生起。放棄它們的法只存在於佛陀的教導中。延伸的法一直存在。（所有其他教導之外的系統和知識）。什麼延伸它們，必須被放棄？這個問題產生了。（西亞多講述了摩訶拘絺羅尊者和舍利弗尊者之間的問答）

若六處止息；還有其他煩惱生起嗎？答案是不應該這樣問。眼處（cakkhāyatana）到身處（kāyāyatana）是五色處（眼、耳、鼻、舌、身）。意處（manāyatana）只有一個。將它們相加，就是六根處。

它們止息後，還有其他煩惱生起嗎？或者有什麼存在嗎？不要這樣問。在止息的地方，涅槃必定顯現。透過這六處，法可以到達涅槃。舍利弗尊者談論的是觀照六處的無常。它包括身觀照和心觀照。

因此，所有心止息，沒有什麼生起，只有涅槃顯現。這既不是人也不是眾生。所以，你們不需要問；有什麼生起嗎？沒有戲論，這與問；有戲論嗎？相同。若戲論止息，涅槃就會顯現。不要對此有任何懷疑。還沒有結束的人，必須堅持到底。

所有四個問題都是用邪見提問的。兩位阿羅漢都在為我們做決定。若戲論止息，就是涅槃，若不止息，五蘊就會生起。若想結束苦，你們必須消滅戲論的起因。它是心或意處。（西亞多繼續教導心的觀照。）

心是識蘊。用第二個心觀照第一個心。每次第一個心生起，都用第二個心觀照。你們知道它不存在。第一個心生起，用第二個心跟隨，戲論就會止息。例如，想吃東西的心生起，你們之後觀照，它還在嗎？

兩個心不能同時生起。前一個心止息後，後一個心才能生起。生起的心是第一個心。不存在的心是第二個心。用第二個心跟隨第一個心就足夠了。（只有生起的心消失，觀察的心才能取代它的位置。因此，觀察的心看到它不存在。這就是看見空。）

用後面的知心（即道支心或觀照心）觀照前面的心。前面的心生起，用後面的心跟隨。然後戲論消失，不再生起。舉個例子，在蛇出沒的地區，你們養一隻貓鼬，蛇就會消失，不再來。

因此，放棄戲論是清楚的。（西亞多繼續解釋看見無常、厭離和止息的內觀過程。）不要害怕出生（*jāti*），而是要害怕戲論法。因為出生是結果，戲論是其原因。苦消失，樂生起。光明顯現，黑暗消失。

With Kilesa Sap, No Real Happiness

29th May 1962

[Based on a sutta named "The Milk Sap Tree" from the Saḷāyatanaṣaṃyutta (SN.35.231 Khīrarukkhopamasuttaṃ). The Buddha compared kilesa (defilements) with sticky sap from a banyan tree. The six senses-bases are like a tree with sticky sap latent with the kilesas of lobha, dosa, and moha.

The six sense-objects are like knives (in the sutta was axe). It contacts with the six senses-bases and latent kilesas flow out. The Buddha used a lot of similes, metaphors, examples from nature to teach the Dhamma. Sometimes it was quite amazing and profound. Human beings are part of nature. We are under the same natural laws.

If we can observe and contemplate, even nature becomes our great teacher. Sayadaw's talk was quite humorous. Some of his talks were mentioned human stupidity in a humorous and profound ways.]

Human beings have kilesa saps (even may be like a super-glue). It's like a banyan or fig tree and cut with a knife and the saps flow out. In the same way, sense-objects contact with sense-bases and kilesa saps flowing out.

(For example, Sayadaw mentioned many things in daily life). It is immeasurable or uncountable times that kilesa saps are flowing out from the khandha because we are cutting it with the knives of sense-objects. There are six knives. Cutting by these knives is only one tree. It's the tree of khandha. After the saps are flowing out and the tree dies out.

Every day I am giving talk is to make your kilesa sap becomes dry up. The six knives are the six senses-objects. The tree is the khandha. The sap is kilesa. Every time the saps flow out and make the tree to die. A good and holy person or not, has to decide with the sap comes out or not.

The reason you all don't realize Nibbāna are the sap flows out continuously to connect life again and again. You all are happy with places making your saps flow out. If not flowing out and you take it as quite boring. D. A. process starts from where the sap flows out. When a person is getting old and has more knowledge. These more knowledge are making your saps flowing out. You all know how to make the saps come out. But don't know how to stop it. You become bored without it.

If you're not connecting saṃsāra and life becomes very dry. The work of drying up the sap is the only truly reliable thing to do. It is these kilesa saps that causes this tree to die and produce another tree. If the sap begins to flow, it's the dukkha arising (dukkha samudayo hoti)—so it is the cause of the dukkha.

If it continues to flow out is dukkha khandhassa hoti—the result of dukkha. Your khandhas have 1,500 kilesa saps. So it needs a lot of work to burn it. Ordinary kind of fire can't do the job. You have to burn it with the maggin fire (the path fire) as strong as the hell fire.

Except the path fire, there is no other thing to rely on. For the Buddha and arahants, even they encountered with the worldly dhamma and no saps to flow out. Because they had already dried it up with the path fire.

有煩惱膠汁，無真正快樂

1962年5月29日開示

（依據《相應部·六處相應》中的《乳樹喻經》（SN 35.231 Khīrarukkhopamasuttaṃ））

佛陀以「煩惱（kilesa）如同榕樹的黏膠乳汁」為譬喻，來說明眾生為何難得解脫。

經中譬喻：

- **六根（六處 āyatana）**：如同一棵充滿膠汁的大樹（如榕樹或無花果樹）

- 六塵（六境 **sense objects**）：如同六把鋒利的刀（經中為斧頭）
- 煩惱（**kilesa**）：是樹中所藏的膠汁（**sap**）

當六塵接觸六根時，便如刀斬樹，令膠汁（煩惱）湧出。

佛陀經常以自然界的比喻來教導法義，深入而富有智慧，因為：

人亦屬自然之物，受自然法則所制。
若我們能觀察、思惟，自然亦能成為最好的導師。

尊者這場開示既深刻又帶點幽默：

「人類的愚癡，有時真讓人哭笑不得。」

如今人類的身心，就如同**充滿超黏性膠汁的樹**（比超能膠還強）。
當感官接觸境界時，煩惱的汁液即刻湧出。

尊者舉了許多生活中的例子來說明，這些膠汁幾乎**天天、無數次地從「五蘊之樹」流出來**。

六把刀不停砍著同一棵樹——這棵樹即是你的**身心（khandha）**。
而當膠汁流出，就是「**煩惱現起**」，久而久之，**這棵樹（身心）便死亡、又再生一棵新的樹（輪迴再起）**。

我每日為你們開示的目的，
就是為了讓你們的「**煩惱膠汁乾枯**」。

- 六把刀：六根對六境的接觸
- 樹：五蘊之身
- 膠汁：貪、瞋、癡等煩惱

每當膠汁流出一次，就是生死延續一次。

要判斷一人是否「聖者（holy person）」或「凡夫」，可觀其「膠汁是否繼續流出」。

你們之所以無法證得涅槃，是因為這些汁液不斷地流出，將「生命」一次又一次地連接下去。

甚至，你們還喜歡那些令膠汁流出的環境與場所，若膠汁不流出，反而覺得無聊。

緣起鏈（D.A. process），就是從膠汁開始流出的地方起始。

有些人年紀越大，所謂的「知識」越多，卻是讓煩惱汁流得更凶。你們都知道如何讓汁液流出，卻不知如何讓它乾枯。甚至，若沒有膠汁可流，還覺得枯燥乏味。

如果你不再與輪迴相連，人生便會顯得平淡無味。然而，唯有「讓膠汁乾枯」才是真正值得做的事。因為：

正是這些膠汁，令此身死亡，並再生新的身。

若汁液開始流動，便是：

「苦的生起」（**dukkha samudayo hoti**）——這是「苦的因」。

若汁液持續流動，便是：

「苦的現象」（**dukkha khandhassa hoti**）——這是「苦的果」。

你的五蘊中，約有一千五百種煩惱汁液。
所以，要乾枯這些汁液，需極大的功夫與火力。

【不是一般的火可以燒盡它們】

- 尋常之火（世間法）：無法燒乾煩惱汁
 - 唯有「道智之火（maggin fire）」——強如地獄之火——才能燒盡它們
-

除了「道火（magga fire）」，別無他法可依。

即便佛陀與阿羅漢，也會接觸到世間法，
但他們的「膠汁早已完全乾枯」，所以：

不論眼見、耳聞，無有煩惱流出。

這都是因為：

他們已用「道智之火」將所有膠汁燒盡。

總結法義：

- 世間是大樹，煩惱是汁液，六根六境是刀斧，五蘊是木幹
- 若汁液不停流動，輪迴不停延續，無有出期
- 惟有道智之火，能斷此輪迴命根
- 涅槃之道，即是乾枯膠汁之道；無煩惱流，即是真樂現。

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## 有了煩惱之汁，就沒有真正的快樂

一九六二年五月二十九日

[基於《相應部》(Saḷāyatana-saṃyutta) 中的《乳汁樹經》(SN.35.231 Khīrarukkhopamasuttaṃ)。佛陀將煩惱(kilesa) 比作榕樹的黏稠汁液。六根處就像一棵潛藏著貪、瞋、癡煩惱的樹。

六根境就像刀子(經中是斧頭)。它與六根處接觸，潛藏的煩惱就會流出。佛陀用了很多來自大自然的譬喻、比喻和例子來教導佛法。有時它非常令人驚嘆和深刻。人類是大自然的一部分。我們處於相同的自然法則之下。

若我們能夠觀察和觀照，即使大自然也會成為我們偉大的老師。西亞多的開示非常幽默。他的一些開示以幽默而深刻的方式提到了人類的愚蠢。]

人類有煩惱之汁(甚至可能像強力膠)。它就像一棵榕樹或無花果樹，用刀子切割，汁液就會流出。同樣地，根境與根處接觸，煩惱之汁就會流出。

(例如，西亞多提到了日常生活中的許多事情)。煩惱之汁從五蘊流出的次數是不可衡量或不可計數的，因為我們用根境的刀子切割它。有六把刀子。用這些刀子切割的只是一棵樹。它是五蘊之樹。汁液流出後，樹就會枯死。

我每天的開示都是為了使你們的煩惱之汁變乾。一個人是好人還是聖潔的人，都必須根據汁液是否流出來決定。

你們都無法證得涅槃的原因是，汁液不斷流出，一次又一次地連接生命。你們都對使你們的汁液流出的地方感到快樂。若不流出，你們會認為它非常無聊。緣起(D.A.)過程從汁液流出的地方開始。當一個人變老並擁有更多知識時。這些更多的知識會使你們的汁液流出。你們都知道如何使汁液流出。但不知道如何阻止它。若沒有它，你們會感到無聊。

若你們不連接輪迴，生命就會變得非常枯燥。使汁液變乾的工作是唯一真正可靠的事情。正是這些煩惱之汁導致這棵樹死亡並產生另一棵樹。若汁液開始流動，就是苦的生起(dukkha samudayo hoti)——因此它是苦的原因。

若它繼續流出，就是苦的結果(dukkha khandhassa hoti)。你們的五蘊有 1,500 種煩惱之汁。因此，需要大量的工作來燃燒它。普通的火無法完成這項工作。你們必須用像地獄之火一樣強烈的道火(maggin fire, path fire) 燃燒它。



除了道火之外，沒有其他可以依靠的東西。對於佛陀和阿羅漢來說，即使他們遇到世間法，也沒有汁液流出。因為他們已經用道火將其燒乾。

## Unwise Attention and Prayers

4<sup>th</sup> June 1962

[This was a heart touching talk by Sayadaw because he knew himself would pass away very soon. Within three months most of his talks during these periods was at Mogok and also his last visit. He urged and encouraged his disciples with great compassion and concern for their practices. Gave a lot of saṃvega talks here. In this talk one's really feel his compassion and metta even it makes the listeners become sad.

He said, we were born and had the chances to free ourselves from dukkha because of the Dhamma. But what were we doing? Mostly for worldly concerns and it was adhamma (not Buddha Dhamma). He warned them the Buddha's words. Once the Buddha took a few pieces of earth placed on his finger nail and said to the monks. If these pieces of earth fell to the ground and it would never get back on the nail.

In the same way, if a human being fell into dugati (painful birth) would difficult to get back sugati (blissful birth). He mentioned another simile of a blind turtle living under a deep ocean and a yoke with a hole floating in the ocean. This blind turtle every hundred years emerged once on to the surface.

It was moving blindly in the very wide ocean. The yoke with the hole was also moving randomly in the ocean. After a very long period of time accidentally the blind turtle head could enter into its hole. But, once a human being fell into dugati emerged from there was more difficult than the blind turtle head entered in to the hole.

Sayadaw based this talk from the Bhūmija Sutta of the Majjhima Nikāya (MN.126 Bhūmijasuttam), a discussion between Ven. Bhūmija and Prince Jayasena (uncle and nephew). Jayasena asked four questions to Ven. Bhūmija. It becomes two questions combining those four together.

Q1: Some yogis are making prayers and practice but can't realize Nibbāna.

Q2: Some yogis are not making prayers and only practice but can't realize Nibbāna.

What is the Buddha's view on these questions? Ven. Bhūmija answered that he never heard the Buddha mentioned on these questions, but he could give his views. He said both of the problems were based on unwise attention (ayoniso) that couldn't realize Nibbāna. Jayasena requested him to ask the Buddha for the answers.

Ven. Bhūmija went to see the Buddha and presented the questions. The Buddha gave the simile of putting sands into the grinding tool and prayed for oil but would never get oil because the methods was not right. If you put sesame seeds and even without the prayers and would get oil because the method was right. So in vipassanā practice yoniso is very important, and it needs a teacher's help.

Sayadaw gave a simple instruction for vipassanā. At first, calm the mind down by knowing the breath going in and out from the nostril. After sometime the mind calms down. The body will show its nature with the sensations. He gave the example: a small lizard fell on to the floor from a high ceiling at a quiet midnight. It would make a loud noise which everyone could hear.

But, in the day time with noises around would no one aware of it. In the same way yogi has samādhi will know whatever the body shows its nature. It shows its changing nature. Before samādhi, it also has this nature. But, after samādhi see it clear. Therefore, the Buddha taught on samādhi in many suttas (For example, in Aṅguttara Nikāya).

Someone has samādhi and knows the true nature of the khandha. If the body is itching, aching, paining, etc. are vedanākkhandha. Different kinds of mind arise and also know it. Know the form (rūpa) of heat and cold. The arising is changing, and the perishing is disappearing. Only impermanence exists. Not a man nor a woman and not me and not him, khandha disappears. Only seeing the arising and passing away.

Vipariṇāma lakkhaṇaṃ dukkha saccaṃ—Disbanding its own nature is truth of dukkha. The changing and perishing are dukkha sacca. At the time of seeing impermanence, you don't need to distinguish them as mind and body. This is seeing

the truth of dhammānupassanā, the Contemplation of Dhamma. This is seeing the truth of dukkha sacca and seeing is magga sacca.

Then you get the eye of right view—sammā-diṭṭhi eye. (From here to Nibbāna Sayadaw mentioned quite a lot of things). He gave a simile of how Nibbāna appears. Like a movie screen many pictures arise and cease, arise and cease, etc. After the movie ends the white screen appears. In the same way Nibbāna appears. Khandha arises and ceases, arises and ceases, etc. After aniccas end and everything is clear up.]

If you live in the adhamma way D. A. process continues (adhamma—not the way of Dhamma. Here Dhamma means in accordance with the Buddha’s Dhamma). And live with Dhamma and the D. A. process is cutting off. Now, with this adhamma of dosa is following with sorrow (soka) (For example: This is the moment when parents have displeasure with their children).

Children are not the problem, but parents are going to the apāya (planes of misery). People not listening and practising Dhamma in this present life become adhamma. And they are going around among the woeful planes in saṃsāra. We arrived at this human world with wholesome dhammas. After arriving but doing adhamma, we will lose our capitals (i.e., our wholesome kammās become fruitless in this life).

The Buddha gave some similes for the loss (The similes of earth on the finger nail and a blind turtle in the ocean). So, the Buddha warned you on the value of your human life. From the human life you can go to Nibbāna and not from the apāyabhūmi (continued to talk the Bhūmija Sutta). The matter of realization of Nibbāna depends on wise/right attention. Originally nobody is right. It needs the help of a teacher. It’s a very important matter to have wise attention on the khandha.

(Gave vipassanā instruction) First establish samādhi for about 15 or 20 minutes. This is for the beginners. Someone who already discerns impermanence does not need to start from here. Know the touching of the every breath going in and out. After sometimes get samādhi and the mind doesn’t run away and knowing continuously.

The mind becomes calm, just breathing in and out as usual. With samādhī, the body will tell you; itching, pain, numbness, hot, cold, etc. With samādhī whatever it tells you, don't you know it? (He gave the example of a lizard falls from a ceiling to the floor at a very quiet midnight).

The khandha nature appears in different ways. This is the khandha changing. Without samādhī the khandha is also changing, but we don't know it. Someone has samādhī knows the khandha as it really is. How to know it as really is? It's telling you as vedanākkhandha (feeling aggregate). Pain, feeling good and in between are also vedanākkhandha.

So, you know as in the khandha different kinds of feeling arise. Different types of mind arise. Form (rūpa) are becoming hot and cold, calming and moving, the khandha will tell you in many different ways. The Buddha taught that khandha was changing (vipariṇāma). Now, the newly dhamma is arising by disbanding the old one. With samādhī and observe the arising and it disappears.

The changing is arising and its perishing is vanishing. So, always come back to arising and passing away. Therefore, in the khandha only exist with arising and passing away or changing and perishing. It's neither a man nor a woman. Then no need to dispel wrong view. At that time you don't see any face. By looking at the changing and man and woman disappear. Man and woman are only in speech with the mouth.

After closing your five sense-doors and open your ñāṇa eye to observe. Vipariṇāma lakkhaṇaṃ dukkha saccaṃ—Disbanding its own nature is the characteristic of the truth of dukkha. It is changing and also disbanding its own nature. The perishing is also the same.

Therefore, all the changing and perishing are the truth of dukkha. At the time no need to differentiate them as mind and body. It becomes seeing the truth, Dhammānupassanā Satipaṭṭhāna. Changing and perishing are dukkha sacca and seeing or knowing is magga sacca.

At that time becomes right attention. Right attention is going with paññā, the eye of right view—sammā-diṭṭhi. It's also the eye of knowledge—vijjā eye. In real, it's only one ñāṇa eye. Now, you get the eye of seeing dukkha. After that you must get the eye of seeing Nibbāna.

The changing and perishing are anicca, also dukkha and anatta. Only seeing the truth will see Nibbāna. Contemplation of impermanence is contemplation of truth. This is not the ways of sensual pleasure and self-mortification. It's the middle way. It arrives in the middle of taṇhā and dosa. With time go on, ñāṇa become mature and disenchanted.

Why is that? Because you are getting the changing and perishing. It will develop into the knowledge of disenchantment (Nibbidā Ñāṇa) if you are seeing it a lot. Before you are thinking is as get the proper thing. Later not only become disenchantment with it. But also develop into not wanting and getting of it.

When it happens and at the same time all the changing and perishing disappear. (i.e., khandha disappears). And it's turning towards Nibbāna. Not changing and perishing of the stable Nibbāna appears. (Sayadaw gave the simile of a movie show for the vipassanā process). Before it was untidy with impermanence and with Nibbāna appears it is clear away.

## 不正確作意與祈願

1962年6月4日開示

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這是一場令人動容的開示。尊者知道自己即將圓寂，因此在生命最後三個月內，在猛貢所講的多場開示中，常懇切叮嚀弟子精勤修行，充滿慈悲與無盡關懷。

這段期間，尊者多次講授「厭離 (saṃvega)」法門，令人動心流淚，深切感受到他悲心廣大與慈愛攝受。

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他說道：

「我們得人身，遇佛法，是脫離苦海的無上機會；但我們到底在做什麼？大多都忙於世俗之事，這不是佛法（Dhamma），而是**非法（adhamma）**。」

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佛陀曾舉一譬喻：

他將數粒泥土置於指甲上，對比丘們說：

「如果這些泥粒從指甲掉落，就不會再自然回到上面。」

同樣地：

「若眾生從**善趣（sugati）**墮入**惡趣（dugati）**，將極難再得善趣。」

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他又舉著名的譬喻：

**盲龜浮木孔喻：**

盲龜住於深海，每一百年浮出海面一次；  
海面飄著一個**有孔的木軛**，隨波漂流。  
盲龜在茫茫大海中偶然將頭探入木孔的機率，  
尚**高於**眾生從惡趣再得人身！

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尊者引用此譬喻，警示我們：

「我們現已為人，卻仍醉於俗務，耽於非法，**真是自毀善根，痛失重資！**」

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### **【經典依據】**

本講記依據《中部·布彌迦經》（MN.126 Bhūmijāsuttam）。

這是**\*\*布彌迦尊者（Bhūmija）與王子闍耶舍那（Jayasena）\*\***之間的問答。

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**王子提出兩個問題（實為兩類情況）：**

1. 有些修行人**發願修行**卻無法證得涅槃，為何？
2. 有些修行人**未發願而修行**，也無法證得涅槃，為何？

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布彌迦尊者回答：

「我未曾聽聞佛陀對此直接開示，但我可依理解回答：  
這兩種情況的共通原因，皆為**不正確作意（ayoniso manasikāra）**，  
所以無法證得涅槃。」

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闍耶舍那請尊者親自去請問佛陀。

佛陀回答時，舉了**芝麻油與沙子**的譬喻：

「將沙子放入磨機，並發願得油，是不可能的；  
但若放入芝麻種子，即使**不發願**，也能磨出油。」

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**所以佛陀明示：**

方法正確最為關鍵——也就是：  
「**正確作意（yoniso manasikāra）**。」

而**正確作意**的培養，需要具德的老師指導。

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尊者接著給予**簡明的觀禪指導：**

1. 首先，安住心念於出入息，從鼻孔出入處知覺呼吸。
2. 一段時間後，心安定下來，得**初步禪定（samādhi）**。



他比喻說：

如同深夜寂靜時，一隻小壁虎從屋頂墜地，聲音會讓人聽得一清二楚；  
但若在白天嘈雜時，就難以察覺。

同理，有了定力，身體所呈現的現象就能清楚覺知。

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在身體中，出現搔癢、痛楚、麻木、冷熱等皆是受蘊（vedanākkhandha）。

若心有正定，便能如實知見：

- 身體的變化
- 各類心念生起
- 冷、熱、動、靜等現象

佛陀教導我們：「五蘊是在變化（vipariṇāma）的。」

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於是，新法的生起，取代舊法的壞滅。

→ 覺知生起，即見「生起」

→ 觀察滅去，即見「壞滅」

如此反覆觀察，即見：

「此身唯有生滅，無他真實。」

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**此即是：**

非男，非女，非我，非他——

當觀智成熟，錯見（sakkāya diṭṭhi）自然不起。

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尊者說：

「閉上五門，打開『慧眼（ñāṇa eye）』，觀照法的實相。」

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經中云：

**Vipariṇāma lakkhaṇaṃ dukkha saccaṃ**

「變壞為相，即是苦諦。」

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因此：

- 生滅的現象 → 苦諦 ( **dukkha sacca** )
- 如實觀見之智 → 道諦 ( **magga sacca** )

這樣的觀知即是：

法隨觀 ( **dhammānupassanā** )

正作意 ( **yoniso manasikāra** )

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*此時生起的，是：*

- 正見之眼 ( **sammā-diṭṭhi eye** )
- 智之眼 ( **vijjā eye** )

其實這是同一「慧眼 ( **ñāṇa** ) 」。

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此時，行者得見苦諦。

接著，便將進入見涅槃之眼。

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生滅 → 無常 → 苦 → 無我

→ 唯有見實相，才能見涅槃。

觀無常，即是觀真理；

→ 此即非欲樂之道，非苦行之道，乃中道也。

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當觀智成熟，生起厭離（**nibbidā ñāṇa**）：

從「過去認為值得擁有」，到「不再想要它」。

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當此不想擁有的心生起，  
一切生滅亦同時止息（即五蘊止息）。

此時，轉向不生不滅的涅槃，出現於心。

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尊者最後舉電影銀幕譬喻：

在銀幕上，不斷有畫面生起、消逝、生起、消逝……  
直到電影結束，純白的屏幕現前。

同理，五蘊不斷生滅、生滅，直到一切止息，  
清明安穩的涅槃，宛如銀幕重現。

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**結語提醒：**

若活在非法（**adhamma**），緣起鏈（**D.A. process**）將繼續運作；  
若依正法（**Dhamma**）修行，緣起之鏈得以斷除。

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舉例：

- 若父母瞋恨子女，實際是父母自己墮落。
  - 子女不是問題，是瞋心帶人入惡趣。
  - 若此生不聞法、不修行，即活在非法，輪迴於諸惡趣。
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## 結論：

你之所以為人，是因過去的善業。  
若今生仍活在非法，即虧損本資，喪失人身本願。

人身難得，正應：

「以正作意，觀照五蘊，依中道，直趣涅槃。」

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不如理作意與祈禱

一九六二年六月四日

[這是西亞多一次令人動容的開示，因為他知道自己即將圓寂。在三個月內，他大部分的開示都是在抹谷，這也是他最後一次來訪。他以極大的慈悲和對弟子修行的關懷，敦促和鼓勵他們。在這裡，他給予了很多令人感到悚懼（samvega）的開示。在這次開示中，人們真正感受到他的慈悲和慈愛，甚至讓聽眾感到悲傷。

他說，我們出生並有機會從苦中解脫，是因為佛法。但我們在做什麼呢？大部分都是為了世俗的關心，這是非法（adhamma，非佛陀的教導）。他警告他們佛陀的話。有一次，佛陀拿起幾塊泥土放在指甲上，對僧侶們說。若這些泥土掉到地上，就永遠不會回到指甲上。

同樣地，若一個人墮入惡道（dugati，痛苦的出生），就很難回到善道（sugati，快樂的出生）。他提到了另一個比喻，一隻生活在深海下的盲龜和一個在海中漂浮的帶孔的軛。這隻盲龜每百年才浮出水面一次。

它在非常廣闊的海洋中盲目地移動。帶孔的軛也在海洋中隨機移動。經過很長一段時間，盲龜的頭意外地進入了它的孔。但是，一個人一旦墮入惡道，從那裡出來比盲龜的頭進入孔中更困難。

西亞多這次開示是基於《中部尼迦耶》（Majjhima Nikāya）的《菩彌迦經》（MN.126 Bhūmijasuttaṃ），菩彌迦尊者和闍耶斯那王子（叔侄）之間的討論。闍耶斯那向菩彌迦尊者提出了四個問題。將這四個問題合併在一起，就變成了兩個問題。

問題一：一些瑜伽士祈禱並修行，但無法證得涅槃。問題二：一些瑜伽士不祈禱，只修行，但無法證得涅槃。

佛陀對這些問題的看法是什麼？菩彌迦尊者回答說，他從未聽過佛陀提到這些問題，但他可以發表自己的看法。他說，這兩個問題都是基於不如理作意（*ayoniso*），因此無法證得涅槃。闍耶斯那請他向佛陀詢問答案。

菩彌迦尊者去見佛陀，並提出了這些問題。佛陀用一個比喻，將沙子放入研磨工具中，祈禱得到油，但永遠不會得到油，因為方法不正確。若放入芝麻，即使沒有祈禱，也會得到油，因為方法正確。因此，在毗婆舍那修行中，如理作意（*yoniso*）非常重要，需要老師的幫助。

西亞多給了一個簡單的毗婆舍那指導。首先，透過知道呼吸從鼻孔的進出，使心平靜下來。過一段時間後，心會平靜下來。身體會透過感受顯示其本質。他舉了一個例子：一隻小蜥蜴在寂靜的午夜從高高的天花板掉到地板上。它會發出每個人都能聽到的巨響。

但是，在白天周圍有噪音的情況下，沒有人會注意到它。同樣地，有定（*samādhi*）的瑜伽士會知道身體顯示其本質。它顯示其變化的本質。在定之前，它也有這種本質。但是，在定之後，它會看得更清楚。因此，佛陀在許多經文中教導了定（例如，《增支部尼迦耶》）。

有定的人會知道五蘊的真實本質。若身體發癢、疼痛等，就是受蘊（*vedanākkhandha*）。各種不同的心生起，也知道它。知道冷熱的色法（*rūpa*）。生起正在變化，滅去正在消失。只有無常存在。不是男人也不是女人，不是我，也不是他，五蘊消失。只看見生滅。

變壞之相是苦諦（*vipariṇāma lakkhaṇaṃ dukkha saccaṃ*）。變化和滅去是苦諦。在看見無常時，你們不需要將它們區分為身和心。這就是看見法隨觀的真理，法隨觀的觀照。這就是看見苦諦的真理，看見就是道諦。

然後你們會得到正見之眼——*sammā-ditṭhi* 之眼。（從這裡到涅槃，西亞多提到了很多事情）。他用一個比喻來說明涅槃如何顯現。就像電影螢幕一樣，許多畫面生滅，生滅等等。電影結束後，白色螢幕就會顯現。同樣地，涅槃也會顯現。五蘊生滅，生滅等等。在無常結束後，一切都會變得清晰。]

若你們以非法的方式生活，緣起（*D.A.*）的過程就會繼續（非法——非佛法的方式。這裡的佛法是指符合佛陀的教導）。若以佛法生活，緣起的過程就會被

切斷。現在，以瞋恚的非法，隨之而來的是憂傷（soka）（例如：父母對孩子不滿意的時候）。

孩子不是問題，而是父母要去惡道（apāya）。人們在今生不聽從和修行佛法，就會變成非法。他們會在輪迴中在惡道中徘徊。我們以善法來到這個人類世界。來到這裡卻做非法之事，我們會失去我們的資本（即，我們的善業在今生變得沒有結果）。

佛陀為這種損失舉了一些比喻（指甲上的泥土和海洋中的盲龜的比喻）。因此，佛陀警告你們人類生命的價值。從人類生命，你們可以去涅槃，而不是從惡道（apāyabhūmi）（繼續講述《菩彌迦經》）。證得涅槃的問題取決於如理/正確的作意。原本沒有人是正確的。它需要老師的幫助。對五蘊有如理作意是非常重要的事情。

（給予毗婆舍那指導）首先建立定約 15 或 20 分鐘。這是給初學者的。已經辨別無常的人不需要從這裡開始。知道每次呼吸進出的觸感。過一段時間後，得到定，心不會跑掉，並持續知道。

心變得平靜，像往常一樣呼吸進出。有了定，身體會告訴你們；發癢、疼痛、麻木、冷熱等等。有了定，無論它告訴你們什麼，你們都知道嗎？（他舉了一個蜥蜴在寂靜的午夜從天花板掉到地板上的例子）。

五蘊的本質以不同的方式顯現。這就是五蘊的變化。沒有定，五蘊也在變化，但我們不知道。有定的人會知道五蘊的真實面目。如何才能知道它的真實面目？它告訴你們的是受蘊（vedanākkhandha，感受蘊）。疼痛、感覺良好和介於兩者之間也是受蘊。

因此，你們知道五蘊中生起各種不同的感受。各種不同的心生起。色法（rūpa）變得冷熱，平靜和移動，五蘊會以許多不同的方式告訴你們。佛陀教導說，五蘊正在變化（vipariṇāma）。現在，新的法正在透過破壞舊的法而生起。有了定，觀察生起，它就會消失。

變化是生起，滅去是消失。因此，始終回到生滅。因此，在五蘊中，只有生滅或變化和滅去存在。它既不是男人也不是女人。然後不需要消除邪見。那時你們看不到任何面孔。透過觀察變化，男人和女人就會消失。男人和女人只是口頭上的言語。

關閉五根門，打開你們的慧眼（*ñāṇa eye*）來觀察。變壞之相是苦諦（*vipariṇāma lakkhaṇaṃ dukkha saccaṃ*）。它正在變化，也在破壞自己的本質。滅去也是如此。

因此，所有的變化和滅去都是苦諦。那時不需要將它們區分為身和心。它變成了看見真理，法隨觀念住。變化和滅去是苦諦，看見或知道是道諦。

那時就變成了正思維。正思維是與智慧（*pañña*）一起，正見之眼——*sammā-ditṭhi*。它也是智慧之眼——*vijjā* 之眼。實際上，只有一個慧眼（*ñāṇa eye*）。現在，你們得到了看見苦的眼睛。之後，你們必須得到看見涅槃的眼睛。

變化和滅去是無常、也是苦和無我。只有看見真理才能看見涅槃。觀照無常就是觀照真理。這不是感官享樂和自我折磨的方式。這是中道。它到達貪愛和瞋恚的中間。隨著時間的推移，觀智（*ñāṇa*）會變得成熟並產生厭離。

為什麼會這樣呢？因為你們看見的是生滅。若你們經常看見，它會發展成厭離智（*Nibbidā Ñāṇa*）。之前你們認為這是得到正確的東西。之後，不僅會對它產生厭離，還會發展成不想要和不得到的狀態。

當這種情況發生時，所有的生滅都會同時消失（即，五蘊消失）。並且它會轉向涅槃。不生滅的穩定涅槃會顯現。（西亞多用電影放映的比喻來說明毗婆舍那的過程）。之前，它因無常而混亂，涅槃顯現後，一切都會變得清晰。

Truth Is in the Khandha

15th June 1962

Cutting off saṃsāra is turning ignorance into knowledge. Observe with samādhi and saṃsāra will be cut off. A person no practice is in the whole day doing ignorance and action (avijjā and saṅkhāra). Mind process going on and on is saṃsāra.

The Buddha asked for practice was to know the truth. Where is the truth? It exists in the khandha. This khandha is the truth of dukkha. If you are looking at it and seeing as a lump of matter, and don't know it yet. For fixing a ñāṇa eye, have to develop samādhi and look at it.

Then you see its changing nature from the old one to the new one as vibrations. This is the truth of dukkha. You have to look at it with the knowledge eye. At normal, we are moving around, we can't see it even the khandha shows its nature. After establish samādhi and see its change. Its true nature appears to us. There is vibrations, here is itching and there is aching. Different kinds of mind and feeling arise, cold, heat, tiredness, etc.

Its original nature appears to us. After disbanding the beginning of the sitting nature, it tells you its arising new nature. The old nature disappears and new nature arises. The khandha tells you as I am the truth of dukkha. Except the arising and vanishing the khandha has nothing to tell you.

Khandha is the teller and ñāṇa is the observer. (Sayadaw was using the words of the Buddha in the first discourse to express the experience) Cakkhuṃ udapādi—vision arises; ñāṇaṃ udapādi—the knowledge of seeing dukkha sacca arises; aloko udapādi—light arises. Before because of the darkness of ignorance can't see it, element of light arises for seeing the khandha; vijjā udapādi—knowing arises and not knowing disappears.

Cakkhuṃ udapādi is not the ordinary eye vision but ñāṇa eye. Therefore, the Buddha continued to mention ñāṇaṃ udapādi. It becomes knowledge and D. A.

process can't continue. So, without sati and observation whatever we think, speak and act become ignorance, volitional formation and consciousness (avijjā → saṅkhāra → viññāṇam).

There are arising and ceasing with many ignorances, volitional formations and consciousnesses etc., the whole day. This is saṃsāra. So saṃsāra is the aggregate of dukkha. If you don't cut it off dukkha is your own property. Khandha process and saṃsāric process are the same. Saṃsāra is; what is happening now. Nothing will become in the future if we can cut it here. With sati and paññā no ignorance and only knowledge arises.

Therefore, saṃsāra is wrong seeing, wrong hearing and wrong thinking and starting from the six senses-doors. If not encounter a good teacher vijjā udapādi not arises. After establish samādhi and follow what the khandha is telling you and become vijjā udapādi. During establishing samādhi is samatha. Become vijjā udapādi is vipassanā.

[Sayadaw reminded yogis how much important to become vijjā udapādi. He quoted the words of the Buddha; if someone comes to you and says, "I'll teach you to end identity view—Sakkāya diṭṭhi. But you must take the pain of the body which I'll use a spear on your body three times a day, each time 300 spears of inflictions" The Buddha said "You must take these pains for the sake of destroying diṭṭhi because dukkha will never end if you don't realize the truth." (from Saccasaṃyutta)]

If you look at things with the ignorant eye—avijjā eye and think what will happen to me and diṭṭhi come in. Sotāpanna is easy. Listening sacca dhamma and with wise attention (yoniso) will become sotāpanna.

For example, I tell you feeling is dukkha sacca. And you observe the khandha and seeing impermanence. Continue with the practice and sure to become a sotāpanna. Thoroughly penetrating dukkha is knowledge of the fuction—kicca ñāṇa. Dukkha is in the khandha and ñāṇa also in the khandha. It's very near but we are far away from it.

So, saṃsāra is becoming very long for us. Not knowing the arising does also not knowing the ceasing. And it becomes ignorance. Even it's closer if the mind observes the mind (i.e., cittānupassanā). Mind is at the heart base (hadaya-vatthu) and ñāṇa also at the same place.

Observing the khandha with good samādhi is your duty. The teacher's duty is teaching the sacca dhamma. The disciple will enter the stream if he is seeing in accordance with the truth.

真理就在五蘊中

1962年6月15日開示

斷除輪迴 (saṃsāra)，就是把**無明 (avijjā)** 轉為**智慧 (vijjā)** 的過程。
透過**定 (samādhi)** 來**觀察 (觀照 khandha)**，輪迴將被切斷。

若一個人不修行，那麼他整日所造作的，不外乎是**無明與行 (avijjā + saṅkhāra)**。

心念活動不停流轉，這就叫做輪迴。

佛陀之所以教導我們修行，
是為了讓我們「**見到真理 (sacca)**」。
那麼，**真理在哪裡？**

真理就在這個五蘊身中 (khandha)。
這五蘊本身就是「**苦諦 (dukkha sacca)**」。

若你看這身體，只當作是一團物質，仍未見其本質。
為了**開啟智慧之眼 (ñāṇa eye)**，你必須先培養**定力 (samādhi)**，再來**觀照**。
這時你會看到它不斷變化，
從舊的狀態變為新的，如同震動般不斷變異。

這就是「苦的真相」。

你必須以智慧之眼來觀照。

平時我們四處走動時，雖然五蘊也顯現其本性，但我們無法覺察。只有當定力生起後，我們才能清楚看到它的變化，而原本被遮蔽的真相開始顯現：

- 有時發癢、有時酸痛、冷熱、疲勞……
 - 各種受與心不斷生起，呈現其「本然之相」。
-

打坐時，原本坐下時的身體狀態會消失，接著呈現出新的生起狀態。

→ 舊狀態滅、新狀態生，五蘊本身像是在說：

「我即是苦諦！」

除了生滅變化之外，五蘊無其他可說。

「五蘊是說法者，智慧是聽法者。」

尊者借用佛陀在《初轉法輪經》中的話：

- **Cakkhuṃ udapādi**：「慧眼生起」
 - **Ñāṇaṃ udapādi**：「見苦之智生起」
 - **Āloko udapādi**：「光明生起」
 - **Vijjā udapādi**：「智慧生起」
-

在此，「cakkhu」非肉眼，而是觀智之眼（**ñāṇa eye**）。

因此佛陀接著說「ñāṇaṃ udapādi」：真正的見苦之智已出現，
→ 此時「無明滅、明現前」，緣起鏈無法繼續。

如果沒有正念與觀察（sati + ñāṇa），
我們所思、所言、所行，
都只是重覆造作「無明 → 行 → 識」，終日無休。
這樣的流轉就是輪迴。輪迴即是苦蘊總和（dukkha khandha）。

若你不斷絕它，
→ 苦即成為你的資產。

「五蘊的流程 = 輪迴的流程」
→ 而輪迴，就是你當下的現象。
只要當下能切斷，未來的生死苦就不會發生。

若有正念與智慧，便不會有無明，
→ 只有明（vijjā）在生起。

◎ 輪迴起於錯誤的根門體驗：

不正見的見聞覺知、錯誤思惟，
→ 全從「六根門頭（six sense doors）」開始。

若未遇到善知識（善導師），
→ Vijjā udapādi（明現前）不會發生。

你必須：

- 先建立定（samādhi）

- 然後依照五蘊所告訴你的進行觀察，
- 這樣才能讓「明生起

當你建立了定 (**samādhi**) ，接著如實觀照五蘊的顯現時，便能導致 **vijjā udapādi** (明現前，智慧生起) 。
建立定力的階段屬於止禪 (**samatha**) ，
而智慧生起的階段則是觀禪 (**vipassanā**) 。

◎ 尊者強調「明生起 (**vijjā udapādi**) 」的重要性：

他引用佛陀在《相應部·諦相應》中所說：

「即便有人對你說：『我將教你如何斷除身見 (**sakkāya-diṭṭhi**) ，但你必須承受極痛苦的折磨——每日三次，以三百支長矛刺入你的身體。』」

「佛陀仍教導說：你應忍受此苦，只為滅除邪見。
因為——只要邪見未滅，苦就永無止息。」

如果你以「無明之眼 (**avijjā-eye**) 」來看一切，
就會起煩惱、擔憂「我會怎麼樣？」——這就是**邪見 (**diṭṭhi**) **的生起。

成為**初果聖者 (**Sotāpanna**) **並不困難，
只要：

1. 聽聞四聖諦法 (**sacca dhamma**)
 2. 具備正向作意 (**yoniso manasikāra**)
→ 便能證得初果。
-

例如，我告訴你：「受，是苦諦（**dukkha sacca**）。」
你依此觀察五蘊，看到它的無常，持續修行下去，一定會證得初果。

深入貫通苦諦，稱為：

「**職能智（kicca ñāṇa）**」——知見五蘊之功能即是苦。

苦就存在於這個**身心（khandha）**中；
而智慧（ñāṇa）也同樣在這裡。

但我們總離它太遠，
所以輪迴才如此悠長無盡。

若你不了解「生起」，也就無法了解「滅去」，
那麼，無明就會不斷增長。

事實上，最接近的修法是「**觀心觀法（cittānupassanā）**」：

- 心在心臟基處（**hadaya-vatthu**）生起
 - 智慧亦在此處生起
→ 故**觀察心，是最近最直接的方法**
-

◎ **修行者的任務：**

「以良好的定力（**samādhi**）觀照五蘊本質，是你的責任。」

◎ **老師的任務：**

「教導你『真理之法（**sacca dhamma**）』，是老師的職責。」

若弟子觀照與真理相應，
那麼他將自然入流（證得初果），開始脫離輪迴。

總結重點：

- 輪迴即是當下心念不斷流轉的現象
 - 只要透過定與慧，觀照五蘊的無常，就能「見苦、知苦、斷苦」
 - 苦的根本在「身見與無明」
 - 明（vijjā）一旦生起，輪迴的因緣便開始斷裂
-

所以：

「真理不在別處，就在你這個身心之中。
觀照這個五蘊，就是修行的起點與終點。」

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**真理就在五蘊中**

一九六二年六月十五日

切斷輪迴（saṃsāra）就是將無明轉化為智慧。透過定（samādhi）觀察，輪迴就會被切斷。不修行的人整天都在做無明和行為（avijjā 和 saṅkhāra）。心識過程不斷進行就是輪迴。

佛陀要求修行是為了知道真理。真理在哪裡？它存在於五蘊中。這個五蘊就是苦諦的真理。若你們看著它，把它看作一團物質，就還不知道它。為了固定慧眼（ñāṇa eye），必須發展定並看著它。

然後你們會看到它從舊的本質到新的本質的變化，就像振動一樣。這就是苦諦的真理。你們必須用智慧之眼看著它。在正常情況下，我們四處走動，即使五蘊顯示其本質，我們也看不到它。建立定之後，就會看到它的變化。它的真實

本質會向我們顯現。這裡有振動，這裡發癢，那裡疼痛。各種不同的心和感受生起，冷、熱、疲倦等等。

它的原始本質會向我們顯現。在破壞坐姿的初始本質之後，它會告訴你們它生起的新本質。舊的本質消失，新的本質生起。五蘊告訴你們，我是苦諦的真理。除了生滅之外，五蘊沒有什麼可以告訴你們的。

五蘊是講述者，觀智 (ñāṇa) 是觀察者。(西亞多用佛陀在初轉法輪中的話來表達這種體驗) 眼生起 (cakkhuṃ udapādi) ——視覺生起；智生起 (ñāṇaṃ udapādi) ——看見苦諦的知識生起；光生起 (aloko udapādi) ——光元素生起，因為之前的無明黑暗看不到它，光元素生起是為了看見五蘊；明生起 (vijjā udapādi) ——知道生起，不知道消失。

眼生起 (cakkhuṃ udapādi) 不是普通的視覺，而是慧眼 (ñāṇa eye)。因此，佛陀繼續提到智生起 (ñāṇaṃ udapādi)。它變成了知識，緣起 (D.A.) 的過程無法繼續。因此，沒有正念 (sati) 和觀察，我們所有的思想、言語和行為都會變成無明、行和識 (avijjā → saṅkhāra → viññāṇaṃ)。

整天都有許多無明、行和識等等的生滅。這就是輪迴。因此，輪迴是苦的集合。若你們不切斷它，苦就是你們自己的財產。五蘊的過程和輪迴的過程是相同的。輪迴就是現在發生的事情。若我們能在這裡切斷它，未來就不會發生任何事情。有了正念和智慧，沒有無明，只有知識生起。

因此，輪迴是錯誤的看見、錯誤的聽見……和錯誤的思考，從六根門開始。若沒有遇到善知識，明生起 (vijjā udapādi) 就不會生起。建立定之後，跟隨五蘊告訴你們的，就會變成明生起 (vijjā udapādi)。建立定時是止 (samatha)。變成明生起 (vijjā udapādi) 是觀 (vipassanā)。

[西亞多提醒瑜伽士明生起 (vijjā udapādi) 有多重要。他引用了佛陀的話；若有人來找你們說，「我會教你們結束有身見 (Sakkāya diṭṭhi)。但你們必須承受我用矛每天三次刺你們身體的痛苦，每次三百矛的折磨。」佛陀說，「你們必須為了摧毀邪見而承受這些痛苦，因為若你們不證得真理，苦永遠不會結束。」(來自《相應部》)]

若你們用無明之眼 (avijjā eye) 看事物，並想著我會發生什麼事，邪見就會進入。證得預流果 (sotāpanna) 很容易。聽聞諦法 (sacca dhamma) 並如理作意 (yoniso)，就會成為預流果。



例如，我告訴你們感受是苦諦。你們觀察五蘊並看見無常。繼續修行，肯定會成為預流果。徹底穿透苦就是功能的知識（*kiicca ñāṇa*）。苦在五蘊中，觀智（*ñāṇa*）也在五蘊中。它非常近，但我們離它很遠。

因此，輪迴對我們來說變得非常漫長。不知道生起，也不知道滅去。它就變成了無明。即使心觀照心（即心的觀照，*cittānupassanā*）更接近。心在肉團心（*hadaya-vatthu*），觀智（*ñāṇa*）也在同一個地方。

用好的定觀察五蘊是你們的責任。老師的責任是教導諦法。若弟子按照真理看見，就會進入預流果。

## Nibbāna Is the Foremost Happiness

15<sup>th</sup> June 1962

Sayadaw based on the verses of the Buddha Kassapa which was mentioned in the Māgandiya Sutta of the Majjhima Nikāya, taught by the Buddha Gautama to Māgandiya brahman (MN.75 Māgaṇḍiyasuttaṃ). “Freedom from disease: The foremost good fortune. Nibbāna: the foremost happiness. ”

But after hearing these verses, Māgandiya responded that my body was healthy, so it was Nibbāna because these verses have been existed in their Brahmin Teachings and handed down by their ancestors from the time of the Buddha Kassapa. They were using it and interpreting it wrongly (It’s very similar like later Buddhists using and interpreting the Buddha teaching in different ways).

Sayadaw said how it could be that his body was healthy. With samādhi and observe this body, we can see their unhealthy nature directly, such as pains, itches, aches and changing, etc. In our daily life, we have to adjust and look after the body all the times.

(Such as: feeding it, clothing it, going to the toilet for many times a day. And then has to change postures all the times; even in sleep turning it around to release its discomfort. There are four functions of dukkha sacca; Piḷanaṭṭha—oppressive, Saṅkhatatha—conditioning, Santāpatha—burning and Vipariṇāmatha—changing. Among them Saṅkhatatha is quite extensive. Contemplation of this dukkha in daily practice is very important for practice).

Where is the healthy nature of this body? Surely, the body is never healthy. The Buddha referred to this body as rogato (disease), ganthato (thorn), sālāto (dart), etc. With the ariyan eye (noble eye), sacca eye and will see it. Therefore, without this khandha is really healthy, the real fortune and the real happiness.

The Buddha himself taught that the five khandhas were dukkha sacca. How can it be without disease and real happiness? The views are quite different between ariyan

and worldly. Looking with the taṇhā and diṭṭhi eye and it seem healthy. You will see it as unhealthy if you fix with the ariyan eye and ñāṇa eye and looking at it. You'll find the disease and knowing it as dukkha sacca.

The way of practice is; first, to approach a teacher; second, listening to the sacca dhamma; third, if you see the truth and will see the happy Nibbāna without the disease. With the practice, you'll also know that the khandha has disease. With good samādhi and paññā will see its unhealthy nature and want to be free from disease. Without seeing dukkha sacca and you can't appreciate nirodha sacca.

Only see the disease and you want to be cured. At first, have to discern the disease, later seeing its disenchantment and at last seeing its ending. And you'll see Nibbāna without disease. You always have the disease if you have the khandha. Without it, it is Nibbāna Happiness.

### 涅槃是最上的快樂

1962年6月15日開示

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本講記依據《中部》第75經《摩犍提經》（MN 75. *Māgaṇḍiyasuttam*），佛陀引用\*\*迦葉佛（Buddha Kassapa）\*\*的偈語開示：

「離病為最勝之福，涅槃為最上的快樂。」  
（*Arogya parama lābha, Nibbānaṃ paramaṃ sukhaṃ.*）

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聽聞此偈後，婆羅門摩犍提亞（Māgandiya）回應說：

「我的身體是健康的，所以這就是涅槃。這段話我們的祖師早有傳承，從迦葉佛時代就有。」

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尊者評論說：

摩犍提亞雖引用了正確的偈語，但解釋完全錯誤，  
→ 就如同後來許多佛弟子誤解佛法、曲解涅槃。

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他認為他的身體健康，所以就是涅槃。

然而尊者指出：

「你只要以**定力觀照這具身體**，便可直見其**不健康之本質**。」

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例如：

- 酸痛、癢、脹、麻木、抽筋……時時變化
- 每日需進食、穿衣、排泄、洗澡、躺下休息
- 睡中尚需轉身才能舒緩不適

這些都顯示——**這具身體從未健康！**

---

佛陀指出此身之「**苦性 (dukkha sacca)**」，有四種表現：

1. **壓迫性 (Piḷanaṭṭha)**：如重壓不止
  2. **因緣所生性 (Saṅkhatattha)**：需仰賴眾因條件維持
  3. **焚燒性 (Santāpattha)**：如火燒般持續逼迫
  4. **變壞性 (Vipariṇāmattha)**：剎那變化無常
- 

其中**因緣所生性 (saṅkhatattha)**最為廣泛，

→ 於日常中觀察此苦性，是觀行者的重要功課。

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◎ **那麼，「這個身體哪裡健康呢？」**

佛陀稱這個身體為：

- **rogato**：疾病之體

- **ganthato**：繩結（束縛）之體
  - **sālāto**：毒箭之體
- 

唯有聖者之眼（**ariyan eye**），或見諦之眼（**sacca eye**），方能看見此真相。

若無此五蘊，即是真正的健康、真正的福樂。

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佛陀明示：

「五取蘊即是苦諦（**pañcupādānakkhandhā dukkhā saccā**）。」

既然五蘊是苦，  
那麼如何能說它是健康的、快樂的呢？

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◎ **聖者與凡夫之見，大相逕庭：**

凡夫\*\*以貪愛與我見之眼（**taṇhā-ditṭhi-eye**）\*\*看待身心，所以覺得「還好啦，我還滿健康的」。

但聖者以觀智之眼（**ñāṇa-eye**）觀照，便會清楚看見此身處處皆病、皆苦、皆不淨。

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◎ **修行的次第為：**

1. 親近善知識（**kalyāṇa-mitta**）
  2. 聽聞四聖諦（**sacca dhamma**）
  3. 以觀智之眼見到真諦，即見無病的涅槃
-

透過修行，行者會漸漸體驗到：

「這個身心確實是有病的，  
我渴望從此病中解脫。」

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有了定（*samādhi*）與慧（*paññā*），  
觀者便能真實知見此身的不健康，  
進而生起厭離與解脫之願。

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◎ 若不見苦諦，便無法欣賞滅諦（*nirodha sacca*）：

- 你必須先見疾病，才會想「我要治癒」。
  - 起初見苦，接著厭苦，最後厭離至盡，  
→ 此即涅槃之道。
- 

◎ 只要還有「身」，就一定有「病」。

- 有五蘊，就有苦諦
  - 無五蘊，即是涅槃之樂（*Nibbānam paramam sukham*）
- 

總結：

「真實的快樂不是身體的舒服感、不是世間的滿足，  
而是『完全無病』的涅槃境界。」

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涅槃是至上的幸福

一九六二年六月十五日

西亞多根據迦葉佛的偈頌進行了講解，該偈頌在《中部尼迦耶》的《摩犍提經》（MN.75 Māgaṇḍiyasuttam）中被提及，由喬達摩佛陀向摩犍提婆羅門講解。「無病：至上的吉祥。涅槃：至上的幸福。」

但是，在聽完這些偈頌後，摩犍提回應說，他的身體很健康，所以這就是涅槃，因為這些偈頌在他們的婆羅門教義中一直存在，並從迦葉佛時代起由他們的祖先傳下來。他們錯誤地使用和解釋它（這非常類似於後來的佛教徒以不同的方式使用和解釋佛陀的教義）。

西亞多說，他的身體怎麼可能健康。透過定（samādhi）觀察這個身體，我們可以直觀地看到它們不健康的本質，例如疼痛、瘙癢、酸痛和變化等等。在我們的日常生活中，我們必須始終調整和照顧身體。

（例如：餵養它、穿衣、每天多次上廁所。然後必須始終改變姿勢；即使在睡眠中也要翻身以釋放其不適。苦諦有四種功能；逼迫性（Pīḷanaṭṭha）、有為性（Saṅkhatatha）、燒灼性（Santāpatha）和變壞性（Vipariṇāmatha）。其中，有為性相當廣泛。在日常修行中觀照這種苦非常重要。）

這個身體的健康本質在哪裡？當然，身體從來都不是健康的。佛陀將這個身體稱為疾病（rogato）、荊棘（ganthato）、箭矢（sālāto）等等。透過聖眼（ariyan eye, noble eye）、諦眼，才能看見它。因此，沒有這個五蘊才是真正的健康、真正的吉祥和真正的幸福。

佛陀親自教導說，五蘊是苦諦。沒有疾病和真正的幸福怎麼可能呢？聖者和世俗者的觀點截然不同。用貪愛和邪見之眼看，它似乎是健康的。若你們用聖眼和慧眼（ñāṇa eye）固定它並看著它，就會看到它是不健康的。你們會發現疾病，並知道它是苦諦。

修行的方法是：第一，接近老師；第二，聽聞諦法；第三，若你們看見真理，就會看見沒有疾病的快樂涅槃。透過修行，你們也會知道五蘊有疾病。有了好的定和智慧，就會看見其不健康的本質，並想要從疾病中解脫。若沒有看見苦諦，你們就無法欣賞滅諦。

只有看見疾病，你們才會想要被治愈。首先，必須辨別疾病，然後看見其厭離，最後看見其止息。你們會看見沒有疾病的涅槃。若你們有五蘊，就會一直有疾病。沒有它，就是涅槃的幸福。

To Have Compassion and Wisdom for Oneself

16th June 1962

Only by knowing the objects of contemplation, you will know what to contemplate. If not, you are sitting there by wasting time. What are the objects of contemplation? For example, if the eyes see form and eye consciousness arises. It's the beginning of the object of contemplation and also the beginning of D. A. process. After the seeing and the feeling of choosing good or bad arises.

At that moment you are alive with feeling. Seeing is the beginning and choosing good or bad is the second. Phassa paccaya vedanā—contact conditions feeling. This is called saṃsāra. After feeling ceases and craving arises. Vedanā paccaya taṇhā—Feeling conditions craving.

So, at that moment you are with taṇhā. After that clinging and action arise (upādānaṃ and kamma bhava) These are objects of contemplation: ① Eye consciousness ② Feeling ③ Craving ④ Clinging ⑤ action. After ① ceases and ② arises, ② ceases and ③ arises, etc.

The five minds are in a process. After, you will get the new khandha in next life. That is kamma paccaya jāti—Action conditions birth. The mind process arises one by one. The others five sense-doors are also in the same way. In the whole day from the six senses-doors actions are arising. In each day the causes of births are uncountable. (This is the reason why the beginning of a being is indiscernible.)

Therefore, the debts for bodily, verbal and mental kmmas are quite a lot. We have to cut off these kmmas. From the eye-door, the three D. A. processes of greed, hatred and delusion (lobha, dosa and moha) arise. The other doors also know in this way ($6 * 3 = 18$).

Every day unwholesome kmmas are uncountable. You can only cut them off with the path knowledge. Therefore, the Buddha said that the permanent homes of

living beings were the four woeful planes. So the wanderings in saṃsāra are quite frightening.

D.A. process is showing the objects for contemplation. You can't do it blindly. Only by knowing what's arising and you'll see the falling away. Mind arises one by one. Every living being is alive with one mind. Every day a lot of kammās are arising.

Therefore, your wholesome kammās which you have done only sometimes are incomparable with them. Also without the D. A. process and you can't be alive. Make note of this point. If you don't get the insight knowledge and all these kammās are not become fruitless. It is not my fault if you don't know what have to contemplate. You don't know what happening in you that and can't do it.

I'll show you the contemplation. Contemplate the impermanence of the mind, good or bad feeling. If you can contemplate them, taṇhā, upādāna and kamma can't arise. Every time if it arises with contemplation cut off the round of existence of defilements, action and result (kilesa, kamma and vipāka vaṭṭas). So, this is asking you to cut off the three rounds of existence. The Buddha and teachers taught people with wisdom and compassion together. If not with compassion they wouldn't give their times.

They could teach the truth (sacca) meant including wisdom. Both qualities have to be going together. It's no completion if one of them is lacking. It is useless talking without paññā. From the point of disciples also need compassion and wisdom. Have compassion for oneself to liberate from dukkha, and wisdom to understand what the teacher has said. Have compassion for yourself.

Take notes with wisdom to my talk. If not you can get the merit but not wisdom. It will be like the same as a frog listening to the talk of the Buddha. If you are listening the talk for merit, then like the frog. So, listen with a human mind for the talk. How to listen a talk also important?

When you contemplate on the arising dhamma (here is seeing), it already is passing away and not existing anymore. You are not alive with the seeing consciousness, and instead with the path factors consciousness. Vipassanā

contemplation is abandoning the khandha means this point. Also it is abandoning kilesas not following with taṇhā and upādānaṃ.

Therefore, insight knowledge are abandoning khandha and kilesa. With the abandonment of khandha and wrong view also falls off because there is nothing to be called as a person or a being. It is really crazy if you're making something out of nothing as me and mine.

(This point is quite funny. If we observe carefully and contemplate human problems and most of the sufferings are coming out from nothing, just stupidity and foolishness).

It will never become useless if you die with the vipassanā mind because after you arrive to the blissful plane and you'll enter the stream (There was a talk on this matter by the Buddha in the Aṅguttara Nikāya). Therefore, it is not important that you realize the Path Knowledge or not. Just do the practice and it will abandon taṇhā and kilesa.

(Sayadaw continued to explain the vipassanā process to Nibbāna) This knowledge from the ending of impermanence and it turns towards Nibbāna. Path Knowledge can't arise if you do not start from the insight knowledge because it's proximity condition—*anantara paccayo*.

Path Knowledge arises only with the cessation of insight knowledge. Path knowledge arises only once. With this only once can abandon or kill all the corresponding kilesas. Even the Buddha himself wouldn't teach in details like this. He would start to teach you the contemplation of impermanence.

Even that much, he would come to you only when your spiritual faculties were matured. You must have faith in the Buddha and contemplate with your own wisdom. Faith and wisdom have to be in balance. Wisdom retreats due to over faith in the Buddha. You can see this in the Ven. Vakkali's case.

The Buddha had to send him away. Viriya and samādhi must in balance towards impermanence. Over viriya the mind is turning towards restlessness. Over samādhi is

turning toward torpor. Mindfulness is never over. Should have it always, and to watch and observe. In this way will realize the Path and Fruition Knowledge.

對自己要有慈悲與智慧

1962年6月16日開示

唯有知道所觀對象，你才知道應該觀什麼。
否則，打坐也只是白白浪費時間。

那麼，什麼是觀照對象？

譬如：

當眼根接觸色塵時，眼識（cakkhu-viññāṇa）生起，
這就是觀照的起點，同時也是**緣起鏈（D.A. process）**的開端。

接著：

- 看見之後，內心起了「好／不好」的感受（受）
- 那一刻，你「活著」的心是「受」（vedanā）
- 見是開始，選擇好壞是第二個環節

即：觸緣受（phassa paccaya vedanā）

這就是輪迴的開始。

受滅之後，渴愛（taṇhā）生起：

受緣愛（vedanā paccaya taṇhā）

接著便是**取與業（upādāna 與 kamma bhava）**的生起。

所以，這就是你應觀的對象：

1. 眼識（seeing consciousness）
 2. 受（vedanā）
 3. 愛（taṇhā）
 4. 取（upādāna）
 5. 有（kamma bhava）
-

這五個心所，是心流中的連續階段：

- 一個滅，下一個生
- 最終導向「新五蘊」的生起（即下一世的身心）

→ 業緣生（kamma paccaya jāti）

這五識門（眼、耳、鼻、舌、身）也都以此方式運作。

每天從六根門頭，無量業與煩惱持續生起，
所以：

每天所造「生之因」不可勝數。

這也說明了：

「為何『有情之起點難以知曉』（無始輪迴）！」

因此：

- 身、口、意所造的「債務」可說是沉重無比
 - 我們必須切斷這些業因
-

眼門中，貪、瞋、癡三類緣起鏈同時運作，
六根門 × 三毒 = 十八種緣起流（十八種輪迴之因）

每天造作的惡業，多到不可計數。
唯有「**道智（magga ñāṇa）**」方能將之截斷。

◎ **為何眾生常墮惡趣？**

因為四惡趣（地獄、畜生、餓鬼、阿修羅）是**常住處所**，
「輪迴流轉，極其可怖！」

緣起鏈（D.A. process）也顯示了「應觀之法」。
修行不能盲目進行，
唯有知道什麼生起，才能看見什麼滅去。

◎ **真相是：**

- 每個眾生**每一刻**都只活在一個心中
- 每天生起無數業
- 我們偶爾造作的善業，遠遠比不上這些

沒有緣起流轉，就無法「活著」。
請記下這句話。

如果你未證得觀智，
那麼這一切惡業將**不會化為無效（fruitless）**。

所以：

「若你不知道該觀什麼，這不是老師的錯，
而是你根本不了解你自己內心正在發生什麼。」

◎ **我要教你正確的觀法：**

觀察心的無常，

→ 不論是善心或不善心所引發的「受」。

只要能觀，就能阻止 taṇhā、upādāna、kamma 的生起。

每一次觀到心念生起、便即觀其滅去，

即是斷除三輪迴：

- 煩惱輪 (kilesa vaṭṭa)
 - 業輪 (kamma vaṭṭa)
 - 果報輪 (vipāka vaṭṭa)
-

所以，佛陀與諸師皆是：

以智慧與慈悲教導弟子。

若沒有慈悲，他們也不會花時間指導我們。

能教四聖諦之法，就是智慧的展現。

這兩者（慈悲與智慧）要同時具備，

缺一就不圓滿。

單純聽法卻無智慧，也無益。

→ 就如同佛陀說的：

「聽法如同青蛙，得福卻無慧。」

所以你要：

「以智慧筆記我所說的話，
不要只把聽聞當作求福，否則你只是『蛙心聽法』。」

◎ 當你觀「生起法」時（例如見），

它已在滅去，已不復存在。

你當下不再與「見識」相應，
而是與「道心（magga citta）」相應。

這就是：

「觀行即是捨離五蘊（khandha）之義。」

同時，也是在：

- 捨離煩惱（不隨 taṇhā、upādāna）
- 捨離「我見」（因五蘊無我）

所以：

「觀智即能捨五蘊，亦能捨煩惱。
當下便無人我之執，也無我所。」

若我們從「無」中創造「我」與「我所」——
這實在是「**愚癡至極**」的事！（尊者語帶幽默）

實際上，我們觀察得越清楚，越會發現：

「人類大多數的苦，都是從『虛構』出來的。」
→ 全是愚痴、無知與錯見的產物。

◎ 若你以觀智而終，即使未證道果亦無妨：

佛陀在《增支部》中說：

「以觀智而命終者，將得生善趣，進而證得初果。」

因此，不必執著是否已證得道果，
只要實修，自會斷除愛與煩惱。

尊者接著解釋：

- 觀智 (vipassanā ñāṇa) 之止盡，轉向涅槃。
- 觀智止盡，是道智 (magga ñāṇa) 之近因 (anantara paccayo)

→ 道智只生起一次，卻能一舉滅盡所應斷煩惱。

即使佛陀，也不會詳細如是教導；
他只會從「觀無常」開始。

→ 且只會對「根機成熟者」這麼教！

◎ 修行人需具備：

- 信 (saddhā) 與慧 (paññā) 平衡
- 若對佛過度依戀，智慧便會退失
 - 這是目犍連尊者弟子 Vakkali 的實例
 - 最終佛陀不得不勸他離去

• 精進 (vīriya) 與定 (samādhi) 也需平衡：

- 過度精進 → 浮躁

- 過度定力 → 沉沒

唯一不會過度的就是：

正念 (sati) —— 應時時具足。
時刻觀照當下，即能證入道果。

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### 對自己要有慈悲和智慧

一九六二年六月十六日

只有透過知道觀照的對象，你們才會知道要觀照什麼。否則，你們只是坐在那裡浪費時間。什麼是觀照的對象？例如，若眼睛看見色法，眼識就會生起。這是觀照對象的開始，也是緣起 (D.A.) 過程的開始。看見之後，會產生選擇好壞的感受。

在那一刻，你們是帶著感受活著。看見是開始，選擇好壞是第二個。觸緣受 (phassa paccaya vedanā) —— 接觸緣感受。這稱為輪迴 (samsāra)。感受止息後，渴愛生起。受緣愛 (vedanā paccaya taṇhā) —— 感受緣渴愛。

因此，在那一刻，你們帶著渴愛。之後，執取和行為生起 (upādānaṃ 和 kamma bhava)。這些是觀照的對象：①眼識 ②感受 ③渴愛 ④執取 ⑤行為。第一個止息後，第二個生起，第二個止息後，第三個生起，等等。

這五個心識在一個過程中。之後，你們會在來世得到新的五蘊。這就是業緣生 (kamma paccaya jāti) —— 行為緣出生。心識過程一個接一個地生起。其他五個根門也是如此。整天從六根門生起行為。每天出生的原因都是不可計數的。(這就是眾生的開始無法辨別的原因。)

因此，身業、語業和意業的債務非常多。我們必須切斷這些業。從眼門，生起貪、瞋、癡 (lobha, dosa 和 moha) 的三個緣起過程。其他門也以這種方式知道 (6 \* 3 = 18)。

每天都有不可計數的不善業。你們只能用道智切斷它們。因此，佛陀說眾生的永久住所是四惡道。因此，在輪迴中的徘徊非常可怕。

緣起過程顯示了觀照的對象。你們不能盲目地做。只有透過知道生起了什麼，你們才會看到它的消失。心識一個接一個地生起。每個眾生都帶著一個心識活著。每天都會生起很多業。

因此，你們偶爾所做的善業與它們相比是微不足道的。若沒有緣起過程，你們也無法活著。記住這一點。若你們沒有得到內觀智，所有這些業都不會變得沒有結果。若你們不知道必須觀照什麼，就不是我的錯。你們不知道你們身上發生了什麼，因此無法做到。

我會告訴你們如何觀照。觀照心的無常，好的或壞的感受。若你們可以觀照它們，渴愛、執取和行為就無法生起。每次生起，透過觀照切斷煩惱、業和果報（*kilesa, kamma* 和 *vipāka vaṭṭas*）的輪迴。因此，這是要求你們切斷三個輪迴。佛陀和老師們一起用智慧和慈悲教導人們。若沒有慈悲，他們就不會付出時間。

他們可以教導真理（*sacca*），這意味著包括智慧。這兩種品質必須一起進行。若缺少其中一種，就不完整。沒有智慧的談論是沒有用的。從弟子的角度來看，也需要慈悲和智慧。對自己要有慈悲，才能從苦中解脫，並要有智慧來理解老師所說的話。對自己要有慈悲。

用智慧記住我的談話。否則，你們可以獲得功德，但無法獲得智慧。這就像青蛙聽佛陀說法一樣。若你們為了功德而聽法，就像青蛙一樣。因此，用人類的心聽法。如何聽法也很重要？

當你們觀照生起的法（這裡是看見）時，它已經消失，不再存在。你們不是帶著看見的意識活著，而是帶著道支的意識活著。毗婆舍那的觀照是放棄五蘊，這意味著這一點。它也是放棄不隨渴愛和執取而來的煩惱。

因此，內觀智是放棄五蘊和煩惱。透過放棄五蘊，邪見也會消失，因為沒有什麼可以稱為人或眾生。若你們從無中生有，將其視為我和我的，那真是瘋了。

（這一點非常有趣。若我們仔細觀察和觀照人類的問題，大多數痛苦都來自於無，只是愚蠢和愚昧。）

若你們帶著毗婆舍那的心識死亡，就永遠不會變得沒有用處，因為在你們到達善道後，你們會進入預流果（《增支部尼迦耶》中有佛陀關於此事的開示）。因此，你們是否證得道智並不重要。只要修行，它就會放棄渴愛和煩惱。

（西亞多繼續解釋毗婆舍那到涅槃的過程）這種從無常止息而來的知識會轉向涅槃。若你們不從內觀智開始，道智就無法生起，因為它是近取緣（*anantara paccayo*）。

道智只在內觀智止息時生起。道智只生起一次。僅僅這一次就可以放棄或消滅所有相應的煩惱。即使佛陀本人也不會像這樣詳細地教導。他會開始教導你們觀照無常。

即使如此，他只會在你們的根器成熟時來找你們。你們必須對佛陀有信心，並用自己的智慧觀照。信心和智慧必須平衡。由於對佛陀的過度信心，智慧會退卻。你們可以在婆迦利尊者（*Ven. Vakkali*）的例子中看到這一點。

佛陀不得不把他送走。精進（*virīya*）和定（*samādhi*）必須在無常方面保持平衡。過度的精進會使心轉向躁動。過度的定會使心轉向昏沉。正念永遠不會過度。應該始終擁有它，並觀察。如此一來，就會證得道智和果智。

## About the Mind

17<sup>th</sup> June 1962

[Sayadaw gave this talk with his instruction on the contemplation of the mind—Citta-anupassanā (or Cittānupassanā), and based on the sutta, the Sheaves of Reeds, Nidanavagga Saṃyutta (SN.12.67 Naḷakalāpīsuttam). In the sutta Ven. Sāriputta and Mahākoṭṭhita were discussing on the relation between consciousness and name and form (viññāṇam and nāma-rūpam), and practice. Sayadaw gave a simple instruction on cittānupassanā.

The six external guest minds are: ① eye-consciousness ② Ear-consciousness ③ Nose-consciousness ④ Tongue-consciousness (seeing, hearing, smelling and tasting) ⑤ + ⑥ Body-consciousness, pleasant and painful consciousness of the mind, arise in the whole body except the hairs, the nails and the dry skins.

These consciousnesses are called external guest minds because they don't arise all the times. With the knowing of the place of arising and will know the passing away.

The six internal guest minds are: in the heart; ① Greed—lobha ② Hatred—dosa ③ Delusion—moha (restlessness—uddhacca) ④ Non-greed—alobha (giving, offering) ⑤ Non-hatred—adosa (love, kindness) ⑥ Thoughts (thinking, planning, etc.).

All these twelve minds have to contemplate when they arise. Without them arising there are always two host minds exist. These are: ① The mind wanting to breathe in, and ② the mind wanting to breathe out. These are totally 14 minds for contemplation.

Minds arise depending on forms. Seeing consciousness arises in the form of the eye. So, note it as name and form (nāma and rūpa). The others also know in this way. They arise accordingly at their places as name and form. The internal guest minds and the host minds are arising depending on the heart base; they are also name and form.

Whatever mind arises depends on form. So, note it as name and form arise, name and form (nāma and rūpa) are seeing, name and form are hearing, etc. So, you get the knowledge of mind and form—Nāma-rūpapariggaha ñāṇaṃ (ñāṇa). Again all minds arise with the contact of sense-objects and sense-doors.

So, they are cause and effect process. Therefore, doubt falls away. Knowing as only mind and form exist and wrong view falls away. You get the two knowing knowledge

(i.e., Nāma-rūpa pariggaha ñāṇaṃ and Paccayapariggaha ñāṇaṃ) = (knowledge of mind and matter and knowledge of the conditions)

You don't get the contemplative knowledge yet. For the contemplation of impermanence, still need the teacher to show you the knowledge of comprehension and rise and fall (Sammāsanañāṇaṃ and udayabbaya ñāṇaṃ)

Sayadaw used the Milindapañha text for vipassanā instruction. King Milinda requested the instruction from Ven. Nāgasena. He answered to him that when tiger wanted to catch its prey it would not chase them, but waiting and watching behind a bush to kill its prey. In this way the yogi—tiger behind a samādhi bush watching and observing the cittas—preys which are arising from the six senses-doors.

Behind the samādhi—bush, the yogi—tiger has to catch the minds of the preys. Here the tiger represents the yogi or knowledge (ñāṇa); the preys represent the minds or impermanences, or feelings, etc. Ñāṇa catches on the impermanence, or magga is in accordance with the passing away. Not all of the 14 minds arise together.

In every mind moment only one mind arises that there is no way not to catch on it. Cittānupassanā—hiding and catching the minds; catching the minds with samādhi and paññā; contemplate of the minds again and again. Anupassanā means contemplate for many times.

The commentary encouraged to use cittānupassanā because most people take the mind as a self or soul (this point is quite evident because even some Buddhists are

using the mind as a soul and a self to teach people. I met an elderly Mahāyana monk before; he said that how you could take rebirth if you didn't have a soul. The mind as a soul is a very deep rooted view in the religions and philosophies.

Even western scientists making research on rebirth had this wrong view. The Buddha condemned it strongly in the sutta (see the monk Sāti in the Mahātaṇhāsaṅkhaya Sutta, Majjhima Nikāya, MN.38/(8) Mahātaṇhāsaṅkhayasuttam). Also, the first stage of realization is abandoning wrong views. A yogi whose nature is diṭṭhi carita and dull faculty is suitable for cittānupassanā.

But for most yogis' experiences, the mind is quite subtle in the beginnings of practice. So in the suttas of mindfulness, it started from the coarser one to the subtler one, i.e., form → feeling → mind → dhamma. ]

Watch with good samādhi. You can't contemplate without samādhi. After establish good samādhi, watching and contemplate behind the bush of samādhi. The tiger of Yogi/knowledge is watching and catching the preys of impermanence. Here I give you the clear instruction.

The tiger of knowledge is eating the preys of the mind or contemplate impermanence. Therefore the knowledge is in accordance with the impermanence. The 14 types of minds are preys. If you are waiting and catching them and will get it. You caught them in dead or the vanishing. Cittānupassanā means watching and catching the minds again and again is contemplation of the minds.

In the Satipaṭṭhāna Sutta the Buddha also included the ariyan minds. Can you contemplate them which you don't have? (As a teacher he had to teach in a complete form. It doesn't mean we have to do all of them). The worldlings only have these 14 types of minds. Therefore it's necessary to justify the text. These were teaching for the worldling and the ariyans, etc.

You have to note this one, vipassanā is watching and catching. Ven. Nāgasena taught king Milinda in this way. If you contemplate it with searching and it's a concept (paññāti). If you are watching and contemplating whatever arising is ultimate reality (paramattha).

The two arahants were discussing on the contemplation of the mind (here, Ven. Sāriputta and Mahākoṭṭhita). The Buddha also supported them. So you have to practice it without any doubt. And also looking for a teacher who can teach the Dhamma becomes not wanting and revulsion toward the mind. Then he is a speaker of the Dhamma (Dhammakathika).

If you can practice become not wanting and revulsion towards them is a person practicing in accordance with the Dhamma (Dhammānu-dhammappaṭipatti). You may realize Nibbāna in this life if you can continue to practice towards the end of the mind or abandoning clinging. We can't conquer the mind that arriving to this plane and that plane. It happens accordingly to the mind. In saṁsāra, it makes us shameful and no benefit at all.

So we shouldn't associate with this mind. I am teaching you become revulsion and disenchantment toward the mind. We can't control our minds that with birth consciousness and become chicks (get the birth of a chick). The beak, wings, etc. are making by this mind. It is in accordance with the clinging of the mind.

In the same ways, you do not become a human being if you are arriving into a cow's womb. And you become a calf according to the mind. Kamma is throwing you there. After arriving there and the mind creates the shape and form. Becoming different animals are creating by the minds, and not kmmas. Doing the rebirth-linking (paṭisandhi) is kamma. Become different kinds of beings are by the mind. Kamma sent you to human life and your human form was made by the mind.

If kamma creates there is only has one kind of hell. But there are many different kinds of hells and make by the mind. Between kamma and mind, the mind is more fearful. When we are speaking, we don't say I can't control my kamma. Instead we are saying; "I can't control my mind."

The Buddha gave the example of an artist's mind. Many fancy pictures arise from the artist's mind.

(We can see this in modern art; some strange stories and novels create by human minds. Even some later Buddhists used this important of the mind and postulated extreme theory of the mind. Everything is mind made and it's the only real existence. This is an extreme theory if we careful study D. A. process.).

Therefore, the Buddha said that mind was the creator and making many different kinds of fancy things. At night seeing a tree stump and taking it as a ghost and frighten.

This is making by the mind. Some people can't control their minds and commit suicide by hanging themselves. Not kammās hang them. People talk about suicide as it will repeat again for 500 time in five aeons (It is a Burmese saying). This was never mentioned in the text books.

They frighten people not to commit suicide. Next life, if having the chance to meet good teachers even can become arahant. The mind in pain is more fearful than physical pain. For an example, if someone hits with a thorn in the dark and takes it as bitten by a snake and it's more difficult to treat.

(Continue to talk on cittānupassanā) You only become for death if you are talking about no mind to contemplate, because beings are alive with the minds (except only the non-percipient Brahma God-without mind).

So don't make yourself becoming a fool. Contemplate the death (mind) with the alive (mind). Minds which disappear are dead (mind). Contemplate one's own death with the ñāṇa mind which is connecting by kamma (i.e., the near death kamma from last life sent to this life).

We have to send the body to the graveyard if the next mind is not arising. The mind now is the next new mind of Ko Saw Maung (a disciple in the audience). Contemplating the dead (mind) with the alive (mind) is vipassanā.

Do you become disenchanted after seeing a lot of deaths (i.e., one's own death)? Sure you will. And then you don't want these kinds of mind again. In this way, you become a person practice in accordance with the Dhamma.



## 論心

1962年6月17日開示

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本講依《相應部·緣起相應》第67經《蘆葦經》（SN 12.67 Naḷakalāpisuttaṃ）為基礎，尊者開示\*\*觀心隨念（Cittānupassanā）\*\*之修法。

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經中，尊者舍利弗與尊者大拘絺羅討論「識與名色」（viññāṇaṃ 與 nāma-rūpa）的關係與修行之道。

尊者給予一個簡明而實際的觀心法門指導。

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### ◎ 十二個「客心」（賓客之心）

外六客心（六識門心）為：

1. 眼識（seeing consciousness）
2. 耳識
3. 鼻識
4. 舌識
5. 身識（樂受）
6. 身識（苦受）

→ 這些識生起遍於全身，除了毛髮、指甲、乾皮之外。

→ 因為**非恆常現起**，故稱為「外客心」（external guest minds）

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內六客心（心所門心）為：

1. 貪（lobha）

2. 瞋 (dosa)
  3. 癡 (moha / uddhacca)
  4. 無貪 (alobha)
  5. 無瞋 (adosa)
  6. 心 (種種念頭、思惟、計劃)
- 

這 12 種心，在它們生起時必須觀照。

若這些不現起，則還有兩種「主心（主導之心）」：

1. 欲吸氣之心
  2. 欲呼氣之心
- 

總計 14 種心，是觀心的全部對象。

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### ◎ 名色緣生與觀法基礎

→ 所有的心，皆依色法而生。

例如：眼識依眼根而生，是「名色」之法。

其他諸識亦復如是：

→ 「名色」生起於各自的根處，皆因緣所生 (paccaya-samuppanna)。

→ 所以，要以名色法的角度認識這些心：

- 「名色在看」、「名色在聽」、「名色在想」……等等。
- 

如此，將得：

1. 名色取相智 (nāma-rūpapariggaha ñāṇa)
2. 緣取相智 (paccaya-pariggaha ñāṇa)

→ 即破除「疑」與「我見」，得初步正見。

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不過，這時尚未進入觀智階段，

→ 還需導師教導「概括智（sammāsana ñāṇa）」與「生滅智（udayabbaya ñāṇa）」。

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◎ 尊者以《彌蘭王問經》譬喻說明：

彌蘭王問那先尊者如何修行觀心？

尊者答：

「如虎欲捕獵，不直接追趕，而是潛伏於草叢後等待、觀察、撲擊獵物。」

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比丘也是如此：

- 潛伏於「定力的叢林後」（samādhi bush）
- 如虎般的「觀智之心」潛伏而獵
- 獵物即是六門生起的心念、無常心、受等

→ 「觀智虎」捕捉「無常獵物」，這就是觀心隨念。

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每一剎那只生起一個心，

→ 所以絕對可以「捕捉到」，不會錯過。

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**Cittānupassanā** 就是：

「以定與慧不斷捕捉、觀照心念，反覆觀察其無常。」

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### ◎ 為何鼓勵修觀心？

因為多數眾生，對「心」有我見或靈魂想：

- 即使有些佛教徒，仍說「要有個心（靈魂）才能投胎」！
  - 此見非常深固，如外道或某些哲學家常持「唯心本體」等說。
  - 甚至西方科學家研究轉世時，也常落入此見。
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佛陀在《中部》第 38 經《大渴愛經》中，明確破斥此見（例如比丘薩提的邪見）。

- 第一階的解脫，就是斷除邪見（**diṭṭhi**）。
- 

若行者是見行性（**diṭṭhi-carita**）且鈍根，

- 特別適合以觀心修法為入門。
- 

經中四念處修法次第亦從粗至細：

1. 身
  2. 受
  3. 心
  4. 法
- 

### ◎ 修觀心要有定力

- 無定不可修。
  - 有定後，便如藏在草叢後的虎，觀察心念的生滅、無常，逐一捕捉。
-

在《念處經》中，佛陀也提到聖者之心（如四道四果心）：

→ 雖我們未具此心，但為了**完整教學**，佛仍提及。

→ 我們凡夫，實際只須觀這 14 種心。

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◎ **觀心即是觀察「生—滅」**

→ 不可用「搜尋、尋找」的方式（那是觀念、概念=paññatti）

→ 需「直接觀當下現起之心」，那才是**究竟法（paramattha）**

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尊者舍利弗與大拘絺羅論「觀心」時，佛陀也給予印可：

→ 所以**無需懷疑，依此而行即可。**

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◎ **什麼是法講者（Dhammakathika）？**

→ 是能教導他人修行而生起「不樂於心」與「厭離心」者。

→ 能生起「不欲再得此心」之厭離感，即是「依法修行者（Dhammānu-dhammappaṭipatti）」

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若能持續修至「心的止盡、愛的止息」，此生即可證得涅槃。

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◎ **我們無法「掌控」此心！**

→ 心欲何往，便生何趣，令人**羞愧**，無一可取。

→ 有時墮雞胎，心造其「喙、翅膀」等。

→ 有時入牛胎，成牛犢。皆因「**心的執取**」而形成相貌。

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投生地點由業所牽（paṭisandhi），  
但所成之身由「心」而造。

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若業造「地獄」，應該只有一種地獄相；  
但地獄千百樣，是「心」所變。

所以在「業與心」之間：

**最可怕者是「心」。**

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我們常說「我管不住我的心」，  
不說「我管不住我的業」。

佛說：

「心如畫師，能畫種種虛妄圖像。」

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→ 晚上看到樹樁，誤認為鬼，心自生驚怖。

→ 自殺者，多因**不能承受心之苦**，並非業力推動上吊。

（緬甸俗語有云：「自殺者五大劫五百次重複此行」，其實此說非見於正典）

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若來生遇善知識，亦能證果解脫。

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再說：

「心之苦比身體的苦更可怕。」

就如：

→ 夜間被刺，誤以為被蛇咬，產生更大驚恐。

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◎ **修觀心，就是「以生者觀死者」**

- 所有已滅之心，即是「死心」
- 以當下生起之「觀智之心」，去觀照「已滅之心」
- 即是以「生心觀死心」=觀心隨念

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譬如：現在這一念，是柯掃貌弟子的「新心」，  
→ 接續過去臨終的業力所牽之「死心」而來。  
→ 若無新心續起，即須送往墓地（死亡）

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你看見這麼多次的「心之死」，  
→ 難道不會厭離嗎？  
→ 如此，便是**依法修行者**。

~~~~~

關於心

一九六二年六月十七日

[西亞多根據《相應部》（Saṃyutta Nikāya）的《尼陀那品》（Nidānavagga）的《蘆束經》（SN.12.67 Naḷakalāpīsuttaṃ）進行了此次開示，並指導了心的觀照——心隨觀（Citta-anupassanā 或 Cittānupassanā）。在經中，舍利弗尊者（Ven. Sāriputta）和大俱絺羅尊者（Mahākoṭṭhita）討論了識和名色（viññāṇaṃ 和 nāma-rūpaṃ）之間的關係，以及修行。西亞多給出了心隨觀的簡單指導。

六個外來客心是：①眼識 ②耳識 ③鼻識 ④舌識（看、聽、聞、嚐）⑤+⑥ 身識，遍佈全身（除毛髮、指甲和乾皮外）的愉快和痛苦的意識。

這些意識被稱為外來客心，因為它們不是一直生起。透過知道生起的地方，就會知道它的消逝。

六個內來客心在心中：①貪（lobha）②瞋（dosa）③癡（moha）（掉舉——uddhacca）④不貪（alobha）（給予、供養）⑤不瞋（adosa）（愛、慈悲）⑥思維（思考、計劃等）。

所有這十二個心在生起時都必須觀照。沒有它們生起時，總有兩個主心存在。它們是：①想要吸氣的心，以及②想要呼氣的心。總共有十四個心需要觀照。心依色法而生起。眼識在眼的形式中生起。因此，將其記錄為名色（nāma 和 rūpa）。其他心也以這種方式知道。它們在各自的地方相應地生起為名色。內來客心和主心依心所依處而生起；它們也是名色。

無論什麼心生起都依色法而生起。因此，將其記錄為名色生起，名色（nāma 和 rūpa）正在看見，名色正在聽見等等。因此，你們獲得了名色分別智（Nāma-rūpapariggaha ñāṇam）。所有心都透過根境和根門的接觸而生起。

因此，它們是因果過程。因此，疑慮消失。知道只有名色存在，邪見消失。你們獲得了兩個知見。

（即，名色分別智和緣攝受智（Paccayapariggaha ñāṇam））=（名色之智和緣起之智）

你們還沒有獲得觀照之智。為了觀照無常，仍然需要老師向你們展示思惟智和生滅智（Sammāsanañāṇam 和 udayabbaya ñāṇam）。

西亞多用《彌蘭陀問經》（Milindapañha）的文本來進行毗婆舍那指導。彌蘭陀王（King Milinda）向那先尊者（Ven. Nāgasena）請求指導。他回答說，當老虎想要捕捉獵物時，它不會追逐它們，而是在灌木叢後等待和觀察以殺死獵物。瑜伽士——老虎以這種方式在定的灌木叢後觀察和觀照從六根門生起的心——獵物。

在定的灌木叢後，瑜伽士——老虎必須捕捉獵物的心。這裡老虎代表瑜伽士或智慧（ñāṇa）；獵物代表心或無常，或感受等等。觀智（ñāṇa）捕捉無常，或道與消逝相應。十四種心不會同時生起。

在每個心識的瞬間，只有一個心生起，因此沒有無法捕捉它的方法。心隨觀——隱藏和捕捉心；用定和慧捕捉心；一次又一次地觀照心。隨觀（anupassanā）意味著多次觀照。

註釋鼓勵使用心隨觀，因為大多數人將心視為自我或靈魂（這一點非常明顯，因為甚至有些佛教徒也將心作為靈魂和自我來教導人們。我之前遇到一位年長

的漢傳佛教僧侶；他說，若沒有靈魂，你們如何能投胎。心作為靈魂是宗教和哲學中根深蒂固的觀點。

即使西方科學家對投胎進行研究，也有這種錯誤的觀點。佛陀在經中強烈譴責它（見《中部尼迦耶》的《大愛盡經》，MN.38/(8) Mahātaṇhāsankhayasuttaṃ）。此外，第一階段的證悟是放棄邪見。一個習性是邪見（*diṭṭhi carita*）和根器遲鈍的瑜伽士適合心隨觀。

但是，對於大多數瑜伽士的經驗來說，在修行的開始階段，心非常微妙。因此，在正念的經文中，它從粗糙的到微妙的，即色法→感受→心→法。]

用好的定觀察。沒有定，你們無法觀照。建立好的定後，在定的灌木叢後觀察和觀照。瑜伽士/智慧的老虎正在觀察和捕捉無常的獵物。在這裡，我給你們清晰的指導。

智慧的老虎正在吃心的獵物或觀照無常。因此，智慧與無常相應。十四種心是獵物。若你們等待並捕捉它們，就會得到它。你們捕捉它們在死亡或消失中。心隨觀意味著一次又一次地觀察和捕捉心，就是觀照心。

在《念住經》（*Satipaṭṭhāna Sutta*）中，佛陀也包括了聖者的心。你們能觀照你們沒有的心嗎？（作為老師，他必須以完整的形式教導。這並不意味著我們必須全部做到）。世俗人只有這十四種心。因此，有必要證明文本的合理性。這些是為世俗人和聖者等教導的。

你們必須記住這一點，毗婆舍那是觀察和捕捉。那先尊者以這種方式教導彌蘭陀王。若你們用尋找來觀照，那就是概念（*paññāti*）。若你們觀察和觀照任何生起的，那就是勝義諦（*paramattha*）。

兩位阿羅漢正在討論心的觀照（這裡指舍利弗尊者和大俱絺羅尊者）。佛陀也支持他們。因此，你們必須毫無疑問地修行。尋找一位能教導佛法的老師，就會對心產生厭惡和厭離。那麼他就是一位說法者（*Dhammakathika*）。

若你們能修行，對它們產生厭惡和厭離，就是一位依法修行的人（*Dhammānudhammappaṭipatti*）。若你們能繼續修行，直到心的止息或放棄執取，你們可能會在今生證得涅槃。我們無法征服使我們到達這個道和那個道的心。它根據心而發生。在輪迴中，它使我們感到羞恥，毫無益處。

因此，我們不應該與這個心交往。我教導你們對心產生厭惡和厭離。我們無法控制我們的心，它帶著生死的意識，變成小雞（得到小雞的出生）。喙、翅膀等都是這個心創造的。它根據心的執取而來。

同樣地，若你們進入牛的子宮，你們就不會成為人類。你們會根據心變成小牛。業將你們扔到那裡。到達那裡後，心創造形狀和形式。變成不同的動物是由心創造的，而不是業。做投胎（paṭisandhi）是業。成為不同種類的眾生是由心造成的。業將你們送到人類生活，你們的人類形態是由心創造的。

若業創造，就只有一種地獄。但是有許多不同種類的地獄，都是由心創造的。在業和心之間，心更可怕。當我們說話時，我們不會說我無法控制我的業。相反，我們說：「我無法控制我的心。」

佛陀舉了一個畫家之心的例子。許多奇特的畫面從畫家的心中生起。

（我們可以在現代藝術中看到這一點；一些奇怪的故事和小說是由人類的心創造的。甚至一些後來的佛教徒也利用這種心的重要性，提出了極端的心論。一切都是心造的，它是唯一真實的存在。若我們仔細研究緣起過程，這是一種極端理論。）

因此，佛陀說心是創造者，創造了許多不同種類的奇特事物。晚上看見樹樁，把它當作鬼，感到害怕。

這是由心創造的。有些人無法控制自己的心，透過上吊自殺。不是業吊死他們。人們談論自殺，說它會在五劫中重複五百次（這是一種緬甸的說法）。這在教科書中從未提及。

他們嚇唬人們不要自殺。來世，若有機會遇到善知識，甚至可以成為阿羅漢。痛苦中的心比身體上的痛苦更可怕。舉例來說，若有人在黑暗中被荊棘刺傷，卻以為是被蛇咬傷，那麼治療起來會更加困難。

（繼續談論心隨觀）若你們說沒有心可以觀照，那麼你們就只會走向死亡，因為眾生都是帶著心活著的（除了無想天的梵天，他們沒有心）。

所以不要讓自己變成傻瓜。用活著的心觀照死亡的心（即消失的心）。用業連接的觀智心（ñāṇa mind）觀照自己的死亡（即，來自前世的臨終業將你們送到今生）。

若下一個心沒有生起，我們就必須將身體送到墓地。現在的心是郭梭芒（Ko Saw Maung，聽眾中的一位弟子）的下一個新心。用活著的心觀照死亡的心，就是毗婆舍那。

在看見許多死亡（即，自己的死亡）後，你們會產生厭離嗎？當然會。然後你們就不會再想要這些心。如此一來，你們就成為一位依法修行的人。

On Nibbāna

18th June 1962

Kamma vanishes and Nibbāna also vanishes if Nibbāna is made by kamma. It's stable Nibbāna—dhuva-Nibbāna, and no connection with kamma, hetu (cause) and utu (temperature). Why can't people arrive there and see it if it always exists? These are the questions for reasoning. This is not the cause and effect of kamma. This is the cause and effect Dhamma of knowledge (ñāṇa/ñāṇaṃ).

Therefore, you have to work with ñāṇa. This Nibbāna is not made by ñāṇa. If it's so, it will also vanish after ñāṇa vanishes. This is Dhamma sent by ñāṇa. Therefore it's not the way of kamma, but the way of ñāṇa. Kamma is only a supporting factor (upatthambhaka). Buddhists are making merits and ask prayers as it will be the supporting of Nibbāna (it means with wholesome kamma realize Nibbāna).

You must note that only will get it by adding ñāṇa to kamma. Nibbāna Dhamma exists naturally. King Milinda asked Ven. Nāgasena, “Please explain for the characteristic (lakkhaṇa) of ñāṇa. ” He answered, “Light appears and darkness disappears when lighting a fire in the darkness. Now, you see things with light.

So the lakkhaṇa of ñāṇa is dispelling ignorance. Give you the light of wisdom and showing you the existence of Nibbāna. ” The reason why you can't see Nibbāna is it's covered up with the darkness of ignorance and no light of wisdom. Therefore you can't see the always existing Nibbāna.

Is it the work of prayer or knowledge (ñāṇa)? I must talk about the importance of ñāṇa. For example, Dukkhe ñāṇaṃ—the knowledge of knowing dukkha, Dukkha samudaye ñāṇaṃ the knowledge of knowing the cause of dukkha, etc.

The Buddha was using it as the knowledge of knowing the Four Noble Truths. These are sufficient evidence. With only kamma and no ñāṇa included, it will be on the wrong way (we could see this in some monks and lay people at the time of the

Buddha. Because of their good karmas, they met the Buddha but not realized Dhamma). They later jump into the woeful planes after arising to blissful planes (sugati). For example, the 500 celestial nymphs of Subrahmā Devata fell into hell after death.

In the Paṭṭhāna, Conditional Relations was mentioned, Maggapaccayo—Path Condition. It was also taught about knowledge. Therefore, with kamma you must add knowledge in it. Then it will become ñāṇam udapādi—knowledge arises, vijjā udapādi—true knowledge arises, etc.

It was all talking about the ways of knowledge. Nibbāna is always existing Dhamma. Not made by anyone and anything. Then it must good to see it. Note it this way.

Nibbāna is covered up by ignorance; this is one of the covers. After uncovering ignorance and it's covered up again with the khandha. It is the cause of ignorance why you can't see the impermanent khandha. Still you can't see Nibbāna after seeing impermanence. Only the impermanent khandha does not exist, it is khandha nirodho nibbānaṃ (which means the cessation of khandha is Nibbāna).

Therefore, Nibbāna is hidden by two dhammas. You can't see impermanence if you don't move ignorance away, and also if you don't follow the impermanent khandha to the end.

First, you have to dispel ignorance away. Second, you have to follow the impermanent khandha to the end. Taṇhā ends Nibbāna and khandha ends also Nibbāna. It's very rare for someone expresses this way (Indeed, Sayadaw was quite a rare teacher who could explain on practice very clear and profound theoretically and practically).

You can't find a man or woman, and only seeing impermanence after uncovering ignorance and craving (avijjā and taṇhā). Originally only impermanence exists. Because, Sabbe saṅkhāra anicca—All condition phenomena are impermanent (Amazing Buddhas, without them none could teach the reality. So all living beings are living with delusions and dying with delusions). Avijjā and taṇhā are samudaya

sacca—ignorance and craving are the cause of the truth of dukkha. Impermanent khandha is dukkha sacca—Impermanent khandha is the truth of dukkha.

Therefore two Noble truths are covered up Nibbāna. The teacher must talk about the ways of uncovering of ignorance and craving. (Instead some are teaching people to come back again and again for sufferings. Only people with kilesa can come back again and again without end).

Open up the mind door and close the other five doors. Penetrate the khandha with knowledge and a person or a being disappears and discover feeling, mind and impermanent khandha. Avijjā and taṇhā blow away and this is moving away one cover only.

Now, you start to see the khandha. Contemplate one of the four satipaṭṭhāna and don't contemplate all of them. Watch and observe and see what the khandha will tell you. With the watching and observing, the khandha is arising and vanishing. And you see the anicca khandha.

You only get the inside knowledge yet. Follow the arising and observe its anicca. Impermanence is anicca, dukkha, anatta and asubha (because it dies). We give four names to it, but that observation is impermanent. Again Nibbāna is covering up with anicca, dukkha, anatta and asubha.

Why is that? Because Nibbāna is nicca, sukha, anatta and subha. Nibbāna is anatta, because nobody can make it. (Also the Buddha's words—Sabbe dhamma anatta—All dhammas are not-self, including Nibbāna.) Develop the impermanence by exercising it (i.e., bhāvetabba).

It will become maturity. Then you see that one's own khandha is in dukkha. And you know it as real suffering. Knowing dukkha thoroughly is penetrating dukkha sacca. Wrong view and doubt fall away. Kilesa and khandha cease. It cut off two phenomena, i.e., kilesa and khandha. Cessation of dukkha is Nibbāna. Knowing the cessation is the path knowledge.

論涅槃

1962年6月18日講記

若涅槃是由業（kamma）所造作，那麼當業滅時，涅槃亦會隨之滅失。
但事實上，涅槃是「常恆的涅槃」（dhuva-Nibbāna），
它與業（kamma）、因（hetu）、**時節（utu）**完全無關。

那麼，若涅槃常恆存在，為何眾生無法抵達，無法親見？
這就是應當以理而審的問題。
這並非是屬於業的因果，而是屬於「智（ñāṇa）」的因果法則。

因此，修行之道應是以智慧運作，而非憑藉業力。

涅槃並非由「智」所造；
否則當智滅，涅槃亦會滅。
→ 但涅槃是「智所通達」的法，而非「智所創造」的法。

所以，證入涅槃的道，不是「業道」，而是「慧道」（Ñāṇa-magga）。
業僅為助緣（upatthambhaka paccaya），並非根本。

當今佛教徒常修福業，發願祈禱，希望以此作為得證涅槃的因緣。
→ 但須注意：只有在「業中加上智慧（ñāṇa）」方有可能證得涅槃。
涅槃法是「自然常存法」，不假造作。

◎ 那先尊者答彌蘭王：

彌蘭王問：「什麼是智慧的特相（ñāṇa-lakkhaṇa）？」

尊者答曰：

「如暗中點火，光明現前，黑暗消除；因光明而得見諸相。
智慧亦然，驅除無明，現見真理（涅槃）。」

所以，我們無法見涅槃的原因：

→ 是被「無明的黑暗所覆」，缺乏「智慧之光」。

此事，是由「智慧」來成就，並非靠「祈禱」所得。

舉例：

- Dukkhe ñāṇaṃ（知苦之智）
 - Dukkhasamudaye ñāṇaṃ（知集之智）等
→ 佛陀所說的全是「知四聖諦之智」。
-

若僅有業，而無智慧，則易入歧途。

→ 佛世時，有許多比丘與在家人，雖因善業得遇佛陀，卻未能證法，
→ 死後仍墮惡趣。

如：**Subrahmā** 天王之 500 天女死後墮入地獄，即為明證。

《俱舍論·發趣分》（Paṭṭhāna）中提及：

- **Maggapaccayo**（道緣）→ 指的就是「以道智為緣，滅煩惱」。

→ 所以，修行路上，必須將智慧加入業中。

當智慧現起（ñāṇam udapādi）、明見真理（vijjā udapādi）時，

→ 便能通達常存的涅槃。

涅槃不是由任何人或物創造。

→ 它只是被覆蓋、障蔽。

◎ **涅槃被兩種法障蔽：**

1. 無明 (avijjā)

2. 五蘊 (khandha)

→ 為何無法見到無常？因無明覆蔽。

→ 為何見不到涅槃？因仍停留在五蘊的觀照未達究竟。

所以：

1. 先破無明

2. 再追隨「無常的蘊法」至其究竟

愛 (taṇhā) 盡是涅槃，蘊 (khandha) 盡亦是涅槃。

(能這樣開示者實屬稀有，尊者是理論與實修兼明的導師)

當你破除了無明與愛，

→ 便不再見到「男人」、「女人」，只見無常。

原本，世間只有「無常」而已。

因佛所言：

「一切行無常 (sabbe saṅkhārā anicca)」

若無佛出世，世間無人能宣說此實相。

總結：

- 無明與愛 → 為「集諦」
 - 無常之蘊 → 為「苦諦」
→ 這兩者正是覆蓋涅槃的「兩重帷幕」。
-

◎ **修行之道即是：揭去這兩層遮蔽**

導師應教人如何「破除無明與愛」。

（惟現今世間有些法門，卻教人回來再受生死之苦，了無了期。→ 這是隨順煩惱者所為。）

關閉外六門，開啟「心門」，以慧刺透蘊法：

→ 「人相」、「我見」消融，只見受、想、無常之蘊。

這是破除「第一層覆蓋」（無明與愛）

然後：

- 觀一處念住即可，無需觀四處
 - 觀察蘊所呈現之性
 - 即見「蘊的生起與滅去」=無常
-

至此所見尚屬於「內觀智」（vipassanā-ñāṇa）。

→ 跟隨「生」而觀察「滅」

→ 觀察：無常、苦、無我、不淨（因其死亡）

這些名稱不同，所觀為一。

但涅槃又被這四相遮蔽：

1. 無常 (anicca)
2. 苦 (dukkha)
3. 無我 (anattā)
4. 不淨 (asubha)

→ 因為涅槃是：

1. 常 (nicca)
2. 樂 (sukha)
3. 無我 (anattā)
4. 淨 (subha)

(是故佛言：一切法皆無我 (sabbe dhamma anattā)，包括涅槃。)

◎ 修法重點：

- 對「無常」勤修習 (bhāvetabba)，使其成熟
 - 當知此身中，真實苦蘊
 - 了知苦，即是「通達苦諦」
-

→ 我見、疑見皆滅

→ 煩惱與蘊皆滅

→ 此即「滅苦」，名為「涅槃」

→ 知苦滅，即是「道智現起」

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## 論涅槃

一九六二年六月十八日

若涅槃是由業所造，那麼業消失，涅槃也會消失。它是穩定的涅槃——*dhava-Nibbāna*，與業、因 (*hetu*) 和時節 (*utu*) 沒有關聯。若它一直存在，人們為何無法到達並看見它？這些是推理的問題。這不是業的因果關係。這是智慧 (*ñāṇa/ñāṇam*) 的因果法。

因此，你們必須用智慧修行。這個涅槃不是由智慧所造。若是如此，智慧消失後，它也會消失。這是智慧所送來的法。因此，這不是業的道路，而是智慧的道路。業只是一個支持因素 (*upatthambhaka*)。佛教徒積累功德並祈禱，認為這會支持涅槃 (這意味著透過善業證得涅槃)。

你們必須記住，只有在業中加入智慧才能得到它。涅槃法自然存在。彌蘭陀王問那先尊者，「請解釋智慧的特徵 (*lakkaṇa*)。」他回答說，「在黑暗中點燃火時，光明出現，黑暗消失。現在，你們用光明看見事物。

因此，智慧的特徵是驅散無明。給予你們智慧之光，並向你們展示涅槃的存在。」你們無法看見涅槃的原因是它被無明的黑暗所覆蓋，沒有智慧之光。因此，你們無法看見一直存在的涅槃。

這是祈禱還是智慧 (*ñāṇa*) 的作用？我必須談談智慧的重要性。例如，*Dukkhe ñāṇam*——知道苦的知識，*Dukkha samudaye ñāṇam*——知道苦因的知識等等。

佛陀將其用作知道四聖諦的知識。這些是充分的證據。只有業而沒有智慧，就會走上錯誤的道路 (我們可以在佛陀時代的一些僧侶和在家居士身上看到這一點。由於他們的善業，他們遇到了佛陀，但沒有證得佛法)。他們在到達善道 (*sugati*) 後，後來又跳入惡道。例如，須婆梵天 (*Subrahmā Devata*) 的五百位天女死後墮入地獄。

在《發趣論》 (*Paṭṭhāna*) 中，提到了緣起關係，道緣 (*Maggapaccayo*) 也被教導了關於智慧。因此，你們必須在業中加入智慧。然後它會變成 *ñāṇam udapādi*——智慧生起，*vijjā udapādi*——真知生起等等。

這都是在談論智慧的道路。涅槃是永遠存在的法。不是由任何人或任何事物所造。那麼看見它一定是好的。記住這一點。

涅槃被無明所覆蓋；這是其中一個覆蓋物。驅散無明後，它又被五蘊所覆蓋。這就是你們無法看見無常五蘊的原因。即使看見無常，你們仍然無法看見涅槃。

只有當無常五蘊不存在時，才是 **khandha nirodho nibbānaṃ**（意思是五蘊的止息就是涅槃）。

因此，涅槃被兩種法所隱藏。若你們不驅散無明，就無法看見無常，若你們不追隨無常五蘊直到結束，也無法看見。

首先，你們必須驅散無明。其次，你們必須追隨無常五蘊直到結束。渴愛止息就是涅槃，五蘊止息也是涅槃。很少有人以這種方式表達（事實上，西亞多是一位非常罕見的老師，他能在理論和實踐上清晰而深刻地解釋修行）。

驅散無明和渴愛（**avijjā** 和 **taṇhā**）後，你們無法找到男人或女人，只能看見無常。原本只有無常存在。因為，**Sabbe saṅkhāra anicca**——一切有為法都是無常的（偉大的佛陀們，沒有他們，就沒有人能教導實相。因此，所有眾生都活在妄想中，死於妄想）。無明和渴愛是集諦（**samudaya sacca**）——無明和渴愛是苦諦的原因。無常五蘊是苦諦（**dukkha sacca**）——無常五蘊是苦諦。

因此，兩種聖諦覆蓋了涅槃。老師必須談論驅散無明和渴愛的方法。（相反，有些人教導人們一次又一次地回來受苦。只有有煩惱的人才能無休止地一次又一次地回來）。

打開心門，關閉其他五門。用智慧穿透五蘊，人和眾生消失，發現感受、心和無常五蘊。無明和渴愛消失，這只是移開了一個覆蓋物。

現在，你們開始看見五蘊。觀照四念住中的一個，不要全部觀照。觀察並看見五蘊會告訴你們什麼。透過觀察，五蘊生滅。你們看見無常五蘊。

你們只得到了內觀智。追隨生起並觀察其無常。無常是無常、苦、無我和不淨（因為它會死亡）。我們給它四個名稱，但觀察的是無常。涅槃再次被無常、苦、無我和不淨所覆蓋。

為什麼會這樣呢？因為涅槃是常、樂、我、淨。涅槃是無我，因為沒有人能創造它。（佛陀的話——**Sabbe dhamma anatta**——一切法都是無我，包括涅槃。）透過修行來發展無常（即 **bhāvetabba**）。

它會變得成熟。然後你們會看見自己的五蘊在苦中。你們知道它是真正的痛苦。徹底知道苦就是穿透苦諦。邪見和疑慮消失。煩惱和五蘊止息。它切斷了兩種現象，即煩惱和五蘊。苦的止息就是涅槃。知道止息就是道智。

## Two Different Dhammas

20<sup>th</sup> June 1962

[This talk clarified some arguments and doubt between scholars and yogis. Sayadaw talked about Sāsana Dhamma (Teachings only can teach by a Buddha) and Non-Sāsana Dhamma (Teachings also can teach by others). Sāsana Dhamma is the four noble truths and Non-Sāsana Dhamma is dāna, sīla and samatha practices. These two teachings are also connection with wrong views and without wrong views.]

Kammassakatā ñāṇa—Knowledge of belief in actions and results is the dhamma also exist outside the Buddha’s teachings. The three universal characteristics only arise within the Buddha’s Sāsana. Literally it called saccanulomika ñāṇa—Knowledge in accordance with the truth, knowledge leading to the truth.

The differences between the two teachings are with the three universal characteristics and without it. The three universal characteristics are leading to the real dukkha sacca. By penetrating dukkha sacca thoroughly and get the path knowledge. Who want to make the impermanence as mine? Therefore, self-view (atta diṭṭhi) falls away.

With the kammassakatā ñāṇa; if I do it and I’ll get it, then clinging to self view not falls away. Therefore, can’t realize Nibbāna. Dāna, sīla and samatha are after arriving to sugati (blissful planes) and have to come back again (i.e., to woeful planes).

Therefore, the Buddha said that these dhammas also existed outside the sāsana. To become Sāsana Dhamma ñāṇa has to penetrate the khandha. So, it’s depending on the practice. (Sayadaw gave example from the suttas)

The Buddha was asking questions to the monks; “Form (rūpa) is permanent or impermanent? Impermanent is sukha or dukkha? etc. ” Outside the Buddha’s teachings nobody can ask this kinds of questions and nobody can answer. If you can’t

answer directly by yourself as it's really anicca and you are an outsider to the teaching. These things are difficult to hear. ]

The Buddha taught about his teachings and other teachings in the Majjhima Nikāya. In the Aṅguttara Nikāya, he said that dāna without the enrichment of vipassanā was not much beneficial because it can't lead you to the end of Dukkha. In the Sacca—saṃyutta he said that someone without penetrated dukkha thoroughly could reach Nibbāna, and you should not believe it.

Therefore without the saccānulomika (sacca anulomika) ñāṇa can't realize Nibbāna. Knowing the ending of dukkha is Nibbāna. Without knowing dukkha and it's impossible to know the end of it. (He continued to talk about the discussion between Ven. Sāriputta and Ven. Mahākoṭṭhita)

The consciousness (viññāṇa) and mind/matter (nāma/rūpa) in this life are depending on each other. Because of ignorance and mental formations consciousness arises. This was belonging to the past. For the contemplation of now is present life consciousness (pavutti viññāṇam).

This point is very important. The past consciousness was already vanishing. How do you contemplate it? It also includes nāma/rūpa if you contemplate viññāṇa, and you contemplate nāma/rūpa and it also includes viññāṇam. Ven. Sāriputta gave a simile for this point.

It was like two sheaves of reeds. The other would fall, if one of them was removed. Some people don't know these Pali passages and they think that can't realize Nibbāna by contemplating only on feeling (vedanā). From the five khandhas, if you contemplate anyone of them you prefer, and it includes all.

Therefore, contemplate for one which you prefer. Why the Buddha taught the four satipaṭṭhāna? Because the yogis have different characters. (Sayadaw said that in the sutta Sāriputta and Mahākoṭṭhita made the discussion was for the later generation to dispel doubts and arguments which could be arise).

## 兩種不同的法

1962年6月20日講記

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這場講記旨在澄清學者與修行者之間，對佛法實踐與理解所產生的分歧與疑惑。尊者區分了兩類法：

1. 聖教法 (Sāsana Dhamma)
  2. 非聖教法 (Non-Sāsana Dhamma)
- 

### ◆ 什麼是聖教法？

→ 唯有佛陀能教導之法，例如四聖諦、三相法印等。

### ◆ 什麼是非聖教法？

→ 是指即使佛未出世，其他宗教或修行者也能教導與實踐的法門，如：

- 布施 (dāna)
  - 持戒 (sīla)
  - 禪定 (samatha)
  - 業果信解 (kammassakatā ñāṇa)
- 

🧠 **【關鍵差異】** 在於是否具備「三相智 (三法印)」：

- 非聖教法 → 僅有「我作、我得」之業報信仰，不能斷我見、證涅槃。
  - 聖教法 → 有觀照「三相」的智慧 (saccānulomika ñāṇa)，能通向四聖諦與解脫道。
-



◆ 進一步說明：

✗ 以「我作我得」為基礎的業果觀：

「我布施，我得果報；我修定，我升天。」

→ 雖然善業得果，但仍有「我見」繫縛。「我」仍存在，就無法證入涅槃。

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✔ 具三相觀的聖教法：

- 通過觀照五蘊（*khandha*）的無常、苦、無我，
  - 破除我見（*atta-diṭṭhi*）
  - 成就與真理相應之智（*saccānulomika ñāṇa*）
- 

因此：

- 布施、持戒、禪定 → 屬於「福業法」，可得善趣（天人），但仍在輪迴中往返。
  - 觀五蘊三相之智 → 屬於「解脫法」，可直通聖道，出離生死。
- 

佛陀在《中部》中明確指出：

「若僅以布施，無內觀之慧，則其功德亦有限，不能導向涅槃。」

在《增支部》中亦言：

「若有人說，不需徹見苦諦也能證得涅槃，莫信其言。」

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◆ 所以，要證得涅槃：

→ 必須具足「與真理相應之智」（*saccānulomika ñāṇa*）

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舉例說明：

- 苦諦要「知苦」
- 集諦要「知集」
- 滅諦要「證滅」
- 道諦要「修道」

未能知苦，便不能知其滅。

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✿ 關於觀修之補充說明：

尊者引《因緣相應》（Nidāna-saṃyutta, SN.12.67《蘆葦經》）中舍利弗與大拘絺羅尊者的討論，來破除「只能修某一念住」的偏見：

- 有人主張：「只能修受念處，不能證道。」

→ 尊者指出：錯誤！

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在五蘊中，只要觀修其中一蘊（受、想、行、識、色），

→ 即可涵攝整個五蘊，因其彼此緣起、不離不分。

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尊者引用《蘆葦譬喻》來說明：

「識與名色如兩束蘆葦，彼此依倚而立，一方倒，另一方亦倒。」

觀「識」即含名色，觀「名色」即含識。

→ 無論從哪一處下手，只要貫徹無常、苦、無我，皆可證入涅槃。

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## ← 總結

### ✓ 聖教法：

- 能觀三相
- 破我見
- 得四道果
- 證涅槃

### ✗ 非聖教法：

- 雖行善修福，僅得人天果報
- 無法離苦斷輪迴

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### ● 修行要點：

- 修行時不需同時觀四念處，觀一處熟練即可
- 觀五蘊、觀心、觀受……皆能入道
- 關鍵在於：是否具觀三相之智慧（*saccānulomika ñāṇa*）

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兩種不同的法

一九六二年六月二十日

[這次開示澄清了學者和瑜伽士之間的一些爭論和疑惑。西亞多談到了教法（*Sāsana Dhamma*，只有佛陀才能教導的教法）和非教法（*Non-Sāsana Dhamma*，其他人也能教導的教法）。教法是四聖諦，非教法是布施、持戒和止禪修行。這兩種教法也與邪見和無邪見有關。]

業果智（*Kammassakatā ñāṇa*）——相信行為和結果的知識，是佛陀教法之外也存在的法。只有三法印（三共相）在佛陀的教法中才會生起。它被稱為隨順諦智（*saccānulomika ñāṇa*）——隨順真理的知識，引導至真理的知識。

兩種教法的區別在於有無三法印。三法印引導至真實的苦諦。透過徹底穿透苦諦，獲得道智。誰會想把無常當作我的？因此，我見（atta diṭṭhi）消失。

有了業果智；若我做，我會得到，那麼執著於我見就不會消失。因此，無法證得涅槃。布施、持戒和止禪是在到達善道（sugati，快樂的道）之後，必須再次回來（即，到惡道）。

因此，佛陀說這些法在教法之外也存在。要成為教法智（Sāsana Dhamma ñāṇa），必須穿透五蘊。因此，這取決於修行。（西亞多舉了經文中的例子）

佛陀問僧侶們問題：「色法（rūpa）是常還是無常？無常是樂還是苦？等等。」在佛陀的教法之外，沒有人能問這種問題，也沒有人能回答。若你們不能親自直接回答，因為它是真正的無常，那麼你們就是教法的局外人。這些事情很難聽到。]

佛陀在《中部尼迦耶》中教導了他的教法和其他教法。在《增支部尼迦耶》中，他說沒有毗婆舍那增益的布施沒有太大益處，因為它不能引導你們走向苦的止息。在《諦相應》（Sacca-saṃyutta）中，他說沒有徹底穿透苦的人可以證得涅槃，你們不應該相信。

因此，沒有隨順諦智（sacca anulomika ñāṇa）就無法證得涅槃。知道苦的止息就是涅槃。若不知道苦，就不可能知道它的止息。（他繼續談論舍利弗尊者和俱絺羅尊者之間的討論）

今生的識（viññāṇa）和名色（nāma/rūpa）相互依存。由於無明和行，識生起。這屬於過去。現在觀照的是今生的識（pavutti viññāṇam）。

這一點非常重要。過去的識已經消失。你們如何觀照它？若你們觀照識，它也包括名色，若你們觀照名色，它也包括識。舍利弗尊者為此舉了一個比喻。

它就像兩束蘆葦。若其中一束被移除，另一束就會倒下。有些人不知道這些巴利文段落，他們認為只觀照感受（vedanā）無法證得涅槃。在五蘊中，若你們觀照你們喜歡的任何一個，它都包括所有。

因此，觀照你們喜歡的一個。佛陀為何教導四念住？因為瑜伽士有不同的性格。（西亞多說，舍利弗尊者和俱絺羅尊者進行討論的經文，是為了讓後代消除可能出現的疑惑和爭論）。

Two Knowledge of the Truth

21st June 1962

[Sayadaw explained the two knowledge of the truth in the practice; i.e., anubodha ñāṇa and pativedha ñāṇa. The differences between them are:

With the help of a teacher know how to practice, seeing anicca and knowing dukkha is anubodha ñāṇa or vipassanā ñāṇa (not including of penetration).

The other is penetration of dukkha and realization of Nibbāna or the path knowledge (knowing with penetration). These are two knowledge of knowing the truth. Without the anubodha ñāṇa and pativedha ñāṇa will not arise. The other differences between them are far away from kilesa and abandoning of kilesa.

Another point is kilesa not drying out yet and so the path knowledge not arises. Insight knowledge are drying out the kilesas and path knowledge totally burns them off. At the stage of anubodha ñāṇa is seeing the impermanence of any one of the khandhas. At the time of pativedha ñāṇa arises and you can make the decision that whatever arises is the real dukkha and then path knowledge arises.]

There are two knowledge of knowing the truth; anubodha ñāṇa and pativedha ñāṇa. Impermanence was the truth of dukkha, which was taught by teachers. Taking a system of practice from a teacher, with contemplation and knowing by oneself is anubodha ñāṇa.

This is not yet penetrative knowing. This is known by following the knowledge of the Buddha and teachers. It is impermanent here and there in the whole body. Nibbāna has not yet arisen since Dukkha do not cease. These are only insight knowledge. It is not yet the penetrative knowledge by oneself and dukkha not ceases. Only by contemplating a lot, you will have the penetrative knowledge. It becomes mature and knowing it as real dukkha sacca.

And then it supports pativedha ñāṇa. So, these are vipassanā ñāṇa and magga ñāṇa. Knowing with what the teacher has said and with penetration by oneself. Nibbāna can't be known by what the teacher has said to you. The differences between them are far away from the kilesas and its disappearance.

Knowing thoroughly with the Path Knowledge can dispel kilesas and it will never come back again. You can get Nibbāna only by making kilesas far away. Why can't I get Nibbāna yet? Because kilesas have not dried out yet. After kilesas dry out, and burn with the path knowledge and then it disappears. This was a simile given by the Buddha.

Let's look for the truth in the khandha. From the head down to the feet, you will find the different changing nature in the khandha. Select one of them for the contemplation. If you prefer feeling and contemplate feeling, prefer mind and mind, prefer form and form, etc.

In the khandha always exist with impermanent dukkha sacca. And it will show you that all. Only with the penetration of knowledge the matter will finish. Khandha is only dukkha sacca and should never doubt about that. This was coming from the first discourse of the Buddha. At first know as feeling, mind, etc.; after that not as feeling and mind but know as real dukkha sacca.

The khandha is truth of dukkha. So, only truth of dukkha arises. Know the mind, feeling as impermanence with anubodha ñāṇa. When the pativedha ñāṇa arises, it's not khandha but can decide as real suffering. Therefore, outside the Buddha Sāsana, Sacca Dhamma disappeared and couldn't become Buddha and arahants.

So don't condemn on your perfection (pāramīs). Instead just work hard to develop these two ñāṇa (anubodha and pativedha ñāṇas).

兩種知真智 (知真之雙重智慧)

1962年6月21日講記

在修行中，知見真理有兩種智慧：


1. 隨順智（Anubodha Ñāṇa）：

依教師指導而修，見到無常，了知五蘊的變壞與苦，屬於隨順真理的智慧，也稱為觀智（vipassanā ñāṇa）。

這種智慧尚未達到證悟的程度，是依佛陀與善知識的教導而生起的智慧，尚未親證真理。

2. 證入智（Paṭivedha Ñāṇa）：

深入現觀「苦」的實相，並證得涅槃、生起道智（Magga Ñāṇa），即為「證入真理之智」。

 兩者的差別在於：

• 隨順智：

是「知見苦」，但苦還未滅。只是依止修行而有的理解。此階段稱為「見到無常、知是苦」的層次。

屬於知苦、未斷苦。


• 證入智：

是「貫通苦、斷苦之智」。於此智生時，能明確決定：「凡有生起者，皆為真苦」。

於此，涅槃顯現，苦滅現前，道智生起。

 比喻說明：

- 觀智階段，好比將木柴擺近火堆，「燥乾雜染」。
- 道智階段，就如烈火焚盡餘薪，一燒而空——煩惱永不再現。

 修行指引：

- 從頭到腳，觀察五蘊的變化現象。可選擇自己相應的一蘊作為觀修所緣：如受、心、色等等。

- 在觀受者之中，初始可知為「痛、癢、熱、冷等受」，這是「隨順智」；再深入觀時，不再稱之為受，而是「真實的苦」，這即是「證入智」。

🌸 無常即苦諦：

- 一切無常現象，實為苦諦之展現。
- 佛陀在初轉法輪中已明言：「五取蘊皆苦」。
- 所以：觀受而知苦，觀心而知苦，皆是走在「知真」的正道上。

✅ 修行者的任務

不是責怪自己的波羅蜜不足，而是：

「應努力修習這兩種智慧」：

- ◆ 隨順智 —— 觀察、理解無常與五蘊之苦；
- ◆ 證入智 —— 積極實修，成熟觀智，直至道智現起，親證涅槃。

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### 兩種真理之智

一九六二年六月二十一日

[西亞多解釋了修行中兩種真理之智；即，隨覺智（anubodha ñāṇa）和貫通智（pativedha ñāṇa）。它們之間的區別是：

在老師的幫助下，知道如何修行，看見無常並知道苦，是隨覺智或毗婆舍那智（不包括貫通）。

另一種是貫通苦並證得涅槃或道智（以貫通的方式知道）。這是兩種知道真理的知識。沒有隨覺智，貫通智就不會生起。它們之間的另一個區別是遠離煩惱和放棄煩惱。



另一點是煩惱尚未乾枯，因此道智不會生起。內觀智使煩惱乾枯，道智則完全燃燒它們。在隨覺智的階段，是看見任何一個五蘊的無常。在貫通智生起時，你們可以確定任何生起的都是真正的苦，然後道智生起。]

有兩種知道真理的知識；隨覺智和貫通智。無常是苦諦的真理，這是老師們教導的。從老師那裡獲得一套修行體系，透過觀照和親自知道，是隨覺智。

這還不是貫通的知見。這是透過遵循佛陀和老師的知識而知道的。它在全身各處都是無常的。由於苦沒有止息，涅槃尚未生起。這些只是內觀智。還不是親自貫通的知見，苦也沒有止息。只有透過大量觀照，你們才會擁有貫通的知見。它變得成熟，並知道它是真正的苦諦。

然後它支持貫通智。因此，這些是毗婆舍那智和道智。透過老師所說的知道，並透過親自貫通知道。涅槃不能透過老師告訴你們的來知道。它們之間的區別是遠離煩惱及其消失。

透過道智徹底知道可以驅散煩惱，它永遠不會再回來。只有透過使煩惱遠離，你們才能獲得涅槃。我為何還無法獲得涅槃？因為煩惱尚未乾枯。在煩惱乾枯後，透過道智燃燒，然後它就會消失。這是佛陀給的比喻。

讓我們在五蘊中尋找真理。從頭到腳，你們會在五蘊中找到不同的變化本質。選擇其中一個進行觀照。若你們喜歡感受，就觀照感受，喜歡心就觀照心，喜歡色法就觀照色法等等。

在五蘊中，無常的苦諦始終存在。它會向你們展示這一切。只有透過貫通的知識，事情才會結束。五蘊只是苦諦，永遠不應該對此產生懷疑。這來自佛陀的初轉法輪。起初知道是感受、心等等；之後不是感受和心，而是知道是真正的苦諦。

五蘊是苦的真理。因此，只有苦的真理生起。用隨覺智知道心、感受是無常。當貫通智生起時，它不是五蘊，而是可以確定是真正的痛苦。因此，在佛陀的教法之外，諦法消失，無法成為佛陀和阿羅漢。

因此，不要譴責你們的圓滿（pāramīs）。相反，努力發展這兩種智（隨覺智和貫通智）。

## Right Association

22<sup>nd</sup> June 1962

[Based on a sutta from Sutta Nipāta; The Buddha taught associate with saddhā and paññā (faith and wisdom). No need to afraid of lobha—greed, dosa—anger and moha—delusion. As a worldling these mental states will arise with the mind, when the causes are there. These defilements are latent in it as a potentiality.

The important thing is when they arise, associated with saddhā and paññā to observe them. Saddhā here means trust in the Buddha and Dhamma. And these unwholesome mental states become friends. They give you knowledge (ñāṇa). Don't forget, ehi passiko—come and observe me!]

Every day I am talking about important things. Every day in society people are talking and acting with lobha, dosa and moha that most unwholesome dhammas arising among them. Not every unwholesome dhamma lead to painful existence. I will talk in accordance with the Buddha's teaching.

So don't be afraid of them. Just do what I'll tell you. Dhamma of which dispels the unwholesome dhamma comes in, and you can't fall into there. Before, most Buddhists take it as all unwholesome dhamma leads to painful existences. We have to make a clear note that there are unwholesome dhammas leading to painful existences whereas some are not. Also don't think that every wholesome dhamma is good.

There are wholesome dhammas freeing you from dukkha and some are not. There are wholesome dhammas leading to Nibbāna and some are not. Normally it's even not easy to describe in this way. If there is disease and there is medicine. Not getting the method and we are afraid of what should not be afraid. And also we are not afraid of what should be afraid.

These things can be happened. All these dhammas are coming from wrong association. Here not means the wrong association with people but with the wrong

dhammas. Have to associate with faith (saddhā). Here is not the faith of givings and offerings (dāna).

Faith in the all knowing power of the Buddha (sabbaññutā ñāṇa) and Dhamma can destroy kilesas. Also, have faith in the noble saṅgha (ariyas). So at first associate with saddhā. Have faith in that sabbaññutā ñāṇa knowing everything. Have faith in that his teachings can give the three kinds of happiness. (These are: human, celestial and Nibbānic happiness; in short, mundane and supramundane happiness).

Again, associate with paññā and observe the khandha. Then you'll see the impermanence of the khandha. The Buddha also taught about it. You do not see it if you don't believe (because you will not try for it).

In the Sutta Nipāta the Buddha taught that people associated with saddhā and paññā would see Nibbāna. Not only the dukkha of painful existences but also all the other dukkha will end. He said that all the five khandhas were impermanent.

Even you don't know about it and have faith in it. After that with paññā and practice can't you see impermanence? For example, you see a gem stone and greed arises. And you'll see its impermanence when you observe with paññā. At that moment greed is not greed anymore, instead becomes impermanent. Impermanence does not lead you to painful birth.

Only greed sends you there. It becomes anicca (not existing) and magga (knowing). It's also in accordance with the Satipaṭṭhāna Pali text. It was mentioned when greed, angry mind, etc. arise and have to know them. And then these lobha and dosa, etc. are not sending you to apāyas and instead leading to Nibbāna. Foes become friends, because you associate with saddhā and paññā. It creates magga to realize Nibbāna.

I am warning you don't let lobha and dosa go its own ways. For worldlings unwholesome dhamma will arise when the causes are there. Therefore right association is very important. You will be in trouble if you are associating with clinging (upādānaṃ) and actions (kamma). So you have to associate with ñāṇa.

Even lobha and dosa are foes and they become our beneficial friends. Some people are not good in sitting meditation and when the hindrances are coming in; they get up and leave the place. Do you have to run away or associate with saddhā and paññā? The Buddha said that you were a worldling, lobha, dosa and moha dhammas would arise.

Have faith in it and observe with paññā and become magga. I am not teaching a strange dhamma. I am teaching you in accordance with the Pali Text. With the right association and will be free from all dukkha. With faith and knows the arising, associate with paññā and will know the impermanence. Do you have to be afraid of unwholesome dhamma? Are you afraid of association with bad companions?

This kind of knowledge is not easy to come by. So note this point very carefully. Association with saddhā and paññā and don't with clinging, action, sorrow, lamentation, etc. With the right association and D. A. process is cutting off. Without it and the process will continue. It's impermanent that without the I-ness. Lobha and diṭṭhi are together.

Lobha sends you to the realm of ghosts (peta). And diṭṭhi sends you to the realm of hells. Association with saddhā and paññā become insight right view (vipassanā sammā-diṭṭhi). In the beginning of practice it's only ordinary saddhā and paññā. After sometime it becomes the spiritual faculties (indriyas). With the maturity and become the power (bala).

With more mature and become saddhā maggan and paññā maggan. This is the end of the path. Why still we are not seeing Nibbāna yet? You have to know that it's not mature yet. Therefore before going to teach someone, the Buddha had to observe the maturity of his/her spiritual faculties (Buddhists rely on the outside powers should contemplate this point seriously).

[Translator's Note: Sayadaw had been to Rangoon (Yan-gon) (at that time the capital city of Burma) only once in his life time. This was the last year of his life (1962) for receiving the Aggamahāpandita title for his service to the Buddha Sāsana.

Staying in Rangoon (Yan-gon) for a week, he taught people and answered their questions. This period was 7<sup>th</sup> July to 14<sup>th</sup> July, 1962. He knew that he would pass away in that year. The people there requested him to come back again. He replied that his khandha would answer for them. And continued to say, they met him quite late.

At that time it was very close to enter the Vassa—Rain Retreat. He went back to Amarapura, spent his last Rain there, on the day of Kaṭhina Ceremony—Kaṭhina Cloth offerings, and passed away in a remarkable way. At here, it includes some of his talks in Rangoon (Yan-gon).]

## 正確的依止 ( Right Association )

1962年6月22日 講於莫哥道場

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### 根據來源：

本講記依據《經集》( *Sutta Nipāta* ) 的一段經文，佛陀教導我們應當親近信 ( *saddhā* ) 與慧 ( *paññā* ) 。而不是對貪、瞋、癡 ( *lobha, dosa, moha* ) 心生恐懼。

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### 煩惱生起並不可怕，怕的是「錯誤的依止」

佛陀說：「你是凡夫，有因緣時這些煩惱會生起，但重要的是——煩惱升起時，是否與『信』與『慧』為伴？」

這樣，煩惱就成為我們的「老師」，幫助我們修道與斷苦。

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### 修行的正確態度：

- 不要害怕煩惱（貪、瞋、癡）的生起。  
煩惱會出現是自然法則，重要的是你如何面對它。

- 對佛陀與佛法有信心（**saddhā**）：

佛具一切智，佛法能斷苦，我們依此信心去修。

- 用智慧（**paññā**）觀照五蘊，看到五蘊的無常、苦、無我。

這就是與「信」與「慧」為友，煩惱當下轉化為「道」（**magga**）！

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### 📌 重點整理：

| 修行要點                    | 說明                             |
|-------------------------|--------------------------------|
| 信心<br>（ <b>saddhā</b> ） | 對佛的智慧與教法有堅定信心，信佛能斷苦，法能達涅槃。     |
| 智慧（ <b>paññā</b> ）      | 用觀照的心，觀察五蘊的生滅、無常與非我性。          |
| 煩惱不是敵人                  | 若用慧觀之，它們會變成老師，顯示無常與真理。         |
| 錯誤的依止                   | 並不是指「錯的人」而是「錯的法」——貪、瞋、癡、執著、造作。 |
| 正確的依止                   | 是依止正法、信與慧、正見與正念，而非業與執。         |

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### 🧠 開示中重要比喻與提醒：

- 「煩惱不是敵人，是老師！」  
只要用信與慧觀照它，它不會送你入惡道，而是指向涅槃。
  - **Satipaṭṭhāna** 的應用：  
當貪心、瞋心生起時，要知道「這是貪、這是瞋」，當下即是「道」。
  - 為何至今未見涅槃？  
因為你的「信」與「慧」尚未成熟。
  - 佛陀度眾，觀察根機是否成熟，若未成熟，即使有善緣也不能解脫。
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### 🎯 修行者的提醒：

當煩惱生起時，不要逃避，不要壓制，也不要討厭。

## 請與「信」與「慧」同行！

那一刻，煩惱就轉為「道」，引導你通往涅槃。

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正當的交往

一九六二年六月二十二日

[基於《經集》(Sutta Nipāta)中的一部經文；佛陀教導與信(saddhā)和慧(paññā)交往。不必害怕貪(lobha)、瞋(dosa)和癡(moha)。作為世俗人，當因緣具足時，這些心態會隨心生起。這些煩惱潛伏在心中，作為一種可能性。

重要的是，當它們生起時，與信和慧交往來觀察它們。這裡的信是指對佛陀和佛法的信任。這些不善的心態就會變成朋友，它們會給予你們知識(ñāṇa)。不要忘記，「來觀」(ehi passiko)！]

我每天都在講重要的事。在社會中，人們每天都在以貪、瞋、癡說話和行動，因此大多數不善的法在他們之中生起。並非所有不善的法都會導致痛苦的存在。我將根據佛陀的教導來講。

所以不要害怕它們。只要做我告訴你們的事。驅散不善之法的法進入，你們就不會墮入其中。以前，大多數佛教徒認為所有不善的法都會導致痛苦的存在。我們必須清楚地記住，有些不善的法會導致痛苦的存在，而有些則不會。也不要認為所有善的法都是好的。

有些善的法會使你們從苦中解脫，有些則不會。有些善的法會引導你們走向涅槃，有些則不會。通常，以這種方式描述甚至不容易。若有疾病，就有藥物。若沒有得到方法，我們會害怕不應該害怕的事。我們也不害怕應該害怕的事。

這些事情可能會發生。所有這些法都來自錯誤的交往。這裡不是指與人的錯誤交往，而是與錯誤的法交往。必須與信(saddhā)交往。這裡不是指布施和供養(dāna)的信。

對佛陀的遍知力(sabbaññutā ñāṇa)和能摧毀煩惱的佛法要有信心。對聖僧(ariyas)也要有信心。因此，首先要與信交往。相信他的遍知力知道一切。相

信他的教導能給予三種快樂。（這些是：人類的、天上的和涅槃的快樂；簡言之，世俗和出世間的快樂）。

再次，與慧（pañña）交往並觀察五蘊。然後你們會看到五蘊的無常。佛陀也教導過這一點。若你們不相信，你們就看不到（因為你們不會嘗試）。

在《經集》（Sutta Nipāta）中，佛陀教導說，與信和慧交往的人會看到涅槃。不僅痛苦存在的苦會結束，所有其他的苦也會結束。他說所有五蘊都是無常的。

即使你們不知道，也要對它有信心。之後，有了慧和修行，你們看不到無常嗎？例如，你們看到一顆寶石，貪婪生起。當你們用慧觀察時，你們會看到它的無常。在那一刻，貪婪不再是貪婪，而是變成無常。無常不會引導你們走向痛苦的出生。

只有貪婪才會將你們送到那裡。它變成無常（不存在）和道（知道）。這也符合《念住經》（Satipaṭṭhāna）的巴利文。它提到當貪婪、憤怒的心等生起時，必須知道它們。然後這些貪和瞋等不會將你們送到惡道，而是引導你們走向涅槃。由於你們與信和慧交往，敵人變成朋友。它創造了道來證得涅槃。

我警告你們，不要讓貪和瞋自行其是。對於世俗人，當因緣具足時，不善的法就會生起。因此，正當的交往非常重要。若你們與執取（upādānaṃ）和行為（kamma）交往，你們就會遇到麻煩。因此，你們必須與觀智（ñāṇa）交往。

即使貪和瞋是敵人，它們也會成為我們有益的朋友。有些人不擅長坐禪，當障礙來臨時，他們會起身離開。你們必須逃跑還是與信和慧交往？佛陀說你們是世俗人，貪、瞋和癡的法會生起。

對此要有信心，並用慧觀察，就會變成道。我不是在教導奇怪的法。我是在根據巴利文教導你們。透過正當的交往，你們會從所有苦中解脫。有了信心並知道生起，與慧交往，就會知道無常。你們必須害怕不善的法嗎？你們害怕與壞朋友交往嗎？

這種知識不容易得到。因此，請非常仔細地記住這一點。與信和慧交往，不要與執取、行為、悲傷、哀嘆等交往。有了正當的交往，緣起（D.A.）的過程就會被切斷。沒有它，這個過程就會繼續。沒有我性，它是無常的。貪和邪見在一起。

貪婪將你們送到餓鬼道（peta）。邪見將你們送到地獄道。與信和慧交往，就會變成內觀正見（vipassanā sammā-ditṭhi）。在修行的開始階段，只有普通的信

和慧。過一段時間後，它會變成根（indriyas）。隨著成熟，它會變成功力（bala）。

隨著更成熟，它會變成信道（saddhā maggan）和慧道（paññā maggan）。這是道的終點。我們為何還沒有看到涅槃？你們必須知道它還沒有成熟。因此，在去教導某人之前，佛陀必須觀察他/她的根的成熟度（佛教徒依賴外力應該認真思考這一點）。

[譯者註：西亞多一生只去過仰光（當時緬甸的首都）一次。這是在他生命的最後一年（一九六二年），為了他對佛陀教法的貢獻而接受大善知識（Aggamahāpandita）的頭銜。

在仰光停留一周，他教導人們並回答他們的問題。這段時間是一九六二年七月七日至十四日。他知道自己會在當年圓寂。那裡的人們請他再次回來。他回答說，他的五蘊會為他們回答。並繼續說，他們見到他太晚了。

當時非常接近雨安居（Vassa）。他回到阿瑪拉布拉（Amarapura），在那裡度過了他的最後一個雨安居。在迦絺那節（Kathina）——迦絺那布施日，他以一種非凡的方式圓寂。這裡包括他在仰光的一些開示。]

The Importance of Knowing the Truth

8th July 1962

The chart of D. A. process is not for worship (Sayadaw's well known the circular chart of D. A. process). Dukkha and Samudaya (suffering and the cause) are not for a worship. But take this process as samvega (sense of urgency). You should have to make companions with saddhā and paññā. Instead you make friends with taṇhā.

So you can't realize Nibbāna. The knowledge of not wanting will arise only by seeing one's own death. Seeing one's own death is insight practice. The Buddha taught of human existence was difficult to get. But you all are wasting the difficulty to come by with the jobs of taṇhā. Saṃsāra is long means that the dangers of old age, sickness, and death will never end.

The place is where samudaya ceases and the moment of abandonment of the human fetters (samyojana) is Nibbāna. Vipassanā is not choosing a place for practice. Only in samatha practice needs to choose forest and mountain places. Vipassanā has to observe the rise (udaya) and fall (vaya) of phenomena. Udaya is arising and vaya does not exist.

The system (method) is already there. Asking for a method is seemed difficult to be. (It was his first and last time in Rangoon (Yan-gon). It seemed people requested from him the way of insight practice). Observing your own mind is cittānupassanā. Even during the writing and eating, people can realize Nibbāna.

Every time mind arises and observe it as it exists or not exists. Not existing is what the Buddha taught as anicca. Knowing is the path factors (magga). Do you get it by prayers? (some Buddhists are making prayers and vows for the outside powers.) or Do you get it by knowing it as not exist?

You will know your own death if you observe. You are always in dying. The arising is your birth. The passing away is your death. Therefore it is important of

knowing your own birth and death. Arising and passing away is dukkha sacca (truth of dukkha). Knowing it is magga sacca (truth of the path).

The knowledge of the Buddha, seeing the impermanence of form (rūpa) was 5000 billion times a moment and for the mind was 100,000 billion times. This discernment was after he became a Buddha. This was not before he became a Buddha. You also see it nearly as the Buddha if you become an arahant.

These were from the text record. You have to take the khandha process. The text could have mistakes (i.e., commentary). Don't observe all the khandha. If you observe one of them all are included. For example, you observe feeling or mind. One khandha arises and all the khandhas are with it. (Sayadaw referred it to Saṃyutta Nikāya).

Don't say that after finish my jobs and will do the practice. It will make oneself to become misfortune. You will die at anytime if next mind does not arise. You can't say kamma will give you the chance all the times. Impermanence is arising dukkha and vanishing dukkha.

So it's dukkha sacca. Do you have to search for it or by knowing with observing one's mind? Knowing is magga sacca, the abandonment of taṇhā is samudaya sacca; next khandha not arising is nirodha sacca. These are leading to the truths. Penetrate the four truths and at the same time is realizing Nibbāna. Fire dispels darkness, gives light, showing the things and drying up the oil. In the same way with the contemplation of impermanence and the four truths arise. By developing the path factors (maggan) and the four truths arise.

《了解真理的重要性》

講於 1962 年 7 月 8 日 (仰光)

📌 開示重點整理：

✅ 一、十二因緣圖不是供奉用的！

- 「緣起圖 (D.A. 圖) 不是用來崇拜的，而是為了讓你生起 出離心 (saṃvega) 。」
 - 苦與集 (Dukkha & Samudaya) 不是用來裝飾佛堂的，是要你面對「自己正在流轉的事實」。
 - 若你與「信 (saddhā)」與「慧 (paññā)」結為朋友，就能出離；若與「貪愛 (taṇhā)」為友，就無法證得涅槃。
-

✅ 二、觀「生滅」即是觀「生死」

- 觀察「自己的死」就是毗婆舍那 (vipassanā) 。
 - 生起是生，滅去是死。所以你每天都在「出生—死亡」之中。
 - 若能覺知這點，就是正在觀苦諦 (dukkha sacca) ；知道這件事的心，就是道諦 (magga sacca) 。
-

✅ 三、毗婆舍那 (vipassanā) 不挑地方，不等時間！

- 毗婆舍那不同於奢摩他，不需要選山林、打坐。
 - **在寫字、吃飯、走路時也能證悟涅槃。**只要能夠觀察心的「有」與「無」。
 - 心生時觀它，滅時知道「無」——這就是「無常 (anicca)」。
 - 知道「無常」的當下就是「道智 (magga)」生起的時候。
-

✅ 四、不要等待以後再修！

- 「不要說：等我做完事再來修行。」
- 如果下一個心不起，就馬上會死亡。你不能保證業會總是給你時間。

- 所以，修行就是現在；滅苦也是現在。

✓ 五、四聖諦是同時發現的

四聖諦（真理）	對應修行觀法
苦諦（dukkha）	見到身心現象的生起與滅去
集諦 （samudaya）	生起煩惱時觀它的來源——「貪愛」
道諦（magga）	覺知與觀照就是「道」
滅諦（nirodha）	當下個蘊不起時就是「苦的止息」

🔥 以「火」為喻說明毗婆舍那的功能：

火的作用是：

- 驅走黑暗（如同破除無明）
- 帶來光明（如同正見）
- 顯現物相（如同見到五蘊的本質）
- 烘乾油脂（如同焚盡煩惱）

毗婆舍那就如這火，能帶來**四聖諦的同時顯現**，導向涅槃。

📖 尊者引用與提醒：

- 《相應部》提到：**觀一蘊等於觀五蘊**，因為五蘊不離不分，互相依存。
- 不要以為佛陀知見高不可攀，他成佛後能見色法生滅每剎那五兆次，心法一千億次，但我們若成阿羅漢，也幾乎能如是見。
- 不是唸誦、禱告能得涅槃，而是觀「無」能見涅槃。

結語勉勵：

「你有了人身，是無比珍貴的機會。
若你不觀照『自己的生死』，這份福報就被貪愛消耗殆盡了。」

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### 了解真理的重要性

一九六二年七月八日

緣起 (D.A.) 過程的圖表不是用來崇拜的 (西亞多著名的緣起過程的圓形圖表)。苦和集 (痛苦和原因) 不是用來崇拜的。而是將這個過程視為悚懼 (saṃvega, 緊迫感)。你們應該與信 (saddhā) 和慧 (paññā) 結伴。相反，你們與渴愛 (taṇhā) 交朋友。

因此，你們無法證得涅槃。只有透過看見自己的死亡，才會生起不想要的知識。看見自己的死亡就是內觀修行。佛陀教導說，人類的存在很難得到。但你們都在用渴愛的工作浪費這難得的機會。輪迴 (saṃsāra) 漫長意味著老、病、死的危險永遠不會結束。

集 (samudaya) 止息的地方，以及放棄人縛 (saṃyojana) 的時刻，就是涅槃。毗婆舍那不是選擇一個地方來修行。只有在止禪修行中才需要選擇森林和山區。毗婆舍那必須觀察現象的生 (udaya) 和滅 (vaya)。生是生起，滅是不存在。

系統 (方法) 已經存在。要求一種方法似乎很困難。(這是他在仰光 (Yangon) 的第一次也是最後一次。似乎人們向他請求內觀修行的方法)。觀察自己的心就是心隨觀 (cittānupassanā)。即使在寫作和吃飯時，人們也能證得涅槃。

每次心生起時，都要觀察它是否存在。不存在就是佛陀教導的無常。知道就是道支 (magga)。你們是透過祈禱得到的嗎？(一些佛教徒為外力祈禱和發誓。) 還是透過知道它不存在而得到的？

若你們觀察，就會知道自己的死亡。你們總是在死亡。生起是你們的出生。滅去是你們的死亡。因此，了解自己的生與死非常重要。生滅是苦諦 (dukkha sacca, 苦的真理)。知道它是道諦 (magga sacca, 道的真理)。

佛陀的知識，看見色法（rūpa）的無常，一瞬間是五十億次，心的無常是一千億次。這是他成佛後的辨別力。這不是他成佛前的辨別力。若你們成為阿羅漢，你們也會看到接近佛陀的程度。

這些都來自文本記錄。你們必須採取五蘊的過程。文本可能有錯誤（即，註釋）。不要觀察所有的五蘊。若你們觀察其中一個，就包括了所有。例如，你們觀察感受或心。一個五蘊生起，所有的五蘊都與它在一起。（西亞多指的是《相應部》（*Samyutta Nikāya*））。

不要說完成我的工作後，我會修行。這會使自己變得不幸。若下一個心沒有生起，你們隨時都會死亡。你們不能說業會一直給你們機會。無常是生起的苦和消失的苦。

因此，它是苦諦。你們必須尋找它，還是透過觀察自己的心來知道它？知道是道諦，放棄渴愛是集諦，下一個五蘊不生起是滅諦。這些都引導至真理。穿透四聖諦，同時就是證得涅槃。火驅散黑暗，給予光明，顯示事物並使油變乾。同樣地，透過觀照無常，四聖諦生起。透過發展道支（*maggan*），四聖諦生起。

## Answer to a Buddhist

10<sup>th</sup> July 1962

(Tax office general U Loon Pe heard the news of Sayadaw in Rangoon (Yan-gon), went to see him, and asked some questions on Buddhism).

Q: He said to Sayadaw that in his view it was impossible to observe the mind. He had studied the cognitive process of the mind (vīthiccitta) and couldn't relate it to the practice because the minds are arising and falling very quickly and with many bhavaṅga cittas (Life-continuum minds) between them.

The contemplation can't be in the present moment. Therefore according to his understanding it's impossible to contemplate the preceding mind (the first mind) with following mind (the second mind).

A: Manāyatana (mind base) is the pre-mind. Contemplate this mind with the post-mind, which is vipassanā magga (path factors mind). These two minds are arising one by one. They are separating with many bhavaṅga cittas between them.

Even separate with bhavaṅga cittas and no kilesa comes in between them is not a problem at all. So it's contemplating the pre-mind with the post-mind. The pre-mind is impermanent and the post-mind also impermanent.

Without separation by kilesa and only with the bhavaṅga cittas, so, it can be contemplated. Even separate with 100,000 billion bhavaṅgas are not an obstruction (According to the Abhidhamma within a wink of an eye, mind rises and falls that much). Bhavaṅga cittas are the mind in sleep. If separate by kilesa and it becomes darkness, and can't see the pre-mind. Without kilesa you can see it. (Sayadaw referred to the cittānupassanā in the Satipaṭṭhāna Sutta).

“sarāgaṃ vā cittaṃ ‘sarāgaṃ cittaṃ’ti pajānāti—He knows a lustful mind to be lustful. ” The bhavaṅga cittas between them are taking the objects of the past, which were kamma, kamma nimitta (sign of kamma) and not an obstruction. They are only



supporting the life faculty (jīvitindriya). Don't take it as the objects of obstruction. Contemplate this kilesa as the pre-mind if kilesa comes in (e.g., knows the lustful mind as lustful).

Q: Ven. Sir, should we have to take them as anantara and samanantara (proximity and contiguity conditions)..... (These two are in the 24 Conditional Relations—Paṭṭhāna, they are identical in meaning—arise immediately)

A: No, don't take it this way. These Anantara and samanantara were the views after becoming a Buddha. It is not our views. In the practice of becoming a Buddha contemplated the pre-mind with the post-mind. You have to follow the original view of becoming a Buddha.

There were two views. For the view of after became a Buddha, worldlings can't follow it. But we can follow his view on the way to become a Buddha. (This point here sayadaw mentioned was very important for yogis. The sutta teachings were for yogis to train their mind in practice.)

Q: What is magga vīthi? (sound is not clear)

A: This refers to the objects of all the mind and form (nāma and rūpa) cease. All the dukkha cease and Nibbāna appears at their place: first, gotrabhū citta (change of lineage), after that magga citta (path factors mind), fruition citta (phala citta). And after that bhavaṅga citta—they can't see Nibbāna, it take the objects of kamma, kamma nimitta, and then paccavekkhana (reviewing mind) arises and seeing Nibbāna again.

Bhavaṅga citta can't see Nibbāna. Nibbānaṃ maggaca arammana paccayena paccayo—Nibbāna object and the knowing mind are going together (Sayadaw referred to the Paṭṭhāna). Fruition mind continues to arise one by one. They have to take the object of Nibbāna, if you can't see Nibbāna, then bhavaṅga citta arise. Only phala citta continues to arise and cease with one by one is right.

Q: The nature of Nibbāna is cool like a thousand pots of water pour on the body.

A: This is not from the Pali Sutta. The exposition of the commentary, just gave an example and not really cool (i.e., the physical body). It referred to as without kilesa. It meant if magga arises and kilesa fire is extinguished. You should know the suttas and commentaries separately. It's kilesa cooling down and take it really cool. Not really cool. Not refer to the cooling of the body.

Q: Does atta exists? (This was a strange question put by a Buddhist who had the knowledge of Abhidhamma)

A: In a Saṃyutta Nikāya Pali, a brahmin asked the Buddha (it seemed as referred to Aggivaccha brahmin). Does atta exists? I don't teach of it exists.

Q: And then; Does anatta exists?

A: Also, I don't teach of it exists. The Buddha rejected both. Ven. Ānanda asked the Buddha of why he rejected both? The Buddha gave the answer; "If I tell him atta exists and he'll take the view of permanence. If I say of anatta exists and he'll take the view of nothing exists.

Then, he runs into the view of annihilation." Therefore, the Buddha answered in the middle way of not exist. If not regard to person and talk about Nibbāna, has to talk as anatta exists.

(Atta problem is the biggest problem of human beings. Even most Buddhists can't escape it. Among Buddhists still many hold the view of eternalism of the soul and even teaching to people like Ven. Sāti in the Mahā-taṇhā saṅkhaya Sutta in the Majjhima Nikāya.

Some are holding the view of Nibbāna as the root of existence, the first cause or the dhamma body. Therefore understanding of atta and anatta correctly need to study and reflect thoroughly from the Pali Nikāya).

Q: (The last question seemed to be the difference between worldling and stream enterer. The sound from the recorded tape was not clear. Both have lobha and dosa. Sayadaw gave examples for them).

A: It's like someone has illness and eats something not suitable for the sickness. Another person's illness is already cured and eats something not suitable to his body. In the same way, it's worsening his situation if kilesa comes in to the worldling.

(Here was an answer to the question of the contemplation of the mind in the present. It was explained by Ven. Sayadaw Dr. Nandamalarbhivamsa. I extract it from Sayadaw's answers to questions in Abhidhamma). Contemplation in the present; it doesn't mean not contemplate the past and the future.

There are three kinds of present: ① Momentary present (khaṇa paccuppanna) ② Continuity present (santati paccuppanna) ③ In the present (addhā paccuppanna).

① Momentary present is arising at that moment. Sayadaw was using it as a momentary present of the process. This can't be contemplated because two minds cannot arise at the same moment. For example, in the contemplation of the mind with the mind;

Ⓐ The object of mind is one mind. Ⓑ The contemplative mind (ñāṇa) is another one mind. When Ⓐ arises and Ⓑ can't arise. Only Ⓐ is passing away and Ⓑ can take its place.

② Continuity present is; for an example, if you are thinking about something which is also a present. It's continuity present. After hearing a sound and thinking about it (continuity). A duration of time is also a present (paccuppanna); for example, today. And if become tomorrow and it's not. It becomes future.

If the day before and becomes the past. Therefore ② and ③ are the contemplations in the present. If the object of contemplation and the contemplative mind (ñāṇa) are closer to each other as much as possible and then kilesa can't come in between them. It becomes a big gap between them if you know it later.

If other minds not come in between each vīthi is in the present. For example, after the object of vīthi arises and contemplates with the contemplative vīthi. After seeing an object and ñāṇa comes in; like or dislike not arises. What Mogok

Sayadawgyi said; “the pre-mind is anicca, and the post-mind is magga” were referred to these.

## 問答一則

1962年7月10日

（稅務總署署長 U Loon Pe 聽聞大尊者在仰光，前往拜見，並請教一些佛法問題。）

問：他向尊者表示，依他所理解，觀心是不可能的。他曾學習過心路過程（vīthicitta），發現心的生滅極快，中間還夾雜無數「有分心（bhavaṅga citta，生命流貫心）」，因此觀照當下心是不可能的。他認為無法用後起心來觀照前一心。

答：心處（manāyatana）是前一心。用後起心來觀照這個前一心，也就是用觀智（vipassanā magga）來觀照。這兩個心是相繼生起的，中間雖有許多有分心，但只要中間沒有煩惱（kilesa）插入，便沒有問題。所以這是以後心觀前心。前心是無常的，後心也是無常的。

即使中間隔著無數的有分心，只要沒有煩惱插入，依然可以觀照。即使中間隔著一千億個有分心，也不會構成障礙（根據阿毘達摩的說法，眼睛眨一下的時間內，心可以生滅這麼多次）。有分心是如睡眠般的心，只是維持生命的功能。如果中間插入煩惱，便會變成黑暗，就無法觀前心了。但若無煩惱，就能觀見。（尊者此處引述《念住經》中的觀心段落）

例如：「sarāgaṃ vā cittaṃ ‘sarāgaṃ cittaṃ’ti pajānāti ——有貪心時，了知『這是有貪的心』。」即使中間有有分心，它們只是取過去的所緣——業、業相——並不會造成障礙。它們只是維持壽命（jīvitindriya），不可誤以為是障礙所緣。如果中間出現煩惱，那就把那個煩惱當作前一心來觀（例如，有貪時了知有貪）。

問：尊者，我們是否應該將其視為「前後相續因」（anantara paccaya 和 samanantara paccaya）？

答：不，不能這樣理解。這些「前後相續因」是佛陀成佛之後的見解，不是我們現階段該用的。佛陀在修行成佛的過程中，是以後心觀前心的。我們應該學習佛陀在修道時的原始觀法。

這兩種見解是有差別的。佛陀成佛之後所教導的深層法義，凡夫是跟不上的。我們只能依照他在修行時的方式來學習。（這一點尊者特別強調，對於禪修者而言非常重要。經典的教導是為了訓練心而設。）

問：什麼是道心心路（**magga vīthi**）？（錄音聲音不清楚）

答：這是指所有名色（**nāma/rūpa**）止息之處。所有苦止息，涅槃顯現。其心路是：先是「轉向心」（**gotrabhū citta**），然後是「道心」（**magga citta**），接著是「果心」（**phala citta**）。之後會生起有分心——這些心無法見到涅槃，它們取的是業或業相所緣，然後是「省察心」（**paccavekkhana citta**）生起，再次見到涅槃。

有分心無法見到涅槃。《法聚論》中說：「**nibbānaṃ maggaca arammana paccayena paccayo**」——涅槃與知道它的道心是一起生起的。果心會一個接一個地生起，持續取涅槃為所緣。若不能見涅槃，則是有分心生起。只有果心一個接一個地生滅才是正確的。

問：涅槃的本質是否如千瓢水潑身一般清涼？

答：這不是出自巴利經典，而是註釋書中的譬喻。這只是舉例說明，並非指身體真的涼爽。這是說沒有煩惱，也就是道心生起時，煩惱之火熄滅。經與註要分清楚。這是煩惱滅盡所謂的「涼」，並非指身體真的清涼。

問：是否有「我」（**atta**）？（這是位具備阿毘達摩知識的佛教徒提出的奇特問題）

答：在《相應部》中有一位婆羅門問佛陀（可能是阿耆婆羅門 **Aggivaccha**），佛是否教有「我」？佛說：「我不教有我。」

問：那麼「無我」（**anatta**）存在嗎？

答：佛也說：「我不教無我存在。」佛陀否定了這兩者。阿難尊者問佛陀為何否定？佛說：「如果我說『我』存在，他就會執取常見；若我說『無我』存在，他就會墮入斷見。」因此，佛陀以中道的方式回答，不落兩邊。

但若不是指「人」而是說「涅槃」，那麼可以說「無我」存在。

（「我」的問題是人類最大也最深的問題。即使是佛教徒，也難以擺脫。現在仍有不少佛教徒執著有「靈魂」，甚至還教導他人——如同《大渴愛經》中提到的沙提比丘那樣。

有些人還認為涅槃是一切的根本、本源或是「法身」。所以要正確認識「我」與「無我」，必須深入學習與思惟巴利三藏。）

**問：**（最後一個問題似乎是問凡夫與入流者（須陀洹果者）的差別。錄音聲音不清晰。兩者都有貪與瞋，尊者舉了一個譬喻來說明。）

**答：**就像有病的人吃了不適合自己身體的食物，會讓病情加重。而另一個人的病已經痊癒，即使吃了不適當的食物，也不會對身體造成損害。凡夫若起煩惱，就會加重生死流轉。

（以下是由難達瑪拉比旺薩尊者博士依據此段問答所作的補充說明，解釋何謂「當下觀心」）

觀當下，並非不能觀過去與未來。當下可分三種：

① 瞬間當下（*khāṇa paccuppanna*）：當下正在生起的心。這是過程中的瞬間現起。無法於同一剎那觀照，因為兩個心不會同時存在。舉例來說：

- Ⓐ 為所觀的前心，
- Ⓑ 為觀照的後心（觀智）；

當Ⓐ生起時，Ⓑ不能生起。只有在Ⓐ滅後，Ⓑ才能取而代之。

② 相續當下（*santati paccuppanna*）：例如，正在思考某事，雖是思考，也是現在。這是一種延續的當下。聽到聲音後引發思維，即是相續的當下。

③ 時段當下（*addhā paccuppanna*）：例如，今天就是一段時間的當下。若到了明天，就是未來；若是昨天，就是過去。因此②與③都屬於當下可觀的範疇。

若所觀的心與觀照心（觀智）彼此越接近，煩惱就越難插入中間。若隔太久才知覺，則中間易插入其他心，形成較大的間隙。

例如，一個心路過程生起後，緊接著另一次心路過程是觀智。若沒有喜歡或討厭的煩惱介入，則是屬於當下觀照。正如莫哥尊者所說：「前心是無常，後心是道。」指的正是這樣的觀法。

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回答一位佛教徒

一九六二年七月十日

（稅務局局長吳倫培先生聽說西亞多在仰光，前去拜訪他，並提出了一些關於佛教的問題。）

問：他對西亞多說，他認為觀察心是不可能的。他研究過心的認知過程（vīthicitta），但無法將其與修行聯繫起來，因為心生滅非常迅速，並且它們之間有許多有分心（bhavaṅga cittas，生命流轉心）。

觀照不可能在當下進行。因此，根據他的理解，用後面的心（第二個心）觀照前面的心（第一個心）是不可能的。

答：意根（manāyatana，心所依處）是前心。用後心觀照這個心，後心是毗婆舍那道（magga，道支心）。這兩個心一個接一個地生起。它們之間被許多有分心隔開。

即使被有分心隔開，它們之間沒有煩惱進入，也完全沒有問題。因此，這是用後心觀照前心。前心是無常的，後心也是無常的。

若沒有煩惱的間隔，只有有分心，就可以觀照。即使被一千億個有分心隔開，也不是障礙（根據阿毗達摩，在眨眼之間，心生滅如此之多）。有分心是睡眠中的心。若被煩惱隔開，就會變成黑暗，無法看見前心。若沒有煩惱，你們就能看見它。（西亞多指的是《念住經》中的心隨觀）。

「sarāgaṃ vā cittaṃ ‘sarāgaṃ citta’ti pajānāti——他知道一個有貪欲的心是有貪欲的。」它們之間的有分心取過去的對象，即業、業相（kamma nimitta），而不是障礙。它們只是支持命根（jīvitindriya）。不要將其視為障礙的對象。若煩惱進入，將這個煩惱作為前心觀照（例如，知道有貪欲的心是有貪欲的）。

問：尊者，我們是否必須將它們視為無間緣（anantara）和等無間緣（samanantara）……（這兩個都在二十四緣（Paṭṭhāna）中，它們的意思相同——立即生起）

答：不，不要這樣看待它。這些無間緣和等無間緣是成佛後的觀點。這不是我們的觀點。在成佛的修行中，用後心觀照前心。你們必須遵循成佛的原始觀點。

有兩種觀點。對於成佛後的觀點，世俗人無法遵循。但我們可以遵循他成佛之路的觀點。（西亞多在這裡提到的這一點對瑜伽士非常重要。經文的教導是為了讓瑜伽士在修行中訓練他們的心。）

問：道行（*magga vīthi*）是什麼？（聲音不清楚）

答：這指的是所有名色（*nāma* 和 *rūpa*）止息的對象。所有苦都止息，涅槃在它們的位置顯現：首先，種姓智（*gotrabhū citta*，轉變血統），之後是道智（*magga citta*，道支心），果智（*phala citta*）。然後是有分心——它們看不到涅槃，它們取業、業相的對象，然後是省察心（*paccavekkhana*），再次看見涅槃。

有分心看不到涅槃。涅槃道緣（*Nibbānaṃ maggaca arammana paccayena paccayo*）——涅槃的對象和知心一起運行（西亞多指的是《發趣論》）。果心一個接一個地持續生起。它們必須取涅槃的對象，若你們看不到涅槃，那麼有分心就會生起。只有果心一個接一個地持續生滅才是正確的。

問：涅槃的本質就像一千盆水澆在身上一樣涼爽。

答：這不是來自巴利經文。註釋的解釋只是舉了一個例子，並不是真的涼爽（即，肉身）。它指的是沒有煩惱。這意味著若道生起，煩惱之火就會熄滅。你們應該將經文和註釋分開來看。這是煩惱冷卻下來，並將其視為真的涼爽。不是真的涼爽。不是指身體的冷卻。

問：我（*atta*）存在嗎？（這是一個奇怪的問題，由一位了解阿毗達摩的佛教徒提出）

答：在《相應部》的巴利文中，一位婆羅門問佛陀（似乎指的是阿耨婆蹉婆羅門）。我存在嗎？我不教導它存在。

問：那麼；無我（*anatta*）存在嗎？

答：我也不教導它存在。佛陀拒絕了兩者。阿難尊者問佛陀為何拒絕兩者？佛陀給出了答案：「若我告訴他我存在，他會採取常見。若我說無我存在，他會採取斷見。

然後，他會陷入斷滅見。」因此，佛陀以不存的中道回答。若不考慮人而談論涅槃，則必須說無我存在。

（我的問題是人類最大的問題。即使大多數佛教徒也無法逃脫。在佛教徒中，仍然有許多人持有靈魂永恆的觀點，甚至像《中部尼迦耶》的《大愛盡經》中的薩諦尊者一樣教導人們。

有些人將涅槃視為存在的根源、第一因或法身。因此，正確理解我和無我需要徹底研究和反思巴利尼迦耶。）

問：（最後一個問題似乎是世俗人和預流果之間的區別。錄音帶的聲音不清楚。兩者都有貪和瞋。西亞多給了他們一些例子）。

答：這就像一個人有病，吃了不適合這種病的食物。另一個人的病已經治愈，吃了不適合他身體的食物。同樣地，若煩惱進入世俗人，會使他的情況惡化。

（這裡是對當下觀照心的問題的回答。這是由南達瑪拉毗文薩博士尊者解釋的。我從西亞多在阿毗達摩中回答問題中摘錄了它）。當下觀照；這並不意味著不觀照過去和未來。

當下有三種：①剎那當下（*khāṇa paccuppanna*）②相續當下（*santati paccuppanna*）③時間當下（*addhā paccuppanna*）。

①剎那當下是當下生起。西亞多將其用作過程的剎那當下。這無法觀照，因為兩個心不能同時生起。例如，用心觀照心；

Ⓐ心的對象是一個心。Ⓑ觀照的心（*ñāṇa*）是另一個心。當Ⓐ生起時，Ⓑ無法生起。只有當Ⓐ消失時，Ⓑ才能取代它的位置。

②相續當下是；例如，若你們正在思考某事，這也是當下。它是相續當下。聽到聲音後思考它（相續）。一段時間也是當下（*paccuppanna*）；例如，今天。若變成明天，就不是了。它變成未來。

若前一天，就變成過去。因此，②和③是當下觀照。若觀照的對象和觀照的心（*ñāṇa*）盡可能靠近，那麼煩惱就無法進入它們之間。若你們稍後知道，它們之間就會有很大的差距。

若其他心不進入每個心路過程之間，就是當下。例如，在心路過程的對象生起後，用觀照的心路過程觀照。抹谷西亞多吉說的；「前心是無常，後心是道」指的是這些。

Three Steps to Nibbāna

8th to 10th July 1962

T1

Only the truth of Dhamma (sacca dhamma) can arrive to Nibbāna. In the discourse; Turning of the wheel of Dhamma (Dhammacakkappavattana Sutta), in the beginning the Buddha taught the five ascetics (Pañccavaggi) on Knowledge about the truth (sacca ñāṇa). After that, he taught about what the function of the truth was. This was the working knowledge of the truth (kicca ñāṇa).

After that he taught the ending of Kicca Ñāṇa which knew the end of the working knowledge (kata ñāṇa). Taking notes of these in gist. If you want to arrive to Nibbāna, which is the ending of all dukkha and these three knowledge are very important.

Where were you coming from? (pointing to the D. A. process chart). You all came from avijjā (not knowing). What was you didn't know? Not knowing the truth was ignorance (avijjā). Therefore I come here for opening your eyes. Traditionally all are blind people. Saṃsāra will be long if the right dhamma disappears. On behalf of the truth I'll not talk lightly to anyone.

All will be in dukkha if the right dhamma disappears. Every day you are doing things for sufferings. (doing samudaya and dukkha). Therefore the other two truths are disappearing from you (maggā and nirodha). You will get Nibbāna if the cutting knowledge (ñāṇa) arises.

Is Nibbāna far or near? At the six senses-doors, minds are starting to arise. You have to know them (knowing the arising minds). Also have to know the contact (phassa) and good or bad feelings (vedanā). Every time all the different minds arise, have to follow their impermanence.

Saṃsāra is long means the phenomena (dhamma) are long in the khandha process (The continuation of the D. A. process). If you see dukkha sacca with magga sacca, become cakkhuṃ udapādi—vision arises. Every mind, feeling, etc. arise and seeing their impermanence, become vijjā udapādi—knowledge arises. Cessation of dukkha and taṇhā is Nibbāna.

Therefore Nibbāna is for someone knows the truth and how to cut off dukkha and taṇhā. That is the cessation of samudaya and dukkha. From taṇhā, upādāna and kamma are samudaya and jāti is dukkha (From the D. A. chart, section three and section 4). The arising dhamma are satipaṭṭhāna (Knowing the phenomenon arises is sati). Knowing their impermanence is magga (the path factors).

So it becomes satipaṭṭhāna magga. If you can continue in this way lokuttara magga (Path Knowledge) will arise. This is the last knowledge (Kata Ñāṇa). I'll show their connection. These are not easy to talk. So make notes carefully. Whatever arising is dukkha sacca. Knowing is ñāṇa.

So it is knowledge of the truth—sacca ñāṇa. Whatever arising is dukkha has two meaning: the first one; impermanent is dukkha. The second one; without knowing the arising dhamma and continues to jāti is also dukkha. People think Dhammacakka-pavattana Sutta is difficult. Without a teacher, it's difficult. I'll talk about Kicca Ñāṇa in gist.

Every time mind, feeling, etc. arise and ask them. What are your functions? The answer will be, our functions are arising and passing away. So the function of mind and form are arising and vanishing.

T2

Where is the truth? Your khandha is the truth. If you know the truth will realize Nibbāna. The khandha has the five aggregates. And whichever aggregate you contemplate only dukkha sacca—truth of dukkha. By teaching you to know about suffering and the desire to be free from it will arise. Avijjā is to not know anything. It means not knowing what should be known (i.e., not knowing the truth).

And knowing what shouldn't be known (i.e., knowing about things which are not truths). Therefore, this is a dhamma (ignorance) give you a lot of trouble. It's the champion in bad things and forbidden to Nibbāna. It never does the job of freedom and only doing the round of existence.

The first discourse of the Buddha, the Dhammacakka-pavattana Sutta was the sacca Dhamma—truth of Dhamma. But you put the dhamma of dāna, sīla, and samatha at the fore front that sacca dhamma is out of the sight. Whoever not knowing the truth and his both eyes doesn't have the light yet. You will go the right way if you get the light.

There are two types of dhamma. Taṇhā prefers dhammas and ñāṇa prefers dhammas. You can't go to Nibbāna with taṇhā. Therefore, you have to listen a lot of ñāṇa prefers dhammas. You may think there is only one kind of D. A. process. There are the D. A. processes of a worldling, stream enterer (sotāpanna), once-returner (sakātagāmin) and non-returner (anāgāmin).

Only by becoming an arahant and all are cutting off. Whatever arises and knows it as dukkha sacca. Then it becomes vedanā paccaya paññā—feeling conditions wisdom. This is to know the truth and the way to the stream entrance. If vedanā paccaya taṇhā—feeling conditions craving which you do every day, then it's the way of a worldling.

I'll continue to talk kicca ñāṇa. This knowledge is closer to become a stream enterer. It was these three knowledge which made Kondañño (the first of the five pañcavaggis) become a stream enterer. It will take you long in the practice if follow the long process of the insight knowledge. Ordinary disciples no need pāramīs. You only need for listening the sacca dhamma and wise attention for it.

These came from the Majjhima Nikāya and Petakopadesa Text. Now you have to know the function of whatever arising dhamma of form, feeling, mind, and dhamma are carrying ageing and death with them. Are they encounter destruction naturally or the cause of oppression by ageing and death? They'll tell you that we are

subjecting to the function of oppression. You have to see their functions with ñāṇa. If you know their functions and it's kicca ñāṇa.

T3

Only you know the truth can develop kicca ñāṇa. From these you can realize Nibbāna, which is kata ñāṇa. All the meditation centers are teaching the sixteen stages of insight knowledge. In my talks don't have these and only three knowledge. Why it's too short?

[Before his time and after until now, most teachers and yogis talk about these sixteen knowledge which are from the commentary). In the Saṃyutta Nikāya the Buddha taught that in this two armed length khandha truth existed. (e.g., to Rohitassa Devaputta, SN.2.26 Rohitassasuttam).]

I am teaching the people with three intentions. (All dhamma teachers should have these intentions) ① May people could listen to the sacca dhamma ② May the Dhamma be known by them ③ May people could practice in accordance with the knowledge.

All persons of dukkha sacca (worldlings) are indeed poor people because they don't have the treasures of a noble disciples. [These are conviction (saddhā), virtue (sīla), conscience (hiri), concern (ottappa), listening (suta), generosity (cāga) and discernment (paññā).]

Nobody can help to deal with old age, sickness and death. Therefore all are lonely and poor. (This point is seemed to be simple and insignificant. But if we contemplate deeply we see the oppression of dukkha sacca)

(Sayadaw continue to talk on dukkha in the everyday life with humor; such as homes, clothes, foods, etc. compared them with hospitals, bandages and medicines, etc.)

The khandha is always oppressing by ageing, sickness and death (jarā, byādhi and maraṇa). So it's dukkha sacca (the meaning of Pīḷanaṭṭho Oppressive dukkha). Therefore the khandha subjects to the function of oppression. This is kicca ñāṇa. It's also subject to the conditioning by taṇhā—craving. It's also dukkha sacca.

This is saṅkhatatho—conditioned dukkha. For examples, we are always busy with livelihood of foods, clothing, dwellings, etc. (Conditioned dukkha may be many varieties in wide ranges and never end to talk about this subject).

Khandha is always burning with fires of ageing, sickness and death (including with many types of kilesa fires). This is santapatho—Burning Dukkha. Mind and feeling, etc. are arising and vanishing by changing. This is vipariṇāmatho—changing dukkha. All these four functions are including in vipassanā knowledge.

Therefore, with the short human life span don't follow the sixteen knowledge. Go with these four functional knowledge which are bhāvetabba or vipassanā ñāṇa. Kata ñāṇa are Path Knowledge and Fruition Knowledge. Dhammacakkavattana Sutta, the first discourse was relating to everyone because it did not concern with the character of a person.

Some discourse were relating to personalities; for example, Bāhiya of the bark-cloth (Ud 1.10; PTS: Ud 6, Bāhiya Sutta or Ud.i.10; or A.i. 24; DhA 101). Teaching on truth (sacca) is dhammānupassanā satipaṭṭhāna. Contemplation of whatever form, feeling, mind and at last all is converging at the impermanent dukkha sacca, which is dhammānupassanā satipaṭṭhāna. All functional knowledge is insight knowledge. You don't need to know Abhidhamma.

(Sayadaw himself was a well known Abhidhamma teacher of his time. Nowadays some have the view of it as no need to practice in accordance with the Abhidhamma. The suttas not support this point).

Ven. Sāriputta taught the monks to contemplate one's own mind. Therefore whatever mind arises contemplate any of it. And you'll see impermanent dukkha sacca. This is kicca ñāṇa. It's also true as contemplate the dead mind with the alive mind because you see your own death with ñāṇa.

It'll become disenchantment if you see your own deaths moment to moment. After that comes the knowledge of not wanting your own deaths. This arises and all the khandhas disappear. Dukkha sacca disappears and sukha arises at its place. Knowing of dukkha not exists is kata ñāṇa.

通往涅槃的三種智

第一講：

唯有真理法 (sacca dhamma) 才能抵達涅槃。在《轉法輪經》中，佛陀初次向五比丘 (Pañcavaggi) 所教的即是「真理智」(sacca ñāṇa)，接著教導了真理的功能——即「功能智」(kicca ñāṇa)，再來是「成就智」(kata ñāṇa)，即圓滿實踐真理之智。這三種智，是通往涅槃、結束一切苦的必要階段。

你們從哪裡來？(尊者指著緣起圖)從「無明」來的——不知真理即是無明。我是來幫你們打開眼睛的。傳統上，眾生皆是瞎子；若正法消失，輪迴 (saṃsāra) 便無止無休。每天所作所為都是造「苦因」與「苦果」，也就是在滋養集諦與苦諦，因此你們與滅諦與道諦背道而馳。當「切斷之智」(斷苦與愛之智)出現時，就能證得涅槃。

涅槃是遠還是近？當下六根處，心念正在生起；你只需認識它們，並觀察接觸 (phassa)、苦樂受 (vedanā)，無論哪一念生起，都觀其無常。輪迴之所以長，是因為這些現象一再地在蘊續法中延續 (即緣起鏈的延續)。

見苦諦即是正見生起 (cakkhuṃ udapādi)，念念生滅中見無常，即是「明起」(vijjā udapādi)。苦與愛的止息即是涅槃。

第二講：觀察當下，知真見苦

真理在哪裡？就在你這個身心蘊之中。知道了這個真理，就能證得涅槃。這五蘊中的任何一蘊皆是苦諦。教導你認識苦，是為了讓你生起出離心。不知道應知之事——即真理——就是無明；而知道了不該知的——即非真理之事——也屬於無明，它令你在輪迴中打轉，與涅槃背道而馳。

現在的人將布施、持戒、禪定放在最前，卻讓真理法消失在視野中。若不知道真理，就如同雙眼無光。若你得到了光，就能走上正道。

法有兩種：一是愛著之法（*taṇhā* 喜歡的法），一是智慧之法（*ñāṇa* 喜歡的法）。你無法靠貪愛抵達涅槃，因此要多聽智慧之法。你也許以為只有一種緣起，其實凡夫、預流、一來、不還，各有不同的緣起支鏈。

無論觀察哪一種現象，只要認識「這是苦」，便是「受緣生慧」（*vedanā paccaya paññā*），這是通往預流的路徑。若是「受緣生愛」（*vedanā paccaya taṇhā*），則仍是凡夫之道。

每當身、受、心、法生起時，問它們：「你的功能是什麼？」答案會是：「我的功能是生起與滅去。」這樣的知見即是「功能智」（*kiicca ñāṇa*）。

第三講：圓滿之智與真修之道

當你認識真理並進一步修持「功能智」時，就能成就「成就智」（*kata ñāṇa*）而證入涅槃。現在許多禪修中心教授十六階段的觀智，而我所說的只是三個智，為何這麼簡明？因為佛陀在《相應部》中說：在這具兩臂長的身體中即有真理存在（如《羅希多天子經》所示）。

我教授法有三個目的：① 讓人得聞真理法；② 讓人明白法義；③ 讓人依法修行。

苦諦中人（凡夫）是極其貧乏的，因為他們沒有聖者的七種財富（信、戒、慚、愧、多聞、施、慧）。無人能代替你承受老病死，因此每個人終究是孤單與貧乏的。

五蘊總被老病死所逼迫，這是「壓迫性苦」（*Piḷanattṭho*）；五蘊亦受渴愛所制約，這是「有為性苦」（*saṅkhatatho*）；亦不斷被煩惱火燃燒，為「熾燃性苦」（*santapatho*）；又處於不斷變化之中，是「變異性苦」（*vipariṇāmatho*）。這四種苦性都應包含在觀智中。

因此，在短暫的人生中，不必追求十六觀智，應專注於這四種苦性功能的修習。聖道與果智（*kata ñāṇa*）便會自然生起。《轉法輪經》適用於所有人，因為它並不針對個別根器。

觀察無常即是觀察真理，即是法隨觀念住（*dhammānupassanā satipaṭṭhāna*）。若能不斷觀察現起之念——這顆心的生滅——那麼即使是用活著的心來觀死去的心，也會漸生厭離（*nibbidā nāṇa*）。終至於厭離一切蘊，蘊滅即是苦滅——苦滅現前即涅槃現前。這就是成就智（*kata nāṇa*）。

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## 涅槃的三個步驟

一九六二年七月八日至十日

T1

只有諦法（*sacca dhamma*）才能到達涅槃。在《轉法輪經》（*Dhammacakkappavattana Sutta*）中，佛陀最初向五比丘（*Pañcavaggi*）教導了諦智（*sacca nāṇa*）。之後，他教導了諦的功用。這是諦的作用智（*kiicca nāṇa*）。

之後，他教導了作用智的終結，即知道作用智的終結的究竟智（*kata nāṇa*）。簡要地記下這些。若你們想到達涅槃，即所有苦的終結，這三種知識非常重要。

你們從哪裡來？（指向緣起過程圖）。你們都來自無明（*avijjā*，不知道）。你們不知道什麼？不知道真理就是無明。因此，我來這裡是為了打開你們的眼睛。傳統上，所有人都是盲人。若正法消失，輪迴就會漫長。我不會輕易地談論真理。

若正法消失，所有人都在苦中。你們每天都在為痛苦做事。（做集和苦）。因此，另外兩個真理從你們身上消失（道和滅）。若斷除的知識（*nāṇa*）生起，你們就會得到涅槃。

涅槃是遠還是近？在六根門，心開始生起。你們必須知道它們（知道生起的心）。還必須知道觸（*phassa*）和好壞的感受（*vedanā*）。每次所有不同的心生起，都必須追隨它們的無常。

輪迴漫長意味著五蘊過程中的法（*dhamma*）漫長（緣起過程的延續）。若你們用道諦看見苦諦，就會變成 *cakkhum udapādi*——眼生起。每個心、感受等生起，看見它們的無常，就會變成 *vijjā udapādi*——智生起。苦和渴愛的止息就是涅槃。

因此，涅槃是為知道真理以及如何切斷苦和渴愛的人而設。這就是集和苦的止息。從渴愛、執取和業是集，生是苦（從緣起圖，第三部分和第四部分）。生起的法是念住（satipaṭṭhāna，知道現象生起就是念）。知道它們的無常就是道（magga，道支）。

因此，它變成念住道（satipaṭṭhāna magga）。若你們能以這種方式繼續下去，出世間道（lokuttara magga，道智）就會生起。這是最後的知識（究竟智）。我會展示它們的聯繫。這些不容易談論。因此，仔細記下。任何生起的都是苦諦。知道就是智。

因此，它是諦智——sacca ñāṇa。任何生起的都是苦有兩種含義：第一種；無常是苦。第二種；不知道生起的法，繼續生也是苦。人們認為《轉法輪經》很困難。沒有老師，就很困難。我會簡要地談論作用智。

每次心、感受等生起，都要問它們。你們的功用是什麼？答案是，我們的功用是生滅。因此，心和色的功用是生滅。

## T2

真理在哪裡？你們的五蘊就是真理。若你們知道真理，就會證得涅槃。五蘊有五個蘊。你們觀照哪個蘊，都只是苦諦。透過教導你們了解痛苦，解脫的願望就會生起。無明是不了解任何事物。這意味著不知道應該知道的事物（即，不知道真理）。

以及知道不應該知道的事物（即，知道不是真理的事物）。因此，這個法（無明）給你們帶來很多麻煩。它是壞事中的冠軍，被禁止進入涅槃。它從不做解脫的工作，只做輪迴的工作。

佛陀的第一次開示，《轉法輪經》是諦法。但你們把布施、持戒和止禪的法放在首位，以至於諦法看不見。凡是不了解真理的人，他的雙眼還沒有光明。若你們得到光明，就會走上正確的道路。

有兩種法。渴愛喜歡的法和智喜歡的法。你們不能用渴愛走向涅槃。因此，你們必須多聽智喜歡的法。你們可能認為只有一種緣起過程。有世俗人、預流果（sotāpanna）、一來果（sakātagāmin）和不還果（anāgāmin）的緣起過程。

只有成為阿羅漢，所有這些才會被切斷。任何生起的，都知道它是苦諦。然後它變成 vedanā paccaya paññā——感受緣智慧。這是知道真理和走向預流果的方

法。若 *vedanā paccaya taṇhā*——感受緣渴愛，你們每天都在做，那麼這就是世俗人的道路。

我會繼續談論作用智。這種知識更接近成為預流果。正是這三種知識使憍陳如（五比丘中的第一位）成為預流果。若遵循內觀知識的漫長過程，你們的修行就會很漫長。普通弟子不需要波羅蜜。你們只需要聽諦法並對其進行如理作意。

這些來自《中部尼迦耶》和《藏論釋》（*Petakopadesa*）。現在你們必須知道色、受、想、行和識的任何生起之法的功用，它們都帶著衰老和死亡。它們是自然遭遇毀滅，還是被衰老和死亡壓迫的原因？它們會告訴你們，我們受到壓迫的功用。你們必須用智來看它們的功用。若你們知道它們的功用，那就是作用智。

### T3

只有你們知道真理才能發展作用智。從這些你們可以證得涅槃，即究竟智。所有禪修中心都在教導十六個內觀階段。在我的開示中沒有這些，只有三種知識。為什麼這麼短？

[在他之前和之後，直到現在，大多數老師和瑜伽士都在談論來自註釋的這十六種知識）。在《相應部》中，佛陀教導說，在這兩臂長的五蘊中存在著真理。（例如，對羅醯多天子，*SN.2.26 Rohitassasuttam*）。]

我教導人們有三個意圖。（所有法師都應該有這些意圖）①願人們能聽諦法②願他們能知道法③願人們能根據知識修行。

所有苦諦的人（世俗人）確實是窮人，因為他們沒有聖弟子的財富。[這些是：信（*saddhā*）、戒（*sīla*）、慚（*hiri*）、愧（*ottappa*）、聞（*suta*）、施（*cāga*）和慧（*paññā*）。]

沒有人能幫助應對衰老、疾病和死亡。因此，所有人都是孤獨和貧窮的。（這一點似乎簡單而微不足道。但若我們深入思考，就會看到苦諦的壓迫）。

（西亞多繼續以幽默的方式談論日常生活中的苦；例如，房屋、衣服、食物等，將它們與醫院、繃帶和藥物等進行比較。）

五蘊始終受到衰老、疾病和死亡的壓迫（*jarā*、*byādhi* 和 *maraṇa*）。因此，它是苦諦（*Pīḷanaṭṭho* 壓迫苦的含義）。因此，五蘊受到壓迫的功用。這是作用智。它也受到渴愛——渴愛的制約。它也是苦諦。

這是 *saṅkhatatho*——有為苦。例如，我們總是忙於食物、衣服、住所等的生活。（有為苦可能種類繁多，範圍廣泛，談論這個主題永遠不會結束）。

五蘊始終被衰老、疾病和死亡之火燃燒（包括許多種類的煩惱之火）。這是 *santapatho*——燃燒苦。心和感受等透過變化而生滅。這是 *vipariṇāmatho*——變化苦。所有這四種功用都包含在毗婆舍那智中。

因此，在短暫的人類壽命內，不要遵循十六種知識。遵循這四種功用知識，即 *bhāvetabba* 或毗婆舍那智。究竟智是道智和果智。《轉法輪經》，第一次開示，與所有人都有關，因為它與人的性格無關。

有些開示與個性有關；例如，樹皮衣的婆醯耶（*Ud 1.10*; *PTS: Ud 6, Bāhiya Sutta* 或 *Ud.i.10*; 或 *A.i. 24*; *DhA 101*）。教導真理是法隨觀念住。觀照任何色、受、想，最後都匯聚在無常的苦諦，即法隨觀念住。所有功用知識都是內觀知識。你們不需要了解阿毗達摩。

（西亞多本人是他那個時代著名的阿毗達摩老師。現在有些人認為不需要根據阿毗達摩修行。經文不支持這一點。）

舍利弗尊者教導僧侶們觀照自己的心。因此，任何心生起，都要觀照它。你們會看到無常的苦諦。這是作用智。觀照死心和活心也是真實的，因為你們用智看到自己的死亡。

若你們時刻看到自己的死亡，就會產生厭離。之後，就會產生不想要自己死亡的知識。這生起，所有的五蘊就會消失。苦諦消失，樂在其位置生起。知道苦不存在就是究竟智。

## Wrong View on Nibbāna

11<sup>th</sup> and 12<sup>th</sup> July, 1962

T1

Not knowing of Nibbāna becomes annihilationism (also can be eternalism). We know Nibbāna as the cessation of mind and form and taṇhā (from the suttas). After the cessation of these things and take it as nothing exists anymore and run into annihilationism. Teaching on Nibbāna is quite a heavy subject. Taking Nibbāna as a place or a city (even as a permanent heavenly existence) is eternalism.

Taking Nibbāna as without mind and form and run into annihilationism. Without the penetrative knowledge, Nibbāna and wrong views are very close to each other. If saying Nibbāna as nothing arises and craving people (bhava taṇhā) will reject it. (This was one of the reasons and some taṇhā people have bhava taṇhā—craving for existence that creating a superior heavenly existence to represent Nibbāna).

Now, you'll know clearly the existence of Nibbāna taught by the Buddha. You can arrive to Nibbāna or seeing it only in the middle way by going between the two wrong views (sassata and uccheda). People are taking it as extinction or a special place. Therefore whatever you are giving (dāna) with wrong view will never arrive there.

All the Buddhas taught that living beings caught up with sassata and uccheda views never realized Nibbāna (So this point is very important for all Buddhists who want to transcend dukkha). Therefore we have to talk about Nibbāna free from sassata and uccheda views.

(Sayadaw continued to Aggivaccha Sutta, MN.72 Aggivacchasuttaṃ) This was the discourse on Nibbāna. In the time of the Buddha they used loka (the world) for mind and form. Rebirth consciousness (paṭisandhi viññāṇaṃ) was already finished in the past.

Now, from the five khandhas of saḷāyatana (6 sense-bases) we take the present consciousness (pavutti viññāṇam) which is mind (manāyatana). Inside of the mind and form (nāma/rūpa), 6sense-bases (saḷāyatana), contact (phassa), feeling (vedanā), there is neither man nor woman, neither person nor being exists. Before talking about Aggivaccha, I am dispelling diṭṭhi for you.

Listening to this talk is not me, a person or being and only mind and form, or khandha dukkha sacca. We have to base on the D. A. process to talk about Nibbāna. Because of ignorance, volitional formation arises → rebirth consciousness → mind and form → six senses bases → contact → feeling arises.

These are causes and effects connection. Here is dispelling your doubt. Human being, cow, chicken, pig, etc. all are so called with conventional truth (sammuti sacca). All their sources of existences are the same. Nobody creates them (God or Mahā Brahma).

With the causes and the results are arising. Diṭṭhi falls away by knowing the arising phenomena. Visuddhimagga Text book defined it as cūḷa-sotāpanna. This is falling away of wrong view by knowing (not directly). Knowing is knowledge.

The brahmin Aggivaccha asked the Buddha if we took these views what would happen (his wrong views to the Buddha). It became wrong views. “Please talk about Gotama’s view. ” “My view is mind and form are arising and passing away.” Therefore I am asking you to contemplate impermanence is the view of the Buddha. The right knowing of impermanent dukkha sacca with the magga sacca is the view of Buddhists.

Without listening to these kind of talks all people have wrong views. With the resistance of diṭṭhi and can’t realize Nibbāna (because the first stage of realization is destroying wrong views). These reject Nibbāna. Therefore after dispelling diṭṭhi that people should do the offerings (dāna).

What is the benefit of taking the view of impermanence? Taṇhā, māna and diṭṭhi will cease. This is the doctrine of the cessation of papañca dhamma or to Nibbāna.

Papañca dhamma are making beings running like a circle in saṃsāra. Ni-papañca is Nibbāna (Taṇhā, māna and diṭṭhi are papañca).

T2

Practice without the appreciation of Nibbāna and can't realize it. Only free from sassata and uccheda views that it is possible. You have to understand D. A. process for the appreciation of Nibbāna. Do you have to do the prayers, if you want Nibbāna? Or you have to understand the process of D. A. and know how to cut it?

You will never realize Nibbāna if you don't understand the process and how to cut it because you do it blindly and without knowledge anything about it.

(Sayadaw gave the example of Ven. Channa on this point). If you understand the continuation of D. A. process and will understand dukkha sacca. And also if you understand the disconnection of D. A. process and will understand magga sacca. In this way nirodha (cessation of dukkha) comes in by itself.

If you know the connection and know that samudaya is its cause. Dukkha sacca is including in the continuation of the D. A. process. Also, Nibbāna is including in the disconnection of D. A. process. If you don't know them, sassata and uccheda views come in as hindrances. Impermanent view is cutting off both views.

By seeing impermanence with the contemplation of any one of the four satipaṭṭhāna is on the right path. By observing the khandha process and diṭṭhi is cleared up, and not only with the intellectual knowledge. Therefore you have to look at the khandha. Whatever mind arises and contemplate its impermanence and section ② not connect with the section ③ (viññāṇa.... vedanā and taṇhā.... kamma).

The present causes are cutting off and the future results will not arise. [section ③ and section ④]. With this you know Nibbāna roughly. What do you call the cessation of samudaya and dukkha? It's called Nibbāna. Before, it's only samudaya and dukkha arise; but without dukkha and magga. If taṇhā and dukkha cease, it's Nibbāna.

With the understanding of the cutting off D. A. process that you appreciate Nibbāna. Therefore two views on Nibbāna arise. The end of Taṇhā is Nibbāna and The end of Khandha is Nibbāna. This is to know Nibbāna from the cause and effect connection.

The brahmin (Aggivaccha) continued to ask; “With the cessation of papañca dhamma, where the person was gone? ” The Buddha not answered his question. It was sassata view having the thought that the person was gone to somewhere whereas was uccheda view for not going anywhere. His mind was confused with diṭṭhi and Nibbāna. Only with teaching by clearing up wrong views as much as possible, that Nibbāna comes into appearance.

Khandha are like fuels and kilesa fire. Therefore you all are burning with kilesa fire (so human world is like a hell). Fuels and fire are going together that our situations are quite worse (So human beings are also like the fire petas whom Ven. Mahā-moggallāna met. Human beings create all these unpleasant things from this human world).

Is there including any happy person? The fire will be extinguished if the fuels are gone. Therefore by getting the khandha isn't good. If using the ultimate reality; only dukkha and samudaya are going together. With concept; fuels and fire are together. Do the contemplation of insight means asking you to view the burning of the fuels and fire. Rise and fall, rise and fall, etc. are these burning processes (impermanent).

All the khandhas are always disappearing by burning with ageing and death fire. Therefore you know your own horrible existence. You'll be sure to realize Nibbāna if your magga is in accordance with the impermanence.

By practicing in the morning, you attain realization in the evening, vice versa; if kilesa not comes in between them (i.e., between anicca and magga). (From the Majjhima Nikāya) Why don't you realize it? Because your khandha are going to connect with taṇhā. You all have the habits of connections. Only you have the habit of disconnection will realize Nibbāna.



If section ③ and section ④ not arise will get Nibbāna. (i.e., taṇhā... . kamma and jāti...). Taṇhā nirodho Nibbānaṃ and khandha nirodho Nibbānaṃ—Cessation of craving and khandha is Nibbāna. Therefore you get the round of existence by connection and Nibbāna is disconnection. A person can alive with each mind moment. One will die if next mind does not arise.

So contemplate the dead mind with the alive mind, or contemplate the pre-mind with the post-mind. The pre-mind is the dead mind which is dukkha sacca. The post-mind is the alive mind which is magga sacca. Every time the mind dies and seeing with the alive mind and saṃsāra will be cut off. If you see your own deaths; “Do you want to get human and heavenly existences by prayers?”

It becomes disenchantment. Seeing the dead is yathābhūta ñāṇa—knowledge of as it really is. Disenchantment is nibbidā ñāṇa. At the time of not wanting it is magga ñāṇa—Path knowledge. At that moment all the five khandhas disappear. All the death shows are finished which is Nibbāna. Seeing it is magga ñāṇa.

So these are nirodha and magga-cessation of dukkha and the eight path factors. The Buddha said; “the journey to Nibbāna is not far and very near” And then why don’t we arrive there? Because we are going in the crooked way. We are running in a circular way. If kilesas are coming in, you don’t get it this life and also next life. Therefore, it’s important not let kilesas come in. Contemplate them as impermanence if they come in.

## 對涅槃的錯誤見解

一九六二年七月十一日和十二日

T1

不了解涅槃會變成斷滅論（也可能是常見）。我們知道涅槃是名色和渴愛止息（來自經文）。在這些事物止息後，認為不再有任何事物存在，就會陷入斷滅論。將涅槃視為一個地方或一座城市（甚至視為一個永恆的天堂存在）是常見。

將涅槃視為沒有名色，就會陷入斷滅論。若沒有貫通的知識，涅槃和邪見非常接近。若說涅槃沒有任何事物生起，貪求存在的人（有愛）就會拒絕它。（這是原因之一，一些有愛的人創造了一個至上的天堂存在來代表涅槃）。

現在，你們將清楚地了解佛陀教導的涅槃的存在。只有在兩種邪見（常見和斷見）之間走中道，你們才能到達涅槃或看見它。人們將其視為滅絕或一個特殊的地方。因此，你們以邪見所做的任何布施（*dāna*）都永遠無法到達那裡。

所有佛陀都教導說，被常見和斷見所困的眾生永遠無法證得涅槃（因此，這一點對所有想要超越苦的佛教徒非常重要）。因此，我們必須談論沒有常見和斷見的涅槃。

（西亞多繼續談論《阿耨婆蹉經》（*Aggivaṇṇa Sutta*），MN.72 *Aggivaṇṇasuttaṃ*）。這是關於涅槃的開示。在佛陀時代，他們用「世間」（*loka*）來表示名色。過去的結生識（*paṭisandhi viññāṇaṃ*）已經結束。

現在，從六處（*saḷāyatana*）的五蘊中，我們取現在的識（*pavutti viññāṇaṃ*），即心（*manāyatana*）。在名色（*nāma/rūpa*）、六處（*saḷāyatana*）、觸（*phassa*）、感受（*vedanā*）中，既沒有男人也沒有女人，既沒有人也沒有眾生存在。在談論阿耨婆蹉之前，我正在為你們驅散邪見。

聽這個開示不是我，一個人或眾生，而只是名色或五蘊苦諦。我們必須以緣起過程為基礎來談論涅槃。由於無明，行生起→結生識→名色→六處→觸→感受生起。

這些是因果關係。這裡正在消除你們的疑惑。人類、牛、雞、豬等，都是用世俗諦（*sammuti sacca*）來稱呼的。它們存在的根源都是相同的。沒有人創造它們（上帝或大梵天）。

隨著因和果的生起。透過知道生起的現象，邪見消失。《清淨道論》（*Visuddhimagga*）將其定義為小預流果。這是透過知道（不是直接）而消除邪見。知道是知識。

婆羅門阿耨婆蹉問佛陀，若我們採取這些觀點，會發生什麼（他對佛陀的邪見）。它變成了邪見。「請談談喬達摩的觀點。」「我的觀點是名色生滅。」因此，我請你們觀照無常是佛陀的觀點。用道諦正確地知道無常的苦諦是佛教徒的觀點。

若沒有聽過這種開示，所有人都有邪見。若有邪見的阻礙，就無法證得涅槃（因為證得的第一階段是摧毀邪見）。這些拒絕涅槃。因此，在驅散邪見之後，人們應該做供養（dāna）。

採取無常觀點有什麼好處？渴愛、慢和邪見會止息。這是止息戲論法或到達涅槃的教義。戲論法使眾生在輪迴中像圓圈一樣運行。離戲論是涅槃（渴愛、慢和邪見是戲論）。

## T2

若不欣賞涅槃，修行就無法證得它。只有擺脫常見和斷見，才有可能。你們必須了解緣起過程才能欣賞涅槃。若你們想要涅槃，你們必須祈禱嗎？還是你們必須了解緣起過程並知道如何切斷它？

若你們不了解這個過程以及如何切斷它，你們就永遠無法證得涅槃，因為你們盲目地做，並且對它一無所知。

（西亞多用差那尊者的例子來說明這一點）。若你們了解緣起過程的延續，就會了解苦諦。若你們了解緣起過程的斷開，就會了解道諦。這樣，滅（苦的止息）就會自行進入。

若你們知道連接，就知道集是它的原因。苦諦包含在緣起過程的延續中。涅槃也包含在緣起過程的斷開中。若你們不知道它們，常見和斷見就會作為障礙進入。無常觀點切斷了這兩種觀點。

透過觀照四念住中的任何一個來看到無常，就在正確的道路上。透過觀察五蘊過程，邪見被清除，而不僅僅是智力上的知識。因此，你們必須觀察五蘊。任何心生起，都要觀照它的無常，第二部分不會與第三部分連接（識……感受和渴愛……業）。

現在的原因被切斷，未來的結果不會生起。[第三部分和第四部分]。透過這個，你們粗略地了解涅槃。你們如何稱呼集和苦的止息？它被稱為涅槃。以前，只有集和苦生起；但沒有苦和道。若渴愛和苦止息，就是涅槃。

透過了解切斷緣起過程，你們就會欣賞涅槃。因此，出現了兩種關於涅槃的觀點。渴愛的結束是涅槃，五蘊的結束也是涅槃。這是從因果關係中了解涅槃。

婆羅門（阿耆婆蹉）繼續問：「隨著戲論法的止息，這個人去了哪裡？」佛陀沒有回答他的問題。常見認為這個人去了某個地方，而斷見認為沒有去任何地

方。他的心被邪見和涅槃混淆了。只有透過盡可能地清除邪見的教導，涅槃才會顯現出來。

五蘊就像燃料和煩惱之火。因此，你們都被煩惱之火燃燒（因此，人類世界就像地獄）。燃料和火在一起，我們的處境非常糟糕（因此，人類也像摩訶目犍連尊者遇到的火鬼。人類從這個人類世界創造了所有這些令人不愉快的事物）。

有任何快樂的人嗎？若燃料消失，火就會熄滅。因此，得到五蘊並不好。若使用究竟實相；只有苦和集在一起。用概念；燃料和火在一起。內觀觀照意味著請你們觀看燃料和火的燃燒。生滅等都是這些燃燒過程（無常）。

所有的五蘊都始終被衰老和死亡之火燃燒而消失。因此，你們知道自己可怕的存在。若你們的道與無常一致，你們一定會證得涅槃。

若你們早上修行，晚上就會證得，反之亦然；若煩惱沒有進入它們之間（即，無常和道之間）。（來自《中部尼迦耶》）。你們為何沒有證得它？因為你們的五蘊要與渴愛連接。你們都有連接的習慣。只有你們有斷開的習慣才會證得涅槃。

若第三部分和第四部分不生起，就會得到涅槃。（即，渴愛……業和生……）。渴愛滅涅槃和五蘊滅涅槃——渴愛和五蘊的止息就是涅槃。因此，你們透過連接得到輪迴，涅槃是斷開。一個人可以每個心念活著。若下一個心不生起，就會死亡。

因此，用活心觀照死心，或用後心觀照前心。前心是死心，即苦諦。後心是活心，即道諦。每次心死亡，用活心看見，輪迴就會被切斷。若你們看到自己的死亡，「你們想透過祈禱得到人類和天堂的存在嗎？」

它會變成厭離。看見死亡是如實智。厭離是厭離智。在不想要它的時候是道智。在那一刻，所有的五蘊都會消失。所有的死亡表演都結束了，那就是涅槃。看見它就是道智。

因此，這些是滅和道——苦的止息和八道支。佛陀說：「通往涅槃的旅程不遠，非常近。」那麼我們為何沒有到達那裡？因為我們走的是彎路。我們在繞圈。若煩惱進入，你們今生和來生都得不到它。因此，不讓煩惱進入非常重要。若它們進入，將它們觀照為無常。

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對涅槃的錯誤見解

一九六二年七月十一日和十二日

T1

不了解涅槃會變成斷滅論（也可能是常見）。我們知道涅槃是名色和渴愛止息（來自經文）。在這些事物止息後，認為不再有任何事物存在，就會陷入斷滅論。將涅槃視為一個地方或一座城市（甚至視為一個永恆的天堂存在）是常見。

將涅槃視為沒有名色，就會陷入斷滅論。若沒有貫通的知識，涅槃和邪見非常接近。若說涅槃沒有任何事物生起，貪求存在的人（有愛）就會拒絕它。（這是原因之一，一些有愛的人創造了一個至上的天堂存在來代表涅槃）。

現在，你們將清楚地了解佛陀教導的涅槃的存在。只有在兩種邪見（常見和斷見）之間走中道，你們才能到達涅槃或看見它。人們將其視為滅絕或一個特殊的地方。因此，你們以邪見所做的任何布施（*dāna*）都永遠無法到達那裡。

所有佛陀都教導說，被常見和斷見所困的眾生永遠無法證得涅槃（因此，這一點對所有想要超越苦的佛教徒非常重要）。因此，我們必須談論沒有常見和斷見的涅槃。

（西亞多繼續談論《阿耨婆蹉經》（*Aggivaccha Sutta*），MN.72 *Aggivacchasuttaṃ*）。這是關於涅槃的開示。在佛陀時代，他們用「世間」（*loka*）來表示名色。過去的結生識（*paṭisandhi viññāṇaṃ*）已經結束。

現在，從六處（*saḷāyatana*）的五蘊中，我們取現在的識（*pavutti viññāṇaṃ*），即心（*manāyatana*）。在名色（*nāma/rūpa*）、六處（*saḷāyatana*）、觸（*phassa*）、感受（*vedanā*）中，既沒有男人也沒有女人，既沒有人也沒有眾生存。在談論阿耨婆蹉之前，我正在為你們驅散邪見。

聽這個開示不是我，一個人或眾生，而只是名色或五蘊苦諦。我們必須以緣起過程為基礎來談論涅槃。由於無明，行生起→結生識→名色→六處→觸→感受生起。

這些是因果關係。這裡正在消除你們的疑惑。人類、牛、雞、豬等，都是用世俗諦（*sammuti sacca*）來稱呼的。它們存在的根源都是相同的。沒有人創造它們（上帝或大梵天）。

隨著因和果的生起。透過知道生起的現象，邪見消失。《清淨道論》（Visuddhimagga）將其定義為小預流果。這是透過知道（不是直接）而消除邪見。知道是知識。

婆羅門阿耆婆蹉問佛陀，若我們採取這些觀點，會發生什麼（他對佛陀的邪見）。它變成了邪見。「請談談喬達摩的觀點。」「我的觀點是名色生滅。」因此，我請你們觀照無常是佛陀的觀點。用道諦正確地知道無常的苦諦是佛教徒的觀點。

若沒有聽過這種開示，所有人都有邪見。若有邪見的阻礙，就無法證得涅槃（因為證得的第一階段是摧毀邪見）。這些拒絕涅槃。因此，在驅散邪見之後，人們應該做供養（dāna）。

採取無常觀點有什麼好處？渴愛、慢和邪見會止息。這是止息戲論法或到達涅槃的教義。戲論法使眾生在輪迴中像圓圈一樣運行。離戲論是涅槃（渴愛、慢和邪見是戲論）。

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