

# 莫哥西亞多開示錄

## -- 空、有為及無為

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

### 第 10 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 10

## The Middle Way

13<sup>th</sup> December 1960

(Sayadaw reminded yogis to observe their internal phenomena, when they see the external phenomena. In this way many realized Dhamma in the past. There were some Theras' and Theris' gathas mentioned these experiences.

A bhikkhunī saw a candle flame was extinguished and another saw the water flowed into the earth and disappeared were attaining enlightenments.

Sayadaw said one important point in the observation. He gave an example, a candle continuously burning is not arising and changing into something but it's arising and perishing, arising and disappearing, etc. at the same spot.

If it's changing into something and become a sassata view (It's similar to a soul view). The reality is one flame disappears and substitutes with a new flame. In this way, it's free from wrong views.)

An intelligent person saw a tree leaf fell from the tree and got enlightenment. A leaf drying up from green to yellow colors and fell off from the tree (This referred to an interesting and famous jataka story nearly every Buddhist knew. Sonaka, a minister son sat under a tree and saw a tree leaf falling down to him.

This incidence with the contemplation of his khandhas and he became a Paccekabuddha. After some years passed by he went to the palace and taught dhamma to his friend the king—the Bodhisatta. One of the well-known story he taught was a silly crow and a dead elephant floating in the ocean.

Nowadays human beings are sillier than this crow. We can know this from the current human societies on earth). It's a form (rūpa), will be changed and fallen. All forms contacting with heat will change. Contacting with cold is in change. Every mind is changing. For example, a small child is crying.

The mother becomes anxious with what happen to the child. After knowing nothing happens and she becomes glad. From the anxious mind and changes into gladdened mind. Therefore mind and form are changing with their causes.

Does change (here the Pali word vipariṇāma) mean after arising and changing into something or after vanishing and substitutes with something? Don't take it as changing but as vanishing with substitution. It becomes view of eternalism (sassata diṭṭhi) if taking it as changing.

Vanishing is anicca ñāṇa—knowledge of seeing impermanence. Changing is wrong view (diṭṭhi) and taking it as vanishing and free from diṭṭhi. For example, moving the cup here to this place is changing. Vanishing means at here disappears and at here (at the same spot) a new substitution.

Therefore changing and vanishing are different. Disbanding its own nature is vanishing. If you see the outside things are vanishing and turning inwards of one's khandha. The preceding mind not exists and the new following mind arises. By turning the mind inwards and seeing the same as like the outwards things and D. A. is cutting off.

Because with the knowledge of seeing, the vanishing comes in. The external and internal phenomena become the same and will get the Path Knowledge (Sayadaw gave the story of a woman, by frying vegetables and seeing the changes of it. And at the same time turning inside her with contemplation and became a sotāpanna).

Sabbe saṅkhāra anicca—All conditioned phenomena are impermanent—external and internal phenomena are impermanent. In this way taṇhā connects internal with the external dies away. There are only the internal and the external existences.

Therefore the Buddha taught to contemplate the external and internal in the Satipaṭṭhāna Sutta. It is also enough if you only see the internal vanishing (This point is supported by some yogis' practice with Mahasi System. Most of the systems only teach to contemplate one's own khandha).

The Buddha from the monastery instructed the woman to turn inwardly and contemplate her khandha. By following with the contemplation of impermanence, ñāṇa develops and becomes mature. The whole khandha is full of impermanences that even you can't put in a tip of a needle inside them.

After that you penetrate dukkha thoroughly and if dukkha ceases and will see Nibbāna. If dukkha not ceases can't see Nibbāna yet. After seeing dukkha and not wanting and it ceases. Seeing dukkha ceases is the Path Knowledge. You will be free from the eight faults and the doors to woeful births are closed.

(The eight faults for living beings were mentioned in the Aṅguttara Nikāya. These are:

The three woeful planes: 1. Hells, 2. Animals, 3. Ghosts. The commentary divided ghosts (petas) to two types; petas with sufferings only and vimānika petas with half sufferings and half bliss.

Arūpa Brahma gods (with mind only) and Asañña Brahma gods (with body only),

Human beings, born with three unwholesome roots (greed, hatred and delusion)  
(Being born at) The places where the Buddha's Teachings can't reach out; for example, border areas, hill tribes, etc.

People have wrong views,

The time when a Buddha is not arising, so the Dhamma does not exist.)

You have to practice for seeing the cessation of dukkha. There are no other things to do. If diṭṭhi-taṇhā still exist and it's not finished yet. If you can decide this is not me, not I am and not mine and it ceases. [There was an interesting story of a yogi. An Italian man had an interview with his teacher.



He said that every time was seeing emptiness (i.e., impermanence) and he wanted jumping into it, but couldn't do it. (Here wrong view came in and hindered the practice.) Then he asked himself, who wanted jumping into it? "There is no I and no me, who can jump (Here he dispelled his wrong view with practice).

As soon as he contemplated not-self—anatta, the whole khandha disappeared with an explosion. This yogi's experience supported what Mogok Sayadaw always emphasized strongly for, first dispelling wrong view with intellectual knowledge before the practice.

Wrong views were very deep rooted strongly in living beings from undiscoverable saṃsāra. Some bhikkhus' stories in the time of the Buddha also supported it; for example, Ven. Channa, Ven. Yamaka and Ven. Anurādhā.

This Italian yogi overcame it because his teacher was also a Mogok yogi. He taught him before, using the law of D. A. process to dispel his wrong view. Even though, wrong view still crept in. You see how strong self-view is! Therefore, anatta doctrine is difficult to understand and accept. Except a Buddha no one can teach about it. Therefore the Buddha said without the Noble Eight-fold Path no one could become ariya].

If it's still not mature, it'll become maturity with the continuous contemplation. And slowly it will mature. This is not a tiresome task because it is the middle way. Making money for sensuality is very tiresome. It's the same with the practices of torturing oneself.

Contemplation of impermanence is the middle way. If you can't put your feet on the middle way and you are changing yourself between the two extremes. The hedonists (especially modern man) who always follow sensuality do have dukkha and search for dukkha (quite silly). This path should not go. The path of torturing oneself is directly to painful births.

Only meeting with a good teacher can walk on the middle path. The path of sensuality is the way which father and mother teach you. They can do this only. (Sayadaw mentioned about the Bodhisatta's extreme practices).

The path of contemplation of one's khandhas is to know the truth of the khandha. And it becomes right disenchantment. After not wanting it, the khandha comes to an end. The ending of the khandha is Nibbāna.

## 中道

1960 年 12 月 13 日

（尊者提醒禪修者：當他們看到外在現象時，也應觀察自己的內在現象。過去有許多人就是依此而證悟的。在某些長老比丘與比丘尼的偈頌中，也曾記載這類經驗。

一位比丘尼看到蠟燭火焰熄滅，另一位看到水流入地中而消失，便因此證悟。

尊者指出觀察中的一個重要要點。他舉例說明：一支蠟燭持續燃燒，並非是「生起並轉變成某物」，而是「在原處生起又滅去、生起又消失」的過程。

若認為它變成了另一個東西，那就是常見（*sassata-ditṭhi*），與靈魂觀相似。實相是，一個火焰熄滅，另一個新的火焰取而代之。唯有這樣的觀察才能免於邪見。

有智慧的人看到一片樹葉從樹上飄落而證悟。一片綠葉漸漸枯黃，從樹上脫落（這指的是一則幾乎每位佛教徒都知道的著名本生故事：大臣之子蘇那迦（*Sonaka*）坐在樹下，看見一片樹葉落到自己身上。

他將此與自己的五蘊加以觀照，而成為一位獨覺佛（*Paccekabuddha*）。數年後，他進宮為國王——即菩薩——說法。其中一則他講述的知名故事是：一隻愚蠢的烏鴉與一頭漂浮在海上的死象。

如今的人類比那隻烏鴉還愚蠢，從當今人類社會的現象中可見一斑。）物質（色法）會變化與敗壞，凡是與熱接觸的色法都會改變，與冷接觸也會變化。每一個心也都在變化。例如：一個小孩在哭，母親擔心孩子發生什麼事；在得知孩子沒事後，她又轉為高興。從焦慮的心轉變為歡喜的心。由此可見，名法與色法因緣生滅，皆在變化。

這種變化（巴利語稱 *vipariṇāma*）的意思，是「生起後變成別的東西」？還是「減去後由新法取代」？不可理解為「變成」的意涵，而要理解為「減去與取代」。若執為「變成」，則落入常見。

**減去即是無常智（anicca-ñāṇa）——一見無常的智慧；而「變化」是邪見（diṭṭhi）。**若將它理解為減去與新法取代，即能免於邪見。例如：將杯子從這裡移到那裡是變化；但「減去」則是一——這裡的杯子消失，同處出現一個新的。

因此，「變化」與「減去」是不同的。**自性解體**就是減去。若能見到外在事物的減去，便可轉向觀察內在的五蘊。前一剎那的心已不存在，隨後一剎那的新心又生起。藉由向內觀照，見到與外在事物同樣的現象，便可**斷除緣起（D.A.）的連續性**。

因為透過見的智慧，能見到減去。外在與內在現象無二無別，這時就能證得**道智（Path Knowledge）**。（尊者舉了一個例子：有位婦人在炒蔬菜時，看見蔬菜的變化，並同時轉向內觀照，因而證得**預流果（sotāpanna）**。）

**Sabbe saṅkhārā aniccā —— 一切行皆無常。**外在與內在的一切行法皆是無常。這樣一來，**愛（taṇhā）**連結內外的力量就會**斷滅**。只剩下內在與外在的存在。

因此，佛陀於《四念住經》中教導我們觀照內外。即使只觀內在的減去也足夠了（此點獲得某些修習**馬哈希系統**行者的實證支持。多數修行系統僅教導觀自己的五蘊）。

佛陀從寺中指導那位婦人要轉向內觀，觀照自己的五蘊。隨著無常的觀照，**智慧（ñāṇa）**將發展並趨成熟。整個五蘊中無不充滿無常，甚至連一根針尖都插不進去。

接著，便能徹見苦（*dukkha*）。若苦滅了，就能見到**涅槃**。若苦未滅，就尚未能見到涅槃。當見到苦、厭離它，苦便止息。見到苦的止息，即是**道智**。由此，便能解脫於**八種過患**，惡趣之門從此關閉。

（《增支部》提到眾生的八種過患：

1. 三惡道：地獄、畜生、鬼道（註釋書中將鬼道分為兩類：一是純受苦的鬼，二是苦樂參半的**天宮鬼（vimānika-peta）**）；
2. 無色界天（唯心）、無想天（唯身）；
3. 三根不善的人（貪、瞋、癡）；

4. 佛法難以傳播之地，如邊地、山區部落等；

5. 執有邪見者；

6. 無佛出世之時，無法得聞正法。）

**\*\*你必須修行以見苦滅，除此之外別無他途。若見與愛（*diṭṭhi-taṇhā*）仍在，那就尚未結束。若你能確知：「這不是我，不是我所有，不是我自己」，並見到它止息。**

（有一個義大利籍禪修者的故事非常有趣。他與指導老師面談時說：每次他都見到空（即無常），並想「跳入」空性，但總是無法跳入。（這裡有邪見障礙著修行。）他進一步思考：「是誰想要跳進去？」他思維：「既然無我、無我者，又有誰能跳？」（在這裡，他用觀法破除了邪見。）

當他觀照「無我（*anatta*）」時，整個五蘊在一個爆炸般的現象中滅去了。這位禪修者的經驗，印證了**\*\*莫哥尊者（Mogok Sayadaw）\*\*一再強調的重點——修行前應先以理智破除邪見。**

邪見在眾生心中根深蒂固，來自無量無邊的輪迴。有些佛陀時代的比丘故事也佐證了這一點，例如尊者遮那（*Channa*）、優摩迦（*Yamaka*）與阿奴羅陀（*Anurādha*）等人。

這位義大利禪修者之所以能破除邪見，是因為他的老師本身亦為莫哥系統的行持者。他曾教導他以緣起法則（**D.A. process**）來破除邪見。儘管如此，邪見仍會悄然侵入。你可見到我見有多麼強烈！因此，無我法難以理解與接受，除了佛陀，無人能真正教導它。佛陀曾說，若無八正道，則無人能成為聖者。）

若智慧尚未成熟，透過持續觀照，將會漸次成熟。這並非令人厭倦的工作，**因為它即是中道**。為了感官欲而奔忙令人疲憊；自我折磨的修行亦同。

**\*\*觀無常即是中道。若你無法踏上中道，便會在兩種極端之間擺盪。享樂主義者（尤其是現代人）沉溺於欲樂之中，飽受苦惱，又四處尋找苦，實屬愚癡。這不是應該走的路。自我折磨的道路，則是直接通向痛苦輪迴的生處。**

**\*\*唯有遇到善知識，才能行於中道。沉溺於欲樂的路，是父母所教導的路；他們只能給予這樣的東西。（尊者提到菩薩所行的極端修苦行。）**

**\*\*觀照自己的五蘊之路，乃是為了了解五蘊的真相。由此而生正確的厭離。當不再貪著它時，五蘊便止息。五蘊止息即是涅槃。**

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## 中道

1960年12月13日

（明果禪師提醒瑜伽行者，當他們觀察外在現象時，也要觀察內在現象。過去許多人就是透過這種方式證悟了佛法。一些長老和長老的偈頌提到了這些經驗。

一位比丘尼看到燭火熄滅，另一位看到水流入地中消失，從而證悟。

明果禪師提到了觀察中的一個重要觀點。他舉例說，持續燃燒的蠟燭並不是轉變成某種東西，而是不斷地在同一地點生滅、生滅。

如果它轉變成某種東西，就會產生常見的「神我見」（類似於靈魂的觀點）。事實是，一個火焰消失，被一個新的火焰取代。這樣，就能擺脫錯誤的見解。）

一位聰明的人看到樹葉從樹上落下，從而證悟。一片葉子從綠色變黃色，然後從樹上掉落（這指的是一個有趣且著名的本生故事，幾乎所有佛教徒都知道。大臣之子蘇那迦坐在樹下，看到一片樹葉落在他身上。

這個事件與他對五蘊的觀照相結合，使他成為了一位辟支佛。幾年後，他去了王宮，向他的朋友國王——菩薩——教授佛法。他教導的一個著名的故事是關於一隻愚蠢的烏鴉和一頭漂浮在海中的死象。

現在的人類比這隻烏鴉更愚蠢。我們可以從當今地球上的人類社會中看出這一點）。這是一種色法（*rūpa*），會變化並落下。所有與熱接觸的色法都會變化。與冷接觸也會變化。每一個心念都在變化。例如，一個小孩在哭泣。

母親會擔心孩子發生了什麼事。得知沒有發生任何事情後，她感到高興。從擔憂的心轉變為喜悅的心。因此，心和色會隨著它們的因緣而變化。

這裡的「變化」（巴利語 *vipariṇāma*）是指生起後轉變成某種東西，還是指消失後被某種東西取代？不要把它當作轉變，而要當作消失和取代。如果把它當作轉變，就會變成常見的「常見」（*sassata diṭṭhi*）。

消失是無常智（*anicca ñāṇa*）——看到無常的知識。轉變是錯誤的見解（*diṭṭhi*），而將其視為消失則能擺脫錯誤的見解。例如，將杯子從這裡移到那裡是轉變。消失意味著在這裡消失，而在這裡（同一地點）出現新的取代。

因此，轉變和消失是不同的。解散其自身本質即是消失。如果你看到外在事物在消失，並將注意力轉向內在的五蘊。前一個心念不存在，新的後續心念生起。透過將心轉向內在，看到與外在事物相同的現象，緣起法（D.A.）被切斷。

因為透過觀看的知識，消失得以顯現。外在和內在現象變得相同，並獲得道智（明果禪師講述了一個婦女的故事，她透過炒蔬菜，看到蔬菜的變化，同時向內觀照，從而成為須陀洹）。

一切行無常——所有有為法都是無常的——外在和內在現象都是無常的。這樣，愛欲（taṇhā）連接內在和外在就會消失。只有內在和外在的存在。

因此，佛陀在《念處經》中教導觀照外在和內在。如果只觀察內在的消失，也足夠了（這一點得到了某些瑜伽行者以馬哈希系統實踐的支持。大多數系統只教導觀照自己的五蘊）。

佛陀從寺院指導那位婦女向內觀照她的五蘊。透過跟隨無常的觀照，智慧（ñāṇa）得以發展並成熟。整個五蘊都充滿了無常，甚至無法將一根針尖放入其中。

在那之後，你徹底地穿透苦，如果苦停止，就會看到涅槃。如果苦沒有停止，就還看不到涅槃。看到苦停止，就是道智。你會擺脫八種過失，惡道的門也會關閉。

（《增支部》中提到了眾生的八種過失。它們是：

三惡道：1. 地獄，2. 畜生，3. 餓鬼。註釋將餓鬼（petas）分為兩種類型：只有痛苦的餓鬼和半苦半樂的威瑪尼卡餓鬼。

無色梵天（只有心）和無想梵天（只有身）。生來具有三不善根（貪、嗔、癡）的人類。（出生在）佛陀教法無法傳播到的地方，例如邊境地區、山區部落等。有錯誤見解的人。佛陀沒有出現，因此佛法不存在的時期。）你必須修行才能看到苦的止息。沒有其他事情可做。如果錯誤的見解和愛欲仍然存在，就還沒有結束。如果你能確定這不是我，不是我是，也不是我的，它就會止息。[有一個有趣的瑜伽行者的故事。一位意大利男子與他的老師進行了一次訪談。

他說，他每次都看到空性（即無常），他想跳進去，但做不到。（這裡出現了錯誤的見解，阻礙了修行。）然後他問自己，誰想跳進去？「沒有我，也沒有我的，誰能跳？」（在這裡，他透過修行消除了他的錯誤見解）。



他一觀照無我（anatta），整個五蘊就隨著一聲巨響消失了。這位瑜伽行者的經驗支持了明果禪師一直強調的，在修行之前，首先要用知性的知識消除錯誤的見解。

從不可知的輪迴以來，錯誤的見解深深地根植在眾生心中。佛陀時代一些比丘的故事也支持了這一點，例如尊者車匿、尊者閻摩迦和尊者阿那律陀。

這位意大利瑜伽行者克服了這一點，因為他的老師也是一位明果禪師的弟子。他之前教他使用緣起法的過程來消除他的錯誤見解。儘管如此，錯誤的見解仍然悄悄進入。你看，我見是多麼強烈！因此，無我教義很難理解和接受。除了佛陀，沒有人能教導它。因此，佛陀說，沒有八正道，沒有人能成為聖者]。

如果它還不成熟，透過持續的觀照，它會變得成熟。它會慢慢成熟。這不是一項令人厭倦的任務，因為它是中道。為感官享樂賺錢非常令人厭倦。折磨自己的修行也是如此。

觀照無常是中道。如果你不能走在中道上，你就會在兩個極端之間搖擺不定。享樂主義者（尤其是現代人）總是追求感官享樂，他們有苦，並且在尋找苦（相當愚蠢）。這條道路不應該走。折磨自己的道路直接通往痛苦的出生。

只有遇到一位好老師，才能走在中道上。感官享樂的道路是父母教導你的道路。他們只能做到這一點。（明果禪師提到了菩薩的極端修行）。

觀照自己五蘊的道路是為了了解五蘊的真相。當不再想要它時，五蘊就會結束。五蘊的結束就是涅槃。

## Correct One's Mistakes in Time

18<sup>th</sup> December 1960

The Buddha said, one could know in two ways for one's wholesome and unwholesome kammās one had done before. These were doing kammās still alive and near death mental signs arose. If you want to correct them at present is the best way. Before death it can be done. Near death some can do it and some can't correct them. Near death people generally can't make the corrections.

Now, you still can do it if you want to correct them. In this way and at near death you don't need it. In the Aṅguttara Nikāya, the Buddha warned us that we should not take it as I had done unwholesome kamma and nobody knew it. At least you know it yourself. You have to correct them quickly.

If you die before, even though it has the 5000 years of Buddha Sāsana, and your own sāsana is disappeared (Buddhists should take this point seriously). Don't count the Buddha Sāsana with years. Make the counting with your own death. Man, only has the life span of one mind. If one of the breathing in and out mind is not arising and becomes dead. What already has passed is nothing to do with you. Next year is also nothing to do with you.

Sāsana depends on your life span. Only you can cut off the D. A. process and seeing impermanent is your own sāsana. If you are choosing time for tomorrow or the day after tomorrow is a fool.

Today I have no time and not doing it. I will do it tomorrow is sassata diṭṭhi. Sassata here is tomorrow I will still alive. It means it doesn't die. Choosing days and hours is by sassata. If you are glad with the forbidden dhamma which send beings to painful births and then you'll finish. Forbidden the Path Knowledge is wrong view. In the whole of saṃsāra beings are hindered by it.

We were climbing up from the four woeful planes with difficulties (Some Buddhists might think we had good times in saṃsāra. We should go and have a check



with the suttas in the Pali Nikāya, what the Buddha had said about it). Now, you know that diṭṭhi is the biggest enemy.

(Sayadaw told a story in the Majjhima Nikāya, how diṭṭhi-taṇhā hindered a man for realization. In the Kassapa Buddha's time, a layman named Peya because of diṭṭhi-taṇhā missed the chance for Path and Fruition Knowledge. If he continued to listen for sometimes would enter the stream. But he had to wait until the Gautama Buddha's time for realization. It was quite a very long period of time for the chance to arise.)

The Buddha taught three principles for the sure realization. (Sayadaw talked about the Governing Principles (adhipati) from the Aṅguttara Nikāya.

1. Self as a governing principle (attadhipati)
2. Cosmos as a governing principle (lokadhipati)
3. Dhamma as a governing principle (dhammadhipati)

Taking oneself as a governing principle. 2. Taking others as a governing principle. 3. Taking the qualities of Dhamma as a governing principle.

I am neither practicing for the sake of the four requisites nor for the fortunes of future births; but to be freed from the dangers of birth, ageing, sickness and death, etc. We can't realize it with the practice for the desire of sensuality and becoming—bhavataṇhā. You should not have your own desire in the practice. You can't practice with desire.

If kilesa comes in or many thoughts arise and admonish oneself. And contemplate the impermanence of whatever mind state arises. Admonish oneself as there are unseen beings watching at me (e.g., devatas, monks have psychic abilities, etc.).

During the practice if worldly mental states come in and contemplate the Qualities of Dhamma, admonish oneself with it. (Sayadaw talked about the Dhamma is calling at you and also passes away. Therefore if you go with the calling and you are seeing death. The calling is arising, with the going and not seeing it is vanishing.

Anyone going with the calling will find out its impermanence. There are also wrong goings. For example, mosquito bites and going with the hand (bang!) This is

going with anger (dosa). Therefore you must go with knowledge. It's sure that it'll become non-temporal—akāliko.

## 及時改正錯誤

1960 年 12 月 18 日

佛陀曾說，有兩種方式能讓人知道自己曾造作的善業與不善業：一是正在造作的業尚未滅失，二是臨終時出現的**近死心相（mental signs near death）**。若想修正業，最好的方法就是**在當下進行**。雖然臨終前也可以修正，但只有部分人能做到，大多數人在臨終時無法成功修正。

現在你仍有能力想修正它們，就應把握此時。如此一來，到臨終之際便無需慌張。佛陀在《增支部》中曾警告我們：**不要以為自己造了惡業卻無人知曉**。至少你自己知道。因此，應該立即加以修正。

若你在修正前就死了，即使佛教僧團存在五千年，對你而言，**你自己的僧團（sāsana）已滅失**。（佛弟子應當對此非常重視。）不要用「佛教存在的年數」來衡量佛法的長久，而應以「自己死亡的時間」為計算標準。人，其實只擁有「一個心」的壽命。若一次吸氣與呼氣之間的心未生起，便等同死亡。**過去已經過去的，與你無關；未來的一年，也與你無關**。

**僧團是否存在，取決於你的壽命**。只有當你自己斷除了**\*\*緣起（D.A.）\*\***的流程，並見到無常，這才是你自己的佛法（sāsana）。若你選擇明天或後天才要修行，那就是愚痴。

今天說：「我沒時間修行，明天再修。」這種想法就是**常見（sassata-dit̐hi）**。所謂「常見」，就是預設「明天我還會活著」，也就是預設「不會死」。選擇日子與時間，就是常見的表現。**\*\*若你對那些導致眾生墮落的非法（不正法）感到歡喜，那你就完了。\*\***阻礙道智的，就是邪見。在整個輪迴中，眾生都被此所障礙。

**我們好不容易才從四惡道中攀爬出來**。（有些佛教徒也許以為自己在輪迴中曾有過愉快時光。你應該去翻閱巴利三藏經典，看看佛陀是怎麼說的。）現在你該明白，**邪見是最大的敵人**。

（尊者在講述《中部》的故事時提到，一位男子如何被邪見與愛欲（**diṭṭhi-taṇhā**）所障，導致無法證悟。在迦葉佛時代，有一位在家男子名叫 Peya，因為執著於邪見與愛欲，而錯失證得道果的機會。若他繼續聽法，便可進入預流。但他卻必須等待到喬達摩佛時代才得證悟。這段等待的時間極為漫長。）

佛陀曾教導三種確保證悟的根本依止原則（**adhipati**，即「主導原則」，《增支部》中提及）：

1. 自我主導（**attādhīpati**）：以自己為修行依止。
2. 世間主導（**lokādhīpati**）：以他人或環境為修行依止。
3. 法主導（**dhammādhīpati**）：以佛法的性質為修行依止。

我的修行不是為了衣食住行（四資具），也不是為了未來生的福報，而是為了脫離生、老、病、死等危險。若懷著欲樂與存有欲（**bhava-taṇhā**）來修行，是無法證悟的。修行時，心中不應帶有任何個人私欲。

若有煩惱升起，或生起很多妄念時，要自我警醒，並觀照任何當下心所的無常。要警惕自己：有看不見的眾生正在觀察著我（如天神、有神通的比丘等）。

若修行中出現世俗心念，則應觀想法的功德（**Dhamma-guṇa**），並以此警惕自己。（尊者說，法正在呼喚你，而它也會逝去。若你隨著法的呼喚而走，便是在面對死亡。呼喚是生起，而你若不隨之走，它就滅去。

凡是隨著法的呼喚而行的人，將會見到它的無常。但也有錯誤的反應方式。例如：被蚊子叮咬而立刻動手打它（啪！）——這就是隨瞋恚（**dosa**）而行。因此，你應該以智慧而行。唯有這樣，它才會成為「不定時法（**akāliko**）」。）

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## 及時改正錯誤

1960 年 12 月 18 日

佛陀說，一個人可以透過兩種方式了解自己過去所造的善惡業。這兩種方式是：在生時所造的業，以及臨終時出現的心識徵兆。如果你想在當下改正它們，這是最好的方法。臨終前可以做到。臨終時，有些人可以改正，有些人則無法改正。臨終者通常無法做出修正。

現在，如果你想改正它們，你仍然可以做到。這樣，在臨終時你就不需要了。在《增支部》中，佛陀警告我們，我們不應該認為「我造了惡業，沒有人知道」。至少你自己知道。你必須儘快改正它們。

如果你在佛法住世五千年之前就去世了，那麼你自己的佛法就消失了（佛教徒應該認真看待這一點）。不要以年份來計算佛法住世的時間。要以你自己的死亡來計算。已經過去的與你無關。明年也與你無關。

佛法住世取決於你的壽命。只有你能切斷緣起法的過程，看到無常才是你自己的佛法。如果你選擇明天或後天，那就是愚蠢的。

「今天我沒時間，不做。我明天再做。」這是常見。常見在這裡意味著「我明天還活著」。這意味著它不會死亡。選擇日子和時間是常見的。如果你對將眾生送入惡道的非法之法感到高興，那麼你就完了。禁止道智是錯誤的見解。在整個輪迴中，眾生都受到它的阻礙。

我們費盡千辛萬苦才從四惡道爬上來（有些佛教徒可能認為我們在輪迴中有過美好的時光。我們應該去查閱巴利尼迦耶中的經文，看看佛陀對此說了些什麼）。現在，你知道錯誤的見解是最大的敵人。

（明果禪師講述了《中部尼迦耶》中的一個故事，說明錯誤的見解和愛欲如何阻礙一個人證悟。在迦葉佛時代，一位名叫佩亞的在家居士，因為錯誤的見解和愛欲而錯失了證得道果的機會。如果他繼續聽一段時間，就會入流。但他不得不等到喬達摩佛時代才能證悟。這是一個相當漫長的等待機會的時間。）

佛陀教導了三個確定證悟的原則。（明果禪師談到了《增支部》中的增上（*adhipati*）。

1. 以自己為增上（*attadhipati*）
2. 以世間為增上（*lokadhipati*）
3. 以法為增上（*dhammadhipati*）
4. 以自己為增上。2. 以他人為增上。3. 以法的特質為增上。我既不是為了四資具而修行，也不是為了未來世的福報而修行；而是為了從生、老、病、死的危險中解脫。我們不能透過追求感官享樂和有愛（*bhavataṇhā*）的修行來證悟。你不應該在修行中有自己的慾望。你不能帶著慾望修行。如果煩惱來襲或許多念頭生起，就要告誡自己。並觀照任何生起的心識狀態的無常。告誡自己，就像有看不見的眾生在看著

我（例如天神、有神通的比丘等）。在修行過程中，如果有世俗的心識狀態出現，就要觀照法的特質，用它來告誡自己。（明果禪師談到法在呼喚你，也會消逝。因此，如果你跟隨呼喚，你就會看到死亡。呼喚是生起，跟隨它而看不到它就是消逝。任何跟隨呼喚的人都會發現它的無常。也有錯誤的跟隨。例如，蚊子叮咬，用手拍打！這是跟隨嗔恨（dosa）。因此，你必須帶著知識去跟隨。它一定會成為非時的（akāliko）。

## Are You a Fool?

18<sup>th</sup> December 1960

The Buddha said, the five khandhas, wife, children and wealth were like the things in dreams. Dreams are not stable, if you wake up and can't find it. The nature of the khandha is also last momentary. Wealth and belongings are also not stable. Again the khandha is also like borrowed things. It'll return back to the owner. Aging and death will take back the khandha.

Therefore the five khandhas have nothing of me and mine. Also you can't find any of me and mine. If you can see it as arising momentarily and passing away, will know that it's like a dream and borrowed things. Therefore, it never has stability and control.

If you know this, taṇhā (craving), upādāna (clinging) and kamma (action) fall away. If you think the khandha has stability is like the foolish lion (The lion died by its shadow in the mirror.). We are taking the shadow of the khandha as stable. And also are thinking them as beings.

You are making fortunes is like a blind man pouring water. However much you are searching for them can never fulfill it. The six senses-doors are like the six oceans. If you are filling them with taṇhā water can never fill it up. The ocean water still can be dried up, when doomsday arrives.

Therefore, by filling the six senses-doors and you will never satisfy with it. For them in saṁsāra you were over tired. Not knowing is avijjā and filling with taṇhā water is saṅkhāra. You are wasting time with avijjā and saṅkhāra.

If you have the six oceans and can never finish with it. Therefore, it'll finish if you can make them disappear. So, you will arrive to happiness if khandha disappears. Filling the khandha ocean is like filling holes with a pot in it because it'll never fill up. We don't know about the khandha with clinging and affection. By looking after it

is like a blind man filling a vessel with holes. For the khandha to disappear must do vipassanā for seeing impermanence.

## 你是愚癡人嗎？

1960 年 12 月 18 日

佛陀說：五蘊、妻子、兒女與財富，就如夢中之物。夢是不穩定的，一旦醒來便無從尋覓。五蘊的本質也是剎那即滅。財富與所有物同樣也不穩定。再者，五蘊也如同借來之物，終將歸還原主——老與死會將五蘊奪回。

因此，五蘊中毫無「我」與「我所」。你也找不到任何「我」或「我所」的存在。若你能見到五蘊是剎那剎那地生滅，就會明白：它如夢境一般，是借來之物，因此從未具備任何穩固性或可操控性。

若你能如此見，愛（taṇhā）、取（upādāna）、業（kamma）便會止息。若你仍執著五蘊為實有、穩固，就如愚癡的獅子（牠被鏡中的影子所迷惑而死去）。我們也正是把五蘊的影子誤認為真實，並認為這些是「眾生」。

你追求福報，就像盲人在倒水，即使傾盡所有也無法滿足。六根門頭（眼耳鼻舌身意）如同六個大海，若以「愛水」來填滿，是永遠填不滿的。即使真實的海洋，到了劫盡之時也會乾枯，但六根之海永無止盡。

因此，你試圖以欲樂滿足六根，永遠無法滿足。為了這些，你在生死輪迴中早已疲憊不堪。對此無知便是無明（avijjā），用愛著去填補便是行（saṅkhāra）。你正是在無明與行中浪費時間。

即使你擁有六個海洋，也無法滿足。唯有使它們止息，才能真正結束這一切。所以，若五蘊止息，便可抵達安樂之地。嘗試填滿五蘊之海，如同用有破洞的鍋子來填洞——永遠填不滿。

我們因為執著與愛戀，不認識五蘊的真相。呵護五蘊，就如盲人試圖裝滿一個有漏洞的容器。

欲令五蘊止息，唯有透過內觀（vipassanā）來見無常。

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## 你是個傻瓜嗎？

1960 年 12 月 18 日

佛陀說，五蘊、妻子、兒女和財富都像夢中的事物。夢境是不穩定的，如果你醒來就找不到它。五蘊的本質也是短暫的。財富和所有物也是不穩定的。再者，五蘊也像借來的東西。它會歸還給主人。衰老和死亡會收回五蘊。

因此，五蘊沒有任何屬於我和我的東西。你也找不到任何屬於我和我的東西。如果你能看到它是瞬間生起和消逝的，就會知道它就像夢境和借來的東西。因此，它從來沒有穩定性和控制權。

如果你知道這一點，愛欲（*taṇhā*）、執取（*upādāna*）和業（*kamma*）就會消失。如果你認為五蘊是穩定的，就像那隻愚蠢的獅子（獅子死於鏡子裡的影子）。我們把五蘊的影子當作穩定的，並且認為它們是眾生。

你積累財富就像盲人倒水。無論你如何尋找，都永遠無法滿足。六根門就像六個海洋。如果你用愛欲之水填滿它們，永遠無法填滿。當世界末日來臨時，海水仍然可以被蒸乾。

因此，透過填滿六根門，你永遠不會滿足。在輪迴中，你為它們過度疲憊。不了解是無明（*avijjā*），用愛欲之水填滿是行（*saṅkhāra*）。你正在用無明和行浪費時間。

如果你有六個海洋，永遠無法完成。因此，如果你能讓它們消失，它就會結束。因此，如果五蘊消失，你就會到達幸福。填滿五蘊的海洋就像用一個有洞的罐子填滿洞穴，因為它永遠不會填滿。我們不了解帶有執取和愛戀的五蘊。照料它就像盲人填滿一個有洞的容器。為了讓五蘊消失，必須進行內觀，才能看到無常。



## Our Murderers

25<sup>th</sup> December 1960

I'll teach you the contemplation of feeling. If you want to become a noble person, you should know these seven points on feeling.

① To know how many feelings there are? (You also have to know with these seven points for other khandhas.)

② To know the cause of feeling.

③ To know the cessation of feeling.

④ To know the practice leading to the cessation of feeling.

⑤ To know the gratification (*assāda*) on feeling when it arises.

⑥ To know the danger (*ādīnava*) of feeling.

⑦ To know the escape (*nissaraṇa*) from feeling.

You should have to know these things before.

① To know six kinds of feeling (Feelings arise from the six senses-doors. Here Sayadaw mentioned 13 types of feeling which are arising from the six senses-doors according to his teaching on the contemplation of feeling).

② All these feelings arise from contact (*phassa*). *Phassa paccaya vedanā*—contact conditions feeling.

③ With the cessation of contact and feeling also ceases. Because it caused by contact

④ Practice with the five path factors. The yogi has to know the arising and passing away. Knowing is *maggāṅga* (path factors). This is to know the cessation of

feeling. If all feelings come to the cessation and what'll leave behind? This is the cessation of dukkha sacca. Have to practice up to this point.

⑤ if you don't practice in this way, because of feeling and gratification arises (assāda). Taking them with pleasure arises. For example, it's pleasant to see it. With pleasure arises and following behind are craving, clinging and action. I am worrying about craving arising and telling you practice for the cessation.

Is it not sure, if pleasure arises and dukkha will follow? Taking no. ④ as a main point for practice. What I am teaching is also focus on no. ④. (That is true. With research on Sayadaw's talks and find out that mostly he concentrated on this point).

⑥ If pleasure arises and you'll fall into the danger of dukkha (ādīnava). And then taṇhā, upādāna, kamma and jāti will follow. If gratification arises (assāda) and these things will follow behind (i.e., craving, clinging, action and birth). So, it's impossible not to contemplate (i.e., must have to do it).

⑦ If you want to know the escape from feeling, practice with no. ④. And then, it'll become the eight path factors (i.e., escape from feeling or dukkha). This dhamma was showing the process of the practice (by the Buddha). ④ First, contemplate with the five maggaṅga. If you succeed, you will fulfill the eight path factors.

⑥ Feeling is under the fault of three characteristics, such as impermanence, suffering and not-self. Doing the contemplation is to understand the fault or danger. Know these two faults of the khandha with the contemplation.

First, with the contemplation, know the fault of khandha with the three characteristics. Second, know that the khandha dukkha processes are following someone without the contemplation. We are always under the fault of three characteristics.

Can you destroy it? You will escape from it if we know under the fault of three characteristics. Do you still want it? You will not get it if you don't want. Not getting it, you become free. I'll talk about another way of without the contemplation how dangers arise (the connection of D. A. process).

I'll talk only regarding to seeing. The fish in the water dies on land. You may ask the fish in the water should die in the water. It dies on land because of encountering danger. There are also men die in water (fishermen). They die for feeling. If there are no feelings, do they need to die? The fish in the water is seeing the bait with the hook. Just seeing, it is neither pleasant nor unpleasant feeling, it is neutral feeling (*upekkha vedanā*). After seeing and wanting to eat, pleasant feeling arises (*somanassa vedanā* or *taṇhā*). And it eats the bait and is pierced its mouth with the hook. Then it arrives on land and is beaten by a stick and dies with painful feeling. (*dukkha vedanā*).

Neutral feeling is the showman. Pleasant feeling is the gulper or swallower. And painful feeling is the killer. These are showing the danger of feeling. Which type of feeling is your friend? All three feelings are the messengers of death. They all are enemies. We can't overcome these three feelings and always living with death.

Therefore, you can't leave feelings on its own (Sayadaw continued to explain about feeling connects with the five other sense-doors in the daily life). These three feelings exist in your *khandha* and will kill you together. You are also living with these three feelings.

Therefore the Buddha said: *vedanā māro*—feeling is the murderer, or killer. The messenger of death has to be contemplated in this way. Without them only, you are free from death. Therefore, have to contemplate until it extinct. If not, they'll kill you. They are the most fearful things.

We are living together with the messenger of death. Don't want to contemplate feeling and prefer them is still wanting to die. By hearing about heaven is good and prefer heaven. We are taking the Brahma world also in the same way. Wherever you'll be and will be killed by them.

Tonight I am talking about feeling very clear. Whatever life you are praying and asking for feeling, it is the same as I may meet the murderers. May I live with them together? Without knowing them and it happens in foolish ways. Therefore there are only murderers in the 31 realms of existence.

You have to practice to escape from feeling. See impermanence of feeling; and then its disenchantment and not wanting it. Then you'll not get the aggregate of feeling. Not getting it, you'll be free from death. And then you are separating from the murderers.

Today talk is emphasizing on practice. And also it includes sense of urgency (saṃvega). You are out of your mind, if you make friends with the three murderers. If you can contemplate to see impermanent, disenchantment and not wanting it and the eight factors will complete. With the khandha disappears and no khandha for dying anymore. No khandha for dying is Nibbāna.

## 我們的殺人兇手

1960 年 12 月 25 日

今天我要教導你們如何觀「受」，也就是「覺受的觀法」  
(vedanānupassanā)。若你想成為聖者，就必須了解關於受的七個要點：

- ① 知道有多少種受？（其實，對於其他五蘊，也應該用這七個角度來觀察。）
- ② 知道受的因是什麼？
- ③ 知道受的止息是如何？
- ④ 知道導向受止息的修行是什麼？
- ⑤ 知道受生起時的樂著（*assāda*，樂趣、享受）
- ⑥ 知道受的過患（*ādīnava*，危險、缺陷）
- ⑦ 知道離開受的方法（*nissaraṇa*，出離）

你們應該事先了解這七點：

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### ① 知道六種受

（受從六根門而生起。尊者在此依據他的教導，將從六門生起的受細分為十三種。）

### ② 所有這些受都是由觸（*phassa*）而生。

佛說：「**phassa paccayā vedanā**」——以觸為緣，受生起。

③ 當觸止息時，受也止息，因為它是由觸所引生。

④ 修行上，要以五道支（**maggaṅga**）來觀受的生滅。能夠如實知受的生起與滅去，即是修道。當一切受都止息後，剩下的是什麼？那就是苦的止息（**dukkha-nirodha sacca**）。我們必須修行直到這一點。

⑤ 若不如實觀照，就會對受生起樂著（**assāda**），也就是對「受」產生歡喜。例如看到某物覺得悅意，當樂感生起，貪愛、執取與造業就會隨之而來。我告訴你們修行，是因為我擔心你們生起貪愛。

樂受生起後，後面不是一定會帶來苦嗎？所以應以第④點作為修行的核心重點。我所教導的修法，也是專注在這一點上。（這的確如此——從尊者眾多的法語中研究可以發現，他多數都是強調這一要點。）

⑥ 若對樂受生起歡喜，就會墮入苦的危險（**ādīnava**）。接著便是愛（**taṇhā**）、取（**upādāna**）、業（**kamma**）與生（**jāti**）接連而來。只要有樂著，這些便會緊隨其後。所以，不能不修觀（即一定得修）。

⑦ 若想從受中出離，就必須實踐第④點的觀法，如此才能達到八正道（也即是從受或苦中出離之法）。佛陀曾教導這是修行的整體流程。④先以五道支觀照；當你成功時，八正道即得圓滿。

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受是被三相（無常、苦、無我）所逼迫的。觀照「受」的目的，是為了認識它的過患。

應從兩個層面了解蘊的過失：

1. 經由觀照，認識五蘊的過患，即三相。
2. 若不觀照，則五蘊的苦行程會無止盡地追隨你。我們總是被這三相所逼迫。

你能毀壞這三相嗎？若能知「受」被三相逼迫，便可從中解脫。你還會想要它嗎？若你不再想要，它就得不到你。得不到，你就自由了。

現在我用另一種方式說明：若不修觀，將如何陷入危險（即與\*\*緣起流（D.A. process）\*\*的關聯）。

我只說「眼見」這個例子：

水中的魚死在陸地上。你可能會問：「魚不是應該死在水中嗎？」——牠是因為遇到危險而死在陸地上。人也會死在水中（如漁夫），他們是為了「受」而死。

若沒有受，他們會死嗎？水中的魚看到釣餌與鉤子時，僅是見受，既非樂受也非苦受，是捨受（**upekkhā vedanā**）。但在看到之後，若生起「想吃」的欲望，就會產生樂受（*somanassa vedanā* 或 *taṇhā*），然後牠吃下餌，嘴被鉤住，拖到岸上，被棍子打死，死時承受苦受（*dukkha vedanā*）。

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捨受是表演者（**showman**），  
樂受是吞噬者（**gulper**），  
苦受是殺人者（**killer**）。  
這說明了「受」的危險。

那麼，哪一種受是你的朋友？這三種受其實都是死亡的使者，它們都是敵人。我們無法戰勝這三種受，因此始終與死亡同住。

所以，你不能讓「受」任其自然存在。（尊者繼續解釋：日常生活中，「受」如何與五門相連。）

這三種受一直存在於你的五蘊中，最終將會合力殺了你。你也正與這三個殺人兇手同住。

因此，佛陀說：「**vedanā māro**」——「受」就是殺人魔、殺人者。我們應該以這種方式觀照這個「死亡的使者」。唯有它們滅盡，你才能免於死亡。

所以，我們必須修行，直到它們滅盡。否則，它們終將殺了你。它們是最可怕的东西。

我們正與死亡的使者生活在一起。若你不願觀受、反而貪愛受，這就等於仍舊想死。聽說天界很好，你也貪著天界，這也是一樣的心態。我們對色界與梵界的渴求也是如此。不論你投生何處，都還是會被「受」所殺。

今晚我所說的，是將「受」講得非常清楚。你若祈求來世有「受」，就等於說：『願我與兇手同住。』

若不知道這一點，就會愚癡地讓它發生。因此，三十一界中，滿是兇手。

你應修行來脫離「受」。觀察「受」的無常，進而厭離它、不再想要它。當你不再想要「受」時，便不再取「受蘊」；不再取，就免於死亡，如此便與殺人兇手分離。

今天的講說是以修行為主軸，並同時強調迫切感（*saṃvega*）。

若你與這三種兇手結為朋友，那就真是瘋了。

若你能觀照「受」的無常、厭離與不欲，就能圓滿八正道。五蘊止息後，就無有再死之蘊。無有再死之蘊者，即是涅槃。

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## 我們的劊子手

1960 年 12 月 25 日

我將教導你們感受的觀照。如果你們想成為一位聖者，就應該了解關於感受的這七個要點。

①了解有多少種感受？（你們也必須用這七個要點了解其他五蘊。）②了解感受的起因。③了解感受的止息。④了解導致感受止息的修行。⑤了解感受生起時的樂味（*assāda*）。⑥了解感受的危險（*ādinava*）。⑦了解從感受中的出離（*nissaraṇa*）。

你們應該事先了解這些事情。

①了解六種感受（感受從六根門生起。這裡明果禪師根據他關於感受觀照的教導，提到了從六根門生起的 13 種感受）。②所有這些感受都從接觸（*phassa*）生起。接觸緣感受（*phassa paccaya vedanā*）。③隨著接觸的止息，感受也會止息。因為它是由接觸引起的。④以五道支修行。瑜伽行者必須了解生起和消逝。了解是道支（*maggāṅga*）。這是了解感受的止息。如果所有感受都止息了，會留下什麼？這是苦諦的止息。必須修行到這一點。⑤如果你不以這種方式修行，就會因為感受而生起樂味（*assāda*）。以快樂的方式接受它們就會生起。例如，看到它是令人愉快的。隨著快樂生起，緊隨其後的是愛欲、執取和業。我擔心愛欲生起，所以告訴你們要修行以達到止息。如果快樂生起，苦就會隨之而來，這不是肯定的嗎？以第四點為主要的修行要點。我所教導的也是著重於第四點。（這是真的。研究明果禪師的講話，發現他大多集中在這一點上）。⑥如果快樂生起，你們就會陷入苦的危險（*ādinava*）。然後，愛欲、執取、業和生就會



隨之而來。如果樂味生起（*assāda*），這些事情就會緊隨其後（即愛欲、執取、業和生）。因此，不可能不觀照（即必須去做）。⑦如果你想了解從感受中的出離，就以第四點修行。然後，它會變成八道支（即從感受或苦中出離）。這個法（佛陀）展示了修行的過程。④首先，以五道支觀照。如果你成功了，你就會圓滿八道支。⑥感受處於三相的過失之下，例如無常、苦和無我。進行觀照是為了了解過失或危險。透過觀照了解五蘊的這兩種過失。

首先，透過觀照，了解五蘊的三相過失。其次，了解如果沒有觀照，五蘊的苦過程就會跟隨某人。我們總是處於三相的過失之下。

你們能摧毀它嗎？如果我們知道它處於三相的過失之下，我們就會從中解脫。你們還想要它嗎？如果你們不想要，你們就得不到它。得不到它，你們就自由了。我將談談另一種沒有觀照時危險如何生起的方式（緣起法的連接）。

我只談論關於看見。水中的魚在陸地上死亡。你們可能會問，水中的魚應該死在水中。它死在陸地上是因為遇到了危險。也有人在水中死亡（漁民）。他們為感受而死。如果沒有感受，他們需要死嗎？水中的魚看到帶鉤的誘餌。僅僅是看見，既不是愉快的感受，也不是不愉快的感受，它是中性的感受（*upekkha vedanā*）。看到並想吃之後，愉快的感受生起（*somanassa vedanā* 或 *taṇhā*）。然後它吃了誘餌，嘴巴被鉤子刺穿。然後它到達陸地上，被棍子毆打，帶著痛苦的感受死去（*dukkha vedanā*）。

中性的感受是表演者。愉快的感受是吞食者。痛苦的感受是殺手。這些都顯示了感受的危險。哪種感受是你們的朋友？所有三種感受都是死亡的使者。它們都是敵人。我們無法克服這三種感受，總是與死亡同在。

因此，你們不能讓感受自行運作（明果禪師繼續解釋感受如何與日常生活中的其他五根門連接）。這三種感受存在於你們的五蘊中，會一起殺死你們。你們也與這三種感受一起生活。

因此，佛陀說：感受是魔羅（*vedanā māro*）——感受是劊子手或殺手。死亡的使者必須以這種方式觀照。沒有它們，你們才能從死亡中解脫。因此，必須觀照直到它熄滅。否則，它們會殺死你們。它們是最可怕的东西。

我們與死亡的使者一起生活。不想觀照感受而偏愛它們，仍然是想死。聽到天堂很好而偏愛天堂。我們也以同樣的方式接受梵天世界。無論你們在哪裡，都會被它們殺死。



今晚我非常清楚地談論感受。無論你們祈禱和要求什麼樣的生活感受，都和我可能會遇到劊子手一樣。我可以和他們一起生活嗎？不了解它們，就會以愚蠢的方式發生。因此，在 31 個存在界中只有劊子手。

你們必須修行才能從感受中解脫。看到感受的無常；然後對它產生厭離和不想要它。那麼你們就不會得到感受的聚集。得不到它，你們就會從死亡中解脫。然後你們就與劊子手分離了。

今天的談話強調修行。它也包含緊迫感（*samvega*）。如果你們與三個劊子手交朋友，你們就瘋了。如果你們能觀照看到無常、厭離和不想要它，八道支就會圓滿。隨著五蘊消失，不再有五蘊死亡。沒有五蘊死亡就是涅槃。

## The Four Noble Truths

6<sup>th</sup> to 25<sup>th</sup> December 1957

[Sayadaw gave the extensive talks on the four Noble Truths with their 16 meanings. Each truth has four meanings. These were delivered in Mandalay City. Some disciples transcribed into books and had two volumes. I had made these notes from the tapes directly. It was not complete translation and just for personal use.

Every Buddhist should know the four Noble Truths to become a true Buddhist, especially on the meanings of dukkha sacca because in some suttas the Buddha himself mentioned that all Buddhas had arisen in the world (also for the future Buddhas) to teach dukkha and the ending of dukkha.

Understanding of dukkha intellectually is also very important. We have to use it in everyday life for contemplation; for the development of love and compassion for oneself and others; to have sense of urgency (saṃvega) for transcending dukkha.

Another important point I want to clear about is Sayadaw's teaching on wrong views. Actually, every true Buddhist teaching was the Buddha's teaching and not our own. In one of his talks even Sayadaw emphasized it. He said his teachings were not his views and ideas. If they were then they became adhamma, which meant not the teachings of the Buddha. It misrepresented the Buddha that the results of them were not good.

All wrong views come out from the identity view—sakkāya diṭṭhi. Some are serious ones and some not, for example, the fixed wrong views (niyata micchā-diṭṭhi). (Here "fixed" means the results of these wrong views are rebirths in hells.). These are: akiriya diṭṭhi—non-action, ahetuka diṭṭhi—non-cause and natthika diṭṭhi—non-causes and non-effects.

People believe in the law of kamma have the basic right view. But they also have identity view. It's a type of wrong view hinder wisdom development. People have identity view can commit the five heavy kammās which leading to hells. Have

identity view but also believe in kamma and doing wholesome kamma can take rebirths in the planes of bliss (sugati).

So people have identity view and believe in law of kamma can create wholesome and unwholesome kammās which can lead beings to the rebirths in bliss and misery. Here Sayadaw emphasized to destroy sakkāya diṭṭhi which is the seed of rebirths, both bliss and misery. It depends on what kinds of kamma we create. At least becoming a Buddhist should have basic right view—believe in the law of kamma.]

## 四聖諦 (版本 A)

1957 年 12 月 6 日至 25 日

【莫哥尊者於曼德勒市詳細講授「四聖諦」及其十六重義，每一聖諦各具四種意涵。這場開示後來由弟子整理為兩冊書籍。以下筆記係根據錄音帶整理，非完整翻譯，僅供個人參考。】

每一位佛教徒都應該了解四聖諦，特別是**\*\*苦諦 (dukkha sacca) \*\***的義理，因為在某些經典中，佛陀親自指出：諸佛出現在世間（包括未來佛），皆是為了教導「苦」與「苦的止息」。

即使只是以理智理解「苦」，也是非常重要的。日常生活中，我們應將苦諦作為觀照的依據；藉此培養對自己與他人的慈悲心，並生起出離生死輪迴的迫切感 (*saṃvega*)。

另一個重要觀點是關於莫哥尊者對「邪見」的教導。事實上，凡是正確的佛法教導，都是佛陀的法教，不是我們個人的見解。尊者在某場開示中也強調：他所教的法，不是他的個人意見或見解；若是，那就成為非法 (*adhamma*)——也就是非佛法，將會曲解佛陀的本意，所導致的結果將不善。

所有的邪見都根源於「身見 (*sakkāya-diṭṭhi*)」，其中有些是嚴重的，有些則不那麼嚴重。例如「固定的邪見 (*niyata micchā-diṭṭhi*)」，其果報必定導致地獄 rebirth。這些固定邪見包括：

1. 無行見 (*akiriya-diṭṭhi*) —— 否認善惡業的作用；
2. 無因見 (*ahetuka-diṭṭhi*) —— 否認因果關係；

### 3. 斷滅見 (natthika-diṭṭhi) —— 否定業果與來世的存在。

相信業報法則的人，已具備基本正見，但他們通常仍具有「身見」——這也是一種邪見，會障礙智慧的開展。具有身見的人，有可能犯下導致地獄的五種重罪。但若其同時信受業果法則並行善，則亦可能投生於善趣 (sugati)。

也就是說，即使一個人有身見，只要他信受業果法則，仍可能造作善業與惡業，從而輪迴於善趣與惡趣之間。

因此，尊者特別強調：應徹底斷除「身見 (sakkāya-diṭṭhi)」，因為它是苦樂輪迴的根本種子。是否墮入善趣或惡趣，完全取決於所造的業類。

至少，作為佛弟子，應當具備基本的正見——信受業果律。

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## 四聖諦(版本 B)

1957 年 12 月 6 日至 25 日

[明果禪師詳細講解了四聖諦及其十六種含義。每一諦都有四種含義。這些講述是在曼德勒市進行的。一些弟子將其謄寫成書，共有兩卷。我直接從錄音帶中整理了這些筆記。這不是完整的翻譯，僅供個人使用。

每一位佛教徒都應該了解四聖諦，才能成為真正的佛教徒，特別是關於苦諦的含義，因為在一些經文中，佛陀親自提到，所有佛陀都出現在世間（包括未來的佛陀），都是為了教導苦以及苦的止息。

從知性上理解苦也非常重要。我們必須在日常生活中運用它來進行觀照；為了對自己和他人培養愛與慈悲；為了對超越苦產生緊迫感 (saṁvega)。

我想澄清的另一個重要觀點是明果禪師關於錯誤見解的教導。實際上，每一個真正的佛教教導都是佛陀的教導，而不是我們自己的。在一次講話中，明果禪師甚至強調了這一點。他說他的教導不是他自己的觀點和想法。如果是，它們就會變成非法 (adhamma)，這意味著不是佛陀的教導。這會誤傳佛陀，其結果是不好的。

所有錯誤的見解都來自於身份見解 (sakkāya diṭṭhi)。有些是嚴重的，有些則不然，例如固定的錯誤見解 (niyata micchā-diṭṭhi)。（這裡的“固定”意味著

這些錯誤見解的結果是在地獄中重生。）這些是：無作用見（akiriya diṭṭhi）、無因見（ahetuka diṭṭhi）和無因無果見（natthika diṭṭhi）。

相信業力法則的人具有基本的正見。但他們也有身份見解。這是一種阻礙智慧發展的錯誤見解。有身份見解的人可能會犯下導致地獄的五種重罪。有身份見解但又相信業力並行善的人，可以在善道（sugati）中重生。

因此，有身份見解並相信業力法則的人可以創造善惡業，從而引導眾生在善道和惡道中重生。明果禪師在這裡強調要摧毀身份見解（sakkāya diṭṭhi），這是善惡重生的種子。這取決於我們創造什麼樣的業。至少成為佛教徒應該具有基本的正見——相信業力法則。]

## 1. Dukkha Sacca—The Noble Truth of Dukkha.

### Pīlanāṭṭha (Pīlana-aṭṭha)—Oppressive

[ The first meaning of the truth of suffering is pīlanāṭṭha which is oppressive. The mind and body oppress, torture and torment the owner who attaches to them. For discerning of their nature the Buddha gave the analogy of a mother gave birth to a twin to represent the mind and the body. The mind baby was without hands and legs, and also with mental disability like a lunatic. So the baby was physically and mentally handicapped. The Buddha was very skillful in using metaphors, analogies and similes to teach people.

The body baby was with blind eyes and had the disease of stomach problem. Why the Buddha gave these analogies? These twins were very similar to the mind and body. The mind cannot move by itself and has to depend on the body. So it had to be without hands and feet. The mind is also polluted with defilements and becomes abnormal. This is a crazy mind and like a lunatic.

The body cannot see without the mind. So it was blind. It had to depend on the mind. The physical body was made up by rūpa—form or matter. Rūpa means rūppati—to be deformed or afflicted, disturbed, oppressed, broken. Rūpa is so called because it undergoes and imposes alternation owing to adverse physical conditions. It is

deformed by cold, heat, hunger, thirst, flies, mosquitoes, wind, sunburn, etc. So it is like a disease. Therefore the body baby had stomach disease.

For a mother, there are a lot of sufferings and difficulties to look after these two children all the time. Here the mother is someone who had and owned the mind-body (beings). Outside the Buddha's teachings, hermits or spiritual people were practising jhānas, both material and immaterial jhānas. Some disgusted with the mind born as non-percipient beings that had only body and no mind. Some disgusted with the body born as beings without the body and only mind. Both groups missed the point and could not transcend dukkha. Nowadays human beings are with over greed and selfishness and polluting the physical world including one's own body and the environments. Therefore the oppressive nature of mind and body become more evident. These are oppressive dukkha created by human beings un-necessarily. Human beings are becoming so crazy that take it as a pleasure and enjoyment (so silly).

In this talk Mogok Sayadaw mentioned about the whole picture with humour. By contemplating the oppressive nature of mind-body process in daily life can lead to strong saṃvega with the khandha. ]

There are two knowledge: anubodha ñāṇa and pativedha ñāṇa. By listening dhamma talks and study books—the suttas, and practice in accordance with the knowledge from the study and seeing impermanence. This is anubodha ñāṇa. Pativedha is penetrating the truth of dukkha. (Sayadaw talked about the analogy of the twin babies to elaborate the meaning of pīḷanāṭṭha.)

Saṅkhatāṭṭha (Saṅkhata-aṭṭha)—Conditions by Craving—Taṇhā

Mind and body are conditioning by taṇhā. Both of them are oppressed by taṇhā, the carpenter—the builder of the khandhas. In the beginning Sayadaw mentioned two qualities for enlightenment. These are listening to the sacca dhamma and wise attention (yoniso).

By listening sacca dhamma and kilesas become dry out. It's like after drying out a wet log in the sun and burning it. After listening to dhamma talk and practicing with

right attention, kilesas were brunt up. At the time of seeing impermanence is with the five factors of contemplative knowledge. At the time of seeing the ending of dukkha is with the eight path factors.

This is seeing Nibbāna. (Sayadaw referred these points to Paṭṭhāna Pali). Saṅkhāre vipassanti and Nibbānaṃ maggassa phalassa—seeing the formation with insight and seeing Nibbāna with the Path and Fruition Knowledge.

Pīlanāṭṭha is mind and body which oppress the owner (The active part). Saṅkhatāṭṭha is mind and body which are oppressed by taṇhā (The passive part). Beings get the khandhas are conditioned and controlled by taṇhā. (Sayadaw gave a very good example of the ball player and the ball. Taṇhā is like the ball player and the ball is the khandha).

#### Santāpāṭṭha (Santāpa-aṭṭha)—Burning with Taṇhā Fire

[Khandhas are always burning with the fire of taṇhā. This was a very uplifting talk. Sayadaw emphasized that enlightenment was not difficult. Only need to listen sacca dhamma, wise attention (yoniso) and bhāvetabba—observe anicca continuously.

He already sent disciples on the half way. The other half was the duties of the disciples. Now was the opportunity for enlightenment. Therefore, they should not waste the chances here. If they missed it, and it would never come back again for them. Sayadaw's emphasis on this point was very important and had profound meaning in itself. To have a human birth is quite difficult because most beings are wandering in the painful existences (apāyabhūmi). Even if the merits of wholesome dhamma could bring beings back to the human world, it is very difficult to have such a rare opportunity again.

Bhāvetabba—Developing means, for example, of the four satipaṭṭhāna you can contemplate any one of them. Only seeing the kāya—body, vedanā—feeling, etc. is not developing yet. Seeing their both arising and passing away is called bhāvetabba. It's not tīraṇa pariññā if only seeing kāya, vedanā, etc.; it's only ñāta pariññā. It is not yet tīraṇa pariññā by only seeing that much with contemplation.

You have to discern impermanence. The real existence is only impermanence. (Here Sayadaw mentioned how to listen Dhamma. In the time of the Buddha, people got enlightenments by listening to the talks and at the same time observing the khandhas; and they realized Nibbāna at the end of the talks.) You shouldn't underestimate yourselves because many Buddhas had arisen in the past before. (i.e., we had met with some of the Buddhas.)

Now you are born as human beings in a Buddhist country, and also have the chances to listen sacca dhamma. You only need the development by contemplation. Now is the best chance for ending dukkha. If you miss this chance will like a pebble has been fallen into the water and never comes out or rises up again. Also it's like food come near to one's mouth and suddenly falls to the ground.

The nature of the khandha is to torture and for torture (active and passive). For these purposes we all have it. The khandha is always burning with fire (santāpāṭṭha). It's the fuel and 1500 kilesas are fire. Eradicate kilesa is like extinguishing the fire of kilesa.

Extinguished kilesa is Sa-upādisesa nibbānadhātu—Nibbāna element with residue or kilesa parinibbāna—the quenching of defilement. The arahant after dies is like the fuel become finished. After consuming of the fuel (both fire and fuel) is anupādisesa nibbānadhātu—khandha parinibbāna—the quenching of the continuance of aggregates.

(Sayadaw gave the example of mind/body process were like fire and fuel, burning and substituting again and again never end)

It's more evident in hell beings. They are suffering by burning and disappearing, reappearing and burning again and again until their unwholesome kammās are finished. (Sayadaw in one of his talks mentioned some petas (hungry ghosts) had a very tiny hole of mouth and always in thirst. But they never die until their kammās were finished. They were alive with kamma-āhāra—foods of kamma.



So, kamma is one of the acinteyya dhamma—inconceivable. Four inconceivable dhammas were mentioned by the Buddha.

1. The Buddha range of the Buddhas
2. The jhana range a person in jhana
3. The mechanism and precise working results of kamma.
4. Conjecture about the origin, etc. of the world.

Later some Buddhists (may be philosophers and scholars) were thinking about the origin of the world; instead of practicing for the transcending of dukkha, they became philosophers. They mixed the Buddha Dhamma with worldly matters)

#### Vipariṇāmātṭha (Vipariṇāma-aṭṭha)—Changing Dukkha

Torture by changing from ageing, sickness and death. The five khandhas have the nature of change. Starting from the beginning of getting the khandha and ageing and death come with it. It always has these two nooses of ropes to hang us.

Whatever khandha you get has these two nooses. Another example is in the timber factory. The ageing of the iron chain (jara) pulls the timber trunk (khandha) on the death of saw machine (maraṇa) and cuts it into pieces.

(Sayadaw continued to talk about the process of the practice with sacca ñāṇa, kicca ñāṇa and kata ñāṇa). When arriving at kata ñāṇa, dukkha is ended, and no khandha is left behind. It's not nothingness. No dukkha left but sukha exists.

The Buddha in the Udāna Pali said that Nibbāna was atthi—presence or really existed. (Sayadaw gave the example of an ulcer. It's cured with treatment. First, it is painful / dukkha with the ulcer; and after, it is happiness/sukha without it. So it's not nothingness but has sukha.). Another example is fire and heat. Fire is like kilesa and heat is dukkha without fire and heat is not nothingness. It becomes cool and peaceful.

## 苦諦 (Dukkha Sacca) ——聖者所證知之苦 (版本 A-1)

### 一、Piḷanāṭṭha (壓迫性) ——五蘊對主體的壓迫

這是苦的第一重義，意思是五蘊會壓迫、折磨並逼迫那個對其生起執取的「主人」。為了讓眾生了解這個本質，佛陀給了一個譬喻——一位母親誕下一對雙胞胎，象徵「名法」與「色法」。

- 名法的孩子：沒有手腳、精神失常，瘋瘋癲癲，代表心的依賴性與染污性。
- 色法的孩子：雙眼失明且有胃病，象徵身體的無自主性與易壞性。

為何佛陀這樣譬喻？因為：

- 心不能自己動作，須依賴身體，所以比喻為無手無腳；
- 心被煩惱染污，因此比喻為瘋狂；
- 身體無心便無法認知，因此說它是盲的；
- 身體由「色」所構成，而「色」在巴利語中來自 *rūppati*，意思是「會變形、受擾、壓迫、損壞」——冷、熱、飢餓、乾渴、蒼蠅、蚊蟲、烈日、寒風皆能折磨身體，因此說它如有病。

對於這位「母親」（即眾生、五蘊的擁有者）而言，照顧這對雙胞胎是極為困難與痛苦的事。

佛法之外的修行者，有些厭倦「心」而投生為無想有情（只有色無名），有些厭倦「身」而投生為無色界天（只有名無色）。這兩者皆未能超越苦。現代人貪欲過盛、自私自利，污染身體與環境，使得心與身的壓迫性更加明顯。

這些本不必要的苦，由人類自造，卻又把它們誤認為快樂與享受，實為愚癡至極。

尊者在此以幽默方式闡述這一整體圖像。若能於日常生活中觀察名色的壓迫性，將會對五蘊生起強烈的厭離與出離欲 (*samvega*)。

## 二、Saṅkhatāṭṭha ( 有為性 ) ——被愛欲所造作的苦

名與色是由\*\*愛 (taṇhā) \*\*所造作與制約的。愛如同木匠，是構築五蘊的建築者。這是苦的第二重義——受制於造作的狀態。

尊者提到，為了證悟，有兩項必要條件：

1. 聽聞真理法 (sacca dhamma) ；
2. 具足如理作意 (yoniso manasikāra) 。

聽聞正法，能讓煩惱乾涸，如同濕柴經陽光曝曬而得以焚燒；隨後實踐，則是焚盡之法。

當觀照無常時，即具備五道支 (maggāṅga) ；當見苦滅時，即圓滿八聖道。這就是證見涅槃的歷程。

- Piṭanāṭṭha (壓迫性)：名與色主動壓迫；
- Saṅkhatāṭṭha (有為性)：名與色被愛所制約。

尊者以一個比喻說明：愛如球員，五蘊如球。球永遠被丟來拋去，主動的那一方是愛，被動承受的是蘊。

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## 三、Santāpāṭṭha ( 燃燒性 ) ——被貪火灼燒的五蘊

五蘊常被貪愛之火所燃燒。尊者在這場開示中鼓舞行者：證悟其實並不難，只需：

- 聽聞正法 (sacca dhamma) ；
- 具足如理作意 (yoniso) ；
- 修習觀照無常 (bhāvetabba) 。

尊者說，他已將弟子送上一半的旅程，剩下的，是行者自己的責任。此生此地即是證悟的最佳機會，錯過了將不再來。

他強調：「得人身極為難得」，眾生多數流轉於惡趣，即使造善業可回返人間，但能再遇如此契機極為罕見。

- **bhāvetabba**：意指培養、開展，例如在四念住中觀身、觀受……若只是「見到」身或受，那只是初步的知（*ñāta-pariññā*），還不是深刻的如實知（*tīraṇa-pariññā*）。

觀察五蘊的生滅，才能如實知其無常。**真正存在的，只是「無常」。**

佛陀時代，許多人成就在於一邊聽法一邊觀照五蘊，結束時即證涅槃。我們今日生為人，又得聞正法，只需繼續修觀，就可終止苦輪。

尊者比喻說：**錯失證悟機會，如同嘴邊的食物掉落地上，或如石頭沉入水中不再浮起。**

- 五蘊的本質是：**折磨、被折磨，主動與被動雙重的痛苦；**
- 它們如**燃料與火焰**，1500 種煩惱如烈焰，燒盡煩惱即是有餘涅槃（*sa-upādisesa nibbāna*）；
- 阿羅漢入滅後，燃料用盡，即為**無餘涅槃**（*anupādisesa nibbāna*）。

尊者說，**名色如火與燃料不斷交替燃燒，輪迴不已。**

地獄眾生的狀態最為明顯——在不善業未盡之前，反覆燃燒與受苦。例如某些餓鬼（*peta*）嘴巴如針孔，常處飢渴，卻不得死，靠\*\*業食（*kamma-āhāra*）\*\*維持存在。

佛陀曾說，**業為「不可思議法（*acinteyya dhamma*）」之一。**四種不可思議法：

1. 諸佛境界
2. 禪定境界
3. 業的作用與異熟果報
4. 對宇宙本源的猜測與推論

（後來有些佛教徒或學者捨離修行而流於哲學推論，將佛法與世間學問混為一談。）

#### 四、Vipariṇāmāṭṭha (變壞性) ——由變異而生的苦

這是五蘊苦的第四重義——衰老、疾病、死亡等變異所帶來的折磨。從一得到五蘊的那刻起，衰老與死亡就緊隨而來，就如同兩條繩索一直套在脖子上。

尊者舉一個譬喻說明：鋸木工廠中，鐵鍊（象徵老）拖動木材（五蘊）送入鋸機（象徵死），最終被鋸成碎片。

接著，尊者講解三智次第的修行歷程：

1. **sacca ñāṇa** (真理智)

2. **kicca ñāṇa** (功能智)

3. **kata ñāṇa** (成就智)

當修行至 **kata ñāṇa**，即是苦已滅、五蘊已止息。這並非「什麼都沒有」，而是「苦已止息、樂已現前」。

佛陀在《Udāna》中說：涅槃是「存在的」(*atthi*)。尊者舉一個例子：患有潰瘍時是苦 (*dukkha*)，治癒後無病之樂 (*sukha*) 即現前。不是「什麼都沒有」，而是有安樂。

又如火與熱：火比喻煩惱，熱是苦；火滅熱息，不是什麼都沒有，而是轉為清涼與安寧。

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#### 1. 苦諦—苦的真諦 (版本 A-2)

##### Piḷanāṭṭha (Piḷana-aṭṭha) ——受苦之苦：壓迫性

【苦諦的第一義，即「受苦之苦」，為 *piḷanāṭṭha*，意指壓迫性。心與身互相壓迫、折磨並苦害那執著於它們的主人。為了使人明了其本質，佛陀以母親生雙胞胎為喻，分別代表心與身。所謂「心兒」因無手足，且具心智缺陷，如同瘋子般失常，故在形相與心理上皆顯殘缺；而「身兒」則生而失明，且患有胃病。佛陀善用譬喻、比喻與類比來教化眾生，故以此說明。

這對雙胞胎的狀態頗似心與身：心無自主行動，必須依賴於身故而無手無腳；又因心染上煩惱而變得不正常，宛若瘋癲。身則因無心相助而失明，必須仰賴

心的運作；而身由色（rūpa，形或物質）構成，色因受種種不利物理條件所影響而變形、受苦、受擾、破碎。色受冷、熱、饑、渴、蠅蟲、蚊蟲、風、曬傷等侵擾，故如同病患一般，因此身兒便患有胃病。

對於母親而言，照顧這對雙胞胎常伴隨著種種痛苦與困難。此處所謂母親，乃指擁有心身的眾生。在佛陀教法之外，隱士或修道者多修受有形及無形禪；有些人厭惡生有心卻無自主的「心生」眾生，有些人則嫌惡生有身卻無心的「身生」眾生。兩派皆失其要旨，難以超越苦諦。現今人類因過度貪著與自私，不僅污染身體，亦破壞環境，故心與身的壓迫性更為明顯。這些由人為製造的壓迫性苦，竟成了某些人追求快樂享受的對象（愚蠢至極）。

在這次開示中，莫哥尊者以幽默的語氣，闡明了整體圖景：日常生活中若能觀照心身運作的壓迫性，便能生起強烈的 saṃvega（迫切感），進而深入觀察五蘊。

在此論述中，分別有兩種認識：

1. **anubodha ñāṇa**——從聽法、讀經及依據修行所見之無常中，所獲得的認知；
2. **pativedha ñāṇa**——直接洞察苦的真實本質（佛陀以雙胞胎譬喻，闡釋 pīlanāṭṭha 的含義）。

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### **Saṅkhatāṭṭha（Saṅkhata-aṭṭha）——受因於貪著：貪（taṇhā）**

心與身均由 taṇhā 所制約、所支配。它們皆受 taṇhā 的壓迫，而 taṇhā 正如那建構五蘊的工匠。起初，莫哥尊者曾提及成道的兩項要素：即聆聽真諦（sacca dhamma）與具備明智之觀察（yoniso）。

聽聞真諦法後，煩惱（kilesa）便會逐漸乾涸，就好比濕木在日光下風乾後燃燒一般。聽法與以正念修行之後，煩惱被消弭；而見到無常時，則結合以五道支獲得觀察智慧；至於見到苦的止息，則以八正道成就。此即是見到涅槃之境。（莫哥尊者曾將此等要點參照於《Paṭṭhāna Pali》論述。）

可見：

- **Pīlanāṭṭha**：乃指那苦於心與身，主動壓迫持有者。

- **Saṅkhatāṭṭha**：則指心與身受 taṇhā 所壓迫、受制（被動部分）。眾生之五蘊，均因 taṇhā 而受制。莫哥尊者曾以球員與球作譬喻：taṇhā 猶如球員，而球則比喻五蘊。

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## Santāpāṭṭha (Santāpa-aṭṭha) ——以 taṇhā 火燃燒

【五蘊始終在 taṇhā 火焰中燃燒。】

這是一個極具鼓舞性質的講說。莫哥尊者強調：成道並非難事，只需聽真諦法、以明智 (yoniso) 觀照，加上不斷精進 (bhāvetabba) ——持續觀察無常。

他已將弟子送上半途，而另一半則在於弟子自身的修持。今正是成道的機會，故切勿錯失良機；若錯過，便再也無法重來。莫哥尊者對此要點十分重視，其意義深遠：得一人身，實屬難得，因大多數眾生均在苦惱的生存狀態 (apāyabhūmi) 中徘徊。即使因行善得以還俗，重新投生為人之機會亦極為罕見。

**bhāvetabba**：意指發展與精進，例如修習四念住時，不僅僅是觀察身 (kāya)、受 (vedanā) 等表面現象，而要見其生起與消逝，此乃真正的發展。僅見身、受等，僅屬於知識性的了解 (ñāta pariññā)，並非渡越 (tīraṇa pariññā)。必須洞悉無常，因為真實存在唯有無常。

莫哥尊者亦談到如何聽法：在佛陀時代，眾生一邊聽法、一邊觀察五蘊，最終證得涅槃。切莫小看自身，因過去已有多位佛陀顯現（即我們曾遇見過某些佛陀）。

現今你生於佛教國家，且有機會聽聞真諦法，唯一需要的便是透過觀照發展智慧。此刻正是結束苦諦的最佳機會；若錯過，如同石子投入水中後再也浮不起來，或如近在口邊的食物卻突然掉落於地般可惜。

五蘊的本性在於折磨與被折磨（主動與被動並存）。故五蘊永遠在火中燃燒 (santāpāṭṭha)。而這火便是煩惱，1500 種煩惱皆猶如火焰。消除煩惱便是熄滅煩惱之火：



- 熄滅煩惱，即達到 **Sa-upādisesa nibbānadhātu**（有餘涅槃境）或 **kilesa parinibbāna**（煩惱盡滅）。

阿羅漢入滅後，如同燃料耗盡。當火與燃料一併消失，即是無餘涅槃（**anupādisesa nibbānadhātu**），亦即五蘊盡滅。

莫哥尊者以心身運作譬喻為火與燃料，不斷燃燒、替換，永無止境。此現象在地獄眾生中更為明顯：他們因受火焰折磨而反覆消逝、再現，直至惡業盡盡（**unwholesome kammās**）為止。（莫哥尊者曾談及某些餓鬼，因其口極小、終日口渴，惡業未盡，故不得解脫。這便是因為他們依賴業之食糧（**kamma-āhāra**）。）

由此可見，業（**kamma**）屬於佛陀所說之\*\*不可思議法（**acinteyya dhamma**）\*\*之一。佛陀曾提四不可思議法：

1. 佛的果位範疇；
2. 入禪者的禪那範疇；
3. 業的運作機制及其精確果報；
4. 對世界起源等之推測。

後來有些佛教學者（或稱哲學家）沉迷於探討世界起源，而忽略了修行以超越苦諦，混淆了佛法與世俗議題。

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## **Vipariṇāmāṭṭha（Vipariṇāma-aṭṭha）——變化之苦**

【即因衰老、疾病與死亡而受折磨的苦。】

五蘊本質上帶有變化。自得五蘊之始，衰老與死亡便隨之而來，猶如兩條枷鎖纏繞著我們。無論得何五蘊，均伴有這兩條枷鎖。又如在木材工廠中，鐵鏈因老化而生鏽，牽動木材（比喻五蘊），最終使鋸木機（**maraṇa**，即死亡）將其切割成碎片。

莫哥尊者繼續闡述修行過程，從 **sacca ñāṇa**（真諦智慧）、**kicca ñāṇa**（勞作智慧）到 **kata ñāṇa**（完成智慧）。當達至 **kata ñāṇa** 時，苦便止息，亦無五蘊殘留。



這並非虛無，而是苦盡而樂存。

佛陀於《Udāna Pali》中指出，涅槃是實有的（atthi）。莫哥尊者以潰瘍為例：潰瘍初生時疼痛（苦），治癒後則獲得快樂（樂），故非虛無，而是有樂存。又如火與熱：火猶如煩惱，而熱即為苦；火與熱熄滅後，便轉為涼爽安寧。

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**1. 苦諦——苦之聖諦(版本B)**

**逼迫義 (Piḷanātṭha)**

[苦諦的第一個含義是逼迫義，即具有壓迫性。身心會壓迫、折磨和苦惱執著於它們的主人。為了辨別它們的本質，佛陀用母親生下雙胞胎來比喻身心。心嬰兒沒有手腳，並且有精神障礙，像個瘋子。因此，這個嬰兒在身心上都是殘疾的。佛陀非常善於運用比喻、類比和譬喻來教導人們。

身嬰兒眼睛失明，並且有胃病。為什麼佛陀要用這些比喻？這對雙胞胎非常類似於身心。心無法自行移動，必須依賴身體。因此，它必須沒有手腳。心也被煩惱所污染，變得不正常。這是一個瘋狂的心，像個瘋子。

身體沒有心就看不見。因此，它是盲目的。它必須依賴心。肉身是由色法（rūpa）構成的。色法的意思是「變形或受苦、擾亂、壓迫、破碎」。色法之所以被稱為色法，是因為它受到不利的物理條件而發生變化。它受到寒冷、炎熱、飢餓、口渴、蒼蠅、蚊子、風、曬傷等的變形。因此，它就像一種疾病。因此，身嬰兒有胃病。

對於一位母親來說，一直照顧這兩個孩子有很多痛苦和困難。這裡的母親是擁有身心的人（眾生）。在佛陀的教導之外，隱士或修行者都在修習色界和無色界的禪定。有些人厭惡心，轉生為只有身體而沒有心的無想有情。有些人厭惡身體，轉生為沒有身體而只有心的眾生。這兩組人都錯失了重點，無法超越苦。現在的人類過度貪婪和自私，污染了包括自身身體和環境在內的物質世界。因此，身心的壓迫性變得更加明顯。這些是人類不必要地製造的壓迫性苦。人類變得如此瘋狂，以至於將其視為快樂和享受（太愚蠢了）。

在這次講話中，明果禪師幽默地提到了整體情況。透過在日常生活中觀照身心過程的壓迫性，可以對五蘊產生強烈的緊迫感（saṃvega）。]

有兩種知識：隨覺智（anubodha ñāṇa）和通達智（pativedha ñāṇa）。透過聽聞佛法開示和研讀經書——經文，並根據研究的知識進行修行，看到無常。這是隨覺智。通達智是穿透苦的真相。（明果禪師談到了雙胞胎嬰兒的比喻，以闡述逼迫義的含義。）

### 有為義 (Saṅkhatāṭṭha)

身心受到愛欲（taṇhā）的制約。它們都被愛欲——五蘊的建造者——木匠所壓迫。明果禪師在開頭提到了證悟的兩種品質。它們是聽聞正法和如理作意（yoniso）。

透過聽聞正法，煩惱變得乾涸。就像在陽光下曬乾濕木頭並將其燃燒一樣。透過聽聞佛法開示並以正確的作意修行，煩惱被燒盡。看到無常時，具有五個觀照知識的因素。看到苦的止息時，具有八正道的因素。

這是看到涅槃。（明果禪師將這些要點指向《發趣論》。）觀照諸行（saṅkhāre vipassanti）和以道果智見涅槃（Nibbānaṃ maggaṇa phalassa）。

逼迫義是壓迫主人的身心（主動的部分）。有為義是被愛欲壓迫的身心（被動的部分）。眾生獲得五蘊是由愛欲所制約和控制的。（明果禪師用球員和球做了一個很好的例子。愛欲就像球員，五蘊就像球。）

### 燃燒義 (Santāpāṭṭha)

[五蘊總是受到愛欲之火的燃燒。這是一次非常令人振奮的講話。明果禪師強調證悟並不困難。只需要聽聞正法、如理作意（yoniso）和不斷地觀照無常（bhāvetabba）。]

他已經將弟子們送到了半路。另一半是弟子們的職責。現在是證悟的機會。因此，他們不應該浪費這裡的機會。如果他們錯過了，就永遠不會再回來了。明果禪師對這一點的強調非常重要，並且本身具有深刻的含義。擁有人身非常困難，因為大多數眾生都在痛苦的存在中徘徊（apāyabhūmi）。即使善法的功德可以將眾生帶回人間，也很難再次擁有如此罕見的機會。

發展（bhāvetabba）的意思是，例如，在四念處中，你可以觀照任何一個。僅僅看到身（kāya）、受（vedanā）等還不是發展。看到它們的生起和消逝才稱

為發展。如果僅僅看到身、受等，就不是審察遍知（*tīraṇa pariññā*）；它只是知遍知（*ñāta pariññā*）。僅僅透過觀照看到這麼多還不是審察遍知。

你必須辨別無常。真正的存在只有無常。（明果禪師在這裡提到了如何聽聞佛法。在佛陀時代，人們透過聽聞開示並同時觀照五蘊而證悟；他們在開示結束時證悟了涅槃。）你不應該低估自己，因為過去已經有許多佛陀出現。（即我們曾遇到過一些佛陀。）

現在你身為人類出生在佛教國家，並且有機會聽聞正法。你只需要透過觀照來發展。現在是結束苦的最佳機會。如果你錯失了這個機會，就會像一塊掉入水中的鵝卵石，永遠不會出來或再次升起。也像食物來到嘴邊，突然掉到地上。

五蘊的本質是折磨和為了折磨（主動和被動）。為了這些目的，我們都有它。五蘊總是受到火的燃燒（*santāpātṭha*）。它是燃料，一千五百種煩惱是火。根除煩惱就像熄滅煩惱之火。

熄滅煩惱是「有餘依涅槃界」（*Sa-upādisesa nibbānadhātu*）——帶有殘餘的涅槃元素或煩惱的寂滅（*kilesa parinibbāna*）。阿羅漢死後就像燃料用完一樣。在消耗燃料（火和燃料）之後，是「無餘依涅槃界」（*anupādisesa nibbānadhātu*）——五蘊寂滅（*khandha parinibbāna*）——五蘊持續的寂滅。

（明果禪師舉例說，身心過程就像火和燃料，不斷地燃燒和取代，永無止境。）

在地獄眾生中更為明顯。他們因燃燒而受苦並消失，再次出現並再次燃燒，直到他們的惡業結束。（明果禪師在一次講話中提到，一些餓鬼（*petas*）的嘴巴有一個非常小的洞，總是口渴。但他們永遠不會死亡，直到他們的業力結束。他們依靠業力之食（*kamma-āhāra*）而活著。

因此，業力是不可思議法（*acinteyya dhamma*）之一。佛陀提到了四種不可思議法。

1. 佛陀的境界
2. 入禪者的禪定境界
3. 業力的機制和精確的結果
4. 對世界的起源等的猜測。

後來，一些佛教徒（可能是哲學家 and 學者）思考世界的起源；他們沒有修行以超越苦，而是成為了哲學家。他們將佛陀的教法與世俗事物混為一談。）

## 變壞義 (Vipariṇāmāṭṭha)

透過衰老、疾病和死亡的變化而受折磨。五蘊具有變化的本質。從獲得五蘊的開始，衰老和死亡就隨之而來。它總是帶著這兩個繩索的套索來懸掛我們。

無論你得到什麼樣的五蘊，都有這兩個套索。另一個例子是在木材工廠。鐵鍊的衰老 (jara) 將木材樹幹 (五蘊) 拉到鋸機的死亡 (maraṇa)，並將其切割成碎片。

(明果禪師繼續談論以諦智 (sacca ñāṇa)、業智 (kicca ñāṇa) 和已作智 (kata ñāṇa) 進行修行的過程。) 當到達已作智時，苦就結束了，沒有五蘊留下。這不是虛無。沒有苦留下，但有樂存在。

佛陀在《自說經》中說，涅槃是「有」 (atthi) ——存在或真實存在。(明果禪師舉了一個潰瘍的例子。它透過治療而治癒。首先，潰瘍是痛苦的/苦；之後，沒有潰瘍是快樂的/樂。因此，它不是虛無，而是有樂。) 另一個例子是火和熱。火就像煩惱，熱就像苦；沒有火和熱不是虛無。它變得涼爽和平靜。

## 2. Samudaya Sacca—The Noble Truth of the Cause of Dukkha.

Āyūhanāṭṭha (Āyūhana-aṭṭha)—Creating or Generating Dukkha.

(This is a penetrative talk on taṇhā (samudaya). It gives someone fearful and disenchantment on taṇhā. Taṇhā is the culprit keeping all the results of kamma in saṃsāra to give vipakavattas (resultant round of existence). In the Sutta Nipāta the Buddha said, by not understanding on taṇhā and beings were roaming in the round of rebirths. If penetrate taṇhā will realize Nibbāna.)

(Sayadaw said, for someone the Buddha had arisen for him or not have to know in the following way). According to the D. A. process, vedanā paccaya taṇhā—feeling conditions craving. This is so someone is not in practice that the Buddha had not arisen for him. Vedanā nirodha taṇhā nirodho—craving ceases with the cessation of feeling. This is so someone with the practice that the Buddha had arisen for him The differences between faith (saddhā) and wisdom (paññā) are here. The Buddha said, in all of the dhamma wisdom was the best because it could penetrate everything.

I have to talk about the evil things of taṇhā. With this and not wanting it will arise. We are educating for taṇhā to arise in worldly matters. From parents to children are in this way.

(Sayadaw called human beings as the species pushing down someone over the cliff. If we observe the world today, the power of taṇhā is stronger than ever. They are always talking about money and sensual pleasures in all media; never talking about moral issues which make human really a human).

Human beings are always making companion with taṇhā; sometimes with greed (lobha), sometimes with hatred (dosa) and sometimes with delusion (moha). Someone who does not practice always takes taṇhā as companion.

Āyūhanāṭṭha (Āyūhana-aṭṭha) means taṇhā always making arrangements for living beings not to separate forever from dukkha objects and matters. You will wander in saṃsāra if you don't know about taṇhā. You will realize Nibbāna if you know it. Even spreading loving kindness (metta bhavana), taṇhā can come in for making trouble.

Nidānāṭṭha (Nidāna-aṭṭha)—taṇhā is the Cause of Dukkha.

It'll give every kind of dukkha to living beings who accept taṇhā. Vedanā nirodha taṇhā nirodho—with the cessation of feeling and craving also ceases. Seeing feeling not exists and craving not arises. This is the arising of the five path factors.

Taṇhā does not arise because of maggaṅga arise; and vipassanā is the cessation of taṇhā by which is not arising. The five path factors are called the forerunner of knowledge (pubbabhāga magga). The last knowledge is called the supramundane path knowledge and it completes with the eight path factors.

Saṃyogāṭṭha (Saṃyoga-aṭṭha)—Fetters or Yokes

Taṇhā (samudaya) is entering a person to fetter or yoke him with dukkha like an ox. Taking anyone of the khandhas with clinging as I, I am and mine becomes identity view—sakkāya diṭṭhi. [Sayadaw talked about the vipassanā processes and vipassanā ñāṇa (seeing anicca) effect on kilesas.]

Vipassanā ñāṇa only suppress the coarse and mild defilements like the jhāna samādhi. Only the Path Knowledge eradicates the latent defilements—anusaya. Taṇhā yokes the person with heavy loads like an ox. (Sayadaw talked about how taṇhā effects human begins in society with humour.)

### Palibodhāṭṭha (Palibodha-aṭṭha)—Hinder or Disturb

Taṇhā samudaya hinders or disturbs a person to free from dukkha. In the beginning Sayadaw talked to people not to cling to the five khandhas as this is me, this I am and this is mine. Mind/body are arising by conditions and causes. Contemplate oneself and other things as suññāta (emptiness) and then you'll get the suññāta ñāṇa. He based on the sutta from Sutta Nipāta, Mogharāja's Question to Buddha, and it was about suññāta. Palibodha means hinder the path to Nibbāna.

Taṇhā prefers the birth, ageing and death of saṁsāra. And it hinders path and fruit. In the Dhammapada, the Buddha compared taṇhā to a mother and avijjā to a father. (This analogy by the Buddha was profound and penetrative with contemplation.)

## 2. 集諦——苦的集因真諦 *Samudaya Sacca*

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### ① Āyūhanāṭṭha ( Āyūhana-aṭṭha ) ——集造之義：創造苦的因

這是一場深刻揭示\*\*貪愛 (taṇhā) \*\*本質的講說，能使人對其生起恐懼與厭離。貪愛即是那個持續累積業報的罪魁禍首，讓一切業果 (vipāka-vatta) 在輪迴中成熟與現行。《經集》( *Sutta Nipāta* ) 中佛陀說：因不知貪愛，眾生在生死輪迴中流轉不息；若能徹見貪愛，即可證得涅槃。

尊者說：要判斷佛陀是否已為某人「出世」，須從《緣起法》觀察：

- 若\*\*「受緣生貪」( *vedanā paccayā taṇhā* ) \*\*尚在運作，此人尚未實修，佛陀對他而言「尚未出世」；

- 若\*\*「受滅則貪滅」(vedanā nirodhā taṇhā nirodho)\*\*，此人正在實修，則佛陀已為他出世。

這也說明了信(saddhā)與慧(paññā)的差異。佛陀曾言：「在所有法中，以慧為最」，因智慧能徹見一切實相。

尊者進一步指出：我們應了解貪愛的過患，從而生起不欲(不再想要貪愛)。然而，現實中人們卻從小受到世俗教育的影響，不斷培養對貪愛的增長——從父母對子女、社會大眾皆是如此。

莫哥尊者稱：人類就像一群把他人推下懸崖的族類。若觀察今日世界，貪愛的勢力比以往任何時候都強大，媒體談論的總是金錢與感官享樂，鮮少有人談道德、正法，這些才是真正使人成為「人」的要素。

人類時常與貪愛為伴，有時與貪(lobha)結合，有時與瞋(dosa)同行，有時又陷入癡(moha)之中。

未曾修行者，總是以貪愛為終身伴侶。

Āyūhanāṭṭha 的意思是：貪愛持續為眾生安排與苦境相聯不絕的輪迴。

若不了解貪愛，必定在輪迴中漂泊；若能徹見貪愛，即能證入涅槃。

即便是散播慈心(mettā bhāvanā)，若不小心，也可能讓貪愛趁機而入、作亂。

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## ② Nidānāṭṭha (Nidāna-aṭṭha) ——因生之義：貪愛是苦的根本因

凡是接受貪愛的眾生，必定招致一切苦果。

正如《緣起法》所言：受滅則貪滅(vedanā nirodhā taṇhā nirodho)，當我們見到「受」已不再存在，貪愛也不會生起，這便是\*\*五道支(maggaṅga)\*\*的現起。

因為道支(正見、正思惟等)生起時，貪愛無從生起。觀無常的智慧(vipassanā)就是不讓貪愛生起，即是滅貪。

這五道支稱為導向證悟之前行道(pubbabhāga magga)，最終的智慧即是出世間道智(lokuttara magga ñāṇa)，圓滿具足八正道。

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③ **Saṃyogāṭṭha ( Saṃyoga-aṭṭha )** ——繫縛之義：貪愛繫縛眾生如牛負軛貪愛（即集諦）如同為人繫上束縛，使其負擔苦之重擔，如同牛被套上枷軛。當一個人對某一蘊取著為「我」、「我所」時，即生起身見（**sakkāya-diṭṭhi**）。

尊者進一步講述了**觀智 (vipassanā ñāṇa)** 如何影響煩惱：

- 觀智能壓伏粗重與微細煩惱，如同禪定的鎮伏力；
- 但唯有**道智能**徹底斷除**潛伏隨眠 (anusaya kilesa)**。

貪愛使人如牛拖重載，在世間中承擔無盡之苦。

尊者以幽默手法說明：人類社會如何在貪愛驅使下忙碌奔波，終日不得安寧。

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④ **Palibodhāṭṭha ( Palibodha-aṭṭha )** ——障礙之義：貪愛障道

貪愛作為集諦，乃障道法，使人不得解脫。

尊者開示說：不可將五蘊執取為「我」、「我是」、「我所有」；心與身皆由因緣條件所生。若能觀自身與一切法為「空」（**suññatā**），便能生起「空智」（**suññāta ñāṇa**）。

他引用《經集》中摩訶羅闍（**Mogharāja**）向佛陀提問的經文來說明「空」的深義。

**Palibodha**，即障礙，意指：貪愛是阻礙通向涅槃之道的絆腳石。

貪愛偏愛生、老、死，導致輪迴不息，並遮蔽道與果。

佛陀在《法句經》中曾喻示：「貪愛如母，無明如父」。

這個譬喻蘊含極深的省思內涵：若想解脫，必先識破「父母」之真相。

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## 2. 集諦——苦之起因的聖諦

### 生起義 (Āyūhanāṭṭha)

（這是一次深入探討愛欲（集諦）的講話。它讓人對愛欲感到恐懼和厭離。愛欲是讓所有業力果報在輪迴中產生異熟果報（**resultant round of existence**）的罪



魁禍首。在《經集》中，佛陀說，由於不了解愛欲，眾生在輪迴中徘徊。如果穿透愛欲，就會證悟涅槃。）

（明果禪師說，要知道佛陀是否為某人出現，必須透過以下方式。）根據緣起法的過程，受緣愛欲（vedanā paccaya taṇhā）——感受緣於愛欲。這表示某人沒有修行，佛陀沒有為他出現。感受滅則愛欲滅（vedanā nirodha taṇhā nirodho）——隨著感受的止息，愛欲也止息。這表示某人在修行，佛陀為他出現了。信仰（saddhā）和智慧（paññā）的區別就在這裡。佛陀說，在所有法中，智慧是最好的，因為它可以穿透一切。

我必須談談愛欲的邪惡之處。有了它，不想要它就會生起。我們在世俗事務中教育愛欲生起。從父母到孩子都是如此。

（明果禪師稱人類為將人推下懸崖的物種。如果我們觀察今天的世界，愛欲的力量比以往任何時候都強大。他們總是在所有媒體上談論金錢和感官享樂；從不談論使人類真正成為人類的道德問題。）

人類總是與愛欲為伴；有時是貪婪（lobha），有時是嗔恨（dosa），有時是愚癡（moha）。不修行的人總是將愛欲視為伴侶。

生起義（Āyūhanāṭṭha）意味著愛欲總是為眾生做出安排，使他們永遠無法與苦的對象和事物分離。如果你不了解愛欲，你就會在輪迴中徘徊。如果你了解它，你就會證悟涅槃。即使散播慈愛（metta bhavana），愛欲也會來製造麻煩。

### 原因義 (Nidānāṭṭha)

愛欲是苦的原因。它會給接受愛欲的眾生帶來各種苦。感受滅則愛欲滅（vedanā nirodha taṇhā nirodho）——隨著感受的止息，愛欲也止息。看到感受不存在，愛欲也不生起。這是五道支的生起。

愛欲不生起是因為道支生起；內觀是愛欲的止息，因此愛欲不生起。五道支被稱為知識的前行道（pubbabhāga magga）。最後的知識被稱為出世間道智，它以八道支圓滿。

### 束縛義 (Saṃyogāṭṭha)

愛欲（集諦）將一個人束縛或套上苦的枷鎖，就像一頭牛。以執取的方式將任何一個五蘊視為我、我是和我的，就會變成身份見解（sakkāya diṭṭhi）。[明果禪師談到了內觀的過程和內觀智（看到無常）對煩惱的影響。]

內觀智只壓制粗重和輕微的煩惱，就像禪定三昧一樣。只有道智才能根除潛伏的煩惱——隨眠。愛欲像一頭牛一樣，用沉重的負擔束縛著人。（明果禪師幽默地談論了愛欲如何影響社會中的人類。）

### **障礙義 (Palibodhāṭṭha)**

愛欲集諦阻礙或擾亂一個人從苦中解脫。明果禪師在開頭告訴人們不要執著於五蘊，認為這是我，這是我，這是我的。身心是由條件和原因生起的。觀照自己和其他事物為空性（*suññāta*），然後你就會獲得空性智（*suññāta ñāṇa*）。他以《經集》中摩伽羅闍對佛陀的提問為依據，那是關於空性的。障礙意味著阻礙通往涅槃的道路。

愛欲偏愛輪迴的生、老、死。它阻礙道果。在《法句經》中，佛陀將愛欲比作母親，將無明比作父親。（佛陀的這個比喻深刻而具有穿透力，值得觀照。）

### **3. Nirodha Sacca—The Noble Truth of the Cessation of Dukkha.**

Nissaraṇāṭṭha (Nissaraṇa-aṭṭha)—Escaping from Dukkha.

Escape from the three rounds of existence—vattas. These are: kilesa, kamma and vipāka vattas. Sayadaw gave a very strong saṃvega talk, and sometimes it was humorous. It is a place frees from the three rounds of existence.

Only we understand beings are revolving around the three vattas and wanting to escape from them. Therefore first, I'll show how beings are in the endless cycle around the three vatta. Vatta—means a circle, revolving like a ball is called vatta.

(Sayadaw in a talk gave a simile of a ball player and a ball represented taṇhā and khandha. He explained the three vattas by using D. A. process. His demonstration of a being tortured and oppressed by three vatts was quite interesting).

Beings have to suffer until their kilesas and kammavattas are finished. I'll talk the benefits of escaping from vattas. Living beings are running around in circle, becoming nausea and dizziness. But they are not tired and happy about with it.

After beings are dying and dying and changing heads to heads (He gave some stories of changing heads. Some people only know about the evolution but not de-evolution. They taught us that men developed from monkeys. But they don't know men also can be in de-evolution or degenerate into monkeys. Both are including in the law of kamma. Now human beings are at the point of de-evolution stage).

People don't want to be free from dukkha. There are three crazy types for those three vattas: rāgāumattaka—lunatics of lust, dosāumattaka—lunatics of anger and mohāumattaka—lunatics of delusion.

### Vivekāṭṭha (Viveka-aṭṭha)—Seclusion

It has the secluded nature. They are in disturbances with the impermanence if you look at mind and body with ñāṇa eyes. It will be very clear about them with the practice (i.e., saṅkhata and asankhatā or mind/body and Nibbāna).

If you practice with the contemplation of feeling and it includes cittānupassanā and dhammānupassanā. The life span of a feeling is only ① and ②. At ① is arising and at ② is vanishing. It's during the one mind moment.

Contemplation of feeling arises in the body and the contemplative mind (ñāṇa) arises at manāyatana (mind base). At the time of contemplation will see its non-existence. Vipassanā has to be made effort. You have to think and to be mindful. It needs a lot of effort in the practice to see impermanence.

Therefore, you have to work hard and persevere in the matter of seeing Nibbāna. When in Nibbāna it's not tired. At the time of seeing anicca is seeing disturbances. Free from disturbances is Nibbāna. With vipassanā knowledge (ñāṇa) becoming more mature, you see anicca in details with more disturbances.

Don't say about seeing and knowing Nibbāna. If you don't see the disturbances of impermanence even can't speculate about it (i.e., nibbāna). It's better to see a lot of impermanence and have strong disenchantment with it. With these and rise up to the knowledge of not wanting it. At the time, if you can make the decision—as it's real dukkha, all the impermanences come to an end with a blip!

Because of the disappearance of defilements and impermanences also disappear. The Path Knowledge is seeing the no disturbances. It is not the mind cutting off kilesas. It's the eight Path Factors doing the job. The mind is including as co-nascence conditions—sahajātapaccayo.

Don't take Nibbāna as seeing the nothingness. The Nibbāna—death of kilesa, has the nature of good looking at it. The nature of good staying only comes with the passing away of the arahant (i.e., parinibbāna; we should not take it literally. Although the arahant's mind is pure, he still has the burdened body. Parinibbāna is the complete cessation of the five burdened kandha with complete freedom.) If you are looking at whichever place of the 31 realms of existence, you will only find disturbances with anicca.

These are the causes of defilements (kilesas). It's free from the disturbances of kilesa that Nibbāna is clear away of all other things. In Nibbāna there is not the mind and body as we have. If you ask; “It is the mind or the body?”

The answer is mind dhamma (nāma dhamma). It's not the kind of nāma (mind) dhamma which has the arising, presence and dissolution (uppāda, ñhiti and bhaṅga).

It's the place where the enlightened yogis are frequently taking enjoyment in it. This is the place where the dhamma of Nibbāna is leading there. These dhammas have to incline towards it. Our mind (nāma) has to incline towards the objects (i.e., the worldly mind). The other minds (i.e., supramundane mind or fruitions) have to incline towards Nibbānic mind (nāma).

Someone entering into the attainment of cessation—nirodha samāpatti or cessation of perception and feeling—saññāvedayitanirodha can incline his/her mind to Nibbāna for seven days. The nāma dhamma of Nibbāna and the fruition knowledge are arising together without separation. (Sayadaw gave the following example).

In the center of Mandalay Zay-cho Bazaar there is a big clock tower. All the cars come from whichever directions have to look at the clock there. It's like this clock. In the same way yogis experienced Nibbāna and it was impossible for them not

to see it again. It's the best of the best. All ariyas if they have free of time and always inclining towards it.

Why is that? Because it gives you comfort. Therefore you can call it happiness —sukha (The Buddha defined it as the Supreme Happiness. Transcend all worldly happiness including jhāna). All worldly matters give you dukkha but Nibbāna has the characteristic of happiness, peace and joy.

Is Nibbāna has the body or not? If, it has the body must has to be changed and perished. If without the body and how can it stays put? It has no body, no form, no shape and no image. By looking at it is happy and peaceful. This is someone still has the body (still alive with the body).

It is a very special place. Nibbāna is the noblest thing. The worldlings also ought to like it that is without dukkha It's the best thing for the Buddha. Therefore there are no other things better than that.

Asaṅkhatāṭṭha (Asaṅkhata-aṭṭha)—Unconditioned.

(Sayadaw explained saṅkhata dukkha and asaṅkhata Nibbāna in a very skillful way. He could talk about conditioned dhamma in worldly life with penetration. So, we can see the foolishness and stupidity of human beings. Conditioned phenomena are really dukkha. But all living beings are like a blind elephant pushing blindly through the very thick and dangerous forest. It's quite a tragedy.)

Nibbāna is free from continuous conditioning, and originally stable nature. Everything under the conditioning ends up with dissolution. Only you understand the conditioned nature and prefer the unconditioned. The five khandhas survive and arise with the conditions of kamma, citta, utu and āhāra (action, mind, temperature and food).

Therefore the conditions are masters and the five khandhas are slaves. Someone can clear away saṅkhata dhamma will see asaṅkhata. This is looking at its nature. Nibbāna has the nature of peacefulness. The Path factors look at it also peaceful

because it has no kilesas. This is arriving at Nibbāna with inclining. The real arriving is only becoming an arahant and passing away.

At once time the Buddha with a monk ascended on a mountain and both of them were looking down to the very deep cliff. The monk exclaimed as it was very terrifying. But the Buddha responded to him as not knowing the truth was more terrifying than that. This only died once but if you didn't know the truth would die again and again.

(And then Sayadaw explained about many different types of khandha dukkha came from the conditioning. Every Buddhist should understand about dukkha intellectually and reflect on it very often. If not our knowledge on dukkha is still on the animal level.

Understand rightly on dukkha develop love, compassion and wisdom. In the commentary mentioned three kinds of dukkha. There only took saṅkhāra dukkha as paramattha dukkha. Except dukkha-dukkhatā, the other two—saṅkhāra-dukkhatā and viparinama-dukkhatā can be used as conventional and ultimate dukkhas.

Here Sayadaw was using the saṅkhāra dukkha as the conventional dukkha to explain many things in life. It gives the sense of strong saṃvega.)

This body is not good, so we have to make correction of it. Every day we have to condition it in many different ways. Even we take these things as a pleasure (the power of ignorance). Today I'll talk about the quenching—nibbuta, nature of Nirodha Sacca. (He gave the example from the Aggivaccha Sutta)

Nibbāna dhamma is like the fuels finished and the fire extinguished. No khandhas left behind (both mind and body). It's only staying with quenching. The cycle of saṃsāra is with fuels and fire going together. Therefore the nature of Nibbāna is quenching and clear (Because of no aggregates). Jhānas are peaceful but has body, so not clear away with things.

Amatāṭṭha (Amata-aṭṭha)—Deathless

With the khandhas every living being brings with them ageing, sickness and death. They are like torturers and the khandhas are sufferers. Beings are always burning with eleven kinds of fire: lobha, dosa, moha, ageing, sickness, death, soka, parideva, dukkha, domanassa and upāyāsa. Nibbāna has no ageing and death, and always exists.

Khandhas are like a poisonous tree. The nature of ageing and death poisons exists together with the khandhas. The oppressed khandhas and the oppressive dhammas are going together. (Here Sayadaw talked about feelings in an extensive way).

Living beings are sinking in the pleasant feelings (Like the ants are sinking and sticking in honey). Everyday beings are doing things for enjoying in pleasant feelings. Feeling is like the poison and a murderer. If you looking at the D. A. process and will find that because of feeling and taṇhā, upādāna and kamma come to be.

(Sayadaw ended his talk with the contemplation of feeling). Seeing impermanence of feeling is seeing your own death. After comes disenchantment, its ending and escape from death. It's the deathless of Nibbāna—Amatāṭṭha.

### 3. 滅諦——苦的止息真諦 *Nirodha Sacca*

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#### ① Nissaraṇāṭṭha ( Nissaraṇa-aṭṭha ) ——出離之義：從三輪迴中解脫

此義指出，涅槃是從三種輪迴 (vattas) ——煩惱輪、業輪、果報輪中出離的境地。

莫哥尊者此段開示富含強烈的迫切感 (saṃvega)，偶爾穿插幽默，但句句直指要害。

首先要理解的是：眾生如何在這三輪中無休止地流轉。Vatta (輪)，意即如球一般的循環與轉動。尊者以球員與球為譬喻：taṇhā 是球員，khandha (蘊) 是被操控的球，由此生死輪迴不已。

眾生必須在煩惱輪與業輪耗盡之前受苦不止。逃離這些輪轉的好處是什麼？莫哥尊者說：「眾生如同在圓圈中奔跑，最後頭暈目眩，但仍樂此不疲。」死亡與重生不斷發生，**頭換頭、命換命**，無窮無盡。

（尊者提到一些有趣的「換頭」故事，並批判僅談人類「進化」而不談「退化」的錯誤觀念——人不但可以從猴變人，也可能因業報再退化成畜生。）

大多數人並不想從苦中解脫。對三輪來說，世間人有三種瘋癲：

- 貪癲（rāgāumattaka）
- 瞋癲（dosāumattaka）
- 癡癲（mohāumattaka）

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## ② Vivekāṭṭha ( Viveka-aṭṭha ) ——遠離之義：離繫之境

涅槃具備清涼、寧靜、遠離擾動之性。若用智慧之眼觀心與身，會清楚見到它們處處充滿變異與擾動。

觀受之時，即含攝於心隨觀（cittānupassanā）與法隨觀

（dhammānupassanā）之中。受的壽命極短，在一剎那內即生即滅（①生起，②滅去），而觀照之智生於意處（manāyatana）。

唯有努力修習觀法（vipassanā），才能透見無常。莫哥尊者說：

「見無常者見擾動；離擾動者得涅槃。」

隨著觀智成熟，將更細緻地見到無常，見到種種煩擾。若無法見到無常，連對涅槃的推測也談不上；唯有對無常生起厭離與不欲，才能升起「不再想要」的智慧（nibbida ñāṇa），並於一剎那間煩惱滅、無常滅、苦滅。

道智的作用不是「心」去斷煩惱，而是「八正道支」去斷煩惱；心只是與之同時生起的條件（sahajāta-paccayo）。

切勿將涅槃誤解為虛無。涅槃是煩惱的死亡，是最安穩的喜悅與清涼。雖阿羅漢心已清淨，但仍有色身負擔；唯有「般涅槃」（parinibbāna）為完全解脫五蘊之苦。

31 界皆為無常擾動之地，唯有涅槃無擾無動。



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③ **Asaṅkhatāṭṭha ( Asaṅkhata-aṭṭha )** ——無為之義：非因緣所生之涅槃  
莫哥尊者善於以日常現象說明\*\*有為法之苦 (saṅkhata dukkha) 與無為涅槃  
(asaṅkhata nibbāna) \*\*的對比，令人感嘆眾生的無知與愚癡。

五蘊是因\*\*業 (kamma)、心 (citta)、氣候 (utu)、食 (āhāra) \*\*而存在，  
是條件的奴隸；唯有斷除有為，方能見到無為。

涅槃不再被造作所動，無起、無住、無滅；具有絕對安詳與寧靜的特性。

尊者講述佛陀與比丘登山，見深谷而驚；佛卻說：「不知四聖諦才是真正可怕，  
這種死只死一次，不知法則會生死無盡。」

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④ **Amatāṭṭha ( Amata-aṭṭha )** ——不死之義：無老、無病、無死的境界  
所有生者皆與五蘊俱來，便帶有老、病、死。眾生如同時時燃燒於十一種火中：  
貪、瞋、癡、老、病、死、憂、悲、苦、惱、逼。

涅槃無老無死，常住不壞。

五蘊如毒樹，老死毒隨蘊而生，壓迫與被壓迫永不分離。

眾生每日汲汲營營，只為追求樂受，如螞蟻陷於蜜中。受如毒，如兇手，依據  
《緣起法》，因受而起愛、取、業，從而生死無盡。

尊者總結此義時指出：

「觀受無常，即是觀自己的死亡。厭離之、終止之，即得不死之境  
——涅槃。」

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這四義——出離 (Nissaraṇa)、遠離 (Viveka)、無為 (Asaṅkhata)、不死  
(Amata) ——完整呈現了涅槃的究竟內涵與止苦之性。

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### 3. 滅諦——苦之止息的聖諦

#### 出離義 (Nissaraṇāṭṭha)

從三輪迴 (vattas) 中解脫。它們是：煩惱輪迴 (kilesa)、業輪迴 (kamma) 和異熟果報輪迴 (vipāka)。明果禪師進行了一次非常強烈的緊迫感 (saṃvega) 講話，有時也很幽默。這是一個從三輪迴中解脫的地方。

只有我們了解眾生在三輪迴中輪轉，才會想要從中解脫。因此，首先，我將展示眾生如何在三輪迴中無休止地循環。輪迴 (vatta) ——意味著一個圓圈，像球一樣旋轉，稱為輪迴。

（明果禪師在一次講話中用球員和球的比喻來代表愛欲和五蘊。他用緣起法的過程解釋了三輪迴。他對眾生被三輪迴折磨和壓迫的演示非常有趣。）

眾生必須受苦，直到他們的煩惱輪迴和業輪迴結束。我將談談從輪迴中解脫的好處。眾生在圓圈中奔跑，感到噁心和頭暈。但他們並不疲倦，反而樂在其中。

眾生不斷地死亡和死亡，不斷地換頭（他講了一些換頭的故事。有些人只知道進化，不知道退化。他們教導我們人類是從猴子進化而來的。但他們不知道人類也可以退化或墮落成猴子。兩者都包含在業力法則中。現在，人類正處於退化階段）。

人們不想從苦中解脫。三輪迴中有三種瘋狂類型：貪欲瘋子 (rāgāumattaka)、嗔恨瘋子 (dosāumattaka) 和愚癡瘋子 (mohāumattaka)。

#### 遠離義 (Vivekāṭṭha)

它具有遠離的本質。如果你用智慧之眼 (ñāṇa) 觀察身心，它們就會受到干擾。透過修行（即有為法和無為法或身心和涅槃），它們會變得非常清楚。

如果你修行感受的觀照，它包括心念觀照和法念觀照。感受的壽命只有①和②。①是生起，②是消逝。它發生在一個心念的瞬間。

身體中生起感受的觀照，觀照的心 (ñāṇa) 在意識根門 (manāyatana) 生起。在觀照時，會看到它的不存在。內觀必須努力進行。你必須思考並保持正念。在修行中需要付出很多努力才能看到無常。

因此，你必須努力工作，在看到涅槃的事情上堅持不懈。在涅槃中，不會感到疲倦。在看到無常時，會看到干擾。隨著內觀知識 (ñāṇa) 變得更加成熟，你會看到更詳細的無常，以及更多的干擾。

不要說看到和知道涅槃。如果你沒有看到無常的干擾，甚至無法推測它（即涅槃）。最好看到大量的無常，並對它產生強烈的厭離。有了這些，就會升起不想要它的知識。在那時，如果你能做出決定——因為它是真正的苦，所有的無常都會在一瞬間結束！

由於煩惱的消失，無常也會消失。道智是看到沒有干擾。不是心切斷煩惱。是八正道在做這項工作。心是作為俱生緣（*sahajātapaccayo*）包含在內。

不要將涅槃視為看到虛無。涅槃——煩惱的死亡，具有好看的本質。只有阿羅漢逝世時，才會出現良好的停留本質（即般涅槃；我們不應該從字面上理解它。雖然阿羅漢的心是純淨的，但他仍然有負擔的身體。般涅槃是五個負擔的五蘊完全止息，完全自由）。如果你觀察三十一界的任何地方，你只會發現無常的干擾。

這些是煩惱（*kilesas*）的原因。涅槃擺脫了煩惱的干擾，因此它清除了所有其他事物。在涅槃中，沒有我們擁有的身心。如果你問：“它是心還是身？”

答案是心法（*nāma dhamma*）。它不是具有生起、存在和消散（*uppāda*、*ṭhiti* 和 *bhaṅga*）的那種心法。

這是開悟的瑜伽行者經常享受的地方。這是涅槃之法引導他們去的地方。這些法必須傾向於它。我們的心（*nāma*）必須傾向於對象（即世俗的心）。其他的心（即出世間的心或果位）必須傾向於涅槃的心（*nāma*）。

進入滅盡定（*nirodha samāpatti*）或受想滅盡定（*saññāvedayitanirodha*）的人可以將他的心傾向於涅槃七天。涅槃的心法和果位智同時生起，沒有分離。（明果禪師舉了以下例子）。

在曼德勒市場（*Zay-cho Bazaar*）的中心，有一座大鐘樓。從任何方向來的汽車都必須看那裡的鐘。它就像這個鐘。同樣，瑜伽行者體驗了涅槃，他們不可能不再看到它。它是最好的。所有聖者，如果他們有空閒時間，總是傾向於它。

為什麼呢？因為它給你帶來舒適。因此，你可以稱之為快樂（*sukha*）（佛陀將其定義為至上的快樂。超越包括禪定在內的所有世俗快樂）。所有世俗事物都給你帶來苦，但涅槃具有快樂、和平和喜悅的特徵。

涅槃有身體嗎？如果有身體，就必須改變和消逝。如果沒有身體，它如何停留？它沒有身體，沒有形態，沒有形狀，也沒有圖像。看著它，感到快樂和平靜。這是有身體的人（仍然活著）。

這是一個非常特殊的地方。涅槃是最尊貴的東西。世俗人也應該喜歡它，因為它沒有苦。這是佛陀最好的東西。因此，沒有其他東西比它更好。

### 無為義 (Asaṅkhata-aṭṭha)

（明果禪師以非常熟練的方式解釋了有為苦和無為涅槃。他可以深入地談論世俗生活中的有為法。因此，我們可以看見人類的愚蠢和愚昧。有為法確實是苦。但所有眾生都像一隻盲象，盲目地穿過非常茂密和危險的森林。這真是一個悲劇。）

涅槃擺脫了持續的制約，具有原本穩定的本質。所有在制約下的事物最終都會消散。只有你了解有為的本質，才會偏愛無為。五蘊在業、心、溫度和食物（行為、心、溫度和食物）的條件下生存和生起。

因此，條件是主人，五蘊是奴隸。清除有為法的人會看到無為法。這是在觀察它的本質。涅槃具有和平的本質。道支觀察它也很和平，因為它沒有煩惱。這是透過傾向而到達涅槃。真正的到達只是成為阿羅漢並逝世。

有一次，佛陀和一位比丘登上了一座山，他們都向下看著非常深的懸崖。比丘驚呼它非常可怕。但佛陀回答他說，不知道真相比那更可怕。這只死一次，但如果你不知道真相，就會一次又一次地死亡。

（然後，明果禪師解釋了來自制約的許多不同類型的五蘊苦。每一位佛教徒都應該在知性上了解苦，並經常反思它。否則，我們對苦的了解仍然停留在動物層次。

正確地了解苦會發展愛、慈悲和智慧。註釋中提到了三種苦。他們只將有為苦（saṅkhāra dukkha）視為勝義苦（paramattha dukkha）。除了苦苦（dukkha-dukkhatā）之外，其他兩種——有為苦（saṅkhāra-dukkhatā）和壞苦（viparinama-dukkhatā）可以用作世俗苦和究竟苦。

明果禪師在這裡使用有為苦作為世俗苦來解釋生活中的許多事情。它給人一種強烈的緊迫感。）

這個身體不好，所以我們必須對它進行修正。我們每天都必須以許多不同的方式制約它。即使我們把這些事情當作快樂（無知的力量）。今天我將談論滅諦的寂滅（nibbuta）本質。（他舉了《阿耨婆蹉經》中的例子）

涅槃法就像燃料用完，火熄滅一樣。沒有五蘊留下（身心都沒有）。它只停留在寂滅中。輪迴的循環是燃料和火一起進行。因此，涅槃的本質是寂滅和清晰（因為沒有五蘊）。禪定是和平的，但有身體，所以沒有清除事物。

### 不死義 (Amata-aṭṭha)

有了五蘊，每個眾生都會帶來衰老、疾病和死亡。它們就像折磨者，五蘊是受害者。眾生總是受到十一種火的燃燒：貪、嗔、癡、衰老、疾病、死亡、憂、悲、苦、憂和惱。涅槃沒有衰老和死亡，永遠存在。

五蘊就像一棵毒樹。衰老和死亡的毒素本質與五蘊共存。被壓迫的五蘊和壓迫的法一起進行。（明果禪師在這裡廣泛地談論感受）。

眾生沉浸在愉快的感受中（就像螞蟻沉浸和粘在蜂蜜中一樣）。眾生每天都在做事情來享受愉快的感受。感受就像毒藥和殺手。如果你觀察緣起法的過程，你會發現由於感受，愛欲、執取和業才會出現。

（明果禪師以感受的觀照結束了他的講話）。看到感受的無常就是看到你自己的死亡。之後是厭離，它的結束和從死亡中解脫。這是涅槃的不死 (Amatāṭṭha) 。

## 4. Magga Sacca—The Truth of the Path

Niyyātāṭṭha (Niyyāti-aṭṭha)—Escape from the three Vattas, and leading to Nibbāna.

Dhamma carries someone from the three vattas towards Nibbāna. For this purpose Sayadaw was using Vedanānupassanā in practice.

Contemplate to see impermanence every time when feeling arises. It's free from the three vattas while seeing impermanence every time. The contemplative mind (maggāṅga) arises at the mind base (manāyatana). Taṇhā (craving) is a mental factor (cetasika). Also it arises at the mind base. Every time ñāṇa comes in and taṇhā can't arise and free from the vattas.

First, seeing impermanence is a cūḷa-sotāpanna and will be safe from one life to the planes of misery. But at near death still āsanna kamma (death proximate kamma) can come in. So near death if you can contemplate impermanence is not a problem.

(So, near death still can maintain the power of anicca is not becoming a problem for dying. For the maintenance of anicca we need a regular practice. Therefore, Sayadaw encouraged disciples to practice until its safety, i.e., becoming a sotāpanna.)

Continue the contemplation to become disenchantment. Defilements die away if the knowledge of not wanting arises. With the cessation of feeling kilesa vatta disappears.

Sayadaw gave the example of cutting a tree. Yathābhūta Ñāṇa cuts the tree at the top points, Nibbida Ñāṇa near the base. And the Path Knowledge is digging out the root.

Hetu-aṭṭha—Straight towards Nibbāna

Magga Sacca is the straight forwards dhamma and Samudaya Sacca (taṇhā is the crooked dhamma. With the comparison of both will understand them. With the straight forwards dhamma and going straightly will arrive to the place. With the crooked dhamma can't arrive there. By knowing the straight forwards one and can let go of the crooked one.

(Sayadaw using the monkey trap to express the cunning of taṇhā). A monkey out of greed was taking the foods in a trap. It was set up by a hunter with pitch inside. Because of that the monkey's two hands, two legs and the head were sticking with the pitch, inside the trap. In the same way the five khandhas are sticking with the pitch of taṇhā.

Dassanāṭṭha (Dassana-aṭṭha)—Vision

The path leads to the vision of Nibbāna and penetrate the four Noble Truths (Sayadaw dispelled wrong view and unclosed the vision of Nibbāna with the Naked Ascetic Kassapa Sutta). I'll explain the vision of Nibbāna. If become knowledge—vijjā, it is not only seeing Nibbāna, but also the Four Noble Truth at the same time. Sammādiṭṭhi—The eyes of knowledge is better than the eyes of the Brahma gods.

For seeing the four Noble Truths is very difficult. Brahma gods can see things clearly with their divine eyes although they can't penetrate it. If the practice not becomes the vision of Nibbāna (dassanāṭṭha) and it can still fall into the dangers of misery. (Sayadaw gave some examples of these dangers and urged his disciples to practice hard).

After it becomes vision—dassanāṭṭha and will has stability without changes. You are only going upwardly without falling down again.

Adhipateyyāṭṭha (Adhipateyya-aṭṭha)—Predominance, Governing

Unshakable—after enlightenments; sīla, samādhi and paññā become adhisīla, adhisamādhi and adhipaññā (higher virtuous behavior, higher concentration and wisdom). Nobody can come and destroy it. There were many stories in the time of the Buddha, Mara—the evil one had tested his disciples and never succeeded. It will become adhipateyyāṭṭha only by seeing Nibbāna which is the ending of dukkha. It still can be fallen apart with ordinary sīla, samādhi and paññā when encountering with the coarse objects.

(For the adhisamādhi Sayadaw gave the example with Devadatta) He had jhāna samādhi and psychic power but not sammā samādhi (adhisamādhi) or paññā samādhi. So he ended up in ruin. (Sayadaw continued to talk about the influence of taṇhā by using the Nadi Sutta).

Living beings with taṇhā and clinging to things which are unstable and unreliable. Devadatta was a good example. Even jhāna and abhiññā are unreliable and no need to talk about the worldly pleasures. (Sayadaw continued to talk on cittānupassanā).

Whatever mind arises contemplate impermanence. After that, continue to contemplate its disenchantment (Nibbidā Ñāṇa) to arise. From the knowledge of impermanence to the knowledge of disenchantment is not easy. It takes a very long time to develop. But someone mature in pāramitā it doesn't take very long.



#### 4. 道諦——導向苦滅的真道 Magga Sacca

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① **Niyyātātṭha ( Niyyāti-aṭṭha )** ——出離之義：從三輪迴解脫，導向涅槃。道法的功能是將眾生從三輪（煩惱輪、業輪、果報輪）中解脫，並引導至涅槃。莫哥尊者於實修中強調\*\*「受隨觀」（Vedanānupassanā）\*\*作為一條實踐出離的捷徑：

當受生起時，即刻觀照其無常。

每一次見到無常，即刻脫離三輪的束縛。觀照心（maggāṅga）於意門（manāyatana）生起；而貪愛（taṇhā）亦為心所（cetasika），同樣於意門生起。但只要智慧（ñāṇa）介入，taṇhā 便無法生起，從而不落入輪迴。

初見無常者即為小預流（cūḷa-sotāpanna），雖尚未證果，但已可保證未墮惡趣。

即便臨終時，只要能觀無常，便能不受臨終近業（āsanna kamma）牽引。

因此尊者鼓勵弟子要勤修觀法，直至獲得保障——成為真正的預流者（sotāpanna）。

接續修行，將會生起厭離（nibbidā）與不欲智（virāga ñāṇa），煩惱將隨之止息；當受滅時，煩惱輪亦止息。

尊者以砍樹為喻：

- \*\*如實智（Yathābhūta Ñāṇa）\*\*如砍斷樹枝；
  - \*\*厭離智（Nibbida Ñāṇa）\*\*如砍近樹根；
  - \*\*道智（Magga Ñāṇa）\*\*則是連根拔除。
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② **Hetu-aṭṭha ( Hetu-aṭṭha )** ——正直之義：正向導涅槃的道路

道諦是筆直通往涅槃的正道，而集諦（taṇhā）則是彎曲顛倒之道。

尊者強調：認識並走在正道上，自可抵達目的地；若走在彎曲之道，則永遠無法到達涅槃。



他舉了猴子陷阱的譬喻：

一隻猴子貪吃而觸動獵人設下的陷阱，結果兩手、兩腳與頭部皆被黏著的瀝青黏住，動彈不得。

就如五蘊被貪愛的瀝青所沾黏，眾生陷入輪迴不能自拔。

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### ③ Dassanāṭṭha ( Dassana-aṭṭha ) ——見法之義：開見涅槃與四聖諦 道智可導向對涅槃與四聖諦的真實見解 (vijjā) 。

尊者引用《裸形仙人迦葉經》( Kassapa Sutta ) 破邪顯正，闡明「見」的真正意涵：

- 當智慧 (vijjā) 生起時，非但得見涅槃，同時貫通四聖諦。
- 正見 (sammādiṭṭhi) 猶如慧眼，遠勝梵天之天眼。

雖然梵天能以天眼見遠物，卻無法見道與果。因此若修行無法達到「見法 (dassanāṭṭha) 」，仍有墮入惡趣之危險。

一旦證得「見」，則智慧堅固、境界穩定，不再退轉，只會持續向上。

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### ④ Adhipateyyāṭṭha ( Adhipateyya-aṭṭha ) ——主導之義：得證後成為無可動搖之法主體

證悟後，戒、定、慧三學即升華為：

- 增上戒 (adhisīla)
- 增上定 (adhisamādhi)
- 增上慧 (adhipaññā)

此三者成為無可摧毀的主導力，魔王亦無法動搖（佛陀時代即有多例說明）。

然而，若僅有世俗的戒、定、慧，在面對粗重煩惱時，仍可能崩解。

尊者以提婆達多為例：

- 他擁有禪定與神通，但缺乏正定 (sammā samādhi) 與智慧正定 (paññā samādhi)，最終導致敗亡。

即使禪定與神通也不可靠，何況世俗欲樂？

因此，必須修至不動搖的主體性（*adhipateyyāṭṭha*），而這唯有藉由見涅槃才能成立。

尊者最後再次強調心隨觀（*cittānupassanā*）修法：

不論何種心生起，應觀其無常，繼而生起厭離，最後不再想要。

從觀無常至厭離的生起並不容易，需長時間鍛鍊觀智。

但若行者具備深厚波羅蜜，則可速證此道。

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這四義——出離（*Niyyāta*）、正道（*Hetu*）、見法（*Dassana*）、主導（*Adhipateyya*），完整描述了道諦的功能、方向、結果與成就。

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#### 4. 道諦——道之真諦

##### 出離義 (*Niyyātāṭṭha*)

從三輪迴中解脫，並引導至涅槃。佛法將人從三輪迴帶向涅槃。為此，明果禪師在修行中使用受念處。

當感受生起時，每次都觀照無常。當每次看到無常時，就能從三輪迴中解脫。觀照的心（道支）在意識根門（*manāyatana*）生起。愛欲（渴愛）是一種心所（*cetasika*）。它也在意識根門生起。每次智慧（*ñāṇa*）出現時，愛欲都無法生起，從而從輪迴中解脫。

首先，看到無常是小須陀洹，可以安全地從一生中免於墮入惡道。但臨終時，近死業（*āsanna kamma*）仍然可能出現。因此，臨終時如果能觀照無常，就沒有問題。

（因此，臨終時仍然能夠保持無常的力量，就不會成為死亡的問題。為了保持無常的力量，我們需要定期修行。因此，明果禪師鼓勵弟子們修行，直到安全，即成為須陀洹。）

繼續觀照，以產生厭離。如果不想要的知識生起，煩惱就會消失。隨著感受的止息，煩惱輪迴就會消失。

明果禪師舉了一個砍樹的例子。如實智（Yathābhūta Ñāṇa）在頂端砍樹，厭離智（Nibbida Ñāṇa）在底部附近砍樹。而道智則是挖出樹根。

### 原因義 (Hetu-aṭṭha)

直接通往涅槃。道諦是直接向前的法，集諦（愛欲）是彎曲的法。透過兩者的比較，可以理解它們。有了直接向前的法，直向前進，就會到達目的地。有了彎曲的法，就無法到達那裡。透過了解直接向前的法，可以放下彎曲的法。

（明果禪師用猴子陷阱來表達愛欲的狡猾。）一隻猴子因為貪婪而拿走了陷阱裡的食物。它是獵人設置的，裡面有瀝青。因此，猴子的兩隻手、兩條腿和頭都粘在了陷阱裡的瀝青上。同樣，五蘊也粘在了愛欲的瀝青上。

### 見義 (Dassanāṭṭha)

道引導至涅槃的見解，並穿透四聖諦（明果禪師用《迦葉經》消除了錯誤的見解，打開了涅槃的見解）。我將解釋涅槃的見解。如果成為知識（vijjā），就不僅僅是看到涅槃，而是同時看到四聖諦。正見——智慧之眼，比梵天的眼睛更好。

看到四聖諦非常困難。梵天可以用他們的神眼清楚地看到事物，儘管他們無法穿透它。如果修行沒有成為涅槃的見解（dassanāṭṭha），仍然可能陷入惡道的危險。（明果禪師舉了一些這些危險的例子，並敦促他的弟子們努力修行。）

在成為見解（dassanāṭṭha）之後，就會有穩定性，不會改變。你只會向上走，不會再掉下來。

### 主導義 (Adhipateyyāṭṭha)

不可動搖——在證悟之後；戒、定、慧成為增上戒、增上定和增上慧（更高的道德行為、更高的專注力和智慧）。沒有人可以來摧毀它。在佛陀時代有很多故事，魔羅——邪惡者測試他的弟子，但從未成功。只有透過看到作為苦之止息的涅槃，才會成為主導義。普通的戒、定、慧在遇到粗重的對象時仍然可能崩潰。

（關於增上定，明果禪師舉了提婆達多的例子。）他有禪定三昧和神通，但沒有正定（增上定）或智慧三昧。因此，他最終毀滅了。（明果禪師繼續用《河流經》談論愛欲的影響。）

眾生因為愛欲而執著於不穩定和不可靠的事物。提婆達多是一個很好的例子。即使是禪定和神通也是不可靠的，更不用說世俗的快樂了。（明果禪師繼續談論心念處。）

無論什麼樣的心生起，都觀照無常。之後，繼續觀照，以產生厭離（厭離智）。從無常的知識到厭離的知識並不容易。這需要很長時間才能發展。但如果某人的波羅蜜成熟，就不需要很長時間。

## Pay Your Debts with Knowledge

28<sup>th</sup> December 1960

Only vipassanā is the real refuge.

(Sayadaw told the story of Milakkha Tissa, the hunter. Because of working many years as a hunter, his unwholesome kamma ripened even in this life. Later with saṁvega and fright he ordained as a monk and practiced. But a lot of hindrances (restless and worry) appeared in his practice and then he wanted to give up and back to lay life.

Before disrobing, his teacher the arahant gave him a duty to collect some wet woods and burn it down. He was not in success because it was so wet. The arahant with his supernormal power showed him the hell, went there and fetched the hell fire of the size of a firefly. And then put it on the wet woods and it burnt down instantly into ashes. Tissa was very frightened.

Instead of disrobing he worked very hard in practice and became a non-returner. All his kammic debts for hells were paid with knowledge.)

Hells are not ordinary and very severe and frightening. You have to pay your debts in hells with khandhas (for unwholesome kammās) if you don't practice.

Among you everyone had been there before because you are always living with greed, hatred, delusion, envy and avarice. Then, how do you protect yourselves? Protect with the Dhamma.

For someone, he has not these debts and no need to teach him. But for someone, who has these debts must practice very hard. It's not important for someone without debts and in sleep. For someone has the hell debts should not be in sleep. You have to pay your debts with the khandhas if death comes to you earlier. If you pay them with knowledge (ñāṇa) and you will be free from debts. Paying with khandhas will never be free from it.

Nibbāna is the matter of knowledge. The whole day a lot of lobha, dosa and moha are arising within you.

(Sayadaw continued to talk on cittānupassanā system) Insight knowledge prevents the karmas not arising yet. And also it prevents karmas already had arisen. People had committed the five heavy karmas and the path factors will not arise.

The path factors can cut off wholesome and unwholesome karmas had already done. It's not good to be in sleep for you if you have debts. And then borrow again these debts are not good. (i.e., without the practice and unwholesome mental states arise).

If you discern impermanence and half of the debts are paid. At last, if you die with impermanence and will arrive heaven and become a sotāpanna there. Dāna, sīla, samatha only prevent unwholesome karmas to be done. But they can't destroy unwholesome karmas that already had been done. (i.e., not let the result arise for some time.)

There are two kinds of medicine; preventive and cure. Dāna, sīla and samatha are like the preventive medicines and vipassanā is the medicine for cure. Therefore don't let go off the preventing medicine. And also have to drink the medicine for cure. This oral medicine can exist only during the Buddha Sāsana.

## 以智慧償還業債

1960 年 12 月 28 日

唯有內觀（vipassanā）才是真正的皈依處。

尊者講述了獵人 **Milakkha Tissa** 的故事。他長年以獵殺為業，因此不善業在今生便現前成熟。後來，他因生起強烈的迫切感（samvega）與恐懼，而出家為僧並開始修行。

但在修行過程中，他遭遇種種障礙，如心浮動與煩惱（uddhacca-kukkucca），遂萌生退心，想還俗回家。

在還俗前，他的老師——一位阿羅漢——給了他一項任務，要他收集一些**濕柴來燒掉**。然而，由於木柴太濕，他無法點燃。

於是阿羅漢以神通力顯現地獄給他看，從地獄中取出一顆**如螢火蟲般大小的火星**，放於濕柴之上，濕柴立即燃盡成灰。Tissa 當下**極度震驚與恐懼**。

從此，他不再想還俗，反而更加精進用功，最終證得**不還果（anāgāmi）**。他本應墮地獄的**業債**，便以**智慧（ñāṇa）**全部償清。

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**若你不修行，將以色身（khandha）在地獄中償債。**

**地獄並非尋常之處，而是極其恐怖與痛苦的境地。**

你們之中每個人都曾在那裡，因為你們總是與**貪、瞋、癡、嫉妒與慳吝**為伍。

那麼，你該如何保護自己呢？——以佛法（Dhamma）保護自己。

若某人沒有這些債務，那就無需教導他。但若某人有業債，便必須**格外努力修行**。

無業債之人即便沉睡也無妨；但有地獄債之人，絕不該沉睡。

若死亡先來，你將以**色身**去償還這些債；

若以**智慧**來償還，你將從債務中解脫；

**以色身償還，是永遠償不清的。**

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**涅槃，是智慧之事。**

一整天，你的心中不斷升起**貪、瞋、癡**。

（尊者接著談到**\*\*心隨觀（cittānupassanā）\*\*修法**。）

**觀智能阻止尚未造作的惡業，亦能止息已造作的業。**

若犯下五種極重惡業之人，道支將無法生起；

但只要有道支（八正道），即能**斷除已造的善與惡業之果**。

若你有業債，就不該沉睡。否則，不但未償還，反而繼續積欠。  
（也就是：若不修行，煩惱心又不斷升起，就像重新借債一樣。）

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見無常，即已償還一半的債。

若臨終時仍能觀照無常，即便尚未證果，也能生於天界，並於彼處證得預流果（*sotāpanna*）。

布施、持戒與止禪（*dāna, sīla, samatha*），僅能防止造作新的惡業，但無法消除已造的不善業，頂多讓其暫不現前而已。

尊者譬喻說：

- 有兩種藥：預防藥與治療藥；
- 布施、持戒、止禪是預防藥；
- \*\*內觀（*vipassanā*）\*\*才是能根治的藥。

所以，不可放棄預防藥，更要服用能治療的藥。

這種「口服的佛法藥」唯有在佛教僧團（*Buddha Sāsana*）存在時才有。

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這篇法語強調：

我們不能靠逃避、沉睡或行善表面功夫來還業債，唯有以智慧如實知見無常、苦、無我，才能從根本消業、滅苦、解脫。

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## 用智慧償還債務

1960年12月28日

只有內觀才是真正的皈依處。

（明果禪師講述了獵人米拉卡·提薩的故事。由於多年擔任獵人，他的惡業甚至在此生中成熟。後來，他帶著緊迫感和恐懼出家為僧並修行。但他的修行中出現了许多障礙（躁動和憂慮），然後他想放棄並回到在家生活。



在還俗之前，他的老師阿羅漢給了他一項任務，要他收集一些濕木頭並將其燒掉。由於木頭太濕，他沒有成功。阿羅漢用他的神通向他展示了地獄，去了那裡，取回了螢火蟲大小的地獄之火。然後把它放在濕木頭上，它立刻燒成了灰燼。提薩非常害怕。

他沒有還俗，而是努力修行，成為了不還者。他所有地獄的業債都用智慧償還了。）

地獄不是普通的，非常嚴厲和可怕。如果你不修行，你必須用地獄的五蘊（為了惡業）來償還你的債務。

你們每個人以前都去過那裡，因為你們總是生活在貪婪、嗔恨、愚癡、嫉妒和吝嗇中。那麼，你們如何保護自己呢？用佛法保護。

對某些人來說，他沒有這些債務，不需要教導他。但對某些有這些債務的人來說，必須非常努力地修行。對沒有債務和在睡眠中的人來說，這並不重要。有地獄債務的人不應該在睡眠中。如果死亡提前降臨，你必須用五蘊償還你的債務。如果你用智慧（ñāṇa）償還它們，你將從債務中解脫。用五蘊償還永遠無法從中解脫。

涅槃是智慧的問題。你整天都在心中生起大量的貪、嗔、癡。

（明果禪師繼續談論心念處系統）內觀智慧阻止尚未生起的業。它也阻止已經生起的業。犯下五種重罪的人不會生起道支。

道支可以切斷已經造作的善惡業。如果你有債務，睡覺對你來說不好。然後再次借這些債務也不好。（即沒有修行，惡念就會生起。）

如果你辨別無常，一半的債務就會償還。最後，如果你帶著無常死去，就會到達天堂，並在那裡成為須陀洹。布施、持戒、止觀只能阻止惡業的造作。但它們無法摧毀已經造作的惡業。（即在一段時間內不讓結果生起。）

有兩種藥物：預防藥和治療藥。布施、持戒和止觀就像預防藥，內觀是治療藥。因此，不要放棄預防藥。並且必須服用治療藥。這種口服藥只能在佛法住世期間存在。

## Protecting Your Mind

31<sup>st</sup> December 1960

A jackal saw a tortoise, came near and wanted to eat him. But the tortoise knew it and inserted his five body parts of head, hands and legs inside the hard shell.

The jackal waited for sometimes and knew that it's impossible to eat him and left the place. The jackal is king of the death. The five parts of the body; the head, hands and legs are representing eyes, ears, nose, tongue and the body.

If the eye see something and wanting it (taṇhā), clinging to it (upādāna) and acting to get it (kamma) and leading to birth, ageing and death.

It comes out and leads to death from the eyes. It's also the same and meets with the death of the jackal from the ears. They don't know how to use them and how to come out. It's over using them and over reaching the boundary.

You will arrive to the kingdom of death if you want to come out from the five sense-doors as much as you like. The Buddha said, "Someone who is practicing has to behave like a tortoise."

Contemplate the impermanence of seeing (seeing consciousness or the form (object) if you see something. And then it becomes the path factors (magga). It becomes anicca and magga that not over-reaching the boundary.

It's not leading to the kingdom of death. It'll lead to Nibbāna which is free from dangers. This simile came from Saṃyutta Nikāya. Protect the five sense-doors under the path factors that free from dangers.

We all never had done this before in saṃsāra and ended up under the king of death. We have to contemplate one of the impermanence, form or seeing, sound or hearing etc. Don't give up yourself to any birth and becoming. It's the same as giving

your body for death to them. In everyday life, you are afraid of sickness, pain and suffering.

Therefore always take care of the body. In the same way if you take care of the practice and will be free from the king of death.

By taking care of the body can't free from it. You all are always taking care of which you can't protect. But you don't take care of which you can protect. (Sayadaw talked about people; in every day taking care and conditioning for the body) You are doing saṅkhāra dukkha with satisfaction. Taking care of the body is not free from dukkha.

But you are not caring for the mind which can be free from dukkha. (We should think about this point seriously). All of you are difficult people. Aren't you? There is a lot of taking care in matters which you can't prevent them. But you have no mindfulness in things which you can prevent them.

Therefore yogis must practice like the tortoise. If not, you'll become the food for the jackal—the king of death. Have to contemplate for catching any one of them, the seeing or the form, etc.

## 保護你的心

1960 年 12 月 31 日

有一天，一隻豺狼看到一隻烏龜，便靠近牠並想吃掉牠。

但烏龜察覺危險，便將五個部位——頭、四肢全部縮進堅硬的龜殼中。

豺狼等了一會兒，發現根本無從下手，只好離去。

豺狼在此譬喻為「死王」（Maccurājā）——死亡之王。

烏龜的五個部位——頭、雙手、雙腳——象徵眼、耳、鼻、舌、身五根。

若眼見色相後產生貪愛（taṇhā），進一步執取（upādāna），最後造業（kamma）以求取，結果便導致生、老、死。

從眼門伸出，便走上了死亡之路。

耳根亦如是——凡是從根門伸展出去的，都會遭遇死亡之豺狼。

因為他們不知道怎麼正確使用這些根門，也不知道該如何內收守護。  
反而任意使用、越界放縱。

只要你想從五根門無限制地向外探索與取著，你就會走向「死亡之國」。

佛陀說過：

「修行人應當如烏龜。」

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**見色時，應觀無常（觀色或見識本身皆可）。**

如此觀照時，便轉為道支（*maggaṅga*），  
於是所見之法即成為「無常（*anicca*）」，而不再越界取著。

這樣的修行不會引向死亡之國，而是引向無危之涅槃。

此譬喻出自《相應部》（*Saṃyutta Nikāya*）：

要以道支守護五根門，才能遠離危險。

我們在無數輪迴中從未這樣修行，  
結果總是在「死王」的掌控之下。

所以，當見色、聞聲、嗅香、嚐味、觸身等任何根門觸塵時，  
皆應觀其一項的無常。

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**千萬不要把自己交給任何一種「出生」與「有（成為）」——**

**這就等同於將自己的身體交付給死亡。**

日常生活中，我們對病痛、苦楚與衰老極度畏懼，  
因此拼命照顧自己的身體。

但若你能以同樣心力照顧修行與心法，  
便能遠離死王的控制。

只照顧色身是無法免於死亡的。  
你們總是在照顧那些無法真正保護的東西，  
而不去照顧那些真正能保護你的東西。

尊者說道：

你們都太難調伏了，對嗎？

你們每天總是在照顧無法避免的事，  
但卻缺乏正念於那些「可以避免的事」上。

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**所以，修行人應當如烏龜一般。**

若不如此，終將淪為「豺狼——死王」的食物。  
你必須在每一次見色或識起時，即刻觀察其無常。  
如此，才能真正保護你的心，免於沉淪生死之輪。

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這篇法語以極簡單卻深刻的譬喻，直指日常的心念取著與五門防護之修行關鍵：

**真正的修行，是將五根緊收在正念與道支之殼內；  
否則，一念放逸，便會落入「死王」之口中。**

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## **保護你的心**

1960 年 12 月 31 日

一隻豺狼看到一隻烏龜，走近並想吃掉它。但烏龜知道，便將頭、手和腳的五個身體部位縮進堅硬的龜殼裡。

豺狼等了一會兒，知道不可能吃掉它，便離開了。豺狼是死亡之王。頭、手和腳的五個身體部位代表眼睛、耳朵、鼻子、舌頭和身體。

如果眼睛看到某物並想要它（愛欲），執著於它（執取），並採取行動獲得它（業），就會導致生、老、死。

它從眼睛出來，導致死亡。耳朵也是如此，遇到了豺狼的死亡。他們不知道如何使用它們，也不知道如何出來。過度使用它們，並越過了界限。

如果你想隨心所欲地從五根門出來，就會到達死亡的王國。佛陀說：「修行的人必須像烏龜一樣行事。」

如果你看到某物，就觀照看見的無常（看見的意識或色（對象））。然後它就會變成道支（maggā）。它變成了無常和道，不會越過界限。

它不會引導到死亡的王國。它會引導到擺脫危險的涅槃。這個比喻來自《相應部》。在擺脫危險的道支下保護五根門。

我們在輪迴中從未這樣做過，最終都落入了死亡之王的手中。我們必須觀照無常、色或看見、聲音或聽見等之一。不要將自己放棄給任何出生和存在。這相當於將你的身體交給他們死亡。在日常生活中，你害怕疾病、疼痛和痛苦。

因此，總是照顧身體。同樣，如果你照顧修行，就會擺脫死亡之王。

照顧身體無法擺脫它。你們總是照顧你們無法保護的東西。但你們不照顧你們可以保護的東西。（明果禪師談論人們；每天照顧和制約身體）你們滿意地做著有為苦。照顧身體無法擺脫苦。

但你們不照顧可以擺脫苦的心。（我們應該認真思考這一點）。你們都很難相處。不是嗎？在你們無法阻止的事情上有大量的照顧。但在你們可以阻止的事情上，你們沒有正念。

因此，瑜伽行者必須像烏龜一樣修行。否則，你們會成為豺狼——死亡之王的食物。必須觀照，抓住看見或色等任何一個。

## The Creator: The Deceitful Mind

1<sup>st</sup> to 5<sup>th</sup> January 1961

(Sayadaw gave five talks on the mind. It's very important to understand one's own mind than any other things because it's the creator of suffering and happiness to all of us. Without understanding the mind that human beings create a lot of problems, chaos and sufferings from the family level to international level.)

T1

Nāma dhamma is the mind. No mind arises on its own. Except Nibbāna Dhātu; no other dhamma is free from the causes and effect relationship. Because of eyes and form, seeing consciousness arises. If you ask me to say it in the complete causes; there are four causes: eyes, form, the light and attention to see (manasikāra).

Therefore it's not right to say I see and my mind because it's nothing to do with you. I am helping you to dispel wrong view. Do the "I" and "me" can really come into the process? You can say I see it but nothing to do with the "I" and belong to the "I". Saying about it one thing and knowing about it is the other. It's quite different.

So can you say this is me, this I am and this is mine? Seeing consciousness is only seeing consciousness. This is a mind arising by four causes. If one of the causes ceases and it also ceases (e.g., the eyes damage, no object, no light and no attention). The eyes are made by kamma.

Form and light are made by temperature (utu). Attention is made by the mind (nāma). If you know that this is not me, not I am and not mine and free from taṇhā, māna and diṭṭhi. And no kamma arises to connect with them and next birth will not arise. So you don't encounter with ageing, sickness and death. You know it as mind arises by four causes; wrong view and doubt die away.

This die away is with the intellectual knowing and not by contemplation. It's called cūḷa-sotāpanna. With this knowledge it's free from falling into the planes of misery for one life. Contemplate the impermanence of the seeing, its disenchantment and then its ending.

After with these process, you'll be free completely from the planes of misery. With intellectual knowledge, you'll be free from it for one life. And then with the contemplation of to the ending is free for the whole saṃsāra. Therefore you should not forget about this.

With the contemplation of impermanence taṇhā, māna and diṭṭhi die and free from saṃsāra. After you know it and become easy. (Important of teacher) You will die with taṇhā, māna and diṭṭhi if you don't know. Seeing consciousness is arising very fast and if you can't contemplate it, contemplate the color of the object. All of them are can be contemplated.

(continued to hearing consciousness). Hearing arises by four causes; sound, ear-base, air, attention. You can contemplate hearing consciousness (or) the sound (or) the type of sound (perception). Hearing consciousness is contemplating the internal. Sound is external and the type of sound is internal. Have to contemplate to catch on anyone of them. Then you'll be safe from the four planes of misery. No need to worry about them.

T2

(Continued the previous talk). Today I'll start from the nose door. You'll be a cūḷa-sotāpanna if you know smelling-consciousness arises by four causes. And you'll be safe from one life to the planes of misery. Why is that? I smell it and it make me feeling good, etc. and having wrong view with it.

Smelling consciousness arises in the nose. It's arising and vanishing. This is looking at the dead with the living. Anicca is dead and magga is alive. Every time with the arising and contemplate it. This is alive with the nose-consciousness.



If you don't know this and don't know what's happening to you. You don't know your own mind. Not knowing is ignorance; and then turning towards volitional formation (saṅkhāra) and birth (avijjā → saṅkhāra → viññāṇa). Paying attention to the in and out breaths and breathing in and out arise (one of the causes, i.e., attention). Knowing with the analytical knowledge of cause and effect is penetrating with the not-self (anatta).

The causes cease and the result also ceases, it means it is not perished by its own. Arising and vanishing by itself has wrong view in it. Not contemplate this one only but also whatever arising of seeing, hearing, smelling, etc.

Whenever it's arising with the contemplation and you will see impermanence. This is magga (the path factors). Magga means cutting off saṃsāra. Saṃsāra is the arising of khandha dukkha. It's cutting off all these dukkha.

You get magga with the contemplation. Contemplate the smell or fragrance / smelly (i.e., perception) if you can't contemplate the smelling consciousness. Contemplate to catch the impermanence of anyone of them. This is seeing the dead with the living.

This is knowing anicca with magga (the dead is anicca and the living is magga). Anicca is before and magga is after. Therefore you are seeing the already passing away with the non-perishing.

(This is not saying that the contemplative mind is permanent. Two minds can't arise at the same moment. Sayadaw was very skillful in explaining dhamma in many different ways. This kind of qualities was very rare in teachers).

Dhamma will arise from the six senses-doors accordingly. There are three points which can be contemplated. If you contemplate the smell is external (i.e., nose-consciousness) then breathing in and out consciousness are internal (mind consciousness at the heart base)

(Note: Knowing all the external objects are arising at two places. The five sense-doors; i.e., eyes, ears, nose, tongue and body doors and the mind-door/base).

All dhammas arising in the khandha are anicca. Therefore, it's the contemplation of anicca.

(Sayadaw continued to talk on the tongue-door) tasting consciousness arises by four causes; foods, tongue-base, saliva and attention. Contemplate impermanence if you want to become Mahā-sotāpanna. By knowing intellectually is cūḷa-sotāpanna.

(It seems to be, a cūḷa-sotāpanna is someone who has the knowledge of khandha, āyatana, dhātu, D. A. process, suññatā dhamma and discerning impermanence. Some teachers, including Mogok Sayadaw said at least someone had the knowledge of mind and body-purification of view and knowledge of the conditions of mind and body-purification of overcoming doubt).

By seeing impermanence, its disenchantment and its ending and becomes Mahā-sotāpanna. Can you say as all the minds are me, I am and mine? By knowing that they all are arising and vanishing, then taṇhā and diṭṭhi will fall away. Seeing impermanence is cutting of the dhamma connect with saṃsāra. Saṃsāra refers to the dangers of ageing, sickness and death.

You have to know taṇhā as connects this life to next life, i.e., to birth. Also it connects kamma to the result. And it connects to dukkha. Therefore taṇhā has three connections and like a tailor. It's the connector of what is not good. It'll do the connection of jobs until it dies out.

Now, you catch the culprit which connects saṃsāra. You all are worshipping taṇhā as a master (mentioned some of them). Taṇhā is asking you whatever he wants and after you die sends you to the planes of misery. You are not in pair with taṇhā, because of not knowing. Not knowing is Ignorance. Therefore you don't know that taṇhā is controlling you.

(Continued to mention about taṇhā in daily life).

**造作者：欺騙者之心**

1961年1月1日至5日

（尊者連續五天講述關於「心」的開示。比起世間萬事，更重要的是理解自己的心，因為心是我們一切苦與樂的造作者。若不了解心，人類從家庭到國際之間都會製造出無數問題、混亂與痛苦。）

## 第一講：

名法（*nāma dhamma*）即是心。沒有任何一個心是憑空生起的。除了涅槃界（*Nibbāna Dhātu*）之外，一切法皆不離因果關係。例如眼與色的條件下，才會生起眼識（見識）。若說得更完整，見識的生起需具備四個條件：眼、色、光與作意（*manasikāra*）。

因此，說「我看到」、「這是我的心」是不正確的，因為這與「我」並無關聯。我要幫助你破除錯見。「我」與「我所」是否真的進入了這個過程中？你雖可說「我看見了」，但實際上與「我」並無直接關係。語言上的說法是一回事，究竟知見又是另一回事，兩者大不相同。

那麼，你能說「這是我、我就是這個、這是我的」嗎？見識只是見識，是依四因而生的心。若其中一因滅了，見識也隨之滅去（例如：眼壞了、無色境、無光、無作意）。眼根是由業所造；色與光由氣候（*utu*）所成；作意則是由名法（*nāma*）所造。

若你明白這一切非我、非我所，便可脫離貪（*taṇhā*）、慢（*māna*）與邪見（*diṭṭhi*），不會再造下令來生繼續存在的業，也就不會再遭遇生、老、病、死。

這樣的理解，是以智慧了知而非觀行所得，稱為「小預流者」（*cūḷa-sotāpanna*）。以此智見，能在一生內避免墮入惡趣。

若能進一步觀察見識的無常、厭離與止息，就能徹底脫離四惡趣。以知見斷除一生的惡趣，以觀行至止息，則斷盡整個輪迴。因此，千萬不要忘記這一點。

當你能觀見無常，貪、慢與邪見即會滅除，便能脫離輪迴。一旦知道此法，修行將變得輕鬆（這也是為何善知識極其重要）。若不知這些，你將會帶著貪、慢與邪見而死去。

見識生滅極快，若來不及觀照，就觀所見色相也可以，兩者皆可作為觀行對象。

（接著講到聽識）

耳識也是由四因而生：聲音、耳根、空氣震動與作意。你可以觀耳識（內在）、聲音（外在）或聲音的辨識（內在想蘊）。無論哪一項，只要觀其無常，便能避免墮入四惡趣，無需再為此憂慮。

## 第二講：

（接續前一講）

今日從鼻門談起。若你知道嗅識是由四因而生，就會成為一位小預流者，可免於一生內墮入惡趣。為什麼？因為你會說：「我聞到香味，讓我感覺愉悅…」從而執著於錯見。

嗅識生於鼻，亦是剎那生滅。這就像是以「活的觀智」觀看「死的無常」。無常即死，觀智即活。每當它生起，就當下觀照，這就是「與嗅識共活」。

若你不知此法，就不知道自己正在發生什麼事，表示你不了解自己的心。不知即是無明，接著便走向行蘊與識的生成（無明 → 行 → 識）。

觀察出入息即是作意（*manasikāra*）為緣而生。若你能用因果分析智來了解，就能體證無我。

因滅則果滅，即不是自己滅自己；若認為它是自生自滅，那便是錯見。你不只要觀嗅識，也要觀見、聞、嗅等一切心識之生滅。

每當它生起即觀，即可見無常。這便是道智（*magga*），即能斷除輪迴。輪迴即是蘊苦的生起，道智能切斷所有這些苦。

你是透過觀行得到道智。若你無法觀嗅識，可觀香味、臭味等想蘊現象，總之要觀其中任一的無常。這就是「以生者見死者」的修法。

無常是死，道智是生，兩者之間有前後次第。因此，你是以「不死的觀智」在觀「已死的現象」。

（這不是說觀智是常法，因為兩個心無法同時生起。尊者極擅長從多面解說法義，這樣的老師極其稀有。）

一切法會從六門依緣生起，觀行上共有三個面向。若你觀香味，它是外境（鼻識），出入息則是內在（意識，於心所依處）。

（註：一切外境皆於兩處生起：五門（眼、耳、鼻、舌、身）與意門）

一切在蘊中所生法皆為無常，因此皆應作無常觀。

（尊者接著談到舌門）

味識由四因而生：食物、舌根、唾液與作意。若你想成為大預流者（mahā-sotāpanna），就應觀其無常；若僅以知見理解則是小預流者（cūla-sotāpanna）。

（似乎小預流者是指具備：五蘊、六處、十八界、緣起、空法、無常觀等基本知見的人。部分老師如莫哥尊者也說：至少應具備「名色分別智」與「因緣智」——即見身心非我與身心緣起性。）

若你能見無常、起厭離、觀止息，即為大預流者。你能說「所有的心都是我、我就是這些心、這些心是我的」嗎？若你知道它們皆是生滅無常，則貪與邪見便會止息。

觀無常，即是斷除與輪迴相連的法。輪迴的本質就是老、病、死的危險。

你要了解，\*\*貪愛（taṇhā）\*\*連結此生與來生（即是生），也連結業與果，還連結到苦。

因此，貪愛有三種連結，如同裁縫之線。它會不停連結一切「不善之事」，直到它自己滅亡為止。

現在，你已找到那個連接輪迴的罪魁禍首了！但你們仍把貪愛當成主人一樣敬拜（尊者舉出一些日常行為）。

貪愛向你索求一切欲求，並在你死後將你送往惡趣。你與貪愛之所以不相應，是因為你不知道。這種「不知道」就是無明（avijjā）。

因此你不知道自己正被貪愛所操控。

（未完，續談日常生活中的貪愛現象……）

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## 創造者：欺騙的心

1961年1月1日至5日

（明果禪師就心進行了五次講話。了解自己的心比了解任何其他事物都重要，因為它是我們所有人痛苦和快樂的創造者。如果不了解心，人類就會從家庭層面到國際層面製造大量問題、混亂和痛苦。）

## T1

名法（*Nāma dhamma*）是心。心不會自行生起。除了涅槃界（*Nibbāna Dhātu*）之外，沒有其他法可以擺脫因果關係。由於眼睛和色，看見的意識生起。如果你要我說出完整的因，有四個因：眼睛、色、光和看見的注意力（*manasikāra*）。

因此，說我看見和我的心是不對的，因為這與你無關。我正在幫助你消除錯誤的見解。我（I）和我的（me）真的可以進入這個過程嗎？你可以說我看見它，但與我無關，也不屬於我。說的是一回事，知道的是另一回事。這完全不同。

那麼，你能說這是我，這是我，這是我的嗎？看見的意識只是看見的意識。這是一種由四個原因產生的心。如果其中一個原因停止，它也會停止（例如，眼睛受損、沒有對象、沒有光線、沒有注意力）。眼睛是由業產生的。

色和光是由溫度（*utu*）產生的。注意力是由心（*nāma*）產生的。如果你知道這不是我，不是我是，也不是我的，就會擺脫愛欲、我慢和邪見。並且不會產生業來連接它們，也不會產生來世。因此，你不會遇到衰老、疾病和死亡。你知道它是由四個原因產生的心；錯誤的見解和懷疑就會消失。

這種消失是透過知性的了解，而不是透過觀照。這被稱為小須陀洹（*cūḷa-sotāpanna*）。有了這種知識，一生中就不會墮入惡道。觀照看見的無常，它的厭離，然後是它的結束。

透過這些過程，你將完全擺脫惡道。透過知性知識，你將在一生中擺脫它。然後透過觀照直到結束，你將在整個輪迴中獲得自由。因此，你不應該忘記這一點。

透過觀照無常，愛欲、我慢和邪見就會消失，並擺脫輪迴。在你了解它之後，就會變得容易。（老師的重要性）如果你不知道，你就會帶著愛欲、我慢和邪見死去。看見的意識生起得非常快，如果你無法觀照它，就觀照對象的顏色。它們都可以被觀照。

（繼續談論聽見的意識）。聽見由四個原因產生；聲音、耳根、空氣、注意力。你可以觀照聽見的意識（或）聲音（或）聲音的類型（知覺）。聽見的意識是觀照內在的。聲音是外在的，聲音的類型是內在的。必須觀照，抓住它們中的任何一個。然後你就會免於四惡道。無需擔心它們。

（繼續之前的講話）。今天我將從鼻根門開始。如果你知道嗅覺意識由四個原因產生，你就會成為小須陀洹。你將在一生中免於墮入惡道。為什麼呢？我聞到它，它讓我感覺很好，等等，並對它產生錯誤的見解。

嗅覺意識在鼻子中產生。它是生起和消逝的。這是在用活著的觀看死去的。無常是死的，道是活的。每次生起都觀照它。這是用鼻識活著。

如果你不知道這一點，你就不會知道發生在你身上的事情。你不了解自己的心。不了解就是無明；然後轉向行（saṅkhāra）和生（avijjā → saṅkhāra → viññāṇa）。注意呼吸的進出，呼吸的進出就會產生（其中一個原因，即注意力）。用因果的分析知識了解是穿透無我（anatta）。

原因停止，結果也停止，這意味著它不是自行消亡的。自行生起和消逝其中有錯誤的見解。不僅觀照這一個，還要觀照看見、聽見、嗅見等任何生起。

每當它生起並觀照時，你就會看到無常。這是道（道支）。道意味著切斷輪迴。輪迴是五蘊苦的生起。它切斷了所有這些苦。

你透過觀照獲得道。如果你無法觀照嗅覺意識，就觀照氣味或香味/臭味（即知覺）。觀照，抓住它們中任何一個的無常。這是在用活著的觀看死去的。

這是在用道了解無常（死的是無常，活的是道）。無常在前，道在後。因此，你看到的是已經消逝的，而不是不消逝的。

（這不是說觀照的心是永恆的。兩個心不能同時生起。明果禪師非常熟練地用許多不同的方式解釋佛法。這種品質在老師中非常罕見）。

佛法會從六根門相應地生起。有三個可以觀照的要點。如果你觀照氣味是外在的（即鼻識），那麼呼吸進出的意識是內在的（心根門的心識）。

（注意：了解所有外在對象都在兩個地方生起。五根門；即眼睛、耳朵、鼻子、舌頭和身體門以及意根門/根基）。五蘊中生起的所有法都是無常。因此，這是無常的觀照。

（明果禪師繼續談論舌根門）味覺意識由四個原因產生；食物、舌根、唾液和注意力。如果你想成為大須陀洹，就觀照無常。透過知性了解是小須陀洹。



（看來，小須陀洹是了解五蘊、六入、十八界、緣起法、空性法和辨別無常的人。包括明果禪師在內的一些老師說，至少有人了解身心淨化見解和身心條件淨化疑的方法）。

透過看到無常、它的厭離和它的結束，成為大須陀洹。你能說所有的心都是我，我是，我的嗎？透過知道它們都是生起和消逝的，愛欲和邪見就會消失。看到無常是切斷與輪迴相連的法。輪迴指的是衰老、疾病和死亡的危險。

你必須知道愛欲將此生連接到來世，即出生。它也將業連接到結果。它連接到苦。因此，愛欲有三個連接，就像裁縫一樣。它是連接不好的東西。它會一直連接工作，直到它消失。

現在，你抓住了連接輪迴的罪魁禍首。你們都將愛欲視為主人來崇拜（提到其中一些）。愛欲要求你做任何他想做的事，在你死後送你到惡道。你不與愛欲相提並論，因為不了解。不了解就是無明。因此，你不知道愛欲在控制你。

（繼續提到日常生活中的愛欲）。

### T3

A dead body only has the matters of origination from temperature (utusamuṭṭhānarūpa). It doesn't have the matters of origination from kamma. Therefore no mind arises in the dead body. Body consciousness (kāya viññāna) has four causes to make it arises.

The tangible elements (objects)—phoṭṭhabba dhātu, are earth, water, fire and air elements (paṭhavī, āpo, tejo and vāyo dhātu) + body sensitivity (body-base) + matters originating from kamma (kammamuṭṭhānarūpa) + attention. Because of these four causes, pleasant and unpleasant body consciousness can arise.

This body consciousness is not made by me or other. Knowing as only by causes and doubt falls away. It's not a person nor a being and only body consciousness and wrong view dies. This knowledge does not lead to painful birth for one life. Intellectual knowing is not enough yet and must practice.



Every time it arises, contemplate as anicca, dukkha, anatta and asubha. (with one of them) By watching and contemplating them as (perishing and vanishing). Contemplate it until to know its unstable nature. Contemplate it until you can disband the perception of its stable nature. If you can contemplate its finished point and all feelings disappear.

This is the medicine of the Buddha. Anger and displeasure (dosa and domanassa) will follow if you don't contemplate and take it as painful. And it will connect to the saṃsāra. Why is that? This is your failure of can't contemplate the pain until it disappears. If you can contemplate with magga and it must disappear. Each contemplation is magga. (Here the importance of sati is clear).

Without taṇhā arising, whoever could contemplate the ending of feeling would realize Nibbāna. (For this point, Sayadaw recited the Pali in the Khandhavagga Saṃyutta).

Taṇhā will arise and continue the D. A. process if you can't contemplate painful feeling and want it to go away. If you don't contemplate; avijjā and saṅkhāra arise (by losing sati). If you want it to go away; and taṇhā upādāna arises.

Then, there is no security for the body and you have to go to the planes of misery. At anytime, you can do vipassanā if you can contemplate whatever arising. It becomes medicine if you know how to use it. Whereas it's for dangers if you don't. (It becomes poison.)

(This was one of the Burmese Sayings. It's a very important point for human to contemplate. Mostly human beings are using their bodies for creating unwholesome karmas all the times. We can see these things a lot in nowadays media. Mind pollutions and environmental pollutions are going together. Using it doing wholesome karmas for oneself and others are quite rare. No need to say about transcending it.)

Khandha is always in the state of impermanence and dukkha sacca. How can it be a good fortune for us? However and whatever looking after your body, it's not free from dukkha sacca. One may go to the planes of misery from the body-door. But he

also can close the doors to the planes of misery. It's not difficult if you are staying with the contemplation.

You don't know how to use it and encounter with dangers. With the body-door there are a lot of sufferings going on and on (Sayadaw mentioned some of them. Most of the saṅkhāra dukkha are connection with the body). Only without it that you'll live with true happiness. True happiness is Nibbāna.

You are not only concern for your body door but also for your wife and children. Does it appear to you the oppression come from the body door? Which one of the doors you have to spend most of the money? Does it still not appear to you the oppression of the body?

If you can't close your body door and it'll torment you wherever you are. You have to look after it and still have to fall into the planes of misery. People suffer in hell because they have the bodies. People are hungry because of the body. The sufferings coming from the body door are incalculable and no ending about it.

Whoever can make this body not exists is truly happy. People are doing merits for long life, healthy and fortunes in next life but not including of the realization of Nibbāna. They are just for the sake of the physical body. They are still not having enough for the oppression in this life.

Therefore they are looking for more oppression in next life. Isn't it too much? You don't understand the body very well. If you can contemplate the body as anicca, dukkha, anatta and asubha a lot, and do you still have the body to torment you? And you'll be in peace and happiness. What I am talking about the body door is still little.

T4

Mind base (manāyatana) exists in the heart base (hadayavatthu).

[The Buddha used mind base as vatthu. Hadayavatthu was used by Ven. Buddhagosa. It only used as vatthu in the Abhidhamma Paṭṭhāna. Hadaya sometimes used as heart, sometimes referred to as mind.

The mind base is in the blood of the heart (neither the heart nor the blood). The Buddha not mentioned a specific place for it. One teacher had suggested two possibilities; the heart area and the brain. We feel it at the heart if we have emotions. We are scratching the head if we think something]

There are three causes for mind consciousness arise; mind base, the mirror of mano dvara turning towards mental objects and then thoughts can arise. Thoughts can arise by three causes: mental object (dhammarammana) + mind base + attention.

If you turn the mind base towards the past, present and future mental objects and thoughts arise. If you are turning it towards the objects in the safe even can't see it and still will appear to you. Therefore mind consciousness is the sharpest one.

If you turn the mind base towards gladden things and the gladden mind arises. If you are turning it towards unpleasant things and the unpleasant mind arises. If you are turning it towards the Buddha and the thought on the Buddha arises.

Why you all are happy and suffered? Because you all are turning the clear mirror of the mind towards the wrong directions. If you are turning towards impermanence and seeing impermanence arises. Turning your mind towards wife and children, sorrow, lamentation follow behind thoughts.

You don't turn it towards good directions; mostly turning towards the bad directions. The shadows appear in the mirror are like thoughts. You are like a psychotic person who gets a mirror. After getting a mirror, turn it towards everywhere.

And then look into the mirror and smile (laughing), frown, and (crying). Does it appear by itself? Or turning towards wrong direction? If you are turning toward dukkha sacca and knowing dukkha sacca arises.

Don't turn towards the wrong directions. If not, you'll shed tears; even no one is beating you. All are turning towards not good, such as worries, concerns, etc. You should turn towards happiness if you want so.

Or turn it towards of knowing anicca, dukkha and anatta. Turning the mirror wrongly that all are in sufferings. You will become a good person if you know this one very well. For the Buddha; if someone had the potentiality of liberation and he would appear in his mirror.

If you are turning your mind to this tree which you heard as having ghost in it and frightening mind arises. This one mind is tormenting all living beings. For example, having a family may be good. So people were turning towards it and after the married life increasing more dukkha. This was making a big mistake.

Is it the cause of kamma or the mirror? Without listening to this kind of talk old man and woman are dying with turning the mirrors to wrong directions, such as worries and displeasure. Is it the past kamma or turning towards the wrong directions? The shadows in the mirror are tormenting them. It's more painful than beaten with a stick.

(Sayadaw talked about how Ven. Ānanda became a sotāpanna. Ven. Punna taught to the monks by using the simile of the shadow in the mirror).

From today onwards turning your mind towards impermanent dukkha sacca and maggan will arise. Therefore don't turn it towards the wrong directions.

T5

Mind base contact with thought object, also including attention (adverting—āvajjana) and then thoughts arise. So there are three causes for thought arises. The Buddha also had thoughts. There are two kinds of thought; good to think and not good to think. If you are turning towards worry and worrying mind arises.

These minds arising are not done by you. It arises by three causes. Then your doubt falls away. With a blip it arises from nowhere. After that it vanishes to nowhere. Arising by causes and vanishing by causes, it has the nature of impermanence.

Can you say that the perishing and vanishing nature is me and mine? The arts are made by this mind. Making the world beautiful or ugly is this mind. Cittena niyatiloko—the mind constructs the world. It's the builder of the world. It is also this mind if you don't want anything, only for Nibbāna.

Then you have to contemplate impermanence. It's also this mind if you want to end the world or to expand it. Go and have a look at the puppies. Their different forms are by this mind.

Kamma can make mind and body only. Different kinds of forms and decoration are made by the mind. The mind is leading everything by pulling the strings behind. If the mind is wanting the heavenly mansions to appear and it will appear.

The evil mind constructs hell woks and hell fire. You'll suffer accordingly with its arrangements if you are turning the mirror in the wrong directions. All living beings happen in accordance with the mind. All birds lay eggs. But hen egg becomes chick. Duck egg becomes duckling.

Eggs are the same, but because of the chicken mind and it becomes chick. Kamma only gives the mind and body. It happens accordingly, to the parents' form because of the mind. It's not created by any God. It happens in accordance with the mind, the weather and the temperature.

The white and dark skins are in accordance with temperature. Different forms are in accordance with the mind. Therefore you have to make wholesome minds arise. If you are turning towards unwholesome and D. A. process continues. The wholesome mind arises if it's not turning towards wrongly.

Therefore how to turn the mind is the main point. If you are turning the mind wrongly and it'll make arrangement for you this way. (This point is very important.

What we think and what we are. Always has to check in one's own mind. Mind one's own business and not to others).

Turning on the mind is number one. Next, the mind making arrangement is number two. For example, because of the frightening mind and the body is sweating. (Sayadaw continued to give some of the examples.)

Human beings are like a psychotic who gets a mirror, always turning it towards things which are not good. (Therefore most living beings create unwholesome kammās. Most people are taking it as normal and even enjoying it.)

Wars are going on by turning the mind in the wrong directions. Therefore number one is important. The Buddha said that we had to turn our minds. Without sense objects and minds can't arise.

(The Doctrine of mind is the only reality was not mentioned by Him. The Law of Dependent Origination also not supported this point.)

If you are not turning it and minds can't arise. If you have no mind and you are dead. Using your mind is number two. What do you think who make the 31 realms of existence? Your mind builds your own hell.

If you want arriving to Nibbāna and turning your mind towards impermanent dukkha sacca. But now, you want to be in heaven and doing things to be there. Even forest, mountain and earth were made by the mind.

(He talked about how human beings effect the natural environments. Nowadays we see these things very clear; pollution, climate change, etc. We also know that how morality and immorality effect human life span and the environments—the natural world in some of the suttas.)

Saṃsāra is becoming a very extensive matter for people who can't control their minds. Can you ever finish by running along the 31 realms of existence to and fro? Mind consciousness is very extensive (Sayadaw talked about things caused by science and technology).

Kamma is mysterious and so is the mind. With the mysterious mind and the result is also mysterious. So kamma and mind are mixed together. Without kamma and mind, the mystery will cease. Therefore has to practice insight on the mind. Whatever arising of good or bad minds, have to contemplate its impermanence.

It needs to contemplate to overcome it. And then continue to its disenchantment and ending. After that kamma can't make arrangement and the mind can't control anymore. There is no other refuge except the contemplation of mind. Husband and wife become disharmony is this mind. And making them in harmony is also this mind (mentioned the family life).

It's called loka—the world, because of the arising and vanishing. The world made by the mind is always impermanence. With it and you'll shed tears. Mind is anicca, and whatever its makings are also anicca. Whatever made by anicca is becoming anicca. In this way you'll never come out from the province of anicca.

Therefore, there is no mind and no form made by it in Nibbāna. Without the mind and body is transcending the world. Mind is the cause of dukkha. Dukkha made by it is the result of dukkha. The happiness without them is NIBBĀNA.

### **第三講：**

死屍只具備由氣候生起的物質（*utu-samuṭṭhāna rūpa*），不具備由業生起的物質（*kamma-samuṭṭhāna rūpa*），因此無法生起心。身識（*kāya viññāṇa*）必須具備四因才能生起：觸所緣（地、水、火、風四大）、身根（身所依處）、由業生起的物質，以及作意。

因這四因，才會生起樂受與苦受的身識。這不是「我」或「他人」所造，而是因緣聚合而生，了知此理，疑惑便會止息。這非是人、眾生，僅是身識，錯見隨之滅去。這樣的知見可令一生不墮惡趣。但僅僅知見尚不足，還須修行。

每當身識生起時，應以無常、苦、無我、不淨等法隨觀。觀察其滅去與消失的狀態，直至了知其不穩定本質，破除對其「恆常」的錯誤想念。若能觀至其滅盡處，諸受即會止息。

這就是佛陀所說的「藥」。若不觀照，而只是感到苦受與瞋恚（dosa、domanassa），就會再度連結生死。為何？因為你未能觀照苦受直到它止息。若你能以道支觀之，苦受必滅。每一次觀照都是一次「道」（magga），（這也說明了正念的重要）。

若無貪愛生起，任何人只要能觀到受的止息，便能證得涅槃。尊者引用《相應部·蘊相應》的巴利語佐證。

若你無法觀照苦受、反而起「想讓它消失」之念，貪愛便會生起，導致緣起輪轉繼續。若不觀照，則無明與行會生起（因失去正念）；若起「想要」的念頭，則會生起貪與取（taṇhā、upādāna）。

如此身體便失去安全保障，未來將墮入惡趣。其實，任何時候都能修內觀，只要你觀照當下所生的現象即可。若你懂得如何使用它，便成為藥；若不懂，便成為毒。

（這是緬甸俗語，也是修行者應深思的要點。現代人幾乎無時無刻不在用身體造作不善業，從各種媒體可見一斑。心靈污染與環境污染同時並行。真正為自己與他人修福造善的情況極為稀有，更遑論超越輪迴的修道。）

五蘊本即是無常與苦諦的總和，怎能說它是我們的福報？你無論如何照顧身體，都無法免於苦諦。有人會從身門墮入惡趣；但若修觀，也可從身門關閉惡趣之門。只要持續修觀，其實不難。

因為你不會善用身門，才會遭遇種種危險。身門所帶來的苦是連綿不絕的（尊者舉出多例，多屬行苦與業苦）。唯有滅除色身，才能真正住於安樂。真正的快樂是涅槃。

你不只照顧自己的身體，還照顧妻兒。那麼，你可曾察覺所有壓迫是否源自於身門？你一生中最大的支出，是從哪個門來的？難道還感受不到身體所帶來的壓迫嗎？

若你無法關閉身門，無論身處何地，它都會折磨你。你費心照顧它，最後仍墮入惡趣。眾生墮地獄，是因為他們擁有這個色身；眾生飢餓，也是因為這個色身。身門帶來的苦無量無邊。

誰若能使這個身體不再存在，他就是最快樂的人。人們常做福業，希望來世長壽、健康、富有，卻不包括證悟涅槃。他們所求的一切，仍圍繞著這個色身。



這一生的壓迫尚未結束，他們竟還想去尋求來世更多的壓迫，這難道不是太過分了嗎？

你根本還沒真正認識這個色身。若你經常觀照身體為無常、苦、無我、不淨，你還會認為它是真正的「我」嗎？它還會折磨你嗎？若你真能如是觀，你將住於安樂中。我至今所講的關於身門之法，其實還只是冰山一角。

#### **第四講：**

心所依處（manāyatana）位於「心所依處物質」（hadayavatthu，心臟基底）。

【佛陀在經中稱「心所依處」為「vatthu（依處）」，而「hadayavatthu」則是佛音論師（如覺音尊者）在《阿毘達摩發趣論》（Paṭṭhāna）中所用之術語。巴利文中「hadaya」有時意指心臟，有時則指「心」。}

心所依處位於心臟的血液中（非指心臟或血液本身）。佛陀未明確指出其解剖位置。有老師曾提出兩種可能：一是心臟區域，一是大腦。人們情緒波動時會感受到心跳；思考時則常摸著頭頂。

心識的生起需三個條件：心所依處、意門轉向心所緣（dhammarammana）、作意。當意門轉向過去、現在、未來的心所緣時，念頭便會生起。

即使是你放在保險箱裡的物件，意門轉向它，它的影像仍會出現在你的心中。故意識是六識中最銳利者。

若你將心轉向歡喜之境，則生歡喜心；轉向苦事，則生苦惱心；轉向佛陀，則起念佛心。

那麼，為何你們會歡喜或苦惱？皆因你們將「清明之鏡」（心）轉向錯誤的方向。

若轉向無常，則會生起「觀無常」的智。若轉向妻兒，則會引生憂愁與悲歎。

人們不懂得將心轉向善處，多數時候都轉向惡境。鏡中所現之影，如同心念；你們就像拿到鏡子的瘋人，不斷四處亂照。

你凝視鏡中，然後微笑、大哭、皺眉——這些像是它自己現起的嗎？還是因為你將鏡子轉向錯誤方向？

若你將心轉向苦諦，便會生起「知苦」的智慧。別再將鏡子轉錯方向，否則你會流淚，即便沒人打你。

現今人們將心轉向憂慮、煩惱等境，皆是錯誤方向。若你想快樂，就應將心轉向無常、苦、無我。

你若真正理解這一點，必成為善人。佛陀之所以能見到可解脫者，是因為此人已現於佛的心鏡之中。

例如：你若聽說某棵樹中有鬼，將心轉向它，便會生起恐懼。這一顆心正折磨著一切眾生。

例如：有人認為成家很好，便將心轉向婚姻，結果婚後苦更多，這就是錯誤選擇。

這是業的錯還是心鏡的錯？不曾聽聞此類法語的老夫妻，臨終時也多半把心鏡轉向憂愁、煩躁。那是過去業還是錯誤方向？鏡中之影正在折磨他們，比棍棒毆打還痛。

（尊者提及阿難尊者如何證得預流果；並說明富那尊者以鏡中影譬喻教導比丘們。）

從今天起，應將你的心轉向無常與苦諦，道智即會生起。切勿再轉錯方向！

### **第五講：**

意門接觸所緣（心所緣 dhamma）時，配合作意（āvajjana，轉向），心便會生起。因此心的生起需具備三個條件。佛陀也會起心念，因為有「應思惟之念」與「不應思惟之念」兩種。若你轉向煩惱事，便會生起煩惱心。

這些心不是你造作出來的，它們是由三因而生。明白這點，懷疑便會止息。心是無從而生，剎那即滅，完全無處可尋。依因而生，依因而滅，其本質就是無常。

你能說這種生滅無常的法是「我」與「我所」嗎？一切藝術創作皆出自於此心。世界之美與醜，皆由此心所造。《法句經》云：「Cittena niyatiloko —— 世間由心所導引。」它是世界的建築者。若你想解脫、證涅槃，也要靠這顆心。

因此，應當觀照無常。若你想結束這個世界，也得靠這顆心；若你想繼續擴張世界，也得靠這顆心。看看小狗，牠們的種種形態皆由心所成。

業只能造作色身與名法；至於種種外貌與裝飾，則由心所造。這顆心如同幕後操縱一切的主導者。若心欲現出天宮，天宮就會現前；若心惡劣，則會造出地獄鍋與火。你若把心鏡轉錯方向，便會遭遇其安排所帶來的苦果。

眾生一切現象皆依心而現。所有鳥類都會下蛋，但雞蛋變成小雞、鴨蛋變成小鴨。蛋雖相同，但因雞的心不同，便生雞子。業僅賦予身心，其後依心而展現形貌。並非神明創造，而是因心、氣候與溫度之緣而成。

膚色之白與黑，與氣候溫度相關；外貌差異，與心之性質有關。是故，應當生起善心。若你轉向不善境，緣起流便繼續。若心不轉錯方向，便能生起善心。

因此，「如何轉向心」是最重要的一點。你若轉錯方向，它便為你安排相應的果報。（這是一個極其重要的原則。人之所思，決定其所是。應常常內省己心，不應探察他人。）

第一重要者：轉向之心。第二重要者：轉向後的安排。

例如：恐懼之心生起，身體便會出汗（尊者接著舉出多種例子）。

人就像拿著鏡子的瘋子，總是把心轉向不善之境。（因此多數眾生造作不善業，而人們多認為這是正常的，甚至樂在其中。）

今日的戰爭，皆因心轉錯方向而起。故「第一要務」是關鍵。佛陀說：我們必須學會「轉向心」。若無所緣，心無法生起。

（佛陀從未教導「唯心論」，《緣起法》也不支持此論點。）

若你不轉向它，心即不生。若無心，即如同死亡。

運用此心，是第二步。你認為誰造作了三十一界？是你自己的心。若你想證涅槃，就應將心轉向「無常與苦諦」。但當下，你卻將心轉向天界與諸欲。

連森林、山脈、大地，皆由心所成。

（尊者談到人類如何影響自然環境；現今污染與氣候變遷明證於前。我們也知道，在某些經中提及：戒行與惡業會直接影響人壽與自然環境。）

對於不能調御其心的人而言，輪迴變成一個無盡的大問題。你若不控制心，要在三十一界中奔走到何時方休？意識的領域無比遼闊（尊者接著談及科學技術所引發的事物）。

業是深奧的，心也是深奧的。以深奧之心所造之果亦同樣深奧。因此，業與心常是混合運作的。

若無業與心，一切奧秘便止息。因此，我們必須修內觀以觀照此心。無論是善心或惡心的生起，都應觀其無常。

唯有觀照，方能超越它。接著進一步觀厭離與止息。屆時，業將無法安排，心亦不再主導。除此之外，別無庇護所。

夫妻不和，是因這顆心；能使他們和好，也因這顆心（尊者談及家庭關係）。

「Loka（世間）」之意，即是「生滅之法」。心所造之世間必然是無常的。有它，你便會流淚。心是無常，它所造之物亦是無常；凡由無常所造之物，皆為無常。如此，你將永無法出離無常的境域。

因此，涅槃中無由心所造之心與色法。無心與身，即是超越世間。心是苦之因，由心所造之苦是苦的結果。

無苦、無心、無色之樂，即是——**涅槃**。

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**73**

死屍只有由溫度產生的物質（*utusamuṭṭhānarūpa*）。它沒有由業產生的物質。因此，死屍中不會生起心。身識（*kāya viññāna*）有四個原因使其生起。

可觸元素（對象）——*phoṭṭhabba dhātu*，是地、水、火、風元素（*paṭhavī, āpo, tejo* 和 *vāyo dhātu*）+ 身體敏感度（身根）+ 由業產生的物質（*kammasamuṭṭhānarūpa*）+ 注意力。由於這四個原因，會生起愉悅和不愉悅的身識。

這種身識不是由我或其他人產生的。知道它只是由原因產生的，疑惑就會消失。它不是一個人或一個眾生，只是身識，邪見就會消失。這種知識不會導致一生痛苦的出生。知性上的了解還不夠，必須修行。

每次它生起，都將其觀照為無常、苦、無我和不淨（其中之一）。透過觀察和觀照它們（消逝和消失）。觀照它，直到了解其不穩定的本質。觀照它，直到你可以消除其穩定本質的知覺。如果你可以觀照其結束點，所有感受都會消失。

這是佛陀的藥。如果你不觀照並將其視為痛苦，就會隨之而來嗔恨和憂傷（*dosa* 和 *domanassa*）。它會連接到輪迴。為什麼呢？這是你無法觀照痛苦直到它消失的失敗。如果你可以用道觀照，它必須消失。每一次觀照都是道。（這裡清楚地顯示了正念的重要性）。

如果沒有愛欲生起，任何可以觀照感受結束的人都會證悟涅槃。（對於這一點，明果禪師背誦了《蘊相應》中的巴利文）。

如果你無法觀照痛苦的感受，並希望它消失，愛欲就會生起並繼續緣起法的過程。如果你不觀照；無明和行就會生起（因為失去正念）。如果你希望它消失；愛欲和執取就會生起。

那麼，身體就沒有安全保障，你必須去惡道。如果你可以觀照任何生起，你隨時都可以進行內觀。如果你知道如何使用它，它就會變成藥。如果你不知道，它就會變成危險。（它會變成毒藥。）

（這是一句緬甸諺語。對於人類來說，觀照是非常重要的一點。大多數人類始終都在用他們的身體創造惡業。我們可以在當今的媒體中看到很多這些事情。心靈污染和環境污染同時發生。用它為自己和他人做善業是非常罕見的。更不用說超越它了。）

五蘊始終處於無常和苦諦的狀態。它怎麼能成為我們的幸運呢？無論如何照顧你的身體，它都無法擺脫苦諦。一個人可能會從身根門去惡道。但他也可以關閉通往惡道的門。如果你保持觀照，這並不困難。

你不知道如何使用它，就會遇到危險。身根門會不斷地產生很多痛苦（明果禪師提到了一些）。只有沒有它，你才能過上真正的幸福。真正的幸福是涅槃。

你不僅關心你的身根門，還關心你的妻子和孩子。你是否感受到來自身根門的壓迫？哪個門你必須花費最多的錢？你還沒有感受到身體的壓迫嗎？

如果你無法關閉你的身根門，它會在任何地方折磨你。你必須照顧它，仍然必須墮入惡道。人們在地獄中受苦，因為他們有身體。人們因為身體而飢餓。來自身根門的痛苦是無法估量的，沒有盡頭。

任何可以讓這個身體不存在的人都是真正幸福的。人們為了來世的長壽、健康和財富而行善，但不包括證悟涅槃。他們只是為了肉身。他們對今生的壓迫仍然不夠。

因此，他們在來世尋求更多的壓迫。是不是太過分了？你對身體的了解不夠透徹。如果你可以將身體觀照為無常、苦、無我和不淨，你還會有身體來折磨你嗎？你就會和平和幸福。我所談論的身根門仍然很少。

## T4

意根門（manāyatana）存在於心臟根基（hadayavatthu）中。

[佛陀用意根門作為根基。尊者覺音使用心臟根基。它只在《阿毗達摩發趣論》中用作根基。心臟有時用作心臟，有時指心。

意根門在心臟的血液中（既不是心臟也不是血液）。佛陀沒有提到它的具體位置。一位老師提出了兩種可能性：心臟區域和腦部。如果我們有情緒，我們會感覺到它在心臟。如果我們在思考某事，我們會抓頭。]

意識的生起有三個原因；意根門、意門轉向心理對象的鏡子，然後思想才會生起。思想的生起有三個原因：心理對象（dhammarammana）+ 意根門 + 注意力。

如果你將意根門轉向過去、現在和未來的心理對象，就會生起思想。如果你將其轉向保險箱中的對象，即使看不到它，它仍然會出現在你面前。因此，意識是最敏銳的。

如果你將意根門轉向令人愉悅的事物，就會生起令人愉悅的心。如果你將其轉向令人不愉快的事物，就會生起令人不愉快的心。如果你將其轉向佛陀，就會生起對佛陀的思考。

你們為什麼都快樂和痛苦？因為你們都將清晰的意念之鏡轉向了錯誤的方向。如果你轉向無常，就會生起看見無常。將你的心轉向妻子和孩子，悲傷、哀嘆就會隨之而來。

你不將其轉向好的方向；大多數情況下都轉向壞的方向。鏡子中出現的陰影就像思想。你就像一個得到鏡子的精神病患者。得到鏡子後，將其轉向各處。

然後看著鏡子，微笑（大笑）、皺眉和（哭泣）。它是自行出現的嗎？還是轉向錯誤的方向？如果你轉向苦諦，就會知道苦諦生起。

不要轉向錯誤的方向。否則，你會流淚；即使沒有人打你。所有人都轉向不好的方向，例如憂慮、擔憂等。如果你想，就應該轉向快樂。

或者將其轉向了解無常、苦和無我。錯誤地轉動鏡子，所有人都在受苦。如果你非常了解這一點，你就會成為一個好人。對於佛陀來說；如果有人具有解脫的潛力，他就會出現在他的鏡子裡。



如果你將你的心轉向你聽說有鬼的這棵樹，就會生起恐懼的心。這種心在折磨所有眾生。例如，擁有一個家庭可能很好。因此，人們轉向它，結婚後，苦難會增加。這是一個很大的錯誤。

這是業的原因還是鏡子的原因？如果不聽這種談話，老人和女人就會在將鏡子轉向錯誤的方向（例如憂慮和不悅）中死去。這是過去的業還是轉向錯誤的方向？鏡子裡的陰影在折磨他們。這比被棍子打更痛苦。

（明果禪師談論了尊者阿難如何成為須陀洹。尊者富樓那用鏡子裡的陰影的比喻教導比丘。）

從今天開始，將你的心轉向無常的苦諦，道支就會生起。因此，不要將其轉向錯誤的方向。

## 75

意根門與思想對象接觸，也包括注意力（轉向——āvajjana），然後思想生起。因此，思想的生起有三個原因。佛陀也有思想。思想有兩種：好的思考和不好的思考。如果你轉向憂慮，就會生起憂慮的心。

這些生起的心不是你做的。它由三個原因產生。然後你的疑惑就會消失。它一瞬間從無中生起。之後，它又消失到無中。由原因生起，由原因消失，它具有無常的本質。

你能說這種消逝和消失的本質是我和我的嗎？藝術是由這種心創造的。將世界變得美麗或醜陋的是這種心。Cittena niyatiloko——心構建了世界。它是世界的建造者。如果你不想要任何東西，只想要涅槃，也是這種心。

那麼你必須觀照無常。如果你想結束世界或擴展世界，也是這種心。去看看小狗。它們不同的形態是由這種心產生的。

業只能創造身心。不同種類的形態和裝飾是由心創造的。心在幕後拉動繩子，引導一切。如果心想要天上的宮殿出現，它就會出現。

邪惡的心構建地獄之鍋和地獄之火。如果你將鏡子轉向錯誤的方向，你就會根據它的安排受苦。所有眾生都根據心而發生。所有鳥類都產卵。但雞蛋變成小雞。鴨蛋變成小鴨。

雞蛋是相同的，但由於雞的心，它變成了小雞。業只給予身心。由於心，它根據父母的形態而發生。它不是任何神創造的。它根據心、天氣和溫度而發生。

白色和黑色的皮膚是根據溫度而產生的。不同的形態是根據心產生的。因此，你必須生起善心。如果你轉向不善心，緣起法的過程就會繼續。如果不轉向錯誤的方向，就會生起善心。

因此，如何轉心是重點。如果你錯誤地轉心，它會為你做這樣的安排。（這一點非常重要。我們思考什麼，我們就是什麼。始終必須檢查自己的心。管好自己的事，不要管別人的事）。

轉心是第一。其次，心做出安排是第二。例如，由於恐懼的心，身體會出汗。（明果禪師繼續舉了一些例子。）

人類就像一個得到鏡子的精神病患者，總是將其轉向不好的事物。（因此，大多數眾生都在創造惡業。大多數人認為這是正常的，甚至樂在其中。）

戰爭是由於將心轉向錯誤的方向而發生的。因此，第一點很重要。佛陀說我們必須轉心。如果沒有感官對象，心就無法生起。

（他沒有提到心是唯一現實的學說。《緣起法》也不支持這一點。）

如果你不轉心，心就無法生起。如果你沒有心，你就死了。使用你的心是第二點。你認為誰創造了三十一界？你的心建造你自己的地獄。

如果你想到達涅槃，就將你的心轉向無常的苦諦。但現在，你想去天堂，並做一些事情去那裡。即使森林、山脈和地球也是由心創造的。

（他談論了人類如何影響自然環境。如今，我們非常清楚地看到這些事情；污染、氣候變化等。我們也知道，在一些經文中，道德和不道德如何影響人類的壽命和環境——自然世界。）

對於無法控制自己心的人來說，輪迴變得非常廣泛。在三十一界來回奔波，你能完成嗎？意識非常廣泛（明果禪師談論了科學技術引起的事物）。

業是神秘的，心也是如此。有了神秘的心，結果也是神秘的。因此，業和心混合在一起。如果沒有業和心，神秘就會停止。因此，必須對心進行內觀。無論生起什麼樣的善心或惡心，都必須觀照其無常。

需要觀照才能克服它。然後繼續觀照其厭離和結束。之後，業無法做出安排，心也無法再控制。除了觀照心之外，沒有其他皈依處。夫妻不和諧是這種心。使他們和諧也是這種心（提到了家庭生活）。



它被稱為 loka——世界，因為它的生起和消失。由心創造的世界始終是無常的。有了它，你就會流淚。心是無常的，它所創造的一切也是無常的。由無常創造的一切都變成無常。這樣，你永遠無法走出無常的範圍。

因此，在涅槃中沒有心，也沒有由它創造的形態。沒有身心就是超越世界。心是苦的原因。由它創造的苦是苦的結果。沒有它們的快樂就是涅槃。

## Wise Attention and Effort

9<sup>th</sup> January 1961

With wise attention (yoniso) and effort, wisdom (paññā) becomes sharp. Knowledge—ñāṇa cut off defilements of the mind if wise attention is good. With not good attention, you can't see impermanence, and ñāṇa does not cut off kilesa.

You have to remember that including with both of wise attention and ñāṇa, kilesas will be cut off. Then, good yoniso is the helper of knowledge. With only ñāṇa it can't do anything. With wise attention and ñāṇa becomes sharp. With the wise attention of anicca and ñāṇa is cutting kilesas.

With the wise attention of dukkha and anatta are also in the same way. With asubha and dukkha sacca are also the same. With wrong attention, ñāṇa doesn't have the chances to come in. These points were the Buddha taught to Ven. Potthila (told the story of Potthila). An iguana was hiding in an earth mound with the six outlets. If you want to catch it, close the five outlets and waiting and watching at the opened one. In the same way close the eyes, ears, nose, tongue, and body, the five outlets. And then contemplate whatever arising from the mind outlet (mano).

“From the mind door contemplate of impermanence with good attention.” The Buddha taught to Ven. Potthila from the monastery. If you have right attention and wisdom develops. Wisdom dries up with wrong attention.

(These two points are very important for development of wisdom. In everyday life we should use the Buddha's Teachings wisely to contemplate our experiences. Then we'll see ourselves become wiser and wiser. Not just sitting there for meditation only. If we are watching the polluted media everyday for many hours or unwholesome educations and our mind becomes more defiled).

Anicca, dukkha, anatta, asubha and dukkha sacca; these are the five right attentions. It's like cutting the rice plants. Wise attention is like the left hand collecting and grasping at the rice plants. And knowledge (ñāṇa) is like the right hand

holding the sickle and cutting the rice plants in the left hand (a simile from the Milinda Pañha).

Different kinds of vedanā are arising in the body. Ñāṇa cuts off kilesas if you can contemplate impermanence of them. With wrong attention and taints—āsava arise. Remember these opposites; the results of wise and unwise attentions.

For example, seeing a flower and not contemplate it as anicca. And instead contemplate it as beautiful and desire (lobha) arises. It's wrong attention and following with anger if you are looking at a person as disgusting.

(All these kinds of things are important in daily life. We built characters and habits by how we behave or react to the sensual worlds).

Taint of ignorance follows with wrong attention. With ignorance and lobha/dosa arise. Have to remember that, if taints arise and you're far away from Nibbāna. If smell arises should not have wrong attention.

Contemplate it as impermanence and the D. A. process is cutting off there. If not, it will follow with anger. You all must remember is making effort with right attention and will cut off kilesas. It's like holding the sickle firmly and cutting off the rice plants with force.

Therefore, there are two helpers for knowledge (ñāṇa); with right attention and practice with effort and ñāṇa will become sharp. For example, if you put down a sharp knife and it can cut things off by itself? These words are important, and have to remember it.

Ven. Potthila became arahant with these two points. Ñāṇa can't be sharp if the mind is straying away to here and there with wrong attention. Contemplate them as not me, nor a person and not a being, only anicca if feelings are arising in the body.

After that, continue the contemplation as dukkha sacca. Rice plants are kilesas, the left-hand collecting and grasping the plant is right attention, right hand holding the sickle is effort and the sickle is knowledge/ñāṇa).

## 慧觀與精進

1961年1月9日

具備正思惟（yoniso manasikāra）與精進，智慧（paññā）才能鋒利。若思惟正確，所生之智（ñāṇa）即可斷除心中的煩惱。若思惟不正，即無法見到無常，智亦無法斷煩惱。

請記住：必須具備「正思惟與智慧」兩者，方能斷除煩惱。正思惟是智慧的助力；若僅有智慧，卻無正思惟，則無能為力。有正思惟時，智慧才能鋒利。以「觀無常」之正思惟，所生智慧能斷除煩惱。

以苦、無我、非淨與苦諦的正思惟，同樣能引生智以斷煩惱。若思惟錯誤，智慧便無機會現起。這些是佛陀對波婆提羅尊者（Ven. Potthila）所說的法。

有一隻巨蜥（iguana）藏在有六個出口的地洞中，若想捕捉它，就得堵住五個出口，守在唯一敞開之處伺機而動。照此譬喻，應當閉塞眼、耳、鼻、舌、身五門，守住心門（mano）所生之法，觀照其無常。

佛陀從寺院中教導波婆提羅尊者：「從意門觀照無常，並具備正思惟。」若你具備正思惟，智慧便得以增長；若你錯誤思惟，智慧則乾枯無用。

（這兩點對智慧的成長極為重要。在日常生活中，我們應善用佛陀的教導來觀察自己的經驗，如此才能漸漸培養出智慧。不只是打坐才叫修行。若每日沉迷污染媒體數小時，接受不善教育，你的心只會越來越染污。）

無常、苦、無我、非淨、苦諦，這五項即是正思惟。譬如割稻子時，左手收束抓住稻穗是正思惟，右手執鐮刀是努力，而鐮刀本身則是智慧（此譬喻出自《彌蘭陀問經》）。

身體中會生起種種受（vedanā），若能觀其無常，智慧便能斷除煩惱。若以錯誤思惟對待它，漏（āsava）便會生起。務必記得正與不正思惟所帶來的差異。

例如：見花不觀無常，反起「好美」之念，遂生欲貪（lobha）；見某人感覺厭惡，便生瞋心（dosa）——這皆是不正思惟。

（這些都是日常極需注意之事。我們的性格與習慣正是由對色聲香味觸的反應所累積而來。）

不正思惟會引生無明，無明進一步帶來貪與瞋。請記住：只要漏起，你就遠離涅槃。若聞到氣味，不可起錯誤思惟；應觀其無常，如此便能斷除緣起流。若不觀，瞋便隨之而生。

你們都應牢記：只要具備正思惟並加以努力，便能斷除煩惱。這如同緊握鐮刀，用力割下稻穗。

是故，智慧有兩個助手：正思惟與精進實行。這樣智慧才能鋒利。試問：你放著一把鋒利的刀，它會自己割下東西嗎？（這比喻發人深省，務必記住。）

波婆提羅尊者便是靠著這兩點證得阿羅漢果。若你的心在此彼之間漂浮不定，智慧便無法鋒利。若身中生起感受，應觀之為非我、非人、非眾生，只是無常法。

觀照後，續觀其為苦諦。稻穗譬喻煩惱，左手收束為正思惟，右手握鐮為精進，鐮刀即是智慧（*ñāṇa*）。

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## 如理作意與精進

1961年1月9日

透過如理作意（*yoniso*）和精進，智慧（*paññā*）變得敏銳。如果如理作意良好，知識（*ñāṇa*）就能切斷心的煩惱。如果作意不佳，你就無法看到無常，知識也無法切斷煩惱。

你必須記住，如理作意和知識兩者結合，才能切斷煩惱。那麼，良好的如理作意是知識的助手。僅靠知識無法做任何事情。透過如理作意，知識變得敏銳。透過無常的如理作意，知識切斷煩惱。

透過苦和無我的如理作意，也是同樣的道理。透過不淨和苦諦，也是如此。如果作意錯誤，知識就沒有機會出現。佛陀將這些要點教導給波提拉尊者（講述了波提拉的故事）。一隻鬘蜥躲在一個有六個出口的土堆裡。如果你想抓住它，就關閉五個出口，在打開的出口等待和觀察。同樣，關閉眼睛、耳朵、鼻子、舌頭和身體這五個出口。然後觀照從意根門（*mano*）生起的任何事物。

「從意根門以良好的作意觀照無常。」佛陀在寺院裡教導波提拉尊者。如果你有正確的作意，智慧就會發展。如果作意錯誤，智慧就會枯萎。

（這兩點對於智慧的發展非常重要。在日常生活中，我們應該明智地運用佛陀的教導來觀照我們的經驗。這樣我們就會看到自己變得越來越有智慧。而不僅僅是坐在那裡禪修。如果我們每天花費數小時觀看受污染的媒體或不善的教育，我們的心就會變得更加污穢。）

無常、苦、無我、不淨和苦諦；這是五種正確的作意。這就像割稻子一樣。如理作意就像左手收集和抓住稻子。知識（*ñāṇa*）就像右手拿著鐮刀，割掉左手中的稻子（《彌蘭陀問經》中的比喻）。

身體中會生起各種不同的感受（*vedanā*）。如果你可以觀照它們的無常，知識就會切斷煩惱。如果作意錯誤，就會生起漏（*āśava*）。記住這些相反的結果；如理作意和不如理作意的結果。

例如，看見一朵花，不將其觀照為無常。而是將其觀照為美麗，就會生起貪欲（*lobha*）。如果將一個人視為令人厭惡，就會生起嗔恨，這是錯誤的作意。

（所有這些事情在日常生活中都很重要。我們透過對感官世界的行為或反應來建立性格和習慣。）

無明的漏隨著錯誤的作意而來。有了無明，就會生起貪欲/嗔恨。必須記住，如果生起漏，你就遠離涅槃。如果有氣味生起，不應該有錯誤的作意。

將其觀照為無常，緣起法的過程就會在那裡切斷。否則，就會隨之而來嗔恨。你們都必須記住，以正確的作意和精進努力，才能切斷煩惱。這就像牢牢地握住鐮刀，用力割掉稻子一樣。

因此，知識（*ñāṇa*）有兩個助手；以正確的作意和精進修行，知識就會變得敏銳。例如，如果你放下鋒利的刀，它能自行切斷東西嗎？這些話很重要，必須記住。

波提拉尊者透過這兩點成為阿羅漢。如果心以錯誤的作意到處遊蕩，知識就無法敏銳。如果身體中生起感受，將其觀照為不是我，不是人，也不是眾生，只是無常。

之後，繼續觀照苦諦。稻子是煩惱，左手收集和抓住稻子是正確的作意，右手拿著鐮刀是精進，鐮刀是知識（*ñāṇa*）。

## **Rust Corrodes the Iron**

10<sup>th</sup> January 1961

Like the rust corrodes the iron, the properties we have collected can destroy us. We consume and use our properties and become craving, clinging and action (taṇhā, upādāna and kamma). Then, we are suffered with our own properties.

Why is it? Because we don't know how to use it. If we are using these things for the sake of practice and not become a fault to us.

Using these things without contemplation and not contemplate the impermanence of the consuming mind. And our properties are like the rust corrodes the iron will send us to the four planes of misery. Contemplate the things we use and the mind will fulfill our desire and leading to realization.

(Sayadaw also mentioned for the contemplation of the other requisites; clothing, dwelling and medicine).

The Buddha gave this talk connected with Tissa Bhikkhu (mentioned the story from the Dhammapada). Near death he didn't contemplate anicca, dukkha and anatta to the robe and died with attachment. And then reborn as louse inside the robe.

It's called tiracchāna—animal because it far away from Path and Fruit Knowledge. After human beings die and offering dāna and sharing the merits with them.

They can't receive it if they reborn in hell, or as animals and deities. They have their own foods. They can receive it if they reborn as petas near homes and villages. They eat excrements, urine and other dirty things. They can get the merits.

Therefore you have to make effort in your practice. You'll encounter great suffering with one mistake. At near death contemplate the impermanence of feeling,

mind, etc. If you can't contemplate it and with right attention and reflect them as asubha or dukkha sacca.

You can attach to anything if you don't. Now, you have the time, so making the preparation for it. At near death you can't do it. In this talk you have to remember is your own properties are tormenting you (because of the attachment).

At near death, except the knowledge of Impermanence—anicca ñāṇa and there is no other refuge. Therefore must practise for the discerning of impermanence.

## 鏽蝕其鐵

1961年1月10日

如同鏽蝕其鐵，我們所積聚的資產也會毀壞我們自身。我們消費並使用這些財物，遂生起貪愛、執取與造業（taṇhā、upādāna、kamma），結果，我們便因自己的財產而受苦。

為什麼會如此？因為我們不懂得如何使用它們。若我們將這些物品用於修行之道，便不會構成過患。

若未以正念觀照這些物品，亦未觀照消費之心的無常，那麼這些財產就如鐵鏽一般，會將我們腐蝕墮入四惡趣。若能觀照所用之物與滿足欲望之心，將會引領我們走向證悟。

（尊者也提到應觀照其他資具的使用，如衣物、住所與藥品。）

佛陀在此談話中提及提舍比丘（Tissa Bhikkhu）的故事（此事見於《法句經》註）。他臨終時，未觀照衣服的無常、苦與無我，因而執著於袈裟，死後轉生為寄生其上的蝨子。

這被稱為「tiracchāna」（畜生道），因為遠離道果之法。人死後，他人供養布施並回向功德予亡者。

若亡者投生於地獄、畜生或天界，便無法接受這些功德，因為他們有自身的食物；唯有轉生為居於家宅、村落附近的餓鬼（peta），如食糞、尿與穢物者，方能接受功德。



是故，你們應於修行上付出努力，一個錯誤便會遭遇極大苦難。臨終時應觀受、心等的無常；若不能觀，也應以正思惟將其作為非淨或苦諦來反觀。

若不如此，任何事物都可能引發你的執著。如今你尚有時間，應當作好準備；臨終時便無能為力。

本講開示的重點是：你自己的財物會因你的執著而折磨你。

臨終之際，除了對無常的智慧（*anicca ñāṇa*）之外，別無依靠。是故，應修習以辨知無常。

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**鏽蝕鐵**

1961 年 1 月 10 日

就像鐵鏽蝕鐵一樣，我們累積的財產會毀滅我們。我們消費和使用我們的財產，並產生渴愛、執取和行動（*taṇhā*、*upādāna* 和 *kamma*）。然後，我們因自己的財產而受苦。

為什麼呢？因為我們不知道如何使用它。如果我們為了修行而使用這些東西，就不會成為我們的過錯。

不透過觀照來使用這些東西，也不觀照消費之心的無常。我們的財產就像鏽蝕鐵一樣，會將我們送到四惡道。觀照我們使用的東西，心就會滿足我們的慾望，並引導我們證悟。

（明果禪師還提到了其他資具的觀照；衣物、住所和藥物）。

佛陀講述這段話與提薩比丘有關（提到了《法句經》中的故事）。臨終時，他沒有對袈裟觀照無常、苦和無我，而是帶著執著死去。然後，他轉世為袈裟裡的虱子。

這被稱為畜生（*tiracchāna*）——動物，因為它遠離道智和果智。人類死後，會供養布施，並與他們分享功德。

如果他們轉世到地獄、動物或天神，他們就無法收到。他們有自己的食物。如果他們轉世為家宅和村莊附近的餓鬼（*petas*），他們就可以收到。他們吃糞便、尿液和其他骯髒的東西。他們可以獲得功德。

因此，你必須在修行中努力。一次錯誤就會讓你遭遇巨大的痛苦。臨終時，觀照感受、心等無常。如果你無法觀照它，就以正確的作意將它們反思為不淨或苦諦。

如果你不觀照，你就會執著於任何事物。現在你有時間，所以要為此做好準備。臨終時你無法做到。在這段講話中，你必須記住的是，你自己的財產正在折磨你（因為執著）。

臨終時，除了無常智（*anicca ñāṇa*）之外，沒有其他皈依處。因此必須修行以辨別無常。

## To Nibbāna with One Dhamma

11<sup>th</sup> January 1961

If you contemplate one dhamma and can finish the practice. For example, mind or feeling, if you can contemplate its impermanence and finish the practice. In the body a pleasant feeling arises and contemplate it as impermanent dhamma. Is it still a feeling or not? Or is it the cessation of feeling?

It becomes vedanā nirodha and taṇhā nirodho—with the cessation of feeling and craving also ceases. Craving dies away if you discern impermanence. It arrives to Nibbāna if craving dies. Ñāṇa must see the cessation or vanishing. Seeing is magga.

It becomes taṇhā nirodho nibbānaṃ—the cessation of craving is Nibbāna. Not with many dhammas, but with only one dhamma will realize Nibbāna.

(We can see this answer in the Saṃyutta Nikāya, Kinsupama Sutta. The four arahants mentioned their respective practices; six āyatana, five khandhas, four great elements and anicca. There were also many evidences from the 20<sup>th</sup> century living teachers of Burma. For example, Sun Loon Sayadaw, The-Inn Gu Sayadaw, We-bu Sayadaw, etc.)

The last arahant of the sutta mentioned only one dhamma, i.e., anicca. The three Burmese teachers mentioned only one dhamma, (i.e., ānāpāna). This is eko-dhammo—one dhamma. There are three kinds of feeling. By condensing them and become one (i.e., only feeling and only anicca).

Pleasant, painful or neutral feelings (sukha, dukkha, and upekkhā), whichever one arises contemplate to discern its impermanence. Pleasant, unpleasant mental feelings (somanassa, domanassa vedanā) are also in the same way. Where did this teaching come from?

(Sayadaw told the story of Kundalakesi. She was the only daughter of a rich man and fallen in love with a criminal. Later married him and nearly escaped from his attempted murder.

After becoming a female wanderer—paribbājaka, she challenged everyone with her 1000 questions. Later met with Ven. Sariputta and couldn't answer to his one question, "What's the one Dhamma to Nibbāna?".)

Ven. Sāriputta questioned to her; "Answer me to Nibbāna with one dhamma?" She couldn't answer it and Sāriputta gave her the answer, "With the one dhamma of feeling can arrive to Nibbāna." (Ven. Sāriputta himself became arahant with the contemplation of vedanā by listening to the Buddha's talk.)

Therefore it needs only learn a system from a good teacher and practice. You are sure to realize it if you can contemplate rightly to see impermanence. Nibbāna can't be searched for. You only can discover it with contemplation (e.g., see the Rohitassa devata's story). If taṇhā dies and Nibbāna. It's quite easy.

(The Buddha's Teachings were simple and profound. But with the practice it needs a lot of perseverance. No elaboration like the later Buddhist teachings.)

(Sayadaw gave instruction on Vedanānupassanā). You at last only see impermanence if you contemplate the arising of feeling. This is eko-dhammo—one dhamma. If it's becoming anicca and magga; is there still has any kilesa comes in?"

Later Kundalakesī became an arahant, and the monk surprised about it. Then the Buddha told them; "If you have a lot of knowledge and not practice for it, it becomes useless. Even with one dhamma and extinguish kilesa becomes precious."

Its disenchantment and its ending will be sure to reach Nibbāna if you only contemplate feelings and discern impermanence. And then The Buddha said to the monks; "It is not a hero if you can conquer 100,000 enemies. It is a real hero that only you can conquer the kilesa enemy."

**Note:**

There were some self-study western Buddhists rejected some meditation systems as invalid. According to them, they made this conclusion because it could not be found in the Pāḷi Nikāyas. If the Buddha had to teach everything in details and included everything, even 10 Pāḷi Nikāyas also not enough (we have 5 Nikāyas). These people should go and study all the well-established systems thoroughly with the Nikāyas is the right way to do. Here I am not saying that all systems you could find in media are authentic. I can give some examples, the Mahasi System and Saya Thet Gyi (U Ba Khin's teacher) Systems are well established for nearly a century now. There were many yogis who had benefited from it (e.g., Sayagyi S. N. Goenka). This talk here is good for reflection on already well-established systems.

## 以一法通向涅槃

1961年1月11日

若能觀照一法，便足以完成整個修行。舉例而言，若能觀照「心」或「受」的無常，便能完成修行。

在身體中，當生起樂受時，應觀其為無常法。那麼，它還是「受」嗎？還是已經是「受的止息」了呢？

這就是「受滅，故愛滅」（*vedanā nirodha, taṇhā nirodho*）——當「受」止息時，「貪愛」亦隨之止息。若能辨知無常，貪愛便會滅去；貪愛滅，便抵達涅槃。智慧（*ñāṇa*）必須見到止息或消逝的現象，此「見」即是道（*magga*）。

這便是「貪愛滅即是涅槃」（*taṇhā nirodho nibbānaṃ*）。不是以眾多法，而是只需「一法」便能證得涅槃。

（此義可見於《相應部·木片喻經》（*Kinsupama Sutta*）。四位阿羅漢分別提到他們觀行的所緣：六處、五蘊、四大、無常。二十世紀緬甸亦有許多著名禪師實例印證，如：順倫尊者（*Sun Loon Sayadaw*）、德印尊者（*The-Inn Gu Sayadaw*）、慧部尊者（*Webu Sayadaw*）等。）

經中最後一位阿羅漢所提之所緣僅為「無常」一法。而上述三位緬甸禪師皆僅以「出入息」（*ānāpāna*）一法作為修行所緣。這便是「*eko dhammo*」（一法）。

三受（樂、苦、不苦不樂）可統攝為一：即「受」；而其本質皆是「無常」。不論是樂受、苦受或捨受（*sukha, dukkha, upekkhā*），任一生起時，只要觀照其無常即足矣。甚至心所領受的喜、憂（*somanassa, domanassa vedanā*），亦如是觀之。

那麼，這樣的教法從何而來？

（尊者講述昆達拉給西（*Kundalakesī*）的故事。她是富翁的獨生女，愛上一名罪犯，後來嫁給他，幾乎被其殺害而僥倖逃生。此後出家為女遊行者

（*paribbājikā*），以一千個問題挑戰他人，無人能敵。最後遇見舍利弗尊者，被問了一個問題而無法作答——「哪一法可導向涅槃？」）

尊者舍利弗問她：「請你答我：以一法通向涅槃者是何法？」她無法回答，舍利弗尊者便告訴她：「僅以『受』一法，便能導向涅槃。」（舍利弗尊者本人即是聽佛陀講「觀受」而證得阿羅漢果。）

是故，只需從一位善知識學習一套系統，然後如法修行即可。若能正確觀照見無常，必能證得涅槃。涅槃是不能以尋覓獲得的，唯有透過觀照才能證得（參見《羅睺羅天子經》之故事）。只要貪愛止息，涅槃即現前，其實是十分直接的。

（佛陀的教導既簡潔又深邃，然而修行上則需毅力恆行。後期佛法雖有繁複發展，但原始教法非常直白。）

（尊者接著教授「觀受」（*Vedanānupassanā*）的方法。）若你能觀照受的生起，最終所見即是「無常」。這就是「一法」（*eko-dhammo*）。若它成為無常與道，則煩惱尚能侵入嗎？

後來昆達拉給西亦證得阿羅漢果，令諸比丘大為驚訝。佛陀便對他們說：「若僅有博學而不修行，則毫無利益；反之，即便僅以一法斷盡煩惱，亦極為珍貴。」

若你僅觀「受」並辨知其無常，進而厭離、止息，必能抵達涅槃。佛陀亦對比丘們說：「若你能征服十萬敵軍，仍非真英雄；唯能征服自身煩惱者，方為真正英雄。」

## 附註：

有些自學的西方佛教徒，因在《巴利三藏》中未找到某些禪修系統的直接記載，便斷言這些修法「不合於經典」，視為無效。若佛陀當年要把所有法門鉅細靡遺地記錄下來，即使有十部尼柯耶也不敷記載（我們今日僅有五部）。

正確的作法，應是詳讀尼柯耶，並深入研究那些早已建立且驗證有效的修行體系。我並非說所有媒體上看到的系統都正確，但確有一些根基穩固的法門，例如馬哈希禪修系統、謝達基尊者（U Ba Khin 之師）所傳的系統，至今已近百年，受益者眾多，如著名的葛印卡尊者（S. N. Goenka）。本篇開示提供我們反思這些早已成熟且具證量支持之系統的良機。

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## 以一法入涅槃

1961 年 1 月 11 日

如果你觀照一法，就能完成修行。例如，心或感受，如果你能觀照其無常，就能完成修行。身體中生起愉悅的感受，並將其觀照為無常法。它還是感受嗎？還是感受的止息？

它變成了感受止息（vedanā nirodha）和愛欲止息（taṇhā nirodho）——隨著感受的止息，愛欲也止息。如果你辨別無常，愛欲就會消失。如果愛欲消失，就會到達涅槃。看見止息或消失的是道（magga）。

它變成了愛欲止息涅槃（taṇhā nirodho nibbānaṃ）——愛欲的止息就是涅槃。不是透過許多法，而是透過一法就能證悟涅槃。

（我們可以在《相應部·金樹譬喻經》中看到這個答案。四位阿羅漢提到了他們各自的修行；六入處、五蘊、四大和無常。二十世紀緬甸在世的老師也有許多證據。例如，孫倫禪師、德因古禪師、韋布禪師等。）

經中的最後一位阿羅漢只提到一法，即無常。三位緬甸老師只提到一法（即安般念）。這就是一法（eko-dhammo）。感受有三種。將它們濃縮為一（即只有感受和只有無常）。

無論生起愉悅、痛苦或中性的感受（sukha、dukkha 和 upekkhā）中的哪一種，都觀照以辨別其無常。愉悅、不愉悅的心理感受（somanassa、domanassa vedanā）也是如此。這種教導來自哪裡？

（明果禪師講述了坤達拉凱西的故事。她是富翁的獨生女，愛上了一個罪犯。後來嫁給了他，差點從他的謀殺企圖中逃脫。

在成為女遊方者（paribbājaka）之後，她用她的一千個問題挑戰所有人。後來遇到了舍利弗尊者，無法回答他的一個問題，“什麼是一法通往涅槃？”。）

舍利弗尊者問她：“用一法回答我通往涅槃？”她無法回答，舍利弗給了她答案，“用感受一法可以到達涅槃。”（舍利弗尊者自己透過聆聽佛陀的講話，觀照感受而成為阿羅漢。）

因此，只需要向一位好老師學習一個系統並修行。如果你能正確地觀照以看見無常，你一定會證悟。涅槃無法尋找。你只能透過觀照發現它（例如，看見羅希塔娑天子的故事）。如果愛欲消失，就是涅槃。這非常容易。

（佛陀的教導簡單而深刻。但修行需要大量的毅力。沒有像後期佛教教義那樣的詳細闡述。）

（明果禪師給予感受念處的指導）。如果你觀照感受的生起，你最終只會看到無常。這是一法（eko-dhammo）。如果它變成無常和道，還會有任何煩惱進來嗎？”

後來，坤達拉凱西成為阿羅漢，比丘們對此感到驚訝。然後佛陀告訴他們：“如果你有很多知識而不修行，它就變得毫無用處。即使只有一法並熄滅煩惱，也變得珍貴。”

如果你只觀照感受並辨別無常，它的厭離和結束一定會到達涅槃。然後佛陀對比丘們說：“如果你能征服十萬敵人，就不是英雄。只有你能征服煩惱敵人，才是真正的英雄。”

## **注意：**

一些自學的西方佛教徒拒絕某些禪修系統，認為它們無效。根據他們的說法，他們得出這個結論是因為在巴利尼迦耶中找不到它們。如果佛陀必須詳細教導一切並包含一切，即使十部巴利尼迦耶也不夠（我們有五部尼迦耶）。這些人應該去用尼迦耶徹底研究所有完善的系統，才是正確的方法。這裡我並不是說



你在媒體上找到的所有系統都是真實的。我可以舉一些例子，馬哈希系統和薩亞德吉（烏巴慶的老師）系統已經完善了近一個世紀。許多瑜伽行者從中受益（例如，葛印卡老師）。這裡的講話有助於反思已經完善的系統。

## To Nibbāna with Stopping

12<sup>th</sup> January 1961

[According to Sayadaw, in the whole sutta pitaka, with the stopping method and realized Nibbāna were only two persons, Bāhiya Dārucīriya and Ven. Mālunkyāputta. He gave his view on this stopping method in the following talk. Sayadaw himself was quite a well know teacher in Abhidhamma during his time.

His view on the stopping method was also could be had some connections with his understanding of Abhidhamma teaching. It was not only came from his understanding of the suttas but also well experience in his own practice.

He also taught his disciples to sit for samādhi. But in his many talks he didn't mention much about it. In this talk he himself supported the Mahasi Sayadaw's system as right practice.]

Visible form is the sense object (ārammaṇa). Seeing is the eyes. And the knowing is in the heart. Seeing the visible form and the knowing, these can't connect to the D. A. process. Knowing the visible form as white color, red colour, etc. and can stop there is no fault for us.

Hearing a sound and then know it. It is not a fault with the knowing of just hearing. After knowing, have pleasure in it, or disappointment. It becomes a fault if these things arise. For example, you are riding in a car and seeing trees and knowing it. It's not a fault. No kilesa comes into your mind.

This is also a way to Nibbāna. Practice with smelling and knowing, eating (tasting) and knowing etc. There is no fault about them if you know only as sweet, sour, etc.. You have fault if you disappoint with it. You feel the clothes. It's rough or coarse and I don't want to wear it and then it becomes fault.

It's no fault only knowing its coarseness. It's also no fault if you can stop at thinking and knowing it. But now, you all are over passing it (can't stop at just knowing). You are over passing with greed, hatred, delusion, envy, conceit, etc.

The Buddha said that if you could stop at just knowing and could reach Nibbāna. Then you'll ask there is no insight in the stopping (vipassanā). Taṇhā—craving thinning out is vipassanā. We are concerning of following behind with the unwholesome dhamma.

This is called abandoning with knowing. This is for the contemplation during the daily life activities. At the sitting meditation, you have to contemplate impermanence. (Sayadaw's suggestion here is very important for yogi's development and in accordance with the Satipaṭṭhāna Sutta)

This dhamma was taught to Bāhiya Dārucīriya by the Buddha (Told the Story of Bāhiya, including his past life at the time of the Kassapa Buddha's Sāsana). People didn't have any right knowledge and took him as an arahant (During the time as a bark-cloth ascetic).

They gave up their lives for the practice in their past lives (i.e., Bāhiya and his other six companion monks). You all also have to die. Therefore, you have to try hard for the realization. Bāhiya instantly became an arahant after listening to the Buddha's very short discourse.

And it let the monks difficult to believe it. Can stop at just knowing and no kilesa arises is also a practice. If you can practice for no kilesas arise is a practice. Contemplate impermanence also make kilesas not arise. In the suttas, practicing with the stopping were only Bāhiya and Mālunkyāputta.

Some meditation centers are giving this instruction of seeing as just seeing, hearing and just hearing etc. (At that time, Mahasi Sayadaw's satipaṭṭhāna meditation centers were teaching this method). Don't take it as wrong. Why I don't give you this meditation? Among you, no one can stop like them. (i.e., Bāhiya and Mālunkyāputta did not refer to others.)

Therefore I ask you to contemplate the impermanence of whichever dhamma you prefer (i.e., one of the four satipaṭṭhāna). You all can't stop at there only with the seeing. You can't stop, so I ask you to contemplate impermanence. It is not easy for you. If you can stop, it is all right and it is not right if you can't stop. Not the method is not right, but yourself is not right. During the Buddha 45 years of teaching with this stopping method and gained the realizations were only these two persons. All the others were practicing with impermanence.

Impermanence is relating to the majority of people. So don't take it as wrong. You can do it if you can control your mind. They didn't include anicca, dukkha and anatta. They could stop and taṇhā died away.

Ven. Sāriputta and others developed their practices with impermanence. I'll explain you only on seeing. You see a form, black or white. And nothing is happening to you yet. If, it's a man or a woman with good looking and ugly come in. Then it's not only a form/ visual object anymore. You all are deceiving by the later cognitive mind process.

After the just knowing mind and follow behind with the later cognitive mind process. Normally you were taught with lies. (i.e., with concepts in daily life) All of you not only can't stop, but also deceive by them.

## 以止達涅槃

1961年1月12日

【依尊者所言，在整部《經藏》中，以「止」法（止於知）而證得涅槃的，唯有兩人——樹皮衣者巴希亞（Bāhiya Dārucīriya）與摩倫伽子尊者（Ven. Mālunkyāputta）。本篇開示即是尊者對此「止」法的見解。他本人於當時即為著名的《阿毘達磨》導師，其對「止」的理解，不僅來自對經典的認識，亦來自自身修行的體證。他雖教導弟子修習定力（samādhi），但在多數講記中並未多提。本講中，尊者亦肯定馬哈希尊者體系為正確的修行法門。】

色是所緣（ārammaṇa），「見」是眼根，「知」則發生於心。見到色與知之過程，並不會直接觸發緣起流程（D.A. process）。若僅止於知「那是白色、紅色」等，並不構成過失。

聽到聲音，然後知道這是聲音，若僅止於此，也沒有過失。但若在知後生起喜悅或失望，這些反應才是過失之處。例如，坐車時看到樹木，知道那是樹木，並未生起煩惱，這並無過失。

這也是通向涅槃的一種修行方式。聞香而知、嚐味而知，若僅止於「甜的」「酸的」等，也無過失。若因此感到不滿，才是問題。觸衣知其粗糙而說「我不想穿」，這是過失。

若僅知其粗糙而止，則無過失。若能止於思惟而知，亦無過失。但你們現在都超越此界限，不能止於僅知。你們被貪、瞋、癡、嫉妒、我慢等心所推著前行。

佛陀說，若能止於僅知，便可達涅槃。你們可能會問：「這當中沒有觀（vipassanā）嗎？」其實，貪愛的稀薄即是觀。這是對於每日生活中所現起的不善法，以知捨之。這種止於知的觀行法，是生活中可行的修法；而在坐禪時，則須觀照無常。

（尊者此處的建議對於修行者的進展十分重要，亦契合《念住經》之修法。）

此法是佛陀對巴希亞所說的（尊者講述巴希亞的故事，包括其前生在迦葉佛時的修行）。當時人們對他缺乏正見，誤以為他已是阿羅漢（在他修行為樹皮衣者時）。事實上，他與其他六位比丘在過去生中皆曾為修行而捨命。

你們如今亦終將面對死亡，故當努力精進。巴希亞僅聽佛陀簡短的一句法語，便即證阿羅漢果，令諸比丘難以置信。

能止於知而不生煩惱，亦是一種修行；若能實行而令煩惱不起，即是修行。觀無常亦能令煩惱不起。《經藏》中僅巴希亞與摩倫伽子尊者以「止」法得證果位。

現今有些禪修中心教導「見僅是見，聞僅是聞」等方法（當時馬哈希尊者體系即採此教法），這不是錯法。那麼為何我不教你們此法呢？因為你們無人能如他們一般止於知（這裡的「他們」僅指巴希亞與摩倫伽子）。

因此，我要求你們觀照無常，選擇自己相應的念住所緣（四念住之一）。你們無法止於「僅見」，所以我教你們觀無常。這對你們而言並不容易。若你能止，則此法適合；若你無法止，則錯不在方法，而在你自己。

佛陀四十五年教法中，以「止」法得果者僅此二人，其餘皆以觀無常而得證。

無常法適用於多數人，故不應錯認此為不正法。若能調御其心，則亦可行之。他們雖未觀「無常、苦、無我」，卻能止住，令貪愛止息。

舍利弗等人則以觀無常而修證。我將只針對「見」來說明：你看見某一色相，黑或白，此時你尚未生起什麼。然而當你認知為「英俊男子」或「美麗女子」、「醜陋之人」等，那麼它就不再只是色相而已。你們皆為後續的認知心所所欺瞞。

在「僅知」之心之後，便是種種後續的認知歷程。你們平日所受的教育，多半是虛妄（概念化）之言教，你們不僅不能止於知，還被它們欺騙所迷惑。

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## 以止息入涅槃

1961年1月12日

[根據明果禪師的說法，在整個經藏中，以止息法證悟涅槃的只有兩個人，巴希亞·達魯奇里亞和摩倫迦子尊者。他在以下講話中闡述了他對這種止息法的看法。明果禪師在他那個時代是一位相當知名的阿毗達摩老師。

他對止息法的看法也可能與他對阿毗達摩教義的理解有關。它不僅來自他對經文的理解，也來自他自己在修行中的豐富經驗。

他也教導他的弟子們坐禪修習三摩地。但在他的許多講話中，他並沒有過多提及。在這段講話中，他本人支持馬哈希禪師的系統是正確的修行。]

可見的色是感官對象（ārammaṇa）。看見是眼睛。知道在心中。看見可見的色和知道，這些都不能連接到緣起法的過程。僅僅知道可見的色是白色、紅色等等，並停止在那裡，對我們沒有過錯。

聽到聲音然後知道它。僅僅知道是聽見，這不是過錯。知道之後，對它感到愉悅或失望。如果這些事情生起，那就是過錯。例如，你開車看到樹木並知道它們。這不是過錯。沒有煩惱進入你的心中。

這也是通往涅槃的一種方式。修行嗅聞並知道，進食（品嚐）並知道等等。如果你只知道它是甜的、酸的等等，就沒有過錯。如果你對它感到失望，你就有過錯。你感覺到衣服。它是粗糙的，我不想穿它，那就變成了過錯。

僅僅知道它的粗糙度沒有過錯。如果你能停止在思考和知道它，也沒有過錯。但現在，你們都超越了它（不能僅僅停止在知道）。你們都超越了貪婪、嗔恨、愚癡、嫉妒、我慢等等。

佛陀說，如果你能停止在僅僅知道，就能到達涅槃。然後你會問，止息中沒有內觀（vipassanā）。愛欲（渴愛）逐漸消失就是內觀。我們關注的是隨之而來的不善法。

這被稱為以知道來捨棄。這是為了在日常生活活動中進行觀照。在坐禪時，你必須觀照無常。（明果禪師在這裡的建議對於瑜伽行者的發展非常重要，並且符合《念住經》）。

佛陀將這種法教導給巴希亞·達魯奇里亞（講述了巴希亞的故事，包括他在迦葉佛陀教法時期的前世）。人們沒有任何正確的知識，把他當作阿羅漢（在擔任樹皮衣苦行者的時期）。

他們在前世為了修行放棄了自己的生命（即巴希亞和他其他的六位同伴比丘）。你們也必須死亡。因此，你們必須努力證悟。巴希亞在聽完佛陀非常簡短的開示後，立即成為阿羅漢。

這讓比丘們難以置信。僅僅停止在知道，沒有煩惱生起，也是一種修行。如果你能修行到沒有煩惱生起，就是一種修行。觀照無常也能使煩惱不生起。在經文中，以止息法修行的只有巴希亞和摩倫迦子。

一些禪修中心給予這種指導，即看見只是看見，聽見只是聽見等等。（當時，馬哈希禪師的念住禪修中心正在教授這種方法）。不要認為它是錯誤的。我為什麼不教你們這種禪修？你們中沒有人能像他們一樣停止。（即巴希亞和摩倫迦子，而不是指其他人。）

因此，我要求你們觀照你們喜歡的任何法的無常（即四念住之一）。你們都不能僅僅停止在看見。你們不能停止，所以我要求你們觀照無常。這對你們來說並不容易。如果你能停止，那就沒問題；如果你不能停止，那就是不對的。不是方法不對，而是你們自己不對。在佛陀四十五年的教導中，以這種止息法獲得證悟的只有這兩個人。所有其他人都修行無常。

無常與大多數人有關。因此不要認為它是錯誤的。如果你能控制自己的心，你就可以做到。他們沒有包括無常、苦和無我。他們可以停止，愛欲就會消失。

舍利弗尊者和其他人透過無常發展他們的修行。我只向你們解釋看見。你看見一種色，黑色或白色。並且你還沒有發生任何事情。如果它是一個好看的男人或女人，醜陋的也進來。那麼它就不僅僅是一種色/視覺對象了。你們都被後來的認知心過程所欺騙。

在僅僅知道的心之後，隨之而來的是後來的認知心過程。通常你們都被謊言教導。（即日常生活中的概念）你們不僅不能停止，而且還被它們欺騙。



## True Refuge

14<sup>th</sup> January 1961

When someone is in drowning and the ship or the boat has already sunk. At that moment whom you have to rely on? You have to rely on yourself. Here you all are carrying away by taṇhā water; being asked by taṇhā and busy with the family and business matters.

You will reach to the four planes of misery if you're sinking there. By wasting your time with these things and you must sink in the kilesa water. If you are looking at this house and that houses, all are carrying away by kilesa water. Yet they have nothing to rely on.

There is a maggan raft (path factors raft) to depend on. You even don't get the five maggaṅga if you don't contemplate (practice); still far away from the eight path factors. Someone is carrying away by water will end up in sinking. You will never appear again if you have sunk. Here yourself means the maggan (the path, the Dhamma).

You have to cross the water with your own maggan raft and will realize own Nibbāna. You can't get it with dāna and sīla. It doesn't mean not to rely on them (not enough). You must have your own maggan raft. Why I am urging you too much? Because you are now empty handed.

Every human business matter is carrying away in taṇhā water. You are in loss with stupidity. You are sending here by dhamma. There are three types of dhamma; wholesome, unwholesome and maggaṅga.

Wholesome dhamma sends beings to blissful destinations (sugati). Unwholesome dhamma sends beings to woeful destinations (dugati). Path factors send beings to Nibbāna. Therefore, beings are sending by dhamma to anywhere.

Dhamma is fixed order—niyama. Fixed order means, after winter and summer comes. It's moving in accordance with the fixed order. Not by the wishes of human beings. This is the fixed order of temperature—utuniyama. The fixed order of kamma—kammaniyama means beings are taking rebirths in accordance with kamma.

Nothing is with your own power; therefore, you have to rely on the dhamma. After death beings have to go with the arrangements of dhamma. Human beings have differences are due to dhamma. All these things are fixed order of dhamma—dhamma-niyama.

What the Buddha said of attahi attanonatho—rely on yourself, it didn't mean this body. He referred it to the Dhamma. But you all are using it wrongly in society. Such as, I have to rely on myself. This body is not-self—anatta. Who owns it? I'll refer this to a story. Because I am worrying that you'll take the wrong refuge.

(Sayadaw told the story of Ven. Kumāra—Kassapa's mother in the Dhammapada; Verse 160—One indeed is one's own refuge; how can others be a refuge to one? With oneself thoroughly tamed, one can attain a refuge, which is so difficult to attain.)

When you're still alive contemplate impermanence. At the time of near death also contemplate impermanence. The cessation of impermanence is here and the path factors will lead to Nibbāna.

## 真正的依靠

1961年1月14日

當一個人溺水、船隻或小艇已經沉沒時，那時候，他還能依靠誰？只能依靠自己。如今你們都被貪愛之水所沖走，被貪愛召喚著，忙於家庭與事業之中。

如果在那裡沉沒了，就會墮入四惡道之中。你若是將時間耗費在這些事上，必定會沈沒於煩惱之水。看看這家人、那家人，大家都在被煩惱水沖走，卻沒有依靠。

其實是有可以依靠的「道法之筏」(maggan raft，即道支之筏)。但如果你不修習觀照，就連五道支都未生起，更別說是八正道了。若一個人被水沖走，最後就會沈沒。若沈沒了，就再也不會浮現。此處所說的「自己」，其實是指「道智(maggan)」，也就是佛法。

你必須依靠自己造下的道法之筏，才能橫渡此水，證得自己的涅槃。光靠布施(dāna)與持戒(sīla)是無法成就的。這並不是說不能依靠它們，而是說：這樣還不夠。你必須擁有自己的「道法之筏」。為什麼我如此苦口婆心地勸導你們？因為你們現在是空手而來。

人世間的一切俗務，都在被貪愛之水沖走。你們因無明而虧損。你們被佛法送來此處。法有三種：善法(kusala dhamma)、不善法(akusala dhamma)、以及道支法(maggaṅga dhamma)。

善法導致眾生趣向善道(sugati)；不善法則導致趣向惡道(dugati)；而道支法則引導眾生通往涅槃。因此，眾生被「法」帶往不同去處。

佛法是「定律」(niyama)，所謂定律，是如冬去春來，四時遞嬗，依循一定的規律運行。它不是依照人的意志轉動的，這便是「氣候定律」(utuniyama)。「業定律」(kammaniyama)則指眾生依業力而投生。

一切都不在你的掌控之中，因此你只能依靠「法」。死亡之後，眾生將隨「法」的安排而去。人與人之間的差異，亦是因「法」而生。這些皆屬於「法的定律」(dhamma-niyama)。

佛陀說：「Attāhi attano nātho」——「自己是自己的依靠」，這裡的「自己」，並不是指這具色身。佛陀所指的是「法」。但世人往往將這句話誤用於日常語境中，說：「我得靠自己！」其實這具色身並不是「我」，它是\*\*無我(anatta)\*\*的。那麼，誰擁有這身體呢？我來舉一個例子，因為我擔心你們會尋錯了依靠。

(尊者接著講述《法句經》第160偈的故事——關於拘摩羅-迦葉尊者之母的事蹟：「唯有自己是自己的依靠，別人如何作為你的依靠？若能善自調御，便可得難得的依止。」)

當你尚在人世時，就應觀照無常；臨終之時，也當觀照無常。無常的止息就在此處，道支將引領你邁向涅槃。

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## 真正的皈依

1961年1月14日

當某人溺水，而船或小舟都已沉沒時，在那一刻你必須依靠誰？你必須依靠自己。你們現在都被愛欲之水沖走；被愛欲驅使，忙於家庭和生意事務。

如果你們沉溺其中，就會到達四惡道。把時間浪費在這些事情上，你們必定會沉入煩惱之水中。如果你們觀察這些房子和那些房子，它們都被煩惱之水沖走。然而，它們沒有任何可以依靠的東西。

有一個道筏（八正道之筏）可以依靠。如果你們不觀照（修行），甚至連五道支都得不到；更不用說八正道了。被水沖走的人最終會沉沒。如果你們沉沒了，就永遠不會再出現。這裡的「自己」指的是道（八正道，佛法）。

你們必須用自己的道筏渡過這片水，才能證悟自己的涅槃。你們無法透過布施和持戒得到它。這並不是說不要依靠它們（而是不夠）。你們必須擁有自己的道筏。我為什麼如此敦促你們？因為你們現在是空手而來。

所有人類的商業事務都被愛欲之水沖走。你們因愚癡而遭受損失。你們是被佛法送到這裡來的。佛法有三種：善法、惡法和道支。

善法將眾生送到善趣（*sugati*）。惡法將眾生送到惡趣（*dugati*）。八正道將眾生送到涅槃。因此，眾生被佛法送到任何地方。

佛法是固定的秩序——*niyama*。固定的秩序意味著，冬天過後夏天來臨。它按照固定的秩序運行。不是人類的願望。這是溫度的固定秩序——*utuniyama*。業的固定秩序——*kammaniyama* 意味著眾生根據業力轉世。

沒有任何事情是你們自己的力量；因此，你們必須依靠佛法。死後，眾生必須按照佛法的安排而行。人類之間的差異是由於佛法。所有這些事情都是佛法的固定秩序——*dhamma-niyama*。

佛陀所說的「自為自皈依」（*attahi attanonatho*），並不是指這個身體。他指的是佛法。但你們在社會上錯誤地使用它。例如，「我必須依靠自己」。這個身體是無我——*anatta*。誰擁有它？我將講一個故事。因為我擔心你們會尋求錯誤的皈依。

（明果禪師講述了《法句經》中鳩摩羅迦葉母親的故事；第 160 偈——自己確實是自己的皈依；他人怎能成為自己的皈依？徹底調伏自己，才能獲得難以獲得的皈依。）

當你們還活著時，觀照無常。在臨終時也觀照無常。無常的止息就在這裡，八正道將引導你們到涅槃。

## The Diseased Body

15 January 1961

This body is never free from diseases. For example, wanting to stretch and bend the body, wanting to drink water, etc. Whatever you're doing and all are the appearing of diseases. Therefore, it has to be always in the state of conditioning and making adjustments for it. (This saṅkhāra dukkha may be the biggest problem for human beings in their lives).

With the ariyan eyes and observe will see the body as never free from diseases at anytime, such as wanting to excrete, urinate are diseases. Changing postures are also disease. If, it's free from diseases you don't need to make adjustments for it. Making for adjustments are diseases. Always torment and oppress with diseases that it is dukkha sacca.

The Buddha also said about the body as disease—rogato. It always appears to the knowledge as suffering and you know the truth. This suffering arises and that suffering disappears. It goes on and on like this. With the khandha exists and suffering never ends. In the worldlings (puthujjana), craving (taṇhā) follows behind suffering all the times.

The three water roots of craving, clinging and action appear with them. In worldling every time disease arises and gets back disease again. It's the disease if the next khandha arises. The worldling eyes and the ariyan eyes are a great different. With the ariyan eyes and it becomes dukkha sacca and magga sacca.

If disease arises for him and it's cured. Therefore with the practice and it cures the disease. If not, if you have the disease and with the increasing of it. If you don't have any knowledge about it and diseases are increasing.

Without vipassanā is the increasing of disease. With the existing of the khandha and getting back the khandha is like having a disease and more diseases appear. It

happens because not knowing the cause of ending the disease. Every time disease arises and knowing behind as dukkha sacca.

If you know the disease as disease and it's the task of ending disease. You have the khandha and oppress by the khandha. Nobody comes and oppressing you. At that time dukkha sacca appears to you. Whatever arises from the khandha and remember it as disease appears. You have to make this decision.

The disease is dukkha sacca and making decision is magga sacca. Ending dukkha is a wise person. Connecting dukkha is a foolish person. Another way is; doing vipassanā is a wise person and not doing is a foolish person. It's very rare to find a person who can end the cause of disease.

For vipassanā practice, no need to choose a place. Disease arises is dukkha sacca, knowing is magga sacca, the ending of the cause is samudaya sacca and no more diseases arise is nirodha sacca. (i.e., the four Noble Truth in practice)

## 有病之身

1961 年 1 月 15 日

這具身體從未離開過疾病。例如：想要伸展、彎曲身體，想喝水等等。無論你正在做什麼，這一切現象其實都是疾病的顯現。因此，它總是處於需要調整、被制約（saṅkhāra）的狀態中。（這種「行苦」可能是人類生命中最大的困境。）

若以聖者之眼觀察，將會發現這具身體從未有一刻是離開疾病的，例如：想排便、想排尿，這些都是疾病。改變姿勢亦是疾病。如果身體真是無病，就無需不斷地調整它。凡是需要調整的，皆是病相。它始終被病所逼迫、所壓制，因此這就是「苦諦」（dukkha sacca）。

佛陀也說到此身即病（**rogato**）。它在智慧之光中，總是呈現為苦的狀態，你便會明了實相。這個苦生起了，那個苦又止息了。就這樣輪流生滅、持續不息。只要還有蘊存在，苦就永無止息。對於凡夫（**puthujjana**）而言，貪愛（**taṇhā**）總是緊跟著苦而來。

三條苦水之根：貪愛（taṇhā）、執取（upādāna）、造業（kamma），隨之而起。凡夫每一次疾病生起後，最終又回到疾病當中。只要下一世的五蘊生起，那又是一場病。凡夫的眼與聖者的眼之間有極大的差異；在聖者眼中，病即是苦諦，亦即道諦。

對聖者而言，當病生起時，是可以止息的。因此，若能修行，便能療癒這種病。若不修行，病便會惡化；如果對病的本質一無所知，則病只會不斷增長。

沒有修習內觀（vipassanā），即是讓病不斷增長。只要還有五蘊存在，不斷再度投生五蘊，就像是舊病未癒又添新病。之所以如此，是因為不了解止息病因之道。每當病生起時，若能如實知為「此是苦諦」，即是正見的開啟。

若能知病為病，這便是對病的止息之業。你擁有這具身體，就會被它所逼迫。不是誰來壓迫你，而是身體本身逼迫你。那時，「苦諦」就在你面前現起。凡是從五蘊所生起的現象，應當如是作意：「這是病」。你必須作此決斷。

這個病即是苦諦，作出明確決斷即是道諦（magga sacca）。能夠止息苦的人是智者；繼續連接苦的人則是愚者。換句話說，修習內觀者是智者，不修習者則是愚者。能夠斷除病因的人是極其稀有的。

內觀修習並不需要選擇特定場所。病生起時即是「苦諦」，如實知即是「道諦」，病因止息即是「集諦」，不再有病生起即是「滅諦」——這就是實踐層面的「四聖諦」。

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## 病態的身體

1961年1月15日

這個身體從來沒有擺脫過疾病。例如，想要伸展和彎曲身體，想要喝水等等。你所做的一切，都是疾病的顯現。因此，它必須始終處於調整和修復的狀態。（這種行苦可能是人類生活中最大的問題。）

用聖者的眼睛觀察，會看到身體隨時都無法擺脫疾病，例如想要排泄、小便都是疾病。改變姿勢也是疾病。如果它沒有疾病，你就不需要對它進行調整。進行調整就是疾病。始終受到疾病的折磨和壓迫，這就是苦諦。



佛陀也將身體描述為疾病——*rogato*。它始終以痛苦的形式顯現在知識中，而你知道真相。這種痛苦生起，那種痛苦消失。它像這樣不斷地發生。有了五蘊的存在，痛苦永遠不會結束。在凡夫（*puthujjana*）中，愛欲（*taṇhā*）始終跟隨在痛苦之後。

渴愛、執取和行動的三個水根與它們一起顯現。在凡夫中，每次疾病生起，都會再次得到疾病。如果下一個五蘊生起，那就是疾病。凡夫的眼睛和聖者的眼睛有很大的不同。用聖者的眼睛觀察，它就變成了苦諦和道諦。

如果疾病發生在他身上，它就會被治癒。因此，透過修行，它會治癒疾病。如果你不修行，如果你有疾病，它就會增加。如果你對此沒有任何知識，疾病就會增加。

沒有內觀，疾病就會增加。有了五蘊的存在，再次得到五蘊就像患有疾病，更多的疾病出現。發生這種情況是因為不知道結束疾病的原因。每次疾病生起，都知道它是苦諦。

如果你知道疾病是疾病，那就是結束疾病的任務。你有五蘊，並受到五蘊的壓迫。沒有人來壓迫你。那時，苦諦就會顯現在你面前。無論五蘊生起什麼，都要記住它是疾病的顯現。你必須做出這個決定。

疾病是苦諦，做出決定是道諦。結束痛苦是智者。連接痛苦是愚者。另一種說法是；進行內觀是智者，不進行是愚者。找到能夠結束疾病原因的人非常罕見。

對於內觀修行，無需選擇地點。疾病生起是苦諦，知道是道諦，結束原因是集諦，不再生起疾病是滅諦。（即修行中的四聖諦）

## Importance of Samādhī

16<sup>th</sup> January 1961

[Here Sayadaw gave a talk on the importance of samādhī for wisdom development. If we don't listen to many talks left behind by Sayadaw, sometimes we can misinterpret some of his teachings, samādhī is one of them. Sayadaw gave many talks on practice and talked extensively about it.

He stayed in a cave for practice from 1942 to 1945 during the war periods. At that time the worldlings of the world killed each other as enemies; but Sayadaw killed his inner enemies, the Mara and its hordes—defilements.

A man may conquer a million men in battle, but who conquers himself is, indeed the greatest of conquerors. After the war, he came out and started to teach mind development. Before the war he taught Abhidhamma to monks and novices. Sometimes gave Abhidhamma talks to lay people.

From 1945 to 1953, the nine years of his talks were not recorded. In 1954 it was started to record his talks. Without the skill of recording and preserving most of the talks were damaged. Only in 1955 onwards recordings were successful.

Once time, Sayadaw mentioned on the recording of dhamma talks to a lay man. He said to him; “Maung Tun Tin, it's now with the development of science and sound can be recorded. It can lead to Nibbāna if we know how to use it. But if we don't know how to use it and leading into the woks (Hell Cauldrons). Sayadaw's words were like a prediction on science and technology. We can see a lot of mind and environmental pollutions going on by misusing them.]

The Buddha said; “Samādhim bhikkhave bhavetha—Let us develop samādhī before.” Samādhī means concentrate on an object and the mind not running away from it. It is not only on the ānāpāna practice (mindfulness of the breathing).

You are looking at an object and concentrate on it. And you get samādhi if the mind not running away to anywhere. If you don't have samādhi, the intention is one place and the mind falls upon is at another place. Therefore we have to take samādhi first.

People don't have any experience in the practice, just know the in and out breaths, when it is coming in and going out. For about 15, 20, 30 minutes, it can say as you have samādhi if the mind not going anywhere.

(in most of his talks to general audience he asked them to establish samādhi for sometimes with the breathing. But for yogis came to his place for practice under his guidance, he asked them to establish strong enough samādhi for insight practice.)

Let the mind stays at the entrance of the tip of the nostril. Knowing the air comes in and goes out. This is knowing the in breath and out breath. Breathing in and out normally; if the mind not running away after 15, 20, 30 minutes, then you are overcome your mind.

Why the Buddha taught us to do this? With the rope of sati and binds the wild bull of the mind. It is binding at the post of the air. You have to use this mind. If, it's running away and how can you use it. You can't use it for the contemplation of the impermanence.

Having samādhi and what'll happen? Samadhito yathabhūtaṃ pajanati—A person with samādhi, knows what's happening in the khandha rightly with knowledge. Knowing it clearly as there are impermanences in the khandha.

Why we don't know it? Because you need samādhi. Not practicing samādhi and don't know what's happening in the khandha. Therefore you have to develop samādhi.

Whatever happening in the khandha and you know all of them. Every time whatever arising you know all of them as mind, mental states, etc., e.g., the arising and passing away of form. You know how feeling is arising and passing away, in the khandha.

So you know the impermanence of the five khandha. If still not discern anicca, dukkha and anatta and should go back to samādhi. (Some people think if you are developing insight shouldn't go back to samādhi.)

Re-establish samādhi again. Give you an example, at midnight even a small lizard falls from a ceiling and the sound is quite clear. Why is that?

Because it's too quiet. You know a little itching. You also know a medium and a big itching. Mind of lobha and dosa arise and you also know it because you have samādhi. Why you can't see impermanence? Because you haven't samādhi yet.

First develop samādhi, and after that using knowledge. Turn the mind at the entrance of the nostril towards the khandha. It is becoming clear that after the samādhi practice and to do the paññā. Let samādhi to be number one, and paññā as number two. There are a lot of benefits if you have samādhi.

You know about yourself. Knowing the anicca khandha as anicca khandha is quite valuable. Seeing of everything with the eyes is visual form. With the seeing comes as pleasant and clinging in it will arise. After kamma arises and birth, ageing and death, all of them will follow.

Why is that? Because no samādhi and not knowing about the arising and passing away of them. So these things are following us. It becomes clear that uncountable dukkha are coming to us. If not coming now and it'll be after death because the sec ③ of D. A. process (i.e., taṇhā, upādāna and kamma → jāti) will follow.

A person with samādhi comes to anicca/magga, and taṇhā, upādāna and kamma cease to arise. Knowing rightly is magga. Someone having no samādhi sees only feeling, but don't know rightly as anicca. So he follows with taṇhā, upādāna and kamma, and saṁsāra becomes long because he does not have samādhi and paññā.

It is not knowing rightly without samādhi, and will be sent by kamma to rebirth. Arriving into the cow dung, it became a dung beetle. Queen Upari didn't understand

this kind of dhamma; she died and became a dung beetle. Kamma sent her there because it was following with taṇhā, upādāna and kamma.

Isn't frightening? (Also mentioned about the monk Tissa became a louse and told the story of Queen Upari reborn as a dung beetle) Your affection to wife and children is like a dung beetle.

(After Queen Upari died and the king had strong attachment to her and couldn't discard the dead body. But the female dung beetle (i.e., Queen Upari) was very happy with her new partner the male dung beetle)

You don't know where you came from; therefore, you are happy like a dung beetle. You're happy wherever you are. Even before death you are clinging to the nearest person. Not realization of the Path everything can be happened.

Without taṇhā, upādāna and kamma will not become dung beetle and louse. Except the Path there is no other refuge. By developing anicca/magga and supramundane knowledge arises. Don't think as I'll practice it later for the Dhamma which ends dukkha.

You know that the wound will grow out. Shouldn't you do the thing which can prevent it? You rely on husband, money and wealth. (This talk was to Daw Tin Hla, a lay woman). These things can't prevent you becoming a louse, a dung beetle and falls into hell. If you rely on them, and it means you want to cry and go to the woeful plane.

## 禪定的重要性

1961 年 1 月 16 日

【在這篇開示中，尊者闡述了禪定（**samādhi**）對於智慧開發的關鍵意義。若未曾深入聽聞尊者所留下的大量開示，有時可能會對他的教法產生誤解，例如對禪定的角色誤以為不重視。事實上，尊者曾多次談及修行，也廣泛講解實踐的方法。

在 1942 至 1945 年的戰爭期間，尊者曾閉關於山洞中修行。當時世間的凡夫彼此視為敵人，互相殺戮，而尊者則轉身對治內心的魔軍——煩惱（**kilesa**）。正如佛陀所言：「縱能戰勝百萬敵軍，不如戰勝自身者，實為最偉大的勝者。」

戰後，尊者出關開始弘法，教導心的修習。戰前，他主要為比丘與沙彌講授《阿毘達摩》，有時也對在家人講解。1945 至 1953 年之間，他的開示並未錄音保存；直到 1954 年才開始錄製，但早期缺乏技術，多數開示資料損毀，僅自 1955 年之後保存較為成功。

有一次尊者對一位居士 **Maung Tun Tin** 說道：「現在科技發展，可以錄音。若善用，聲音能引導人通往涅槃；若誤用，則會墮入地獄鐵鍋。」尊者的這句話彷彿預言了現代科技的兩面性，如今我們也確實見證了大量心靈與環境污染的發生。】

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佛陀說：「比丘們！應當先修習禪定（**samādhim bhāvētha**）。」禪定是指將心專注於一所緣，不讓它四處流浪。這不僅指的是出入息念（**ānāpānasati**）的修習。

當你注視一個目標並專心不移，心不散亂，即已具足禪定。若沒有禪定，發願的心與實際心所停留之處便會不一致。因此，我們必須首先建立禪定。

對未曾修習禪定的人而言，只是知道呼吸進來、呼吸出去。若能維持 15、20 或 30 分鐘心不散亂，即可稱之為已有禪定。

（尊者在對一般聽眾的開示中，常鼓勵先以出入息建立基礎禪定；對於前來實修的行者，則要求建立堅固的禪定以進行內觀。）

將心安住在鼻尖，清楚覺知氣息的進出，這就是覺知出入息。若能連續 15、20 或 30 分鐘心不外馳，即表示你已制服了心。

為何佛陀要我們這樣做？用正念之繩繫住野牛般奔馳的心，繫於呼吸這根柱子上。你要用的正是這顆心，若它不受控，又怎能拿來修觀無常？若無禪定，便無法修觀。

有了禪定會發生什麼？「**samādhito yathābhūtaṃ pajānāti**」——具足禪定者，能以智慧如實知見蘊身中所發生的一切。清楚明瞭五蘊皆為無常。

為何我們無法明了？因為缺乏禪定。若未修習禪定，便無法覺知身心中正發生的現象。因此，必須開發禪定。

無論身中發生什麼，都能清楚知道。每次生起什麼現象，都能辨識為心、心所、色法等等，譬如色法的生滅，乃至覺受的生滅，你都能明知，並見到五蘊的無常。

若還未見到無常、苦與無我，應當回頭再培養禪定。（有些人誤以為內觀修習中不該回到禪定，這是錯誤的。）

重新建立禪定。例如，半夜即便是一隻小壁虎從天花板掉落，聲音都格外清晰。為什麼？因為四周極度寂靜。你也能察覺到一點癢、甚至中度或劇烈的癢。

貪心或瞋心生起，你也能覺知，這就是禪定的功效。為何你看不到無常？因為你尚未具備禪定。

首先培養禪定，然後使用智慧。將鼻尖의專注之心轉向觀照五蘊。於是你會明白：完成禪定後，才能進行智慧觀照。讓禪定居首，智慧居次。禪定的利益非常多。

你將真正認識你自己。見到「無常的蘊」就是「無常的蘊」，這是極為珍貴的見解。以眼見色後，若感到愉悅並生起執取，便會造業，接著導致生、老、死等一切苦果。

為什麼會這樣？因為缺乏禪定，不知它們的生滅，於是這一切現象便跟隨你而來。這說明了無量的苦正在向你逼近。即使不是此生，也將在死後發生，因為**D.A. 緣起第三段**（貪愛、執取、業→生）將接續展開。

若具禪定，便能入於無常與道智（anicca/magga），而貪、執取與業便不再生起。能如實知即是道智。

若沒有禪定，只見到覺受，卻無法辨知為無常，於是跟著貪愛、執取與造業走，輪迴（**samsāra**）延續不斷，因為既無禪定也無智慧。

沒有正知便會由業推著去投生。譬如投入牛糞中，即變為糞甲蟲。烏芭利皇后（Queen Upari）不懂這法義，死後轉生為糞甲蟲。業推動她去，因為她緊隨著貪、執取與造業。

這不是很可怕嗎？（尊者也提到比丘 Tissa 死後變為衣虱，及皇后轉生為糞甲蟲的故事）你對妻兒的執著就像一隻糞甲蟲。

（皇后死後，國王深深執著，不願焚屍；但轉生為糞甲蟲的皇后卻非常喜歡她的新伴侶——另一隻雄糞甲蟲。）

你不知道自己從哪裡來，所以就像糞甲蟲一樣還自得其樂。哪裡都能樂在其中。臨終前你仍然執取於最近親近的人。若未證得聖道，什麼情況都可能發生。

沒有貪愛、執取與業，你就不會變成虱子或糞甲蟲。除了聖道外，別無皈依。

透過修習「無常／道智」（**anicca/magga**），將引發出世間智（**lokuttara ñāṇa**）。別再說「以後再修」了，那是推遲斷苦的法。

你知道傷口會化膿，那你不該做能阻止它惡化的事嗎？你依靠丈夫、金錢與財產（這場開示是對居士 **Daw Tin Hla** 所說），但這些都不能阻止你變成虱子、糞甲蟲或墮入地獄。若你依靠它們，那就等同選擇啼哭與墮入惡道。

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## 三摩地的重要性

1961 年 1 月 16 日

[在這裡，明果禪師講述了三摩地對於智慧發展的重要性。如果我們不聆聽禪師留下的許多開示，有時我們會誤解他的一些教導，三摩地就是其中之一。明果禪師做了許多關於修行的開示，並廣泛地談論了它。

在戰爭期間，他從 1942 年到 1945 年在一個山洞裡修行。當時，世俗之人互相殘殺；但禪師殺死了他內在的敵人，魔羅及其軍隊——煩惱。

一個人可能在戰鬥中征服百萬人，但能征服自己的人，才是最偉大的征服者。戰爭結束後，他出來開始教導心的發展。戰前，他向比丘和沙彌教授阿毗達摩。有時也向居士講授阿毗達摩。

從 1945 年到 1953 年，他九年的開示沒有被記錄下來。1954 年才開始記錄他的開示。由於缺乏記錄和保存的技巧，大多數開示都被損壞了。只有從 1955 年開始，錄音才成功。

有一次，禪師向一位居士提到了佛法開示的錄音。他對他說：“貌吞丁，現在隨著科學的發展，聲音可以被記錄下來。如果我們知道如何使用它，它可以引導我們到涅槃。但如果我們不知道如何使用它，就會引導我們進入鑊湯（地獄



的鑊湯)。”禪師的話就像是對科學技術的預言。我們可以看到，由於誤用它們，導致了大量的心靈和環境污染。]

佛陀說：“三摩地，比丘們，修習吧！”(Samādhim bhikkhave bhavetha)三摩地意味著專注於一個對象，心不從它那裡跑開。它不僅僅是安般念(呼吸的念住)。

你正在觀察一個對象並專注於它。如果心不跑到任何地方，你就會得到三摩地。如果你沒有三摩地，意圖在一個地方，而心卻落在另一個地方。因此，我們必須首先修習三摩地。

人們沒有任何修行經驗，只是知道吸氣和呼氣，當它進來和出去的時候。大約15、20、30分鐘，如果心不跑到任何地方，就可以說你有了三摩地。

(在他對一般聽眾的大多數開示中，他要求他們透過呼吸建立一段時間的三摩地。但對於來到他那裡在他的指導下修行的瑜伽行者，他要求他們建立足夠強大的三摩地，以便進行內觀修行。)

讓心停留在鼻尖的人口處。知道空氣進來和出去。這就是知道吸氣和呼氣。正常地呼吸進出；如果心在15、20、30分鐘後不跑開，那麼你就克服了你的心。

佛陀為什麼教我們這樣做？用念住的繩子捆綁住心的野牛。它被捆綁在空氣的柱子上。你必須使用這顆心。如果它跑開了，你怎麼能使用它？你不能用它來觀照無常。

有了三摩地，會發生什麼？三摩地者如實知(Samadhito yathabhūtaṃ pajanati)——有三摩地的人，以知識正確地知道五蘊中發生的事情。清楚地知道五蘊中有無常。

我們為什麼不知道它？因為你需要三摩地。不修習三摩地，就不知道五蘊中發生了什麼。因此，你必須修習三摩地。

五蘊中發生的任何事情，你都知道它們。每次生起任何事情，你都知道它們都是心、心理狀態等等，例如，色的生起和滅去。你知道感受如何在五蘊中生起和滅去。

因此，你知道五蘊的無常。如果仍然無法辨別無常、苦和無我，就應該回到三摩地。(有些人認為，如果你在修習內觀，就不應該回到三摩地。)

再次建立三摩地。舉個例子，在午夜，即使一隻小蜥蜴從天花板上掉下來，聲音也非常清晰。為什麼會這樣？

因為太安靜了。你知道一點點癢。你也知道中等和大的癢。貪欲和嗔恨的心生起，你也知道它，因為你有三摩地。你為什麼看不到無常？因為你還沒有三摩地。

首先修習三摩地，然後使用知識。將鼻尖入口處的心轉向五蘊。在三摩地修行之後，進行智慧修行會變得清晰。讓三摩地成為第一，智慧成為第二。如果你有三摩地，就會有很多好處。

你了解自己。知道無常的五蘊是無常的五蘊非常有價值。用眼睛看到的一切都是可見的色。隨著看見，愉悅和執著就會生起。之後，業生起，生、老、死，所有這些都會隨之而來。

為什麼會這樣？因為沒有三摩地，不知道它們的生起和滅去。因此，這些事情跟隨著我們。很明顯，無數的痛苦正在降臨到我們身上。如果現在沒有降臨，死後也會降臨，因為緣起法的第二部分（即渴愛、執取和業→生）會隨之而來。

有三摩地的人會來到無常/道，渴愛、執取和業停止生起。正確地知道就是道。沒有三摩地的人只看到感受，但不知道它是無常。因此，他跟隨著渴愛、執取和業，輪迴變得漫長，因為他沒有三摩地和智慧。

沒有三摩地就無法正確地知道，會被業力送到轉世。到達牛糞中，它變成了一隻糞金龜。烏帕里王后不明白這種佛法；她死了，變成了一隻糞金龜。業力把她送到那裡，因為它跟隨著渴愛、執取和業。

不是很可怕嗎？（還提到了提薩比丘變成虱子的故事，並講述了烏帕里王后轉世為糞金龜的故事）你對妻子和孩子的感情就像一隻糞金龜。

（烏帕里王后死後，國王對她有很強的執著，無法拋棄屍體。但雌性糞金龜（即烏帕里王后）對她的新伴侶雄性糞金龜非常滿意。）

你不知道自己從哪裡來；因此，你像一隻糞金龜一樣快樂。你在任何地方都很高興。即使在死前，你也會執著於最近的人。如果沒有證悟道，一切都可能發生。

沒有渴愛、執取和業，就不會變成糞金龜和虱子。除了道，沒有其他皈依處。透過修習無常/道，超世間的知識就會生起。不要認為我稍後會修習能結束痛苦的佛法。

你知道傷口會長大。你不應該做能預防它的事情嗎？你依靠丈夫、金錢和財富。  
（這段開示是對居士道丁拉說的。）這些東西不能阻止你變成虱子、冀金龜和墮入地獄。如果你依靠它們，就意味著你想哭泣並去惡道。

## Craving and Suffering

21<sup>st</sup> January 1961

During the Contemplation and you will see the impermanence of the arising dhamma. The arising dhamma is dukkha sacca, by itself is without any knowledge. Also take the contemplative mind as dukkha sacca, by itself is with knowledge.

The contemplative mind is dukkha because of its impermanence. Therefore, impermanent dhamma observes the impermanent dhamma. This is dukkha dhamma observes dukkha dhamma. So, dukkha with knowledge (i.e., contemplative mind) can end dukkha of without knowledge (i.e., objects).

Why is that? Because the D. A. process is cutting off. Dukkha sacca means: duk—disgusting, kha—useless, sacca—truth; the truth of disgusting and useless. Therefore it's dukkha sacca. What's the power of dukkha? It's oppressing without any concern to the person with prayers for the khandha.

It's happening not with misfortune but it appears by taṇhā. There are two kinds of oppression: Oppression with still having the body (i.e., the arising phenomenon); Oppression with until the body disappears. (i.e., the passing away of phenomenon).

Only the body disappears that knowing the real dukkha (i.e., impermanent dukkha). There are two kinds of dukkha; dukkha with khandha not disappears and dukkha with khandha disappears. Dukkha with khandha disappears is the real dukkha. Put the kind of dukkha with the khandha not disappears in the maraṇa dukkha (dukkha of death).

Dukkha with khandha disappears is dukkha sacca—the truth of dukkha. Marana dukkha supports the samatha practice. Dukkha sacca supports vipassanā practice. These are paññatti dukkha and paramattha dukkha—conceptual and ultimate dukkhas. Marana death is close to dukkha sacca.

It's easy to realize Nibbāna if you have strong perception of death. It's easy to discern dukkha sacca for a person with strong maraṇa, listening to sacca dhamma. Why is that? Because it's a decisive support—upanisaya paccayo to dukkha sacca. You have few dukkha if you have few affection. Therefore before vipassanā practice reflection on death—maraṇanusati has great benefit.

Dukkha sacca is oppressing more for someone with more craving (taṇhā, samudaya). Someone with few craving has few dukkha. There are two kinds of oppression: bodily suffering and mental suffering—kayika and cetasika dukkhas. At first, it's torment with body suffering and then with mental suffering.

The oppression is with their companions; such as 96 kinds of diseases, 25 kinds of dangers, etc. Wanting to change the bodily postures very often is bodily dukkha. From impermanence to arrive at dukkha sacca you must contemplate a lot.

In this way will arrive to the end. Why? Impermanence is still at anicca, dukkha, and anatta. Still not yet arrive to the stage of oppression. In this way taṇhā is becoming thinner; with more knowing and become thinner. Today I am talking about the differences between seeing anicca and sacca.

The differences are; kilesa is momentarily thinning—out and uprooting. Arriving at kicca ñāṇa and the knowledge becomes sharp. Why? Because you know the oppressive nature. You will suffer like this if you have the khandha, and then kilesa thins out.

Only arriving at kata ñāṇa and you will see Nibbāna. Asking you to contemplate impermanence is for the developing of kicca ñāṇa and kata ñāṇa respectively (i.e., to know dukkha sacca and seeing the end of dukkha sacca).

At the time of seeing anicca, kilesa is not very thinning out yet. Only at the time of seeing dukkha and kilesa becomes very thin (at the time of seeing the oppressive nature). At the time of seeing anicca, dukkha is still bearable because it is seeing dukkha momentarily.

Kilesa dies out only by seeing the oppressive nature. You can see the developing of dukkha sacca only by seeing anicca. Knowing sacca is sacca ñāṇa. Knowing the oppressive nature is kicca ñāṇa.

With the maturity of kicca ñāṇa and will arrive to the kata ñāṇa (the ending of dukkha.) These are the three knowledge. If sacca ñāṇa becomes mature and will arrive to kicca ñāṇa. Seeing the impermanence of dukkha is sacca ñāṇa.

After kilesa thins out continue with the practice and the knowledge of not wanting arises. It becomes kata ñāṇa with its cessation. The teacher is wrong if he can't teach these stages. The disciple has not yet discerned that these three stages are also not Nibbāna.

How many kinds of kicca ñāṇa? In the four meanings of dukkha sacca:

Pīḷanāṭṭha (Pīḷana-aṭṭha)—oppressive nature, mind/body oppress and torment the person. It's the active part.

Saṅkhatāṭṭha (Saṅkhata-aṭṭha)—conditioning by taṇhā—craving. It is the passive part.

Santāpāṭṭha (Santāpa-aṭṭha)—khandha is always burning with kilesa fire.

Vipariṇāmāṭṭha (Vipariṇāma-aṭṭha)—khandha always has the changing nature.

The builder of the khandha is taṇhā. For example, taṇhā is like a manager (employer). And kamma is like an employee. So kamma is working for taṇhā. Who is the more fearful one? Therefore taṇhā is more fearful than kamma (Human beings are in the opposite and worshipping taṇhā)

Taṇhā is saṅkhārakkhandha. Even it arises and ceases, its power (energy) is leaving behind. Therefore the Buddha called it taṇhā—the carpenter, the builder and not referred to kamma as such. Kamma can't reject it as—I don't want to do it if taṇhā is still existing. So the Buddha used it as taṇhā samudaya sacca and not kamma samudaya sacca.

[In one of his talks; Sayadaw mentioned that the Bodhisatta’s perfections were coming from the over four incalculable aeons—asankheyyakappa of cultivation. Therefore, his kammic energy is also incalculable. The Buddha’s power is one of the inconceivable. But after no more taṇhā and everything was finished for him. If he could come back again and again means still have taṇhā]

With the cessation of taṇhā, Nibbāna arises. Kamma is naturally going with it if taṇhā ceases. Even though taṇhā arises and ceases, its energy is leaving behind. Therefore, beings suffer with its arrangements (Gave the example of foot baller and the ball).

You’re going along the direction sent by taṇhā without your wishes. Until taṇhā not dies, it’ll never discard its power (gave another example of a tailor). Someone with latent taṇhā and it’ll connect only dukkha. Someone has a lot of inversion (vipallāsa) and think it as connection with happiness (sukha).

It’ll never connect to sukha but only dukkha. But we are talking about it as good kamma from death to connect with birth. After that comes bhavaṅga citta—life continuum mind. It’s dukkha sacca. Anantara paccayo—proximity condition, the result is without delay (no intermediate stage). This is giving dukkha without gap between them. Don’t take the cause and effect connection, but as dukkha connects to dukkha.

Taṇhā is ordering kamma; “Go and connect like this, connect like this.” There is not any good point in kamma. After birth with consciousness and bhavaṅga citta, after that adverting mind (āvajjana) arises. Taṇhā connects the mind with proximity condition—anantara paccayo, (without any gap).

Therefore whatever mind arises only dukkha sacca arises. Every mind arises and disappears. Put on the right thought glasses—sammā-saṅkappa on the right view eyes—sammā-diṭṭhi and will see clear. It is only dukkha continues.

Therefore the nature of taṇhā is like a tailor having the power of conditioning. It’s saṅkhata dukkha sacca. It arises with the condition of taṇhā and saṅkhata

dhamma. It controls the 31 realms of existence. Your thought on taṇhā is as an ordinary small thing (So, all worldlings do not take it seriously and they suffer.).

It connects with dukkha and not sukha. Connection by impermanence and only impermanence arises. Eating is dukkha, bathing is dukkha, excreting and urinating is dukkha, etc. Its power is going up to the worlds of Brahma gods. There is no other thing except this connection of dukkha sacca. Therefore the Buddha said that I only taught dukkha and the cessation of dukkha.

[ Sayadaw continued to talk about taṇhā with kāmāsava and bhavāsava—taints of sensuality and becoming. Both of them are taṇhā. The differences are with the types of person who creates them: the one with big and the other with small taṇhās.

Kāmāsava created the realms below the Brahma gods, and bhavāsava creates the worlds of the Brahma gods' worlds. From sotāpanna to anāgāmin, they destroy kāmāsava by stages, and arahants destroy bhavāsava.]

Always reflect as all dukkha come from taṇhā. During the observing don't reflect. What'll happen if you reflect? And it becomes cintayamāna ñāṇa and not bhāvanāmaya ñāṇa (Reflection and Observing). They are different. Don't be mixed up.

What are the differences between cintayamāna ñāṇa and bhāvanāmaya ñāṇa? With cintayamāna ñāṇa more bhavaṅga cittas arise and in bhāvanāmaya ñāṇa less bhavaṅga cittas. Bhavaṅga cittas take the objects of the past. Cintayamāna is thinking, planning, reflecting.

Let a time for the reflection. And let a time for observing. In this way it becomes quicker in the practice. It's cintayamāna to reflect on one's own khandha with truths. Contemplation of impermanence is bhāvanāmaya. With these two practices kilesas not easily come in between the practice.

What're the differences between less and more bhavaṅga cittas? It is a dukkha pati-pada person (practice with difficulties) with more bhavaṅga cittas. It has connection with kilesas. Contemplation without reflection and the realization is slow.



[How to use cintayamāna and bhāvanāmaya ñāṇa? Sayadaw said cintayamāna was helpful to stop kilesas coming in during vipassanā. He encouraged yogis as before sitting should reflect dukkha or the dangers of taṇhā (i.e., cintayamāna and then sit for bhāvanāmaya. More bhavaṅga citta means with more kilesas or dukkha pati-pada person.)]

Taṇhā connects to kamma, to consciousness, to mind/body, etc. Except magga paccayo—path condition, everything is made and connected by taṇhā. Making it into a cycle and is called oghā—floods. Without thoughts and ñāṇa is not right. Including the Bodhisatta and wise people were also using it.

Taṇhā is tormenting someone with the prayers for the khandha. Connection of dukkha without breaks is also taṇhā. Vipassanā is looking at the injuries afflicting by taṇhā. It's oppressive and conditioned in different ways that dukkha sacca.

Let the conditions be; “Do you want to be oppressed?” We have to think about these two points. Oppressed means for the passive side. Accept everything to come. Oppressive means the active side. The mind oppresses the mind and form oppresses form.

These are the two points of pīlanāṭṭha—oppression. Saṅkhatāṭṭha (Saṅkhata-āṭṭha)—knowing that it's happening according to one's desire (i.e., desire for the khandha.).

## 渴愛與苦

1961年1月21日

在觀禪期間，行者將會見到所生起法的無常。所生起的法本身即是苦諦，因為它沒有智慧。觀照的心也要視為苦諦，雖然它本身具備智慧。觀照的心因為是無常的，所以也是苦。也就是說，無常的法觀照無常的法；苦的法觀照苦的法。因此，具備智慧的苦（即觀照的心）能終止無智慧的苦（即所觀的對象）。

為何如此？因為此時切斷了緣起流轉（D.A. process）。「苦諦」的意思是：「duk—可厭；kha—無益；sacca—真理」，亦即「可厭與無益的真理」，所以

稱為苦諦。那麼，苦有何種力量？它無情地壓迫眾生，即便這個人日日為其五蘊祈禱保佑，也毫無作用。

苦的發生並非因為「不幸」，而是因為渴愛的現起。壓迫有兩種：一是五蘊仍存在時的壓迫（即：現象生起時），一是五蘊滅去時的壓迫（即：現象滅去時）。唯有當五蘊消失時，才能真正體驗「實相的苦」（即：無常之苦）。

苦有兩種：一是「五蘊尚未消失的苦」，另一是「五蘊消失的苦」。後者才是真正的「苦諦」。前者可歸為「死亡之苦」（*marāṇa dukkha*），它有助於止禪（*samatha*）的修習，而「苦諦」則支持觀禪（*vipassanā*）。這兩種苦可分為概念上（*paññatti*）與究竟上（*paramattha*）的苦。

死亡之苦接近苦諦。若有人對死亡有強烈的正念，將更容易體證涅槃。若對苦諦能強烈體會，即便只是聆聽苦的真理，也會有助於觀照。為什麼？因為這是一種「決定支緣」（*upanisaya paccayo*）。

渴愛越多，受苦越重；渴愛越少，苦也越少。壓迫有兩種：身體上的苦（*kayika*）與心理上的苦（*cetasika*）。起初是身苦，而後則跟著心苦。

這些壓迫常常伴隨著其他苦，如九十六種病、二十五種災難等。常常想換姿勢就是身苦。從無常要進一步認知苦諦，必須多加觀照。如此方能抵達終點。為什麼？因為無常仍停留在「無常、苦、無我」的理解階段，還未觸及「壓迫性」。

觀無常能使渴愛漸漸削弱。了解得越深，渴愛就越薄弱。今天我要講的是：見無常與見苦諦之間的差別。其差別在於：「見無常」只是暫時削弱煩惱，「見苦」則是連根拔除。

當觀智成熟，就會進入「功能智」（*kiicca ñāṇa*），智慧也隨之銳利。為什麼？因為你已清楚了解了「壓迫的本質」。當你明白：只要有五蘊，必定會受苦，這時煩惱會進一步消除。到了「成就智」（*kata ñāṇa*），就會證得涅槃。

觀無常的目的，是為了培養功能智與成就智（也就是了知苦諦與見苦終止）。在見無常的階段，煩惱仍未明顯削弱；唯有見到壓迫本質時，煩惱才會顯著削弱。見無常時的苦仍可忍受，因為只是暫時感受。

唯有當你見到它的壓迫本質時，煩惱才會真正被擊潰。能夠透過觀無常進展到見苦諦（*sacca ñāṇa*），就是觀智的成熟。見苦壓迫的本質則是「功能智」。等到功能智成熟，就會進入成就智——苦的終止。

若教師無法教授這三個階段的修行，他就不合格。弟子若無法辨識這三個階段，也還未證得涅槃。

那麼，有多少種功能智（*vicca ñāṇa*）呢？在苦諦的四重意義中：

1. **壓迫義（*Piḷanāṭṭha*）**：身心不斷地壓迫與折磨眾生，這是「主動」的部分。
2. **被制約義（*Saṅkhatāṭṭha*）**：由渴愛所制約與壓迫，這是「被動」的部分。
3. **焚燒義（*Santāpāṭṭha*）**：五蘊總是被煩惱之火燃燒。
4. **變壞義（*Vipariṇāmāṭṭha*）**：五蘊有持續變異與崩壞的特性。

造作五蘊者是渴愛。譬如渴愛如同「老闆」，業（*kamma*）如同「員工」，業只是為渴愛打工罷了。那麼，誰更可怕？所以渴愛比業更可怕。（但世人正好相反，反而崇拜渴愛。）

渴愛即是行蘊（*saṅkhārakkhandha*）。即使它生滅，其能量仍殘留不去。因此佛陀稱之為「木匠」、「建構者」，並非稱業為如此。若渴愛尚未滅，即使業不想做，它仍不得不做。

所以佛陀將「渴愛」列為「集諦」（*samudaya sacca*），而非將業列為集諦。

[在某一場開示中，尊者說明：菩薩的波羅蜜來自於四無量劫以上的修行，因此其業力是無法估量的。佛陀的力量是不可思議的之一；但若仍有渴愛存在，一切也就未能止息。若能再來此世，即表示仍有渴愛。]

唯有渴愛止息，才會現起涅槃。若渴愛止息，業自然也無法作為。即使渴愛已生滅，其能量仍遺留下來，因此眾生仍不斷受其安排而受苦。（尊者舉例說明，如同球員與球的關係。）

人們在渴愛所導引的方向前進，非出自自己的意志。只要渴愛尚存，它就不會捨棄其力量。（如同裁縫師一般，總在接續工作。）誰若仍有渴愛的潛伏隨眠，那麼只會導向苦。

有許多顛倒想（*vipallāsa*）的人，還認為這是一種「快樂的連結」。但這絕不會導向樂，只會導向苦。然而世人卻說：「死後以善業連結下一生。」接下來是有分心（*bhavaṅga citta*），也即是苦諦。緣即相續緣（*anantara paccayo*），果報無有間斷，無有中陰階段。

這是「苦連接苦」，不要只看成因果關係，而應直觀苦如何緊接著苦。

渴愛在命令業：「去連結這樣的苦，再連結那樣的苦。」業中並無一絲可喜之處。生起後是識，是有分心，再來是轉向心（āvajjana），而渴愛透過相續緣緊接其後。

因此，不論任何心生起，皆是苦諦。每一心生起又滅去。若你配戴「正思惟」的眼鏡（sammā-saṅkappa），並以「正見」（sammā-diṭṭhi）作為眼睛，就會看得清楚：只是一連串的苦。

我們必須思惟這兩個重點：「你是否想要被壓迫？」讓我們來認清這兩個面向。所謂「被壓迫」（受動性），是指接受一切的發生與逼迫；而「施壓」（主動性），則是心壓迫心、色壓迫色的情況。

這兩個面向，即是苦諦的「壓迫義」（Piṭanāṭṭha）。至於「行造義」（Saṅkhatāṭṭha），則是指有情依照自身的欲望而促成五蘊之生起與延續，這種現象即為「受渴愛支配的行蘊」。

想要擁有這個、想要變成那個——在這些欲望驅動之下，行蘊（即造作、活動）便持續不斷地製造、編織五蘊。這些由渴愛支配而造作的行蘊，又會牽引我們進入未來世的生死流轉。這就是「渴愛」在整個輪迴中的角色與力量。

因此，我們要從觀察「行」這個支分下手，逐步透過正見來認識四聖諦。由「觀行」可通達「見苦」；從「見苦」而知「集」；從「見苦、知集」而欲「滅苦」；而知欲滅苦者，必須實行「道」。這就是以正確次第進行的四聖諦修道。

然而，若僅止於聽聞或思惟這些法義，那仍然屬於「思惟所得的智」（cintāmayā ñāṇa）；唯有實際去觀、去修，才能成就「修習所得的智」（bhāvanāmayā ñāṇa）。這兩者截然不同。

思惟智能幫助我們建立起對法的信心與正見，但唯有修習智，才能實際滅除煩惱，證入涅槃。因此，在修行中應善加運用：入座之前，先以思惟智省思苦、觀察渴愛之過患（cintayamāna）；隨後進入正念現觀、觀察無常（bhāvanāmayā）。如此交互運用，煩惱較不易趁隙而入，修行進展也會更快。

總結來說，渴愛（taṇhā）是主導輪迴之首惡，它連結業、連結識、連結名色、連結諸蘊與一切苦。因此，除了「道支」作為對治之「緣」（magga paccayo）之外，其餘一切都是被渴愛所造作與主導的。這種不斷循環的結構，即稱為「洪流」（oghā），也就是生死苦海的本質。

唯有從觀智中實見這種壓迫性、造作性、燃燒性與變壞性，才能真實通達苦諦，斷除渴愛，解脫一切苦。

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渴愛與苦

1961 年 1 月 21 日

在觀照期間，你會看到生起之法的無常。生起之法是苦諦，其本身沒有任何知識。同樣，將觀照之心也視為苦諦，它本身具有知識。

觀照之心因其無常而為苦。因此，無常之法觀察無常之法。這是苦法觀察苦法。因此，具有知識的苦（即觀照之心）可以結束沒有知識的苦（即對象）。

為什麼呢？因為緣起法的過程被切斷了。苦諦的意思是：duk—令人厭惡的，kha—無用的，sacca—真理；令人厭惡和無用的真理。因此，它是苦諦。苦的力量是什麼？它壓迫著人們，對祈求五蘊的人毫不關心。

它不是因為不幸而發生，而是由渴愛（taṇhā）顯現。有兩種壓迫：身體仍然存在的壓迫（即生起的現象）；身體消失的壓迫（即消逝的現象）。

只有身體消失時，才能知道真正的苦（即無常的苦）。有兩種苦；五蘊不消失的苦和五蘊消失的苦。五蘊消失的苦是真正的苦。將五蘊不消失的苦放在死亡之苦（maraṇa dukkha）中。

五蘊消失的苦是苦諦——苦的真理。死亡之苦支持止禪修行。苦諦支持內觀修行。這些是概念性的苦（paññatti dukkha）和究竟的苦（paramattha dukkha）。死亡之苦接近苦諦。

如果對死亡有強烈的感知，就很容易證悟涅槃。對於強烈感知死亡的人來說，聆聽真理之法（sacca dhamma）很容易辨別苦諦。為什麼呢？因為它是苦諦的決定性支持——upanisaya paccayo。如果你的執著少，你的苦就少。因此，在內觀修行之前，對死亡的省思——maraṇanusati 有很大的益處。

對於渴愛（taṇhā，samudaya）多的人來說，苦諦的壓迫更大。渴愛少的人苦也少。有兩種壓迫：身體上的痛苦和心理上的痛苦——kayika 和 cetasika dukkhas。起初，是身體上的痛苦折磨，然後是心理上的痛苦。

壓迫與它們的同伴在一起；例如，96 種疾病，25 種危險等等。經常想要改變身體姿勢是身體上的苦。從無常到達苦諦，你必須大量觀照。

這樣才能到達終點。為什麼呢？無常仍然停留在無常、苦、無我。還沒有到達壓迫的階段。這樣，渴愛變得越來越薄；隨著知道得越多，變得越薄。今天我談論的是看見無常和真理之間的差異。

差異是；煩惱（kilesa）暫時變薄和根除。到達作業智（kicca ñāṇa），知識變得敏銳。為什麼？因為你知道壓迫的本質。如果你有五蘊，你就會像這樣受苦，然後煩惱就會變薄。

只有到達完成智（kata ñāṇa），你才會看到涅槃。要求你觀照無常是為了分別發展作業智和完成智（即，知道苦諦和看到苦諦的結束）。

在看見無常時，煩惱還沒有變得很薄。只有在看見苦時，煩惱才會變得非常薄（在看見壓迫本質時）。在看見無常時，苦仍然可以忍受，因為它是暫時看見苦。

只有看見壓迫的本質，煩惱才會消失。只有看見無常，你才能看到苦諦的發展。知道真理是真理智（sacca ñāṇa）。知道壓迫的本質是作業智（kicca ñāṇa）。

隨著作業智的成熟，將到達完成智（苦的結束）。這是三種知識。如果真理智成熟，將到達作業智。看見苦的無常是真理智。

在煩惱變薄之後，繼續修行，不想要的知識就會生起。它的止息成為完成智。如果老師不能教導這些階段，那就是錯誤的。弟子還沒有辨別出這三個階段也不是涅槃。

作業智有多少種？在苦諦的四種含義中：

逼迫性（Piṭṭanāṭṭha）：身心壓迫和折磨人。這是主動的部分。

有為性（Saṅkhatāṭṭha）：由渴愛所造作。這是被動的部分。

熱惱性（Santāpāṭṭha）：五蘊總是燃燒著煩惱之火。

變壞性（Vipariṇāmāṭṭha）：五蘊總是具有變化的本質。

五蘊的建造者是渴愛。例如，渴愛就像一個經理（僱主）。業就像一個僱員。因此，業為渴愛工作。誰更可怕？因此，渴愛比業更可怕（人類正好相反，崇拜渴愛）。



渴愛是行蘊。即使它生起和滅去，它的力量（能量）也會留下。因此，佛陀稱其為渴愛——木匠、建造者，而沒有這樣稱呼業。如果渴愛仍然存在，業就不能拒絕說——我不想做。因此，佛陀將其用作渴愛集諦，而不是業集諦。

[在他的一次開示中；明果禪師提到，菩薩的波羅蜜來自超過四個無數劫的修行。因此，他的業力能量也是不可估量的。佛陀的力量是不可思議之一。但是，在沒有渴愛之後，他的一切都結束了。如果他能一次又一次地回來，意味著仍然有渴愛。]

隨著渴愛的止息，涅槃生起。如果渴愛止息，業自然會隨之而去。即使渴愛生起和滅去，它的能量也會留下。因此，眾生因其安排而受苦（舉了足球運動員和球的例子）。

你在沒有意願的情況下，沿著渴愛發送的方向前進。直到渴愛死亡，它才會放棄其力量（舉了裁縫的另一個例子）。潛在渴愛的人只會連接到苦。許多顛倒（vipallāsa）的人認為它是與快樂（sukha）的連接。

它永遠不會連接到快樂，只會連接到苦。但我們談論的是從死亡到出生的善業連接。之後是有分心（bhavaṅga citta）——生命延續的心。它是苦諦。無間緣（anantara paccayo）——鄰近條件，結果是沒有延遲（沒有中間階段）。這是沒有間隙地給予苦。不要將其視為因果關係，而是苦連接到苦。

渴愛命令業；“去這樣連接，這樣連接。”業沒有任何好處。出生後有意識和有分心，之後是轉向心（āvajjana）生起。渴愛以無間緣（anantara paccayo）（沒有任何間隙）連接心。

因此，無論生起什麼心，都只生起苦諦。每個心都會生起和消失。戴上正確的思維眼鏡——正思惟（sammā-saṅkappa）在正確的見解眼睛上——正見（sammā-diṭṭhi），就會看得清楚。只有苦在延續。

因此，渴愛的本質就像一個具有造作力量的裁縫。它是有為苦諦。它在渴愛和有為法的條件下生起。它控制著三十一界。你認為渴愛是普通的微小事物（因此，所有凡夫都不認真對待它，他們因此受苦）。

它連接到苦，而不是樂。透過無常連接，只生起無常。吃飯是苦，洗澡是苦，排泄和排尿是苦等等。它的力量一直延伸到梵天諸神的境界。除了這種苦諦的連接之外，沒有其他東西。因此，佛陀說他只教導了苦和苦的止息。

[明果禪師繼續談論渴愛與欲漏和有漏——感官慾望和存在的漏。它們都是渴愛。它們的區別在於創造它們的人的類型：一個具有大渴愛，另一個具有小渴愛。

欲漏創造了梵天諸神以下的境界，有漏創造了梵天諸神的境界。從須陀洹到阿那含，他們分階段摧毀欲漏，阿羅漢摧毀有漏。]

始終反思所有苦都來自渴愛。在觀察期間不要反思。如果你反思會發生什麼？它會變成思惟智（*cintayamāna ñāṇa*），而不是修所成智（*bhāvanāmaya ñāṇa*）（反思和觀察）。它們是不同的。不要混淆。

思惟智和修所成智有什麼區別？思惟智生起更多的有分心，而修所成智生起較少的有分心。有分心取過去的對象。思惟是思考、計劃、反思。

留出時間進行反思。留出時間進行觀察。這樣，修行就會更快。反思自己的五蘊真理是思惟。觀照無常是修所成。透過這兩種修行，煩惱不容易在修行之間進入。

較少和較多的有分心有什麼區別？有較多有分心的人是苦行者（修行困難）。它與煩惱有關。沒有反思的觀照，證悟就會緩慢。

[如何使用思惟智和修所成智？明果禪師說，思惟智有助於阻止煩惱在內觀期間進入。他鼓勵瑜伽行者在坐禪之前應該反思苦或渴愛的危險（即思惟，然後坐禪修所成。較多的有分心意味著較多的煩惱或苦行者）。]

渴愛連接到業、意識、身心等等。除了道緣（*magga paccayo*）——道的條件，一切都是由渴愛製造和連接的。將其製成一個循環，稱為瀑流（*ogha*）。沒有思考，智慧是不正確的。包括菩薩和智者也在使用它。

渴愛折磨著祈求五蘊的人。沒有間斷的苦的连接也是渴愛。內觀是觀察渴愛所造成的傷害。它是以不同方式壓迫和造作的苦諦。

讓條件是：“你想被壓迫嗎？”我們必須思考這兩點。被壓迫意味著被動的一面。接受一切到來。壓迫意味著主動的一面。心壓迫心，色壓迫色。

這是逼迫性的兩點。有為性（*Saṅkhatāṭṭha*）——知道它是根據自己的慾望發生的（即對五蘊的慾望）。



## Fulfilling One's Duty

27<sup>th</sup> May 1961

Someone is wasting the chance of Path and Fruit (Magga and Phala) if he can't catch up to the point of truth (sacca). The person who is listening to the teaching but not following to the end is also not getting the Path Knowledge.

(To support these two points. Sayadaw told the stories of Ven. Sāriputta and Dhānañjāni brahman; and laymen Pesa of the Buddha Kassapa's time. Sāriputta taught the brahman the samatha dhamma and he was reborn in the Brahma world.

But he had the potentiality for enlightenment. Later Sāriputta went there again and taught him vipassanā dhamma. Pesa's story had been mentioned before).

Even someone has the pāramīs, these two points are important. Teacher and student, if each person is lacking one of these points will lose the chance for realization. A person can be checked with the following five points whether he has the pāramīs or not. These are:

- ① Encounter with the Buddha's sāsana.
- ② Meeting with those who can teach the sacca dhamma, that is the Buddha or the disciples of the Buddha.
- ③ Able to listen and understand the sacca dhamma.
- ④ Can practice in accordance with the Dhamma (Here Sayadaw emphasized the discerning of impermanence.)
- ⑤ Repay the gratitude to the teacher with the successful practice.

If you complete with ①, ② and ③ points and have the pāramīs. If you can complete ④ and ⑤ with the practice and fulfill the goal.

The sutta discourses were the khandha records. Entering the Path has to look at the khandha. (Giving the Dhammapada story of two monks; one was a scholar and the other was a yogi. The scholar couldn't answer the practical questions put by the Buddha. But the yogi could answer them.)

We can perform the sāsana duty with learning (pariyatti) and practical knowledge (patipatti). The real learning knowledge comes from the practical knowledge of the khandha. Don't know the khandha directly and only from the books can be bitten by taṇhā, māna and diṭṭhi.

One can realize Path and Fruit if knowledge (ñāṇa) is in accordance with the reality. One thing you have to remember is, if kilesas come in and it takes longer. Therefore it is important not let kilesas come in between the reality and knowledge. Practice in the morning and it can be realized in the evening. Practice in the evening and it can be realized in the morning (half day).

A wanderer asked Ven. Sāriputta; "What is the most difficult thing in loka—the world?" Ven. Sāriputta's answers were; Free from businesses (activities) for the practice; live in seclusion for the practice; and seeing anicca. Not included the pāramīs in these three points. One will realize the Dhamma if practice with these three points.

You will get it (discerning anicca) if you succeed with the no. ③. The Buddha and Sayadaw mentioned the importance of anicca in practice in their suttas and talks)

(Sayadaw continued to talk on the hindrances from the Saṅgārava Sutta, Aṅguttara Nikāya. The reason of having impermanence (conditioned dhamma) and can't discern it is covering by hindrances. Then, how to solve it? For example, lobha arises and it will cover up impermanence. First, you have to contemplate the impermanence of lobha mind. After that continue the contemplation whatever the khandha shows you. Because of these hindrances that can't realize Path and Fruit.

## 履行本分

1961年5月27日

若有人無法契入真理（**sacca**）的要點，便是在虛耗證得道果（**Magga** 與 **Phala**）的機會。聽聞了法義卻未能實踐至究竟的人，也無法獲得道智。

（為了支持這兩點，尊者講述了**舍利弗尊者與陀那旃尼婆羅門（Dhānañjāni）**，以及**伽葉佛**時代的居士**\*\*毘舍（Pesa）\*\***的故事。舍利弗先是教導陀那旃尼修習止禪，使他得生梵天界；但此人實具證道的資糧，後來舍利弗再度前往教導觀法，他便得以證果。毘舍的故事先前已提過。）

即便一個人具足波羅蜜，這兩點仍極其重要。導師與弟子若彼此中有一方缺少其中之一，也會喪失證悟的機緣。

是否具足波羅蜜，可以從下列五點來觀察：

- ① 遇逢佛陀的**教法住世（sāsana）**；
- ② 得遇能教授**真理法（sacca dhamma）**之師，如佛陀或其弟子；
- ③ 能聽聞並理解**真理法**；
- ④ 能如法修行（此處尊者特別強調「了知無常」）；
- ⑤ 以**成就修行**來報答師恩。

若具足①、②、③三項，即可說是具足波羅蜜；若再完成④與⑤，則能圓滿目標。

經典（**sutta**）的內容，即是**\*\*五蘊（khandha）\*\***之記錄。欲進入道者，須觀照五蘊。

（尊者舉了《法句經》中兩位比丘的故事為例：一位是博學者，另一位是修行者。佛陀提出修行上的實問，博學者無法作答，而修行者則能正確回答。）

我們可依**聽聞（pariyatti）**與**修習（paṭipatti）**來履行佛法的使命。而真正的「聞法智慧」，來自於對五蘊的實修體驗。若只從書本中得知五蘊，卻無親證經驗，仍會被貪（**taṇhā**）、**\*\*慢（māna）**與邪見（**diṭṭhi**）**\*\***所吞噬。

若智慧（**ñāṇa**）與實相相應，便能證得道果。你應牢記：若煩惱介入，修行就會拖延。因此，在**實相與智慧**之間，切勿讓煩惱有可乘之機。若能如此，清晨修行、傍晚可證；傍晚修行、翌晨可證（即半日之內即可證道）。

一位出家遊方者曾問舍利弗尊者：「世間（**loka**）中最難之事為何？」舍利弗回答了三點：**為修行而捨棄俗務；為修行而住於寂靜之處；如實見無常（anicca）**。這三點中並未提及波羅蜜。若以此三點修行，則定可證悟正法。

若能實踐到第三點（如實見無常），便能證得涅槃。《經藏》中佛陀亦常強調無常的重要性，尊者在多次開示中也一再指出：「見無常即見法，見法即見佛。」

（尊者接著引用了《增支部·僧伽羅婆經》（**Saṅgārava Sutta, Aṅguttara Nikāya**）中有關五蓋障礙的內容。即使行法為緣起的無常法，但若被蓋覆，仍無法如實見。那麼，應如何對治？例如，若**貪心（lobha）**生起，**便會遮蔽無常之見。首先，應觀照貪心的無常**，其後再接續觀照**五蘊中所現起的法。**）

正因為這些煩惱蓋覆，才使人無法證得道果。

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**履行職責**

1961年5月27日

如果一個人無法掌握真理（**sacca**）的要點，他就會浪費道果（**Magga** 和 **Phala**）的機會。聽了教導卻沒有貫徹始終的人也無法獲得道智。

（為了支持這兩點，明果禪師講述了舍利弗尊者和達難賈尼婆羅門，以及迦葉佛時代的居士佩薩的故事。舍利弗教導婆羅門止禪之法，他轉世到梵天界。

但他有證悟的潛力。後來舍利弗再次去那裡，教導他內觀之法。佩薩的故事之前已經提到過。）

即使一個人有波羅蜜（**pāramīs**），這兩點也很重要。老師和學生，如果每個人都缺乏其中一點，就會失去證悟的機會。一個人可以透過以下五點來檢查他是否具有波羅蜜。這些是：

- ①遇到佛陀的教法（**sāsana**）。

②遇到能夠教導真理之法的人，即佛陀或佛陀的弟子。

③能夠聽懂真理之法。

④能夠按照佛法修行（在這裡，明果禪師強調了辨別無常）。

⑤透過成功的修行來報答老師的恩情。

如果你完成了①、②和③點，就具有波羅蜜。如果你能透過修行完成④和⑤，就能實現目標。

經文的開示是五蘊的記錄。進入道必須觀察五蘊。（講述了《法句經》中兩個比丘的故事；一個是學者，另一個是瑜伽行者。學者無法回答佛陀提出的實踐問題。但瑜伽行者可以回答。）

我們可以透過學習（pariyatti）和實踐知識（patipatti）來履行教法職責。真正的學習知識來自五蘊的實踐知識。不直接了解五蘊，只從書本上了解，會被渴愛、我慢和邪見所咬傷。

如果知識（ñāṇa）與現實一致，一個人就能證悟道果。你必須記住一件事，如果煩惱進入，就會花費更長的時間。因此，重要的是不要讓煩惱在現實和知識之間進入。早上修行，晚上就能證悟。晚上修行，早上就能證悟（半天）。

一位遊方者問舍利弗尊者：“世間最困難的事情是什麼？”舍利弗尊者的回答是：擺脫事務（活動）進行修行；隱居進行修行；以及看見無常。這三點不包括波羅蜜。如果透過這三點修行，一個人就會證悟佛法。

如果你成功地做到第三點（辨別無常），你就會得到它。佛陀和明果禪師都在他們的經文和開示中提到了無常在修行中的重要性。）

（明果禪師繼續談論《增支部·僧伽羅瓦經》中的障礙。無法辨別無常（有為法）的原因是被障礙所覆蓋。那麼，如何解決它？例如，貪欲生起，它會掩蓋無常。首先，你必須觀照貪欲之心的無常。之後，繼續觀照五蘊向你顯示的任何事物。由於這些障礙，無法證悟道果。）

## Impermanent and Taintless

30<sup>th</sup> May 1960

A person with the contemplation of impermanence and knowing of Impermanence is becoming taintless. With this, affection to the khandha of taint of sensuality (kā mā sava) not arises. Thinking of it as it's me; the taint of wrong view (diṭṭhi-āsava) also not arises. Not knowing, the taint of ignorance (avijjāsava) also not arises.

Someone is doing the task of contemplating impermanence and knowing of impermanence becomes taintless. Become taintless means seeing the impermanence of one's own khandha and others' khandhas. Discerning of dukkha and anatta are in the same way.

Why is that? Because it only becomes anicca and magga, anicca and magga, etc. in the process and āsavas can't come in between them (Sayadaw explained as it was impossible by prayer and rely on outside power with the simile of the hen and her eggs).

If you not contemplate, and then like the baby chicks die in the darkness of inside the eggs. It was like living in the darkness and dying in the darkness. Someone is discerning the beginning of the impermanence and continues the contemplation āsava will come to an end.

It's like the hen and you must do the three jobs of anicca, dukkha, and anatta. Seeing impermanence is fulfilling the task of anicca, dukkha and anatta. The Buddha also taught anicca vata saṅkhāra—conditioned phenomena are truly impermanent. Maybe you'll complain as you're still with the seeing of impermanence.

In this same sutta the Buddha gave another simile, i.e., the simile of adze. Ñāṇa is slowly eroding the kilesas if you are contemplating impermanence. Each day erodes a little bit, etc. and lobha, dosa and diṭṭhi are becoming fewer than before. If you continue the practice, it thins out slowly and at last disappears.

Don't think about it as no benefit. When will it finish (if you ask me)? It'll finish if the impermanence ended.

## 無常與漏盡

1960年5月30日

一位觀照無常並了知無常的人，正逐步邁向「漏盡」的狀態。如此修行者，不再生起對五蘊的愛著，則\*\*欲漏（*kāmāsava*）不再生起；不再執取「我」之見，則見漏（*diṭṭhāsava*）亦不現起；因有了知見，則無明漏（*avijjāsava*）\*\*也不再生起。

一個正在觀無常、知無常的人，即是正在淨除「漏」。漏盡的意思，是能觀照自身的五蘊無常，亦能觀他人的五蘊無常。能見苦、見無我，其道理亦然。

為什麼呢？因為在這個修行歷程中，不斷地只是「無常與道」、「無常與道」的交替出現，諸漏便無法插入其間。尊者舉了一個譬喻來說明：這一切並非靠祈禱或外在的力量可得，就像母雞孵蛋一樣。

如果不加以觀照，便如同小雞困死在蛋殼的黑暗中一般。這就像活在黑暗裡，也死在黑暗裡。然而若能觀照無常的初現，並持續觀照下去，則一切諸漏便將止息。

這就如同母雞孵蛋一般，你必須自己完成三項任務——觀無常（*anicca*）、觀苦（*dukkha*）、觀無我（*anatta*）。見無常，即是在履行觀三相的責任。

佛陀亦曾教導：「*anicca vata saṅkhāra*」——諸行無常，實在無常。

你可能會抱怨：「我還只是見到無常而已啊！」——但在同一部經中，佛陀也給予了另一個譬喻：鋤頭的譬喻（*adze simile*）。

若你正在觀照無常，那麼\*\*觀智（*ñāṇa*）\*\*便如同鋤頭一般，正在一點一點鏟除你的煩惱。每天鏟一點，每天減一些——貪（*lobha*）、瞋（*dosa*）、邪見（*diṭṭhi*）等便比過去減少了。若你持續修行，它們會逐漸削薄，最終滅盡。

不要想說：「這樣有什麼用？什麼時候才能結束呢？」

若你問我：「何時才能結束？」——我會說：「當無常止息之時，它便結束了。」

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## 無常與無漏

1960年5月30日

一個人透過觀照無常，並了知無常，會變得無漏。如此一來，對欲漏（*kāmāsava*）的五蘊的執著不會生起。認為它是「我」的邪見漏（*ditṭhi-āsava*）也不會生起。因為無知，無明漏（*avijjāsava*）也不會生起。

一個人執行觀照無常的任務，並了知無常，就會變得無漏。變得無漏意味著看見自己和他人的五蘊的無常。辨別苦和無我的方式也是一樣的。

為什麼呢？因為在這個過程中，它只會變成無常與道、無常與道等等，而諸漏（*āsavas*）無法在它們之間進入（明果禪師解釋說，透過祈禱和依靠外力是不可能的，並以母雞和雞蛋的比喻來說明）。

如果你不觀照，那麼就像小雞在蛋裡的黑暗中死去。這就像生活在黑暗中，死在黑暗中。一個人辨別出無常的開始，並繼續觀照，諸漏就會結束。

這就像母雞一樣，你必須完成無常、苦和無這三項工作。看見無常就是完成無常、苦和無我的任務。佛陀也教導「諸行無常」（*anicca vata saṅkhāra*）——有為法確實是無常的。你可能會抱怨，因為你仍然在看見無常。

在這同一部經中，佛陀給了另一個比喻，即斧頭的比喻。如果你觀照無常，智慧（*ñāṇa*）會慢慢侵蝕煩惱。每天侵蝕一點點等等，貪、嗔、邪見會比以前少。如果你繼續修行，它會慢慢變薄，最終消失。

不要認為它沒有好處。它什麼時候會結束（如果你問我）？如果無常結束，它就會結束。



## Dukkha and Nibbāna

24<sup>th</sup> June 1960

In the Udana Pali Text, the Buddha said that Nibbāna did exist. If you ask; “How does it exist?” It does not exist for everyone. King Milinda asked Ven. Nāgasena; “What kinds of people have Nibbāna (realize)?”

Someone is developing the practice and knowing what should be known will get it. If you thoroughly penetrate DUKKHA will get it. You must remember this one (This point is very important. No one realizes Nibbāna by prayers and outside power without practice. Realization never happens without the practice of the four Noble Truths).

Someone thoroughly penetrates it as only impermanent dukkha sacca and will know that there is no sukha at all. Someone doesn’t penetrate dukkha sacca will not abandon samudaya sacca (i.e., taṇhā) and, not develop magga sacca (the Eight-fold Path). With the continuation of the dependent origination process will never realize it.

I am asking you to contemplate feeling (vedanā). And you’ll ask me; “Why seeing the arising and vanishing of it?” The reason is; after the feeling arises and before the contemplative mind (ñāṇa) comes in, there are a lot of bhavaṅga cittas (life continuum minds) arise between them (i.e., between feeling and ñāṇa).

(This is the cognitive mind process mentioned in the Abhidhamma). At the time ñāṇa comes in and seeing that the arising feeling is not there anymore. It is arising and vanishing and you only see that. And you’ll ask; “Isn’t contemplate the non-existence?” Non-existence is the concept of not really exist.

If you contemplate the not existing, and it’ll become contemplate the concept. In the text it also mentioned that vipassanā had to contemplate the present moment. Mind dhammas (nāma dhamma) are arising and vanishing in the rate of hundred thousand billions times within a wink of an eye. Therefore it’s sure that you’ll find it not there anymore.

When you come in for the contemplation, the arising feeling has appeared for sometime already. Therefore vipassanā means contemplate the not existing. There are two kinds of not existing: totally not existing and from existence to non-existence. Totally not existing is concept. From existence to non-existence is not concept.

(Sayadaw gave an example of an elephant. An elephant came to the compound of a house, roundabout at midnight. It slept there and left some droppings and went away in the very early morning. People of the house waking up in the morning saw the elephant's foot prints and the droppings.

But at that time the elephant was not there anymore. Although the people knew that the elephant was sleeping here last night. You should know anicca in this way).

Feeling exists as the paramattha dhamma. Not existing is anicca (disbanding) which the contemplative mind sees it not there. It's the knowledge of knowing the existence to non-existence. It's not knowing the totally not existing. It becomes permanent (nicca) if you contemplate the existing.

It becomes concept (paññatti) if you contemplate the non-existence. It becomes the real vipassanā knowledge if you can catch on the existence to non-existence with the contemplation. Feeling is arising and also disappearing. You only find this.

It's the contemplation of the dukkha of the vedanā. Magga only sees dukkha arising and dukkha ceasing. Vedanā's anicca is dukkha sacca, knowing it is magga sacca, taṇhā-upādāna-kamma not arising is samudaya sacca and jāti-jara-maraṇa not arising is nirodha sacca.

By doing one and finish the four truths. Thoroughly penetrate dukkha sacca is your task. You can contemplate anyone which you appreciate (i.e., body feeling, mind and dhamma). If you see arising dukkha and ceasing dukkha and it's right.

(Sayadaw continued to talk on Channovada Sutta, about Ven. Channa who committed suicide, MN.144 Channovādasuttaṃ). Someone succeeded with the

practice of seeing impermanence, and at the time of death could change the rebirth sign.

(Here Ven. Channa became an arahant before passed away). It was becoming a habitual kamma—āciṇṇaka-kamma for him that with the practice he could change the rebirth sign.

## 苦與涅槃

1960年6月24日

在《自說經》(Udāna Pāḷi)中，佛陀曾說過「涅槃是存在的」(*atthi bhikkhave ajātaṃ...*)。如果你問：「它是怎樣存在的？」答案是：它並非對所有人都存在。彌蘭陀王曾問那先尊者：「什麼樣的人能證得涅槃？」——是那些依教奉行、修習佛法，並能如實知見者。

若能徹底洞見「苦」(*dukkha*)者，即能證得涅槃。

請記住這一點（這是非常重要的核心要點：沒有人僅靠祈禱或外力能證得涅槃，不修四聖諦之道，就不會有證悟的果報）。

若有人能如實徹見「只是無常苦的實相」（即苦諦），就會了知：**根本無有真正的樂**(*sukha*)。若無法透徹理解「苦諦」，則無法捨棄「集諦」（即貪愛 *taṇhā*），也無法修習「道諦」（八正道）；**隨著緣起的延續流轉，將永遠無法證得涅槃。**

我現在請你去觀「受」(*vedanā*)，你可能會問我：「為什麼要看它的生滅？」

因為：當「受」生起後、而「觀照的心」（即觀智，*ñāṇa*）尚未進入時，中間會有許多「有分心」(*bhavaṅga citta*)快速生起（這是《阿毘達磨》中所述的心路過程）。當你的觀智升起時，那個「受」早已不存在了。你所看到的，是它的生滅。

接著你可能會問：「那我不是在觀不存在的東西嗎？」——其實，「不存在」有兩種情況：

一是從未存在過的「全然不存在」（全無），這是**概念**(*paññatti*)；

另一是\*\*「從存在到不存在」（即剛消失的現象），這是**實相**\*\*

（paramattha）。

若你觀「全無」，那就是觀「概念」；若你觀「從有到無」，這才是「實相觀」。

經典中也提到：毘婆舍那應當觀當下現前法（**present moment**）。名法（*nāma dhamma*，心與心所）在一眨眼之間可生滅千億次，因此你觀照之時，那個「受」已是剛消失了。

所以毘婆舍那觀「無常」其實是在觀「剛滅去」的現象，不是觀「全然不存在」。

例如，有一頭大象在半夜來到家屋的庭院，睡了一晚並留下糞便。清晨主人起來，只看到大象的足跡和糞便，但大象早已不在。雖然沒看到大象，但**能從痕跡知它曾來過**——你應當以此譬喻理解「無常」。

「受」的本質是**實相法**，它的「消失」即是**無常（anicca）**，而這是觀照之心所見。「知其由有至無」，這是正確的觀智，不是觀全然無有。若觀當下存在，就變成**常見（nicca）**；若觀全無，就變成**概念（paññatti）**。只有觀到「由有至無」，才是**真正的毘婆舍那智慧（vipassanā ñāṇa）**。

「受」的生滅是「苦」的現象，**正道（magga）**只能看見「苦的生起」與「苦的止滅」。

「受」的無常是**苦諦（dukkha sacca）**，觀知即是**道諦（magga sacca）**；貪愛、執取與業（*taṇhā-upādāna-kamma*）不起，即是**集諦（samudaya sacca）**；

生、老、死不再生起，即是**滅諦（nirodha sacca）**。

**觀一法而圓成四諦**。——徹底洞見苦諦是你的修行任務。你可以選擇觀你最容易入手的法（如身受、心法、法法），只要你看到「苦的生起」與「苦的止滅」，那就是正確的觀法。

（尊者接著講解《增支部 MN.144〈禪諾瓦達經〉》（*Channovāda Sutta*），談到禪那尊者（Ven. Channa）自殺前證得阿羅漢果。尊者指出，禪那比丘能在臨終時改變死亡相，是因為他日常修習觀無常，已成為**習慣業（āciṇṇaka-kamma）**。）

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## 苦與涅槃

1960年6月24日

在《優陀那經》中，佛陀說涅槃確實存在。如果你問：「它是如何存在的？」它不是為所有人存在的。彌蘭王問那先尊者：「什麼樣的人能證悟涅槃？」

一個人如果修習並知道應該知道的，就會得到它。如果你徹底地穿透苦，就會得到它。你必須記住這一點（這一點非常重要。沒有人能透過祈禱和外力在沒有修行的情況下證悟涅槃。沒有四聖諦的修行，證悟永遠不會發生）。

一個人徹底地穿透它，認為只有無常的苦諦，就會知道根本沒有樂。一個人如果不穿透苦諦，就不會捨棄集諦（即渴愛），也不會修習道諦（八正道）。隨著緣起過程的持續，永遠無法證悟它。

我要求你觀照感受（vedanā）。你會問我：「為什麼要看它的生起和滅去？」原因是：在感受生起之後，在觀照之心（ñāṇa）進入之前，它們之間會生起許多有分心（生命延續的心）（即在感受和智慧之間）。

（這是阿毗達摩中提到的認知心理過程）。當智慧進入時，看到生起的感受已經不存在了。它是生起和滅去，你只能看到這一點。你會問：「這不是觀照不存在嗎？」不存在是不真實存在的概念。

如果你觀照不存在，它就會變成觀照概念。經文中也提到，內觀必須觀照當下。心法（nāma dhamma）在一眨眼的功夫中生起和滅去數千億次。因此，你肯定會發現它已經不存在了。

當你進入觀照時，生起的感受已經出現了一段時間。因此，內觀意味著觀照不存在。不存在有兩種：完全不存在和從存在到不存在。完全不存在是概念。從存在到不存在不是概念。

（明果禪師舉了一個大象的例子。一隻大象來到一所房子的院子裡，在午夜時分四處走動。它在那裡睡覺，留下一些糞便，在清晨離開。早上醒來的人們看到了大象的腳印和糞便。

但當時大象已經不在那裡了。儘管人們知道大象昨晚在這裡睡覺。你應該以這種方式知道無常）。

感受作為究竟法存在。不存在是無常（解體），觀照之心看到它不存在。它是知道從存在到不存在的知識。它不是知道完全不存在。如果你觀照存在，它就會變成常（nicca）。

如果你觀照不存在，它就會變成概念（paññatti）。如果你能透過觀照抓住從存在到不存在，它就會變成真正的內觀知識。感受正在生起，也在消失。你只能找到這一點。

這是觀照感受的苦。道只看到苦生起和苦滅去。感受的無常是苦諦，知道它是道諦，渴愛-執取-業不生起是集諦，生-老-死不生起是滅諦。

透過做一件事，完成四聖諦。徹底穿透苦諦是你的任務。你可以觀照你欣賞的任何東西（即身體感受、心和法）。如果你看到生起的苦和滅去的苦，那就是正確的。

（明果禪師繼續談論《闍怒教經》，關於闍怒尊者自殺的事件，《中部 144 經：闍怒教經》）。一個人成功地修習看見無常，在死亡時可以改變轉世的徵兆。

（在這裡，闍怒尊者在去世前成為阿羅漢）。對他來說，這變成了一種習慣性的業（āciṇṇaka-kamma），透過修行，他可以改變轉世的徵兆。

## How to Think?

1<sup>st</sup> July 1960

Worldlings have two kinds of thinking. With thinking that sorrow, lamentation, pain and grief arise. There is also with thinking sorrow, lamentation, pain and grief not arise or can extinguish them. At what time sorrow and grief arise?

We are thinking about this and that when we are staying alone. At the times of sleep and waking up, we are thinking about family and business matters. It's like looking for one's own dukkha. (Many human beings are like this). We are thinking about things which are not good and follow with sorrow, lamentation and grief.

One's own thoughts are tormenting oneself. One's khandha and others' khandhas are not-self. Not self becomes self and you can't - sleep. Also you are thinking on suffering (dukkha) as happiness (sukha). You are thinking about the impossible so that pain and grief arise. (Here we can see the super-stupidity of human beings with their super-taṇhā.)

The Buddha taught us how to think (from the Saṃyutta Nikāya). All thoughts come from wrong views (diṭṭhi). For example, if I am old it's quite difficult for me. This is thinking with diṭṭhi. You're going to the apāya (woeful plane) from the sleeping bed. With thinking and not-self becomes self is thought of wrong view. In the Saṃyutta, the Buddha taught us to think for Nibbāna and not to think for apāyas (painful births).

Start with thinking: Where do ageing and death (jarā, maraṇa) come from? Where do these two dukkhas come from? Then, it becomes right view (sammādiṭṭhi). The ageing and death are dukkha sacca and thinking is becoming magga sacca.

It comes with right thought. This is thinking what is existing and not with what is not existing. Ageing and death arise by birth (jāti). Here jāti becomes samudaya sacca (the cause of dukkha). Again; where is birth coming from? Birth is dukkha sacca and thinking is magga sacca.

And then if you ask; “Is thinking a practice?” my answer is, if kilesas not arise, it’s a practice. Diṭṭhi / taṇhā, upādāna not arise. It becomes magga sammā-diṭṭhi (path factors right view). Birth also ceases. And it’s knowing nirodha sacca.

In the future you must think in this way. With this D. A. process is sure to cut off. Because no kilesas come in. Why does it not include anicca, dukkha and anatta? You have to note it as the contemplation of the mind—cittānupassanā.

Where is kamma (dukkha sacca) coming from? Kamma is dukkha sacca and thinking is magga sacca. Diṭṭhi/taṇhā samudaya not arise. It’s killing diṭṭhi and taṇhā. It’s practicing to know sacca, developing the truths (bhāvetabba). You should note it as practice with developing—bhāvetabba.

(Here Sayadaw taught how to use the twelve links of D. A. process for thinking. We have to contemplate the whole series in the same way.)

This method is reflecting the D. A. process in the reverse order (paṭiloma) and getting the path factors. Where is taṇhā coming from? It’s from feeling. Feeling can’t arise by itself. It is arising together with the other four khandhas. Feeling arises depending on the body.

Therefore if you can contemplate feeling to the extinction (i.e., the ending of feeling) and dukkha totally ceases. With thinking in backwardly and the object of contemplation appears to us. With the contemplation of feeling is seeing its impermanence, its disenchantment and its ending become the eight path factors.

And then feeling ceases and Nibbāna arises. With the contemplation, the cessation of feeling comes; it’s called uppāda nirodho—the cessation of the arising dhamma. The cessation of taṇhā, upādāna, kamma and jāti without arising is called anuppāda nirodho.

Therefore these are the cessation of the khandha and kilesa. (Vedanā and jāti are khandhas; taṇhā, upādāna and kamma are kilesas). The Buddha gave the example of



firing a clay pot. During firing the pot and it's hot. After finish and put it outside become cooling down.

Here also the same. The pot in the fire stove with heat is like the khandha with kilesa heat. After outside the stove and cooling down is like the khandha without kilesa. This is saupādisesa Nibbāna—Nibbāna with the khandha, but without kilesa.

Even though still has the khandha the yogi sees Nibbāna, with the cessation of kilesa. This is called Nibbāna element with the khandha.

## 如何思惟？

1960年7月1日

凡夫的思惟分為兩種：一種導致憂愁、哀號、身心痛苦與憂傷的生起；另一種思惟則不生起這些苦，甚至能使其止息。

那麼，什麼時候會生起這些憂苦？

當我們獨處、臥床、剛醒或臨睡時，經常思惟著家事、俗務等種種事務。**這就如同在主動尋找自己的苦。**（現今許多眾生都在如此生活。）我們總是思考那些不善、不正、不實之事，結果導致憂愁、哀號與煩惱的心緒接踵而至。

**是自己的心念在折磨自己。**

色身五蘊本是「非我」（anatta），卻在思惟中錯認為「我」，結果失眠煩惱。又將苦誤認為樂，妄想不可能之事，因而生起種種心苦與身苦。（此即顯示了人類強烈的「愛」（taṇhā）與極度的無明，是何等愚痴！）

佛陀曾在《相應部》中教導我們「**如何正確地思惟**」。

一切錯誤的思惟，都是從「邪見」（diṭṭhi）而來。例如：「我老了，做什麼都困難了。」——這就是邪見之思惟。

這種思惟方式，即使躺在床上也在走向惡趣（apāya）。以「非我」之法錯認為「我」，即是邪見之念。佛陀說：**我們應該以導向涅槃的方式思惟，不應以導向惡趣的方式思惟。**

那要如何開始正思惟呢？

思惟：「老與死從何而來？這兩種苦是從哪裡來的？」這樣思惟，就生起了

「正見」(sammādiṭṭhi)。老與死是「苦諦」(dukkha sacca)，而這樣的思惟則是「道諦」(magga sacca)。

這就是「正思惟」。這種思惟是以「現實存在」為對象，而不是虛無妄想的事物。老與死源於「生」(jāti)，這樣「生」就成為「集諦」(samudaya sacca)。再追問：「生從哪裡來？」生本身是苦諦，而思惟此事即是道諦。

接著你可能會問：「這樣的思惟算不算修行呢？」

我的回答是：**\*\*若在此過程中煩惱(kilesa)未生起，那就是修行。若「邪見」(diṭṭhi)、「貪愛」(taṇhā)與「執取」(upādāna)不生起，這樣的思惟就成為正道中的「正見」(sammā-diṭṭhi)。**

思惟「生」的止息，即是認知「滅諦」(nirodha sacca)。

未來的日子裡，你應以這種方式來思惟。如此即可截斷「緣起支」(D.A. process)的流轉，因為沒有煩惱能趁虛而入。

你可能會問：「為什麼這裡沒提及無常、苦、無我？」

你要明白：這是屬於「心隨觀」(cittānupassanā)的範疇。

那麼，「業」(kamma，即苦諦)從哪裡來？

「業」是苦諦，而這樣思惟它則是道諦。若在思惟時沒有生起邪見或貪愛，則可說是正在「滅除邪見與貪愛」。這就是知見「四聖諦」的修習(bhāvetabba)。你應該理解這是一種「增長聖諦」的修行。

(在這裡，尊者教導我們如何以**逆向觀(paṭiloma)**來思惟緣起支，從而生起「道支」(maggaṅga))

譬如：貪愛(taṇhā)從哪裡來？是從「受」而來。受不是單獨生起的，它是與其他四蘊一起依於色身而生起的。

因此，若你能觀「受」的止息(即：它的滅去)，則整體的「苦」就止息了。逆向思惟緣起支，所觀之法也就會浮現。觀受即是見其「無常」、「厭離」與「止息」，這就是八正道的實踐。

當受止息時，即是涅槃的顯現。這樣的觀法稱為「生起法的止息」(uppāda nirodho)；而貪愛、執取、業、生等不再生起，則稱為「不生起的止息」(anuppāda nirodho)。

也就是說，這樣觀照，便能止息「蘊法」與「煩惱」——（受與生屬於「蘊」，貪愛、執取與業屬於「煩惱」）。

佛陀曾舉例說明：如一個陶器被放入火爐中燒，出爐後冷卻下來。

同理，火爐中的陶器帶有「熱」——就如同五蘊帶有煩惱之「熱」；出爐後冷卻的陶器，就如同仍有五蘊之人，但已無煩惱。

**這就是有餘依涅槃（saupādisesa Nibbāna）——有蘊身存在，卻已無煩惱的涅槃。**

即使仍具色身，行者於觀照煩惱止息之時亦可見涅槃，稱為「有蘊涅槃界」（saupādisesa Nibbānadhātu）。

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## 如何思考？

1960年7月1日

世人有兩種思考方式。一種思考方式會產生悲傷、哀號、痛苦和憂愁。還有一種思考方式不會產生悲傷和憂愁，或者可以消除它們。什麼時候會產生悲傷和憂愁呢？

當我們獨處時，我們會思考這件事和那件事。在睡眠和醒來的時候，我們會思考家庭和生意上的事情。這就像在尋找自己的痛苦。（許多人都是如此。）我們思考不好的事情，然後跟隨著悲傷、哀號和憂愁。

自己的想法折磨著自己。自己的五蘊和他人的五蘊都是無我。將無我視為自我，你就會無法入睡。你還將痛苦（dukkha）視為快樂（sukha）。你思考不可能的事情，因此產生痛苦和憂愁。（在這裡，我們可以看到人類的超級愚蠢和他們的超級渴愛。）

佛陀教導我們如何思考（來自《相應部》）。所有的想法都來自邪見（diṭṭhi）。例如，如果我老了，對我來說會非常困難。這就是帶著邪見的思考。你將從睡床上走向惡道（woeful plane）。帶著思考，將無我視為自我，就是邪見的想法。在《相應部》中，佛陀教導我們思考涅槃，而不是思考惡道（痛苦的出生）。

從思考開始：老死（jarā, maraṇa）從何而來？這兩種痛苦從何而來？然後，它會變成正見（sammādiṭṭhi）。老死是苦諦，思考變成道諦。

它帶著正思惟而來。這是思考存在的東西，而不是思考不存在的東西。老死由生（*jāti*）而生。這裡，生變成了集諦（苦的原因）。再問：生從何而來？生是苦諦，思考是道諦。

然後，如果你問：「思考是一種修行嗎？」我的回答是，如果煩惱不生起，它就是一種修行。邪見/渴愛、執取不生起。它變成道諦正見（道的因素正見）。生也止息。它就是知道滅諦。

將來你必須這樣思考。透過這種方式，緣起法的過程肯定會被切斷。因為沒有煩惱進入。為什麼它不包括無常、苦和無我？你必須將其視為心的觀照——心隨觀（*cittānupassanā*）。

業（苦諦）從何而來？業是苦諦，思考是道諦。邪見/渴愛集不起。它正在殺死邪見和渴愛。它正在修行以了解真理，發展真理（*bhāvetabba*）。你應該將其視為透過發展的修行——*bhāvetabba*。

（在這裡，明果禪師教導如何使用緣起法的十二個環節進行思考。我們必須以同樣的方式觀照整個系列。）

這種方法是逆向（*paṭiloma*）反思緣起法的過程，並獲得道的因素。渴愛從何而來？它來自感受。感受不能自行生起。它是與其他四蘊一起生起的。感受依賴於身體而生起。

因此，如果你可以觀照感受直到滅盡（即感受的結束），痛苦就會完全止息。透過逆向思考，觀照的對象就會向我們顯現。透過觀照感受，看到它的無常、它的厭離和它的結束，就會變成八正道。

然後，感受止息，涅槃生起。透過觀照，感受的止息到來；這被稱為生起法的止息（*uppāda nirodho*）。渴愛、執取、業和生不生起的止息被稱為不生起法的止息（*anuppāda nirodho*）。

因此，這些是五蘊和煩惱的止息。（感受和生是五蘊；渴愛、執取和業是煩惱）。佛陀舉了一個燒製陶罐的例子。在燒製陶罐的過程中，它是熱的。完成後，將其放在外面，它就會冷卻下來。

這裡也是一樣。火爐裡的陶罐帶著熱量，就像帶著煩惱熱量的五蘊。離開火爐冷卻下來，就像沒有煩惱的五蘊。這是有餘涅槃（*saupādisesa Nibbāna*）——帶著五蘊，但沒有煩惱的涅槃。

即使仍然有五蘊，瑜伽行者也能看到涅槃，隨著煩惱的止息。這被稱為帶著五蘊的涅槃界。

## Four Nibbānas

1<sup>st</sup> July 1960

There are four Nibbānas: sotāpanna Nibbāna, sakatāgāmi Nibbāna, anāgāmi Nibbāna and arahant Nibbāna. There are four abandonments with four Nibbānas. To become a sotāpanna have to kill diṭṭhi—wrong view. To become sakatāgāmi, anāgāmi and arahant have to kill taṇhā.

Now, you are worldlings—puthujjana and must kill diṭṭhi. By killing diṭṭhi and the coarser taṇhā with it also gone. Taṇhā is not a leading factor here, instead diṭṭhi is the leader. If you ask which taṇhā dies with diṭṭhi? This is the coarser taṇhā leading to woeful planes. By killing diṭṭhi, this taṇhā dies with it.

The cup is also with it if you are taking water. Diṭṭhi is sticking in the khandha. The eyes contact with visual form is phassa. With phassa good or bad vedanā arises.

The I (self) concepts on phassa and vedanā are falling away if you know in this way because it is only the paramattha dhamma arising. Whatever dhamma arises and follow with knowledge and diṭṭhi falls away. It dispels diṭṭhi because we don't want birth to arise. (Sayadaw explained up to kamma-bhāva on dispelling diṭṭhi)

If you know the present moment D. A. process and diṭṭhi is falling away. In all day, the D. A. processes are going on from the six senses-doors. The assemblages of dukkha are going on in turn. These are going on until before death. For birth you have to go after death.

From the six senses-doors whatever arising is only dukkhakkhandhassa—the assemblage of dukkha because every time it arises and not knowing is wrong view (taking the experiences as me and mine). It becomes satipaṭṭhāna—mindfulness if you know it.

At the time of sleep, no *diṭṭhi* is with it and only the *bhavaṅga* *cittas* are arising with sleep. These minds (i.e., *bhavaṅga* *cittas*) can't give the bad or good results. The mind is doing the natural breathing.

(Sayadaw said that each day the actions of the D. A. process are arising in uncountable numbers. Therefore the results are also uncountable. It's quite terrifying. Therefore to understand the Buddha's Teachings rightly and correctly, it needs to understand the D. A.

We shouldn't interpret the Buddha's Teachings with our own views and philosophy. It was quite clear why the Buddha only taught *dukkha* and the end of *dukkha*. The Buddha own enlightenment could not separate from it).

The wholesome merits you have made are insignificant, if comparison with the *diṭṭhi* *kammas*. These you are creating in the whole day from the six senses-doors. (Just think about your whole life) How much terrifying it's? (Even wholesome actions, they are *diṭṭhi* *kamma* if doing them with identity views—*sakkāya diṭṭhi*.)

(Therefore the Buddha warned us that our frequent homes were the four *apāya-bhūmis*—woeful planes.) D. A. processes are at rest is only in the sleeping time. In dispelling *diṭṭhi* you have to know the arising *dhamma*. If you know the arising *dhamma* will also know the vanishing *dhamma*.

For example, looking at the lightning; after a bright light and it instantly disappears. Why? It's too fast. *Diṭṭhi* falls off if you know the arising, and knowing the vanishing becomes *vipassanā*. It's easy, and not difficult at all. *Diṭṭhi* becomes thinning out with *taṇhā* if you contemplate a lot. With the knowing and ignorance also thins out.

(continued to talk about Ven. Anurādha.) The Buddha was a doctor and only gave the medicines. It can cure only by taking it. Therefore, we have to extinguish our own hell fire. There are only these two *dukkhas*: *dukkha* arising and *dukkha* ceasing in the world (*loka*).

No person, no beings exist. Only the arising dukkha and the vanishing dukkha exist. After that comes Nibbāna—the permanent extinction of dukkha. A person not knows dukkha and only looking for dukkha. Not knowing the arising is looking for dukkha.

Because of not knowing the truth (sacca) and saṃsāra is becoming very long. Only can penetrate dukkha sacca and dukkha will cease.

## 四種涅槃

1960 年 7 月 1 日

涅槃可分為四種：須陀洹（**sotāpanna**）之涅槃、斯陀含（**sakadāgāmī**）之涅槃、不還（**anāgāmī**）之涅槃、阿羅漢（**arahant**）之涅槃。

這四種涅槃各有其所斷除的對象：

- 若欲證得須陀洹果，必須斷除「邪見」（**diṭṭhi**）；
- 若欲證得斯陀含果、不還果與阿羅漢果，則需斷除「貪愛」（**taṇhā**）。

如今，你們皆為凡夫（**puthujjana**），首先要斷除的正是邪見。

當邪見被斷除時，與之相連的粗重貪愛也一併止息。此處的主導者不是貪愛，而是邪見。若問：「哪種貪愛會與邪見同時斷除？」

那就是導致墮入惡趣（四惡趣）的粗重貪愛。就像取水時連杯子也會一起拿上，斷除邪見時，連帶也除去了粗貪。

邪見是黏附於五蘊（**khandha**）之上。

當眼根接觸色塵，即名為觸（**phassa**）；隨之而起的，是苦樂受（**vedanā**）。

若能了知這一過程，即是依於「究竟法」（**paramattha dhamma**）之生起，則「我」與「我所」的錯誤概念便會消解。

不論是何種法，只要隨之以智慧（**ñāṇa**）觀察，邪見便會消滅。

為何要斷邪見？

因為我們不願再有新生的緣起。尊者在這裡講解直至「業有（**kamma-bhava**）」為止，皆是為了破除邪見。

若能清楚了解當下的緣起流程（**D. A. process**），邪見便會消散。



整日當中，六根門處持續地運作著緣起流轉，苦蘊（dukkhakkhandha）的集合不斷在眼前展開。

這樣的過程直到死亡之前皆不停止。**死亡之後，再迎來下一次的出生。**

從六根門而起的任何法，全都是「苦蘊的集合體」（dukkhakkhandhassa），因為每一次法的生起若無正知，便會落入邪見（認為是「我經驗了它」、「那是我的感受」等）。

若能於生起處以「正念」（satipaṭṭhāna）觀照，即能守護此門。

睡眠時並無邪見，僅有**\*\*有分心（bhavaṅga citta）\*\***運作於無覺狀態。此等心不造作善惡業，僅僅維持自然呼吸。

（尊者指出：每日的緣起活動次數難以計數，因此，其所產生的果報也無可計量，實在駭人！）

由此可見，若不明白緣起法，就難以正確理解佛陀的教法。

佛陀之所以只教「苦」與「苦的止息」，就是基於這樣深刻的洞見。連佛陀自己的證悟也與此不可分割。

我們所造作的善業，若與整日六門所造的「邪見業」相比，**微不足道。**

想一想我們的一生，這是多麼可怕的事！即使行善，若是夾雜有「我見」（sakkāya-diṭṭhi），也是邪見業。

因此佛陀才警誡我們：**四惡趣是眾生最常去的地方。**

只有在睡眠時，緣起活動暫時歇止。

**若欲斷除邪見，須知「法的生起」。**

若知生起，即能知滅去。例如閃電：一道光閃過即逝。這是因為它生滅極快。

若知「生起」，則邪見即消；若進一步知「滅去」，則成為「內觀智」

（vipassanā）。其實一點也不難。

若多多觀照，邪見會連同貪愛一同變得稀薄；而有智慧，無明也會隨之減弱。

（此處接續談到尊者阿努羅陀（Anurādha）的故事。）

佛陀是良醫，僅負責給藥。是否痊癒，關鍵在於是否願意服藥。

因此，**我們必須親自熄滅自身的地獄之火。**

**世間唯有兩種苦：生起的苦與止息的苦。**

世間並無所謂的人或眾生存在，只有生起的苦與止息的苦。止息之後，即是涅槃——即「苦的永滅」。

若不了解「苦」，就只會不停地尋求「苦」。  
不知苦之真相（sacca），便會使輪迴（saṃsāra）變得愈發漫長。  
只有徹見「苦諦」（dukkha sacca），苦才會止息。

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四種涅槃

1960 年 7 月 1 日

有四種涅槃：須陀洹涅槃、斯陀含涅槃、阿那含涅槃和阿羅漢涅槃。四種涅槃有四種斷除。要成為須陀洹，必須斷除邪見（diṭṭhi）。要成為斯陀含、阿那含和阿羅漢，必須斷除渴愛（taṇhā）。

現在，你們是凡夫（puṭhujjana），必須斷除邪見。透過斷除邪見，粗重的渴愛也會隨之消失。渴愛在這裡不是主導因素，邪見才是主導。如果你問哪種渴愛會隨著邪見而死亡？這是導致惡道的粗重渴愛。透過斷除邪見，這種渴愛也會隨之死亡。

如果你拿水，杯子也會隨之而來。邪見執著於五蘊。眼睛與可見色接觸是觸（phassa）。透過觸，會產生好的或壞的感受（vedanā）。

如果你以這種方式了解，觸和感受上的我（自我）概念就會消失，因為只有究竟法（paramattha dhamma）生起。任何法生起，並以知識隨之，邪見就會消失。它驅散邪見，因為我們不希望生起。（明果禪師解釋了斷除邪見直到業有（kamma-bhāva））

如果你了解當下的緣起法過程，邪見就會消失。整天，緣起法過程都從六根門進行。痛苦的集合依次進行。這些一直持續到死亡之前。為了出生，你必須在死後去。

從六根門生起的任何事物都只是苦蘊（dukkhakkhandhassa）——痛苦的集合，因為每次生起而不知道就是邪見（將經驗視為我和我的）。如果你知道它，它就會變成念住（satipaṭṭhāna）——正念。

在睡眠時，沒有邪見，只有有分心（bhavaṅga citta）隨著睡眠而生起。這些心（即有分心）不能產生壞的或好的結果。心在進行自然的呼吸。

（明果禪師說，每天緣起法的行為都會生起無數次。因此，結果也是無數的。這非常可怕。因此，要正確地理解佛陀的教導，需要理解緣起法。

我們不應該用自己的觀點和哲學來解釋佛陀的教導。很明顯，為什麼佛陀只教導苦和苦的止息。佛陀自己的證悟也離不開它。）

如果你與邪見業進行比較，你所做的善功德是微不足道的。這些是你整天從六根門產生的。（想想你的一生）這是多麼可怕？（即使是善行，如果帶著身份見解——身見（*sakkāya diṭṭhi*）來做，它們也是邪見業。）

（因此，佛陀警告我們，我們經常的家是四惡趣（*apāya-bhūmis*）——悲慘的境界。）緣起法過程只有在睡眠時才休息。在驅散邪見時，你必須知道生起之法。如果你知道生起之法，也會知道滅去之法。

例如，看閃電；一道亮光之後，它立即消失。為什麼？它太快了。如果你知道生起，邪見就會消失，知道滅去就會變成內觀。這很容易，一點也不難。如果你大量觀照，邪見會隨著渴愛而變薄。隨著了解，無明也會變薄。

（繼續談論阿那律尊者。）佛陀是一位醫生，只給予藥物。只有服用它才能治癒。因此，我們必須熄滅自己的地獄之火。世間（*loka*）只有這兩種苦：苦生起和苦滅去。

沒有人，沒有眾生存在。只有生起的苦和消失的苦存在。之後是涅槃——苦的永久滅盡。不知道苦的人只會尋找苦。不知道生起就是尋找苦。

由於不知道真理（*sacca*），輪迴（*saṃsāra*）變得非常漫長。只有穿透苦諦，苦才會止息。

## On Insight Knowledge

27<sup>th</sup> November 1960

[ Here Sayadaw delivered an interesting talk on insight knowledge. Usually he didn't mention ten or 16 knowledge as mentioned in the commentary on Abhidhamma. He only followed or talked about them which were mentioned in the suttas.]

(Told the story of Ven. Susīma, who came in and ordained for the purpose of stealing the teachings)

Contemplation of impermanence is including samatha and vipassanā, because it has the five path factors (i.e., three samādhi factors + two wisdom factors). Insight knowledge come before and then followed after with The Path Knowledge.

In the Buddha's Teachings samatha practices were not the main point. With insight realize Nibbāna. In the Paṭisambhidā Magga; bhāvetabba—developing was referring to lokiya magga—mundane knowledge or insight knowledge.

It's the five path factors. In the five path factors are not including the sīla factors. Because the sīla are not stable, coming in and out.

Between the last insight knowledge (vipassanā magga) and the Path knowledge (lokuttara magga), even no bhavaṅga citta comes in. it's anantarapaccayo—proximity condition. Up to gotrabu ñāṇa—change of lineage (from a worldling to become an ariyan) are the five path factors because all of them are with the impermanence.

It completed with the eight path factors (five path factors + three sīla factors) only at the Path Knowledge because sīla becomes stable at that time. All the insight knowledge are only changing the views step by step. But the process is only with the five path factors.

There were only two stages of knowledge (i.e., insight knowledge and the Path Knowledge) what the Buddha taught Ven. Sūsīma. In the Anattalakkhana Sutta (SN.22.59 Anattalakkhaṇasuttam)—The Discourse on the Universal three characteristics, taught three stages of knowledge; i.e., discerning impermanence, its disenchantment and the ending of it.

In reality the knowledge is not changing but the views are. All insight knowledge are with impermanences, but the views are as danger, fear, disenchantment, not wanting, etc. You just doing the practice and kilesas will become thin out (told the simile of the handle of an adze).

You'll have the Path Knowledge if kilesas are gone. Changing of views are taking as changing knowledge. I am concerning that you may taking it as your knowledge not develops (Because only just seeing impermanence). Kilesas become thinner means the development of knowledge.

Whatever view is changing and your duty is contemplating the impermanence of the saṅkhāra dhamma. After the knowledge becomes mature and it disappears in a blip and substitutes with the Path Knowledge. We just do the contemplation whatever the object is showing.

For example, could Suramutta (a drunkard layman) know the insight knowledge? Suppabuddha the leper was also in the same situation. The insight knowledge were related to Ven. Sāriputta because he had the sharp knowledge (second after the Buddha, but later Buddhists had looked down on him).

Nobody knows the process of the knowledge. Whatever object is showing only impermanence exists. (Sayadaw compare Ven. Sāriputta with Ven. Mahā-moggallāna) Ven. Sāriputta took two weeks for full enlightenment and Ven. Mahā-moggallāna only seven days. Why was that? Ven. Sāriputta had many records. He was analyzing the knowledge and it took longer time.

In the questions and answers between Ven. Sāriputta and Ven. Mahā- kottṭhita; Start with impermanence (also, up to arahantship.) if you want to become a sotāpanna. Therefore you shouldn't have many teachers and many ñāṇas processes.

People will have no shame and fear (hiri-ottappa) for wrong doing if he has ignorance—avijjā.

[The Buddha said hiri-ottappa dhammas were the protective Dhamma of the world (lokapāla dhamma). If we observe today modern world, human beings are going the way of no shame and fear of wrong doing.]

Only without ignorance (become knowledge—vijjā) has shame and fear of wrong doing (Sayadaw gave the story of Ven. Patācārā Therī. Here we can see the importance of wholesome education, including all media)

The main point is reaching the top of the mountain. It's not the main point whether you are ascending there with two or three knowledge. Ven. Sāriputta said that he was the only one and should not follow him (in regarding with the 16 knowledge).

## 關於觀智

1960 年 11 月 27 日

（在這篇開示中，尊者對「觀智」作了極有意思的說明。他通常不會如《阿毘達摩注釋書》中所述那樣列舉十種或十六種觀智，而是依據經典中實際出現的內容來說明修行過程。）

尊者首先講述了\*\*須尸摩尊者（Ven. Susīma）\*\*的故事。這位尊者最初出家是為了偷學佛法，但後來真正理解與修習了佛法。

觀無常的修行中，已涵攝了\*\*止（samatha）與觀（vipassanā）兩種修法，因為這樣的修行具備了五種道支（**maggāṅga**）：三種定的道支與兩種慧的道支。觀智會先出現，之後才是出世間道智（Lokuttara Magga ñāṇa）\*\*的現起。

在佛陀的教法中，**止修並不是核心**。成就涅槃，是透過觀行而得。

於《分別智道論》（Paṭisambhidā Magga）中，所謂的「**應修（bhāvetabba）**」一語，是指**世間道（lokiya magga）**——即觀智的修習。這是五道支的修行。在此五道支中，不包括戒的道支，因為戒並不穩定，會時起時滅。

直到**\*\*轉向聖道的剎那智（gotrabu ñāṇa）為止，都屬於五道支的範疇，因為此時的智慧仍在觀照無常。此階段與出世間道智之間連續無間，甚至連一心的有分心（bhavaṅga citta）也不會插入其中，彼此以相續緣（anantarapaccayo）\*\*相連。**

唯有到了出世間道智現起時，**戒道支**才真正穩固，這時才完成**八正道**的修行（五道支 + 三戒支）。

一切觀智只是**觀念（見解）的漸次轉變**，但整個修行過程仍以五道支貫穿。佛陀教導須尸摩尊者時，也只提到兩個階段的智慧：觀智與道智。

在《無我相經》（SN 22.59《無我特相經》，Anattalakkhaṇa Sutta）中，佛陀教授了三階段的智慧：見無常、厭離、與其止息。

事實上，變化的不是「智慧」本身，而是「對法的觀點」。一切觀智皆是觀照無常，但觀點上可能是：危險、恐懼、厭離、不欲等。

**你只需要不斷地修行，煩惱自然會日益稀薄。**（尊者以鋤頭柄被手掌磨損為喻。）

**\*\*若煩惱止息，道智便會現起。\*\*觀念的轉變，就是智慧的進展。但尊者也擔心行者會誤以為：「為何我只是在看無常，好像智慧沒有進步？」其實，煩惱的減弱，就是智慧的增長。**

只要觀點在改變，你的責任就是繼續觀照**\*\*行法（saṅkhāra dhamma）\*\***的無常。

當智慧成熟時，它會在一個剎那間止息，並被**道智**所取代。我們的任務就是：**不管所緣顯現什麼現象，持續觀照即可。**

例如：**\*\*醉漢須樓摩（Suramutta）\*\***這位在家人，難道他懂得觀智的細節嗎？**\*\*癩病人善現（Suppabuddha）\*\***的情況也一樣。他們皆是透過觀行證得涅槃。

觀智的深層理路，是與**舍利弗尊者**相關的，因為他的智慧銳利（僅次於佛陀）。然而後來有些佛教徒對舍利弗的貢獻有所忽視。

**\*\*沒有人真正了解智慧的發展歷程。\*\***不管所緣為何，所見的總是無常。

尊者將**舍利弗尊者**與**大目犍連尊者**作比較。舍利弗花了兩週的時間證得究竟解脫，而大目犍連只用了七天。為何會有這樣的差別？



因為舍利弗有大量的舊有記憶與知識，他傾向於對智慧加以分析與辨別，因此花費了較長時間。

尊者舉出舍利弗與大拘絺羅尊者（Mahā Koṭṭhita）之間的問答，指出：

**若想成為須陀洹，應從觀無常開始，直至證得阿羅漢果為止。**

因此，不應尋求眾多老師與眾多智慧階段的說法。

若人具備**無明（avijjā）**，便不會有**慚愧心（hiri-ottappa）**，容易造惡。佛陀曾說：「**慚與愧，是守護世間之法（lokapāla dhamma）**。」觀察當今世界，人類正朝著失去慚愧心的方向而走。

唯有滅除無明、成就智慧（vijjā），**慚與愧的德行才能出現。**

尊者舉出\*\*巴塔遮羅比丘尼（Ven. Patācārā Therī）\*\*的故事，說明「正向教育」的重要性，尤其是媒體與學習對心靈的影響。

最終，重要的不是你用了幾個觀智階段，而是你**是否真正登頂證果**。  
舍利弗尊者曾說，他是唯一這樣修學十六觀智者，**其他人不必模仿他。**

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## 關於內觀智慧

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[在這裡，明果禪師發表了一篇關於內觀智慧的有趣開示。通常他不會像阿毗達摩註釋中提到的那樣，提及十種或十六種智慧。他只遵循或談論經文中提到的智慧。]

（講述了須深尊者的故事，他為了竊取教法而來出家。）

觀照無常包括止禪和內觀，因為它具有五個道支（即三個定支+兩個慧支）。  
內觀智慧先出現，然後才是道智。

在佛陀的教導中，止禪修行並非重點。透過內觀證悟涅槃。在《義釋道論》中，發展（bhāvetabba）指的是世間道（lokiya magga）——世間智慧或內觀智慧。

這是五個道支。五個道支不包括戒支。因為戒不穩定，時有時無。



在最後的內觀智慧（vipassanā magga）和道智（lokuttara magga）之間，甚至沒有有分心（bhavaṅga citta）進入。它是無間緣（anantarapaccayo）——鄰近條件。直到種姓智（gotrabu ñāṇa）——改變血統（從凡夫變成聖者）都是五個道支，因為它們都與無常有關。

只有在道智時，它才完成八個道支（五個道支+三個戒支），因為此時戒變得穩定。所有內觀智慧都只是逐步改變觀點。但過程只有五個道支。

佛陀教導須深尊者時，只有兩個智慧階段（即內觀智慧和道智）。在《無我相經》（SN.22.59 Anattalakkhaṇasuttaṃ）——關於普遍三相的開示中，教導了三個智慧階段；即，辨別無常、它的厭離和它的結束。

實際上，智慧沒有改變，改變的是觀點。所有內觀智慧都與無常有關，但觀點是危險、恐懼、厭離、不想要等等。你只需修行，煩惱就會變薄（講述了斧頭柄的比喻）。

如果煩惱消失，你就會有道智。觀點的改變被視為智慧的改變。我擔心你可能會認為你的智慧沒有發展（因為只看到無常）。煩惱變薄意味著智慧的發展。

無論觀點如何改變，你的職責都是觀照有為法（saṅkhāra dhamma）的無常。在智慧成熟之後，它會在瞬間消失，並被道智取代。我們只需觀照對象所顯示的任何內容。

例如，酒鬼居士蘇拉穆塔（Suramutta）能知道內觀智慧嗎？癡病人蘇帕布達（Suppabuddha）也處於同樣的情況。內觀智慧與舍利弗尊者有關，因為他具有敏銳的智慧（僅次於佛陀，但後來的佛教徒看不起他）。

沒有人知道智慧的過程。無論對象顯示什麼，都只有無常存在。（明果禪師將舍利弗尊者與目犍連尊者進行比較。）舍利弗尊者花了兩週才完全證悟，目犍連尊者只花了七天。為什麼呢？舍利弗尊者有很多記錄。他分析智慧，所以花費了更長的時間。

在舍利弗尊者和摩訶拘絺羅尊者的問答中；如果你想成為須陀洹，就從無常開始（也包括直到阿羅漢果）。因此，你不應該有很多老師和很多智慧過程。如果一個人有無明（avijjā），他就會對錯誤的行為沒有羞恥和恐懼（hiri-ottappa）。

[佛陀說羞恥和恐懼之法（hiri-ottappa dhammas）是世界的保護法（lokapāla dhamma）。如果我們觀察今天的現代世界，人類正在走向對錯誤行為沒有羞恥和恐懼的道路。]

只有沒有無明（成為智慧——vijjā）才會對錯誤的行為感到羞恥和恐懼（明果禪師講述了波吒遮羅比丘尼的故事。在這裡，我們可以看到包括所有媒體在內的有益教育的重要性）。

重點是到達山頂。你用兩種或三種智慧攀登到那裡並不是重點。舍利弗尊者說他是唯一一個，不應該效仿他（關於十六種智慧）。

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