

莫哥西亞多開示錄

-- 空、有為及無為

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

第 11 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 11

No Free Time Is for Sufferings

4th February 1961

D. A. is one's own khandha process and it's going on every day. Don't take them separately as different. This time it's arising and this time it has to be cut off. That'll not make it continues. If you don't cut it off is collecting unwholesome kammās. You have to be very careful on this point.

For example, on the body pleasant feeling arises. This is the arising of the D. A. of the khandha. After that the appreciation of taṇhā, saṅkhārakkhandha continues to arise. One khandha ceases and another khandha continues to arise. Let's look at its cause and effect connection.

Vedanā paccaya taṇhā—feeling conditions craving, khandha continues to arise. This will continue to upādāna and kamma, so saṅkhārakkhandha are continuing to arise. One khandha ceases and another khandha arises. Vedanā and kamma are this life (vedanā → taṇhā → upādāna → kamma). Kamma paccaya jāti—action conditions birth.

These are the birth of the five khandhas will arise in next life. And then jarā and maraṇa (ageing and death) khandhas continue. It is doing the job of connection of two lives. It has no demerits but looking for dukkha. Everyday these kammās are uncountable. These kammās are also anicca.

So why shouldn't it disappear? Because these taṇhā, upādāna are not yet abandon with the Path Knowledge. So, they are always as latent disposition in the

mind. They are keeping all these kammās for not to disappear (Taṇhā is storing these kammic energy with it).

If one of the kammic energy has finished and it sending out another one, etc. Then if you fall to the plane of misery can you come out again? There are many uncountable kammās of this life and past lives are in its storage.

Therefore, the Buddha said that there were no time limits of lifespan in the hells. If you're making one mistake; "Do you have the chance to come out again?" Therefore, let us look for a refuge. It's necessary to look for a dhamma making these kammās become fruitless.

If not only dukkha sacca will arise. With the realization of sotāpatti magga (stream entry knowledge), the storage of many past lives and this present life unwholesome kammās become fruitless. If you are heedless and lazy, you are only coming to this human world for a visit (just wasting time).

And you will go to painful planes of existence if you die. You have debts (and) shouldn't be in a relaxed mood. No contemplation of vedanā with insight that taṇhā and upādāna are storing the kammās. They release it one by one and do you have any freedom? Don't be afraid of the results but the causes.

Contemplate the impermanence of vedanā. If you not pay attention for them and it will do the connections. This is dhamma niyama—fixed order of the dhamma. Vedanā → taṇhā, upādāna and kamma → jāti continues. (mentioned about vedanā in the Sakka Pañha Sutta)

Contemplate the three feelings. If you not forget them and vedanā paccaya paññā—feeling conditions wisdom (with practice). And if you forget them, and vedanā paccaya taṇhā—feeling conditions craving. Forgetfulness is ignorance. If you are in a more relaxed way and it make more connections.

The fault of heedlessness is very great indeed. Why it becomes vedanā nirodha taṇhā nirodho—with the cessation of feeling and craving also ceases?

Because magga arises (path factors) and feeling ceases, so taṇhā can't arise. You have no free time means connecting the D. A. processes.

You are working for feelings that connecting with taṇhā and upādāna. The fault of no free time is very great indeed. The cessation of taṇhā means it's not arising. Instead at the place of taṇhā, magga arises. Taṇhā, māna and diṭṭhi will cease (i.e., Nibbāna) if you can contemplate to the ending (or cessation) of vedanā.

沒有空閒的時間，即是在受苦

1961年2月4日

緣起 (Dependent Arising, D.A.) 即是屬於自己的蘊 (khandha) 流程，它每天都在運作。不要把它們視為分離或不同的東西。當下它正在生起，當下就必須加以切斷；如果不加以切斷，它就會持續。若未加以斷除，就等同於在積聚不善業。對此必須非常謹慎。

例如，當身體上生起了樂受時，這就是蘊的緣起正在發生。接下來，伴隨著愛 (taṇhā) 的欣賞與取著，行蘊 (saṅkhārakkhandha) 便持續生起。一個蘊止息，另一個蘊又接續生起。我們來觀察其中的因果關係：

由受故有愛 (vedanā paccaya taṇhā) ——由於受而條件成愛，因此蘊便不斷生起。這樣將持續導向取 (upādāna) 與業 (kamma)，使得行蘊不斷地生起。一個蘊止息，另一個蘊隨之生起。受與業屬於今生 (受 → 愛 → 取 → 業)；**由業故生 (kamma paccaya jāti)** ——由業作為條件而有出生。

這將導致下一世五蘊的生起，然後是老 (jarā) 與死 (maraṇa) 的蘊繼續運行，扮演連接兩生的角色。這些本身沒有什麼過失，但卻是在尋找苦。每日這樣的業數量多得難以計數；這些業同樣也是**無常**的。

那麼，為何它們不會消失呢？因為這些愛 (taṇhā) 與取 (upādāna) 尚未被道智 (Magga Ñāṇa) 所捨斷，所以它們仍潛藏於心中，作為潛在的習氣 (anusaya)。它們持續保存這些業，使它們不會消失 (愛正儲藏著這些業力能量)。

如果其中一個業力能量耗盡，它就會發送另一個……等等。若你因此墮入惡趣，你還能再次出離嗎？這一生與過去世的無數業如今都儲存在其中。

因此佛陀說，地獄中並無壽命的限期。若你犯下一次錯誤，**「你還有機會再次出離嗎？」**所以我們必須尋求一處真實的依靠。必須尋求能使這些業果無效的法。

否則，只會招來**苦諦**的顯現。當證得**須陀洹果智（sotāpatti magga）**時，過去無數生與今生的不善業便變得無效。如果你放逸與懶惰，那你只是來這人世「觀光一趟」而已（只是浪費時間）。

而當你死去時，將會墮入苦趣。你仍負有業債，不應處於輕鬆安逸的心境之中。若未以觀智（vipassanā）觀照受蘊，就不會了知愛與取正在儲藏業力。它們會一個接一個地釋放出來——你還有自由嗎？不要畏懼果報，而應畏懼其因。

請觀察**受的無常**。若你對其不加留意，它就會進行連接。這就是**法的定律（dhamma niyāma）**——法的固定秩序。受 → 愛、取與業 → 出生，持續不斷。（這在《天帝問經》（Sakka Pañha Sutta）中也有提及）

觀照三種受（樂、苦、不苦不樂）。若你不忘記它們，就會產生「**由受故有慧（vedanā paccaya paññā）**」——由受為條件而生智慧（透過修習）。但若你忘記它們，就會是「**由受故有愛（vedanā paccaya taṇhā）**」。忘失就是無明。若你過於鬆懈，就會產生更多連接。

放逸的過失極為重大。為何會是「**受滅則愛滅（vedanā nirodhā taṇhā nirodho）**」？因為道（magga）生起時，受即止息，所以愛也無法生起。你沒有空閒的時間，意即你正在連接緣起的流程。

你正在為那些與愛與取相連的「受」而工作。**沒有空閒時間的過失極為重大。愛的止息**意指它不再生起，其位由道（magga）所取代。若你能觀照至受的止盡，那麼**愛、慢與見（taṇhā, māna, diṭṭhi）**將會止息——也就是**涅槃（Nibbāna）**的實現。

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## 無閒暇即為受苦

1961年2月4日

「D.A.」即是個人的五蘊（khandha）過程，且每日持續進行。切勿將它們視為個別不同的事物。勿認為「這次生起，這次必須斷除」，如此並無法使其持續。若不加以斷除，則將累積不善業（kamma）。在此點上，務必謹慎。



舉例而言，身體上生起愉悅的感受。此乃五蘊之緣起（D.A.）生起。隨後，對此感受的渴愛（taṇhā）與行蘊（saṅkhārakkhandha）的欣賞持續生起。一蘊滅去，另一蘊持續生起。讓我們觀察其因果關聯。

受緣愛（Vedanā paccaya taṇhā）——感受緣於渴愛，五蘊持續生起。此將持續至取（upādāna）與業，故行蘊持續生起。一蘊滅去，另一蘊生起。感受與業即是此生（感受→渴愛→取→業）。業緣生（Kamma paccaya jāti）——業緣於生。

這些是來世五蘊之生起。隨後，老死（jarā and maraṇa）之蘊持續。此乃連接兩世之工作。此並無功德，而是尋求苦（dukkha）。每日，這些業無數。這些業亦是無常（anicca）。

那麼，為何它們不會消失？因為這些渴愛、取尚未以道智（Path Knowledge）斷除。故它們總是潛藏於心中。它們保存所有這些業，使其不致消失（渴愛儲存這些業力）。

若其中一個業力耗盡，並釋放出另一個業力，等等。那麼，若墮入惡道，還能再度脫離嗎？此生與過去生的無數業皆儲存於其中。

因此，佛陀說地獄壽命無有期限。若犯一錯，「還有機會脫離嗎？」因此，讓我們尋求皈依。必須尋求使這些業成為無果之法（dhamma）。

否則，唯有苦諦（dukkha sacca）會生起。藉由證悟須陀洹道（sotāpatti magga，入流智），過去生與此生諸多不善業之儲存將變得無果。若放逸懶散，則僅是來此人間一遊（只是浪費時間）。

若死，則將前往痛苦之存在層面。身負債務，不應放鬆。不以觀智（insight）觀照感受，而渴愛與取則儲存業。它們逐一釋放，還有任何自由嗎？勿懼怕結果，而是懼怕原因。

觀照感受之無常。若不注意它們，它們將進行連接。此乃法之定則（dhamma niyama）——法之固定秩序。感受→渴愛、取與業→生持續。（《帝釋所問經》中提及感受）

觀照三種感受。若不忘記它們，則感受緣於智慧（vedanā paccaya paññā，透過修行）。若忘記它們，則感受緣於渴愛（vedanā paccaya taṇhā）。遺忘即是無明。若更加放鬆，則將產生更多連接。

放逸之過失極大。為何感受滅則渴愛滅（*vedanā nirodha taṇhā nirodho*）？因為道（*magga*，道支）生起，感受滅，故渴愛無法生起。無閒暇即意味著連接緣起過程。

正在為連接渴愛與取之感受而工作。無閒暇之過失極大。渴愛之滅意味著其不再生起。取而代之的是，在渴愛之處，道生起。若能觀照至感受之止息（或滅），則渴愛、慢、邪見將滅（即涅槃）。

## Who is Your Creator?

16<sup>th</sup> February 1961

(From the beginning, Sayadaw explained the D. A. process of the tongue door.)  
Vedanā paccaya taṇhā—Feeling conditions craving. Feeling is paṭiccasamuppāda—the cause and craving is paṭiccasamuppanna—the result, cause and effect process. Taṇhā and upādāna are called taints—āsava. It's including all āsava; these are: kāmāsava, bhavāsava, diṭṭhi-āsava and avijjāsava—taints of sensuality, becoming, wrong view and ignorance. During the eating, contemplate the impermanence of taste consciousness. With this, the feeling not connects with the action (i.e., vedanā to kamma), and the four āsava are cutting off.

Directly cutting off are; kāmāsava, bhavāsava and diṭṭhi-āsava. Avijjāsava includes as sahaṇā—conscience. If jāti, jarā and maraṇa—birth, ageing and death are not arising and then āsava ends.

If the Buddha had not arisen or if you not contemplate them birth, ageing and death arise. Births will uncountable to arise, because of not ending the āsava. Kammass have to do the jobs for āsava.

Who made the taste consciousness? Only someone has the āsava and it'll arise. There are not these things in Nibbāna. Do you know that it was made by the āsava of past life? All the objects of contemplation are made by the āsava. (This point is interesting for contemplation and has some hidden meanings.)

The things made by āsava are anicca and the contemplation is magga. Āsava of the past made dukkha sacca. All these things are anicca, dukkha, anatta, asubha and dukkha sacca. We have been found out the injuries made by the āsava. It's better to know them profoundly and contemplate.

Let you to know with the contemplation that the things made by the past āsava are not right. In the past you didn't have the sāsana eye (i.e., Dhamma eyes). So, it

happened randomly. Vipassanā dhamma is the nearest to Nibbāna for the ending of āsava.

If not, your prayers for Nibbāna are only in a traditional way (We can see this mentality in some Buddhists, only rely on prayers and vows with outside power).

The whole body is made by āsava. In the Buddha's First Discourse (Dhammacakka-pavattana Sutta) said, upādānakkhandhapi dukkha—the five khandhas subject to clinging (āsava) are dukkha sacca. In the process of ending āsava, with the contemplation of impermanence and magga arises.

Only with magga arises and āsava will end. Your own defiled things are āsava dhamma. Āsava creates the khandhas and it's not kamma. If you want to clear on this point; after his enlightenment, the Buddha made this exclamation; “Taṇhā man, the carpenter, you can't make the khandhas again for me.” It means as I had no more āsava (taṇhā) for a new khandha.

## 誰是你的造作者？

1961 年 2 月 16 日

(一開始，尊者從舌門的緣起過程講起。)

「由受故有愛」(vedanā paccaya taṇhā)——受為因，愛為果，是一種因果法、緣起法 (paṭiccasamuppāda 與 paṭiccasamuppanna)。愛與取稱為漏 (āsava)，此中包含一切漏，即：欲漏 (kā mā sava)、有漏 (bhavā sava)、見漏 (diṭṭhi-āsava)、無明漏 (avijjā sava)——分別為感官欲、渴求有、錯見與無明的染污。

進食時，應觀照味識的無常。如此一來，便不會讓「受」與「業」(vedanā → kamma) 相連，四漏也得以斷除。

能直接被斷除的是：欲漏、有漏與見漏；無明漏則屬於俱生 (sahajāta)。若\*  
\*生、老、死 (jāti、jarā、maraṇa) \*\*不再生起，則漏也將止息。

若佛陀未出現，或你不觀照這些法，則生、老、死將會不斷生起。因為未斷除漏，生便無數次地再生，業也必須為漏作事。

是誰創造了「味識」？

只有具有「漏」的人，味識才會生起。在涅槃中並無這些法。你可知：味識是由過去世的漏所造成？一切可作觀照的對境，皆是由漏所造作而成。（這一點值得深入觀察，其中含有深義。）

由漏所造作的一切皆是無常（anicca），觀照則是道（magga）。過去的漏製造了苦諦（dukkha sacca）。所有這些法皆是無常、苦、無我、不淨與苦諦。我們如今已能察覺到由漏所造成的創傷。最好能深刻理解，並加以觀照。

應透過觀照了解：由過去的漏所造作的一切，皆非真實正確。在過去，你並未具備法眼（sāsana eye），因此一切都只是隨機發生。\*\*內觀法（vipassanā dhamma）\*\*是最接近涅槃、能終結漏的法門。

若無此修行，你對涅槃的祈願也只是傳統式的祈禱而已（這種依賴外在力量、僅靠發願的心態，在某些佛教徒中仍可見到）。

整個身體都是由漏所造作出來的。佛陀在《初轉法輪經》

（Dhammacakkapavattana Sutta）中說：

「受取之五蘊亦是苦（upādānakkhandhapi dukkha）」——凡是與取相應之五蘊，皆為苦諦。若要斷除漏，必須透過觀照無常，而令道智生起。

唯有道智生起，漏才能止息。你自心中的染污法，即是漏法（āsava dhamma）。漏創造了五蘊，它並非是業（kamma）。若你想更明確了解這一點，佛陀於成道後曾作如下宣告：

「愛欲之人——你這位木匠啊！你再也不能為我造作五蘊之屋了。」

這句話的意思是：佛陀已無愛（taṇhā）、無漏，因此再也無五蘊之身的造作。

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誰是你的創造者？

1961年2月16日

（開頭，Sayadaw 解釋了舌門的緣起過程。）受緣愛（Vedanā paccaya taṇhā）——感受緣於渴愛。感受是緣起（paṭiccasamuppāda）——因，而渴愛是緣生（paṭiccasamuppanna）——果，因果過程。渴愛與取（upādāna）被稱為漏

（āsaṇa）。它包含所有漏：欲漏（kāmaśaṇa）、有漏（bhavaśaṇa）、見漏（diṭṭhi-āsaṇa）與無明漏（avijjāśaṇa）——感官慾望、欲求存在、錯誤見解與無明的漏。進食時，觀照味覺意識的無常。如此，感受不會與業（即感受至業）連接，而四漏則被切斷。

直接切斷的是：欲漏、有漏與見漏。無明漏則包含在俱生（sahajāta）之中。若生、老、死（jāti, jarā and maraṇa）不生起，則漏終止。

若佛陀未出世，或不觀照它們，則生、老、死生起。由於漏未終止，生將無數次生起。業必須為漏執行工作。

誰創造了味覺意識？唯有具漏者才會生起。涅槃中並無這些事物。知道它是由過去生的漏所創造的嗎？所有觀照的對象皆由漏所創造。（此點值得深思，且帶有隱藏的含義。）

由漏所創造的事物是無常的，而觀照則是道（magga）。過去的漏創造了苦諦（dukkha sacca）。所有這些事物都是無常、苦、無我、不淨與苦諦。我們已發現由漏所造成的傷害。深入了解並觀照它們更好。

透過觀照，讓你了解由過去漏所創造的事物是不正確的。過去，沒有聖教之眼（sāsana eye，即法眼）。因此，它隨機發生。毗婆舍那法（Vipassanā dhamma）是最接近涅槃，以終止漏的。

否則，對涅槃的祈禱僅是傳統形式（我們可在一些佛教徒身上看到這種心態，僅依賴外在力量的祈禱與誓願）。

整個身體皆由漏所創造。在佛陀的初轉法輪經（Dhammacakka-pavattana Sutta）中說：「取蘊即苦」（upādānakkhandhapi dukkha）——執著（漏）之五蘊即是苦諦。在終止漏的過程中，透過觀照無常，道生起。

唯有道生起，漏才會終止。自身的染污之物即是漏法（āsaṇa dhamma）。漏創造了五蘊，而非業。若想釐清此點，佛陀在證悟後發出感嘆：「渴愛之人，工匠，你無法再為我創造五蘊。」這意味著我不再有創造新蘊的漏（渴愛）。

What is the Most Important Thing?

19th March 1961

[In this talk, Sayadaw used his own verses on the Four Noble Truths to explain the practice. These verses are:

- ① Every formation (i.e., conditioned phenomenon) is impermanent; remember as dukkha sacca.
- ② Taking the impermanence as me; remember as the cause (samudaya) of affection
- ③ The ending of all the mind and matter; remember their cessation as Nibbāna.
- ④ The knowledge of the cessation; remember as the Path Knowledge]

It's important to know the truth. It's like a stick throwing up to the sky and falling down again in a random way if you don't know. Your destination of rebirth is random and without stability. Therefore, you have to practice and know the truth until your bones and skin are worn out.

At the time of encountering the sāsaṇa and you must work hard. As the khandha is dukkha sacca and it needs to discern their oppressive nature. (pīḷanāṭṭha). (continued the story of naked ascetic Kassapa). Avijjā—ignorance is not knowing the truth (told some stories of the people fell into hells, animal realms, etc.).

Now, you can smile and also have to cry in the future. The practice of satipaṭṭhāna is the task of knowing the truth. For knowing the truth, avijjā—ignorance must become vijjā—knowledge. Only looking after the mind and body, when'll you have the free time? It oppresses mercilessly to someone has affection for it. (It oppresses like the twin of blind and handicapped babies i.e., body and mind to the mother).

People didn't have any affections were all in Nibbāna now. Except the task of becoming a noble person (ariya), all the other things are oppressing you. You must

know that the khandha is the oppressive dukkha sacca. With more affection to it and more oppressive it'll become.

If you are treating it well and do you still have free time? You must see its oppressive nature with knowledge. Observe the five khandhas with the five path factors.

① Every formation is impermanent; remember as dukkha sacca. If you're discerning the impermanence of conditioned dhamma and seeing dukkha sacca. Arising is dukkha and vanishing is dukkha. In the khandha only the impermanence will arise. Pay more attention to discern impermanence than family and business matters.

Because in the Saṃyutta Nikāya, the Buddha was urging as if we had the chance for listening the truth (for enlightenment), even we should accept the spear inflicting on us.

(Every day in the morning time 300 spears, in mid-day for 300 spears and in the evening for 300 spears, respectively. Even though we may die for once only; we will die for many lives to come if we don't know the truth. Also, many uncountable sufferings are waiting for us, such as in hells, as animals, as hungry ghosts, etc.)

Seeing, hearing, smelling, etc., whatever arises; they vanishes with change. With the blind and handicapped (i.e., body and mind) combine together, seeing, hearing, smelling, etc. are arising. After the arising, both are vanishing (mind and form). The mind is quicker and the form a little slower. Because of the changing and vanishing that it is dukkha sacca.

Contemplate form if you prefer kāya (form); contemplate mind if you prefer mind. You'll end up with the knowing of dukkha sacca by seeing impermanence. Whatever you are contemplating only seeing impermanence, and knowing the truth (sacca).

② Taking the impermanence as me; remember as the cause of affection. If you not contemplate and become diṭṭhi/taṇhā and continue the saṃsāra. Beings are falling

down randomly and it's not good for happening. And it needs to abandon them. "I think Therefore, I am" is attaching to wrong views and arising everyday quite a lot.

You have to do this task very quickly as going towards the cemetery because you're going towards death (i.e., closer to death every second). The saying of your becoming older means it's closer to the cemetery. ① is for contemplation (i.e., saṅkhāra dhamma, the five khandhas). ② is for abandoning (diṭṭhi/tanḥā). What is Nibbāna? With the contemplation of impermanence, it becomes mature and with a blip mind, body disappears (even if you're contemplating the mind). This knowledge (ñāṇa) is in contemplating but under the knowledge these are disappeared.

③ The ending of all the mind and matter; remember their cessation, as Nibbāna. Your destinations are becoming stable if you realize it (Will never fall back into the planes of misery). You will sure to realize it if your practice is also right with viriya (right effort) and you're a tihetuka person (born with three wholesome roots of non-greed, non-hatred and non-delusion).

Here only ① and ③ verses are important. It's like you get the train ticket at Mandalay Railway station and arriving at Rangoon (Yan-gon) Railway Station (compared to the 1. and 3. verses). You're passing through the knowledge between them. (From impermanence to Nibbāna; it's also the same as from Mandalay to Rgn. It will pass through other stations on the way.)

④ The knowledge of the cessation, remember as the Path Knowledge. After the lokuttara magga arises, ① and ② maggas cease (① is arising and ② is vanishing). After the Path Knowledge and Fruition Knowledge arises. And then you are becoming a sotāpanna.

After the Path Knowledge ceases and the Fruition Knowledge arises is akāliko—non-temporal/immediate. (This point was not accepted by some scholars. But the yogis know what they are talking about).

Don't lose these four verses. These are the processes of the practice. Don't mix up the vibrations of impermanence with me (self). If the hungry mind arises and don't

let it become I am hungry. Watch and observe, it'll disappear. If contemplating this way, do you still think as the saṅkhāra is me?

Wanting to sleep as me, wanting to eat also me and saṅkhāra will continue. Is it not terrible? Therefore, before the contemplation, it's important to dispel sassata and uccheda diṭṭhi first. Are these saṅkhāra dhammas arisen by you or by others? Or by you and others (both)? Not at all.

It is arisen by avijjā and saṅkhāra. After dispelling diṭṭhi and practice with no. ① (i.e., the objects of contemplation or khandhas) then no. ③ (i.e., Nibbāna) will arise. Then you'll get no. ④ (i.e., the Path Knowledge).

最重要的事

1961 年 3 月 19 日

（在本講中，尊者引用自己所寫的四聖諦偈頌，來說明修行之道。偈頌如下：）

- ① 一切行法皆無常，當憶念此為**苦諦**。
- ② 將無常執取為我，當憶念此為**愛的因**（集諦）。
- ③ 一切名色的止息，當憶念此為**涅槃**。
- ④ 了知止息之智，當憶念此為**道智**。

明白真理是極其重要的事。

若不知真理，猶如將棍子拋向空中，落地時方向全無，沒有定處。你的來生去處也是如此，任意漂泊、毫無穩定。因此，你必須修行、明見真理，直至筋骨盡碎、皮肉磨損。

在遇到佛教正法（sāsana）之時，正是你必須精勤修行的時刻。因為**蘊即是苦諦（dukkha sacca）**，必須觀察其壓迫性（**pīḷanāṭṭha**）。（此處接續裸形苦行者迦葉（Kassapa）的故事）

無明（avijjā）即是不知真理，尊者也講述了一些墮入地獄、畜生等惡趣的事例。

你現在可以微笑，但未來卻將流淚。**修習四念處（satipaṭṭhāna）**，其本質便是為了明知真理。若欲證得真理，**無明就必須轉為明知（vijjā）**。

若只顧照顧這個身心，你何時才會有空閒？它將無情地壓迫著那些愛著它的人。（正如盲與跛之雙胞胎——身與心——對母親的壓迫）

****對此身心毫無愛著者，皆已證得涅槃。****除了成為聖者（ariya）的任務之外，其餘一切都在壓迫著你。你應該明白：**五蘊就是壓迫性的苦諦**。你越愛它，它壓迫得就越重。

若你一心侍奉它，那你還有空閒嗎？你必須以智慧見其壓迫性。以**五種道支（maggaṅga）觀察五蘊**。

① 一切行法皆無常，當憶念此為苦諦。

若你觀察到有為法的無常，即是見苦諦。生起是苦，滅去也是苦；在五蘊中，唯有**無常**會顯現。你對無常的觀照，應該比對家庭與事業的關注還要強。

因為在《相應部》（Samyutta Nikāya）中，佛陀曾迫切地教導：**若有機會聽聞通向解脫的真理，即使被矛刺身，也當承受。**

（每天早、中、晚各受三百矛刺，即使僅死一次；若不知真理，將在無數世中重複死亡。未來還有無數苦難等待著——如地獄、畜生、餓鬼等惡趣。）

見、聞、嗅等一切所生法，皆因變異而滅。當盲與跛者（喻身與心）結合時，便有見、聞、嗅等的生起；而在生起之後，名與色皆滅。心滅得較快，色稍慢一些。因其變異與止息，便是**苦諦**。

你喜歡色身者，就觀照色；喜歡心者，就觀照心。觀照至最後，必然證知**苦諦**。你所觀照的一切，皆是見無常、知真理。

② 將無常執取為我，當憶念此為愛的因（集諦）。

若你不觀照，便會執為**我見（diṭṭhi）與愛（taṇhā）**，導致生死輪迴的延續。眾生會任意墮落，無明驅動，結果必非善境。因此，必須斷除它們。

「我思故我在」的觀念，即是執取我見，它每天都在不斷生起。

你必須迅速實行這項修行，如奔赴墓地般緊迫——因為你每一刻都在接近死亡。所謂「年長」，實際上是「更靠近墓地」。

①是用來觀照（五蘊即行蘊），②是用來捨斷（我見與愛）。

那麼，何謂涅槃？

透過無常的觀照，當觀智成熟，於一剎那間，心與身皆止息（即使你正觀的是心）。此種**智（ñāṇa）**生於觀行之中，在觀智之下，名色自然滅去。

③ 一切名色的止息，當憶念此為涅槃。

若你證得涅槃，你的去處將穩定不變（再不墮入惡趣）。若你的修行正確，具備**正精進（virīya）**，並且你是**具三根（tihetuka）**者（無貪、無瞋、無痴而生），你一定能證得涅槃。

在這裡，只有①與③是最關鍵的。

猶如你在曼德勒車站取得車票，目的地是仰光站（比喻①與③的關聯）；你將歷經途中種種「知見」的車站——從無常至涅槃，也如從曼德勒到仰光，必經各站。

④ 了知止息之智，當憶念此為道智。

當出世間道智（lokuttara magga）生起後，①與②的過程也同時止息（①是生起，②是止滅）。接著便生起道智與果智，你就成為一位須陀洹（sotāpanna）。

道智止息、果智即現，這便是**不待時（akālika）**的法（即時即現）。（儘管部分論師不接受此說，但禪修者們自知其真實經驗。）

****切勿遺失這四句偈頌！**它們就是修行的整體過程。**

切莫將無常的震動誤認為「我」。若飢餓之心生起，切莫說「我餓了」；應觀察它，這心便會止息。若你如此觀照，還會認為行蘊是我嗎？

想睡說「我想睡」、想吃說「我想吃」……如此一來，行蘊便會繼續下去。這難道不可怕嗎？

因此，在觀照之前，首先要破除常見（**sassata diṭṭhi**）與斷見（**uccheda diṭṭhi**）。

請問：這些**行法（**saṅkhāra dhamma**）**是你生起的？是別人讓它生起的？還是你與他人共同令其生起？皆非也！

它是由**無明與行（**avijjā** 和 **saṅkhāra**）**所引生。若能破除我見，並依①（觀照對象即五蘊）而修行，則③（涅槃）將顯現，接著你將證得④（道智）。

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**最重要的是什麼？**

1961年3月19日

[在此次開示中，Sayadaw 運用他自己關於四聖諦的偈頌來解釋修行。這些偈頌是：

①一切行（即有為現象）皆無常；銘記為苦諦。②將無常視為我；銘記為愛（**samudaya**）之因。③一切名色之滅；銘記其止息為涅槃。④止息之智；銘記為道智。]

了解真理至關重要。若不了解，就像將棍子拋向天空，又隨機落下。你的輪迴目的地將是隨機且不穩定的。因此，必須努力修行，直至骨肉磨損，以了解真理。

在值遇聖教之時，必須努力修行。五蘊是苦諦，需要辨別其逼迫之性（**pīḷanāṭṭha**）。（繼續講述裸形苦行者迦葉的故事）。無明（**avijjā**）即是不了解真理（講述了一些人墮入地獄、畜生道等的故事）。

現在可以微笑，但未來也必須哭泣。修行四念處（**satipaṭṭhāna**）是了解真理的任務。為了了解真理，無明必須轉變為明（**vijjā**）。僅僅照顧身心，何時才有空閒？它無情地逼迫對它有愛著的人。（它像盲人和殘疾嬰兒的雙胞胎，即身心對母親的逼迫）。

沒有任何愛著的人，現在都在涅槃之中。除了成為聖者（ariya）的任務之外，所有其他事物都在逼迫你。必須知道，五蘊是逼迫的苦諦。對它越有愛著，它就越逼迫。

若善待它，還有空閒嗎？必須以智慧看見其逼迫之性。以五道支觀察五蘊。

①一切行皆無常；銘記為苦諦。若辨別有為法之無常，即看見苦諦。生起是苦，滅去也是苦。五蘊中只會生起無常。專注於辨別無常，勝於家庭和商業事務。

因為在《相應部》（Samiyutta Nikāya）中，佛陀敦促，即使有機會聽聞真理（為了證悟），也應接受長矛的刺傷。

（每天早上三百支長矛，中午三百支長矛，晚上三百支長矛。即使我們只會死一次，若不了解真理，我們將在來世死去許多次。此外，還有無數的痛苦在等待著我們，例如在地獄、畜生道、餓鬼道等。）

看見、聽見、聞到等，無論生起什麼，它們都會隨著變化而消失。盲人和殘疾人（即身心）結合在一起，看見、聽見、聞到等生起。生起之後，兩者都消失（名與色）。心較快，色稍慢。由於變化和消失，它是苦諦。

若偏好色（kāya），則觀照色；若偏好心，則觀照心。透過看見無常，最終將了解苦諦。無論觀照什麼，都只看見無常，並了解真理（sacca）。

②將無常視為我；銘記為愛之因。若不觀照，則會成為邪見/渴愛（ditṭhi/taṇhā），並延續輪迴（saṁsāra）。眾生隨機墮落，這不是好事。需要捨棄它們。「我思故我在」是執著於錯誤的見解，且每天生起很多。

必須迅速完成此任務，如同走向墓地，因為正走向死亡（即每秒都更接近死亡）。說變老，意味著更接近墓地。①用於觀照（即行法，五蘊）。②用於捨棄（邪見/渴愛）。什麼是涅槃？透過觀照無常，它變得成熟，在一念之間，身心消失（即使在觀照心）。此智（ñāṇa）在觀照中，但在智下，這些都消失了。

③一切名色之滅；銘記其止息為涅槃。若證悟它，則目的地變得穩定（永遠不會墮回惡道）。若修行正確，且具精進（virīya），且是三因緣者（tihetuka，生來具備不貪、不瞋、不癡三善根），則必定證悟。

此處只有①和③偈頌重要。就像在曼德勒火車站買了火車票，抵達仰光火車站（比作第一和第三偈頌）。正在通過它們之間的智。（從無常到涅槃，也如同從曼德勒到仰光。途中會經過其他車站。）

④止息之智；銘記為道智。在出世間道（lokuttara magga）生起之後，第一和第二道滅去（第一生起，第二消失）。在道智和果智生起之後。然後成為須陀洹。

在道智滅去，果智生起之後，是無時（akāliko）——即時。（此點不被一些學者接受。但瑜伽行者知道他們在說什麼。）

不要失去這四句偈頌。這些是修行的過程。不要將無常的振動與我（自我）混淆。若生起飢餓的心，不要讓它變成「我餓了」。觀察，它會消失。若如此觀照，還會認為行是我嗎？

想睡覺是我，想吃飯也是我，行將持續。這不是可怕的嗎？因此，在觀照之前，首先消除常見和斷見（sassata and uccheda diṭṭhi）很重要。這些行法是你或他人所生起的嗎？還是你和他人（兩者）所生起的？都不是。

它是由無明和行所生起的。在消除邪見並無我修行之後。沒有①（即觀照的對象或五蘊），則不會有③（即涅槃）生起。然後才會得到④（即道智）。

## The Process of Existing and Not-Existing

16<sup>th</sup> August 1961

Why aren't we starting from *nāmarūpapariggaha ñāṇa* and *paccaya-pariggaha ñāṇa* (knowledge of discernment of mind/matter and discernment of conditions)? Because you had already known about them. You can differentiate or analyze mind/body and relate to cause and effect.

Therefore, today we start from the insight knowledge. (continued to talk about *cittānupassanā*) The five path factors—*maggaṅga* are neither black nor white *kammas* (unwholesome and wholesome). Mind arises and vanishes at the same place.

It becomes the five path factors if you're discerning the arising and vanishing. I'll explain the meaning of discernment. Seeing (discerning) is knowing it as not-existing (in the same moment). By contemplating the mind, you're knowing that the mind is not-existing anymore. Not-existing is *anicca* / knowing is *magga*.

I am not teaching for good to hear about them, but teaching you how to practice. In the whole *samsāra* you had not found these things before. Now, you are free as a blind and crazy worldling. Why? Because, now you know which is not-existing as not-existing and know which is existing as existing. (not becoming deluded).

Before it's existing and with the contemplating is not-existing. So you know it as existing and not-existing. You know its impermanence. How did you live your life before also become clear? You were living like a blind and crazy person.

You must ask "How does knowledge (*ñāṇa*) develop with the continued contemplation?". At first, you're alive with the seeing mind; after that it dies (passes away). After that you're passing away (die). Alive with the wanting mind and passing away with the wanting mind. So you'll see your own death.

For example, you see your own corpse and someone's corpse. Which one is more disenchanting for you? It's developing into the knowledge of disenchantment.



Before that it develops from the knowledge of rise and fall (udayabbaya ñāṇa) and knowledge of dissolution (bhaṅga ñāṇa).

If you see your own death, it develops into nibbidā ñāṇa (knowledge of disenchantment). Mind and body are can't separate and arising together. How knowledge arises in the disenchanted person? I only get these deaths wherever I'll be.

It's maraṇāpi dukkha saccaṃ—death is dukkha sacca. So he knows it as dukkha sacca. It's clear for him as all are dukkha sacca. By thoroughly knowing dukkha the contemplative mind which seeing from dukkha existing to dukkha not-existing.

This is knowledge changing, changing to amoha—non-delusion. At first, it only turns towards dukkha existing; then turning towards dukkha not-existing. Dukkha not-existing is Nibbāna. The contemplative mind becomes the Path Knowledge.

After that, Fruition and Reviewing Knowledge arise. The important point is to contemplate. Knowledge will turn towards Nibbāna by itself. And then become a sotāpanna.

With the really disenchanting; it becomes really not wanting it and the mind really turns towards Nibbāna. All three types of kammās are cut off (i.e., black, white, and mixed kammās). Therefore, firstly to see impermanence is our matter. Secondly disenchantment, and thirdly contemplate to know dukkha sacca thoroughly are our matter.

After that knowledge will turn towards no impermanence by itself. All these came from Milinda Pañha. Without the dawn period, the sun'll not arise. Without the dawn period of knowledge of impermanence and disenchantment, and the sun of the Path Knowledge will not arise.

Without including these two knowledge (impermanence and its disenchantment) and the Path Knowledge will not arise. Today I explain with cittānupassanā and tomorrow with vedanānupassanā.

## 存在與不存在的過程

1961年8月16日

為何我們不從名色遍知智（*nāmarūpapariggaha ñāṇa*）與緣遍知智（*paccaya-pariggaha ñāṇa*）（即辨識名色與辨識因緣的智慧）開始？因為你們已經對此有所了解，能夠區分或分析名色，並將其與因果關係聯繫起來。

因此，今天我們從觀智開始。（接著談論心隨觀 / *cittānupassanā*）

五道支（*maggaṅga*）既非黑業（不善業），亦非白業（善業）。心在同一處生起又滅去。

如果你能辨識生滅，它就成為五道支。我將解釋「辨識」的含義。見（辨識）即是知曉它不復存在（在同一剎那間）。透過觀察心，你知道此心已不存在。不存在即是無常（*anicca*），知曉即是道（*magga*）。

我不是為了讓你們聽得愉悅而講授，而是教導你們如何修行。在整個輪迴（*saṃsāra*）中，你們從未發現過這些法。現在，你如同一位脫離盲目與瘋狂的凡夫。為何如此？因為現在你知道「不存在」為「不存在」，亦知「存在」為「存在」，不再陷入迷惑。

之前它是「存在」，透過觀察，它變為「不存在」。因此，你知曉它的「存在」與「不存在」，也就知曉它的無常（*anicca*）。你過去如何生活，也因此變得清楚——你一直活得如同盲目瘋狂之人。

你必須問：「智慧（*ñāṇa*）如何透過持續觀照而發展？」起初，你以「見的心」而活，然後它便滅去。接著，你也「滅去」（死亡）。你以「欲望的心」而活，然後「欲望的心」亦滅去。因此，你將見到自己的死亡。

例如，你看到自己的屍體與他人的屍體，哪一個讓你更生厭離？這便是厭離智（*nibbidā ñāṇa*）的發展。在此之前，它從生滅智（*udayabbaya ñāṇa*）發展至壞滅智（*bhaṅga ñāṇa*）。

若你見到自己的死亡，它便發展為厭離智（*nibbidā ñāṇa*）。心與色無法分離，且同時生起。

那麼，在已生起厭離的行者身上，智慧如何生起呢？他只看到自己無論身處何處，皆遭遇死亡。

這即是「maraṇāṃpi dukkha saccaṃ——死亡即是苦諦」。因此，他認知到一切皆為苦諦（dukkha sacca）。他徹底了知苦諦，並以觀照之心見到「從苦存在到苦不存在」。

這便是智慧的轉變——轉向無癡（amoha）。起初，它只向「苦存在」轉動；隨後，它轉向「苦不存在」。

「苦不存在」即是涅槃（Nibbāna）。觀照之心成為道智（Path Knowledge）。

隨後，果智（Fruition Knowledge）與隨觀智（Reviewing Knowledge）生起。重點在於持續觀照，智慧將自然而然轉向涅槃，並成為須陀洹（sotāpanna）。

真正厭離時，便真正不再渴求，心將真實地轉向涅槃。一切三業——黑業、白業與黑白業——皆被斷除。

因此，首先，我們的課題是見無常（impermanence）。其次，是厭離（disenchantment）。第三，是觀照並徹底知曉苦諦（dukkha sacca）。

之後，智慧將自動轉向「無無常」。這些內容皆出自《彌蘭陀問經》（Milinda Pañha）。

沒有黎明時刻，太陽不會升起；沒有無常智與厭離智的黎明時刻，道智之日亦不會升起。

若無此二智（無常智與厭離智），道智將無法生起。

今天，我以「心隨觀」（cittānupassanā）來解釋，明日則以「受隨觀」（vedanānupassanā）來講解。

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存在的過程與不存在

1961年8月16日

為何我們不從名色分別智與緣攝受智（辨識名色與辨識條件之知識）開始？因為您們已經了解這些。您們可以區分或分析名色，並將其與因果關係聯繫起來。

因此，今天我們從觀智開始。（繼續談論心隨觀）五道支——道支既非黑業（不善業）亦非白業（善業）。心在同一處生起與滅去。

如果您辨識生起與滅去，它就成為五道支。我將解釋辨識的含義。看見（辨識）就是知道它在同一瞬間是不存在的。透過觀心，您知道心不再存在。不存在即是無常，知道即是道。

我不是為了讓您們聽起來好聽而教導，而是教導您們如何修行。在整個輪迴中，您們從未發現這些事物。現在，您們像盲目而瘋狂的凡夫一樣獲得解脫。為何？因為現在您們知道什麼是不存在即不存在，什麼是存在即存在（不被迷惑）。

之前它是存在的，透過觀照，它變成不存在。因此，您知道它的存在與不存在。您知道它的無常。您之前如何生活也變得清晰？您像盲目而瘋狂的人一樣生活。

您必須問：「透過持續的觀照，知識（智）如何發展？」起初，您以看見的心活著；之後它死亡（消逝）。之後您消逝（死亡）。以想要的心活著，並以想要的心消逝。因此，您將看見自己的死亡。

例如，您看見自己的屍體和別人的屍體。哪一個對您來說更令人厭離？它發展成為厭離之知識。在此之前，它從生滅智和壞滅智發展而來。

如果您看見自己的死亡，它將發展成為厭離智（厭離之知識）。名色無法分離，同時生起。厭離者如何產生知識？無論我在哪裡，我只會遇到這些死亡。

這是 *marāṇāpi dukkha saccaṃ*——死亡是苦諦。因此，他知道它是苦諦。對他來說，一切都是苦諦，這很清楚。透過徹底了解苦，觀照的心從苦的存在轉向苦的不存在。

這是知識的轉變，轉變為 *amoha*——不迷惑。起初，它只轉向苦的存在；然後轉向苦的不存在。苦的不存在即是涅槃。觀照的心成為道智。

之後，果智和省察智生起。重點是觀照。知識會自行轉向涅槃。然後成為須陀洹。

透過真正的厭離，它變得真正不想要它，心真正轉向涅槃。所有三種業都被切斷（即黑業、白業和混合業）。因此，首先看見無常是我們的重點。其次是厭離，第三是觀照以徹底了解苦諦是我們的重點。

之後，知識會自行轉向非無常。所有這些都來自《彌蘭陀問經》。沒有黎明期，太陽不會升起。沒有無常和厭離知識的黎明期，道智的太陽也不會升起。

不包含這兩種知識（無常及其厭離），道智就不會升起。今天我解釋心隨觀，明天解釋受隨觀。

The End of the World (B)

28th October 1961

(Told the story of Rohitassa Devata who had searched the end of the world in his past life as a hermit). The end of the world means Nibbāna. Someone will arrive there only by going with knowledge (ñāṇa); anyone can't go there by other ways. The world (loka) is saṅkhāra loka—the conditioned world—the five khandhas.

Saṅkhāra loka is the khandhas arise by conditioning. Arising and vanishing moment to moment is loka. You'll not arrive to Nibbāna with good kamma but with good knowledge. So it's clear that Nibbāna is ñāṇa path. Kam path is to the 31 realms of existence.

There are three paths: kam path jhan path and nyan path (Some short Burmese words came from the Pali language – kam=kamma, jhan=jhāna, nyan=ñāṇa, etc). Kam path is the far cause. Jhan path is the near cause. Nyan path is the direct path, the cause of sending there. (Kamma and jhāna are supporting cause and ñāṇa is producing cause to Nibbāna).

Human life span is short (now human life span is around 75 years. It will be degenerated to 10yrs in the far future; see the Cakkavatti Sīhanāda Sutta of Digha Nikāya, DN.26 Cakkavattisuttam). You have to follow the ñāṇa path if you want to be quicker.

Within this two armed length body observe with maggan ñāṇa. Follow with any one of the four satipaṭṭhāna in according to your preference. Practice with vedanā if vedanā is distinct for your knowledge; if mind then with the mind, etc. Follow with ñāṇa whatever the arising. It is vipassanā to follow the impermanent saṅkhāra loka with ñāṇa.

The Buddha taught that the four truths exist in the khandha. Except lobha, mind and form are dukkha sacca. If taṇhā not exists is nirodha sacca. Sometimes I am

asking you; “Do the khandhas disappear?” is loka nirodha sacca. The ariya sāvaka eye is magga sacca.

(Here we can see Sayadaw’s skill in using dhamma language. Loka nirodho is the cessation of mind and body. The ariya sāvaka eye is contemplative knowledge). With the observation, loka will tell you as I am dukkha sacca.

This khandha will tell you, anicca, dukkha and nirodha. (Here nirodha is the cessation of the khandha). Khandha is the teller and ñāṇa is the observer. Whatever has to say and it’ll tell you. If, it has nothing left to say and will not tell you anymore.

Then the observer will see the ending of it. The ending of the khandhas is Nibbāna. Birth and death are loka. Arising and vanishing are loka. Arising dukkha and vanishing dukkha are loka. You have to make a decision that there is no happiness in the 31 realms of existence.

If you ask: “How long has it to be contemplated?” It’s right to say as it’s difficult and also easy to say. It takes longer time if you have thick kilesa. If your kilesa is thin; practicing in the morning, you even can realize it in the evening. Don’t take it on the pāramitā. What is happening to me, it’s my pāramī? Don’t think about it. You only need to invigorate your faith—saddhā and effort—viriya.

Take it as seeing the truth if you discerning impermanence. After listening to the sacca dhamma, observe to see it. With more analyzing about it, take more time for the practice (And then talked about vedanā in practice).

There is no time without vedanā. During the pregnancy is dukkha. After birth is also dukkha. Dying is dukkha. Nothing exists except dukkha arising and dukkha ceasing. You’ll surely find out as only dukkha. Dukkha also disappears if the khandha disappears. It disappears under the contemplative mind.

Nibbāna exists at the end of the khandha. Just following it and will arrive to the end. Contemplation with bhāvetabba and will see Nibbāna. By waiting with good kamma and it will never arise. Only waiting with ñāṇa and it’ll arise. The end of loka

means your own loka (one's khandhas) with the knowledge of not wanting arise and it will end.

世界的終結 (B)

1961 年 10 月 28 日

(講述了羅希塔薩天神 (Rohitassa Devata) 的故事，他在過去生中曾是一位隱士，尋找世界的終點。)

世界的終點即是涅槃 (Nibbāna) 。唯有透過智慧 (ñāṇa) 才能到達彼岸，除此之外無法抵達。世界 (loka) 即是行蘊世界 (saṅkhāra loka) ——即五蘊的有為法世界。

行蘊世界 (saṅkhāra loka) 是因緣而生起的蘊。剎那生滅即是世界 (loka) 。你無法依靠善業 (good kamma) 抵達涅槃，而是透過正確的智慧 (good knowledge) 才能到達。因此，涅槃是透過智慧之道 (ñāṇa path) 實現的。業之道 (kam path) 則導向三十一界的存有 (31 realms of existence) 。

有三種道路：業道 (kam path) 、禪道 (jhan path) 與智道 (nyan path) 。（這些簡短的緬語詞源於巴利語——kam 即 kamma (業) 、jhan 即 jhāna (禪那) 、nyan 即 ñāṇa (智慧) 等）。業道是遙遠的因，禪道是接近的因，智道則是直接之道，即通向涅槃的因。（業與禪那是助緣，而智慧則是導向涅槃的直接因。）

人類的壽命短暫（如今約為 75 年，未來將逐漸退化至 10 年，詳見《長部》 (Dīgha Nikāya) 《轉輪聖王師子吼經》 (Cakkavatti Sīhanāda Sutta, DN.26 Cakkavattisuttaṃ) ）。若想更快達成目標，須依循智慧之道 (ñāṇa path) 。

在這具僅有兩臂長的身體之內，以道智 (maggan ñāṇa) 觀察。依照自身偏好，選擇四念住 (satipaṭṭhāna) 之一修行。若受 (vedanā) 對你的智慧而言較為明顯，則依受修行；若是心 (citta) ，則依心修行，依智慧觀察一切所生起的現象。凡是依智慧觀察無常的行蘊世界 (saṅkhāra loka) ，即是內觀 (vipassanā) 。

佛陀曾教授，四聖諦 (four truths) 存在於五蘊之中。除貪愛 (lobha) 外，心與色皆為苦諦 (dukkha sacca) 。若無貪愛，則是滅諦 (nirodha sacca) 。有時我

會問你：「蘊滅去了嗎？」這即是世界的滅諦（loka nirodha sacca）。聖弟子的慧眼即是道諦（magga sacca）。

（此處可見禪師巧妙運用法義語言。世界滅去（loka nirodho）即是心與色的止息。聖弟子的慧眼即是觀智。）

透過觀察，世界會告訴你：「我是苦諦（dukkha sacca）。」

此五蘊將告訴你：「無常（anicca）、苦（dukkha）、滅（nirodha）」。（此處滅指的是蘊的止息。）蘊是告知者，智慧是觀察者。凡是蘊應該說出的，它都會告訴你；若無話可說，它便不再告知。

此時，觀察者將見到它的終結。五蘊的終結即是涅槃。生與死即是世界（loka）。生起與滅去即是世界。苦的生起與苦的滅去即是世界。你必須下定決心，在三十一界中無有真正的快樂。

若你問：「這需要觀察多久？」

可以說困難，也可以說容易。如果你的煩惱（kilesa）深重，則需較長時間；若煩惱薄弱，則可能早晨開始修行，晚上即能證悟。不要歸因於波羅蜜（pāramī），說：「這是我的波羅蜜嗎？」不要這樣想。你只需增強你的信心（saddhā）與精進（viriya）。

若你能辨識無常，便當作見到真理。聆聽四聖諦（sacca dhamma）之後，應觀察以親證之。若不斷分析它，則修行所需時間將會更長。（接著講述了在修行中如何觀察受（vedanā）。）

無時無刻不在受中。懷孕時是苦，出生後亦是苦，臨終時亦是苦。除了苦的生起與苦的止息之外，無有其他存在。你必定會發現，一切皆是苦。當五蘊止息時，苦亦止息。苦在觀照之心下止息。

涅槃存在於五蘊的終點。只要持續觀察，終將抵達終點。以修習（bhāvetabba）進行觀照，便能見到涅槃。若只是等待善業成熟，涅槃將永不現前；唯有等待智慧成熟，涅槃才會現前。

世界的終結（loka nirodha）即是你的世界（自身五蘊）的終結——透過不再執取的智慧（ñāṇa），它將止息。

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## 世界的盡頭（乙）

1961 年 10 月 28 日

（講述了羅希特娑天神在過去世作為隱士尋找世界盡頭的故事）。世界的盡頭意味著涅槃。唯有透過知識（智）才能到達那裡；任何人都無法透過其他方式到達。世界（loka）是行世間——有條件的世界——五蘊。

行世間是由條件產生的蘊。剎那生滅即是世間。您無法透過善業到達涅槃，而是透過善知識。因此，涅槃是智道，這很清楚。業道通往三十一有。

有三條道路：業道、禪道和智道（一些源自巴利文的緬甸語簡稱——kam=kamma，業；jhan=jhāna，禪；nyan=ñāṇa，智等）。業道是遠因。禪道是近因。智道是直接的道路，是通往那裡的因。（業和禪是助緣，而智是產生涅槃的因）。

人類壽命很短（現在人類壽命約為 75 年。在遙遠的未來，它將退化到 10 年；參見《長部·轉輪聖王獅子吼經》，DN.26《轉輪王經》）。如果您想更快到達，就必須遵循智道。

在這個兩臂長度的身體內，以道智觀察。根據您的偏好，遵循四念處中的任何一個。如果受對您的知識很明顯，則以受修行；如果是心，則以心修行，等等。無論什麼生起，都以智遵循。以智遵循無常的行世間即是毗婆舍那。

佛陀教導說，四聖諦存在於蘊中。除了貪，名色都是苦諦。如果沒有渴愛，即是滅諦。有時我會問您：「蘊會消失嗎？」即是世間滅諦。聖弟子的眼睛是道諦。

（在這裡，我們可以看見西亞多在運用法語方面的技巧。世間滅是名色的止息。聖弟子的眼睛是觀照的知識）。透過觀察，世間會告訴您：「我是苦諦。」

這個蘊會告訴您：「無常、苦、滅。」（這裡的滅是蘊的止息）。蘊是講述者，而智是觀察者。無論它要說什麼，它都會告訴您。如果它沒有什麼要說的了，它就不會再告訴您。

然後，觀察者會看見它的終結。蘊的終結即是涅槃。生與死是世間。生滅是世間。生苦和滅苦是世間。您必須做出決定，三十一有中沒有快樂。

如果您問：「需要觀照多久？」說它既困難又容易是對的。如果您的煩惱很厚重，就需要更長的時間。如果您的煩惱很薄，早上修行，您甚至可以在晚上證

悟。不要將其歸因於波羅蜜。「我身上發生了什麼，是我的波羅蜜嗎？」不要這樣想。您只需要激發您的信心——信和精進——精進。

如果您辨識無常，就將其視為看見真理。聽聞聖諦法後，觀察以看見它。透過更多的分析，花更多的時間修行。（然後談論修行中的受）。

沒有沒有受的時間。懷孕期間是苦。出生後也是苦。死亡是苦。除了苦的生起和苦的止息，沒有任何存在。您一定會發現只有苦。如果蘊消失，苦也會消失。它在觀照的心下消失。

涅槃存在於蘊的盡頭。只需跟隨它，就會到達盡頭。以應修習之法觀照，就會看見涅槃。透過等待善業，它永遠不會生起。唯有以智等待，它才會生起。世間的盡頭意味著您自己的世間（一個人的蘊），以不想要生起的知識，它就會結束。

## Why So Many Corpses?

29<sup>th</sup> December 1961

I am old now. I'll die very soon. Think yourself with these things. Where are ageing and death coming from? It is from birth (jāti). Aging and death are dukkha sacca—the result. Birth is samudaya sacca—the cause.

Thinking about the khandha and these things appear. Then you know about truths (sacca). Again where is jāti coming from? From kamma-bhāva—the producing of kamma for becoming. Kammabhava is the cause—samudaya. And jāti is the result—dukkha.

It becomes nirodha sacca if both of them cease. The practice of their cessation is magga sacca. Therefore you have to practice magga sacca. Thinking in this way is knowing about the truths. You're afraid of kamma (here, black or unwholesome ones).

Why is that? Because it makes jāti—birth (painful births). It makes dukkha sacca. But also you're expecting good kamma (for blissful rebirths and enjoying the fruits). This also will give you dukkha sacca. By thinking backwardly (the reverse order—paṭiloma of D. A. process) and will find the five khandhas as the cause.

Because of the five khandhas that taṇhā arises. From the khandha and taṇhā arises is not knowing about it. This is not knowing it as the five khandhas (with ignorance and have diṭṭhi/taṇhā). The Buddha said that taṇhā came from upadhi (acquisition); it means khandha.

With affection to one's own khandha and others' khandhas that taṇhā arises. If you have affection to the khandha means you want to die. (According to the D. A. process; section② → section③ → section④ = the five khandha → taṇhā, upādāna, kamma → jarā, maraṇa).

It is wanting to die whatever khandha you have affection. With the affection to the khandha, you have to die wherever you'll be. All your corpses were piling up (like mountains). Don't say that it's kamma. It's the cause of affection to the khandha (taṇhā). Affection means foolishness for deaths. The D. A. process is telling you that you have to die because of affection.

Khandha is section ②, affection is sec.③ and death is sec.④. Having to die again and again are tormenting by affection. In the many kinds of death which one do you like? (Sayadaw mentioned some of them) If you contemplate the impermanence of your khandha and you have no affection for it. No affection is magga. It's non-greed (alobha).

This khandha is like a kind of liquor mixed with poison. You have to die if you drink it. In the same way, you also have to die if you have affection to the khandha. The poisonous liquor is like the khandha (In one of the sutta, the Buddha compared it with the four poisonous snakes). The foolish worldling is the person clinging to it; the one who drinks the poisonous liquor. No affection arises if you contemplate the impermanence of the khandha. You will not die again if you are without affection for it.

## 為何如此多的屍體？

1961 年 12 月 29 日

我已年老，很快就會死去。你們應該思考這些事情。老與死從何而來？是從生（jāti）而來的。老與死是苦諦（dukkha sacca）——即結果。生是集諦（samudaya sacca）——即因。

思惟五蘊（khandha），這些道理便會顯現，從而你能了解四聖諦（sacca）。那麼，生（jāti）又從何而來？它來自業有（kamma-bhāva）——即造作導致後有的業。業有是因——集諦（samudaya），而生則是果——苦諦（dukkha）。

若二者止息，即成為滅諦（nirodha sacca）。修習令其止息的方法即是道諦（maggā sacca）。因此，你必須修習道諦。如此思考，即是對聖諦的理解。你害怕業（此處指黑業或不善業）。

為何會如此？因為它導致生——苦的生起（痛苦的生）。它帶來苦諦。然而，你仍期待善業（希望獲得安樂的來生，享受福報）。但這仍然會導致苦諦。若逆向推理（依據十二因緣的逆向觀察——paṭiloma），便可發現五蘊即是因。

因五蘊而生起貪愛（taṇhā）。然而，因五蘊而生貪愛，是因為對其無知。不知其為五蘊（由於無明，生起邪見與貪愛）。佛陀說，貪愛來自取（upadhi，即「取著」），也就是五蘊。

由於執著於自己的五蘊與他人的五蘊，因此生起貪愛。若你對五蘊執著，就等於你想死。（根據十二因緣，②→③→④，即五蘊→貪愛、取、業→老、死。）

無論你執著於何種五蘊，都等於是想死。因為對五蘊的執著，無論身在何處，都必須面對死亡。你累世的屍體已堆積如山。別說這是業（kamma）造成的。真正的因，是對五蘊的執著（貪愛，taṇhā）。執著即是對死亡的愚癡。

十二因緣法（D. A. process）告訴你，正因為有執著，你才不得不一再地死去。

五蘊是第二支（section ②），執著是第三支（sec.③），而死亡是第四支（sec.④）。無數次的死亡，都是因執著而受折磨。在眾多的死亡方式中，你喜歡哪一種？（禪師提及了一些死法。）

若你觀察五蘊的無常，則不會對其生起執著。無執著即是道（magga），即是無貪（alobha）。

此五蘊就如同一種摻有毒藥的酒。若你飲用它，便會死去。同樣地，若你對五蘊生起執著，也將無可避免地走向死亡。有毒的酒就如同五蘊（在某部經典中，佛陀曾將其比喻為四條毒蛇）。

愚癡的凡夫就如執著於五蘊的人，他如同飲下毒酒。若你觀察五蘊的無常，則不會對其生起執著。若無執著，則不再輪迴生死，不再面對死亡。

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為何如此多的屍體？

1961 年 12 月 29 日

我現在老了。我很快就會死。用這些事情來思考自己。衰老和死亡從何而來？來自出生（生）。衰老和死亡是苦諦——結果。出生是集諦——原因。

思考蘊，這些事情就會顯現。然後您就會了解真諦（諦）。生又從何而來？來自業有——產生成為的業。業有是原因——集。而生是結果——苦。

如果它們兩者都止息，它就成為滅諦。止息它們的修行是道諦。因此，您必須修行道諦。以這種方式思考就是了解真諦。您害怕業（這裡指的是黑業或不善業）。

為何如此？因為它產生生——出生（痛苦的出生）。它產生苦諦。但您也期待善業（為了幸福的再生並享受果報）。這也會給您帶來苦諦。透過向後思考（逆序——緣起法的逆行），您會發現五蘊是原因。

由於五蘊，渴愛生起。從蘊和渴愛生起，就是不了解它。這是不了解它是五蘊（帶著無明並有邪見/渴愛）。佛陀說渴愛來自有身（獲取）；這意味著蘊。

由於對自己和他人的蘊產生愛戀，渴愛才會生起。如果您對蘊有愛戀，意味著您想死。（根據緣起法；第二節→第三節→第四節=五蘊→渴愛、取、業→老、死）。

無論您對哪個蘊有愛戀，您都想死。由於對蘊的愛戀，無論您在哪裡，都必須死。您所有的屍體都堆積如山。別說這是業。這是對蘊的愛戀（渴愛）的原因。愛戀意味著對死亡的愚癡。緣起法告訴您，由於愛戀，您必須死。

蘊是第二節，愛戀是第三節，死亡是第四節。一次又一次地死亡是被愛戀折磨。在眾多死亡中，您喜歡哪一種？（西亞多提到了一些）。如果您觀照蘊的無常，您就不會對它產生愛戀。沒有愛戀就是道。它是無貪（alobha）。

這個蘊就像一種混合了毒藥的酒。如果您喝了它，您就必須死。同樣地，如果您對蘊有愛戀，您也必須死。毒酒就像蘊（在某部經中，佛陀將其比作四條毒蛇）。愚癡的凡夫是執著它的人；喝毒酒的人。如果您觀照蘊的無常，就不會產生愛戀。如果您沒有對它產生愛戀，您就不會再次死亡。

Dāna and Nibbāna

5th December 1961

[A talk on dāna offering. U Kyaw Thein and Daw Tin Hla (a couple) offered a Dhamma Hall for practice. Sayadaw explained to them how to make dāna for a decisive support—upanissaya for Nibbāna.]

Dāna gives the rebirth-linking result (paṭisandhi) and present life result (pavatti). Pavatti result means to encounter with a good teacher and helping a decisive support for the cause of the path. It is leading to the path condition (magga paccayo).

To encounter a good teacher is the power of decisive support. Dāna is also a decisive support for the path condition. To arrive human world and encounter with the Buddha's Teachings are upanissaya. Without upanissaya and having the ñāṇa ear to listen sacca dhamma is impossible.

The Buddha himself said that upanissaya helped the path condition and could let Path and Fruition Knowledge to arise. (Sayadaw talked about the five results coming from the offering of monastery buildings in the Aṅguttara Nikāya These are: Āyu, vaṇṇa, sukha, paññā and bala—long life, good looking, happiness, wisdom and power).

Wealth and properties can be changed at any time before death. It can be met with the five dangers of water, fire, king, thieves and one's own family members. It can be also misused and spending them with one's kilesa. Therefore, dāna offering is like taking things out from a house on fire. You can't take it with you if you die, you have to leave behind.

(People who do not do dāna, merits and wholesome things are foolish indeed because human world is the most important place for living beings to cultivate goodness and practice for transcending dukkha. Instead most human beings are wasting their precious time and chances with sensual pleasure and unwholesome dhamma).

Dāna offerings are like taking things out from the burning house and save it as one's own properties. You should not think it as reducing or spending your wealth. The thirty-one realms of existence are kilesa fire. So, they are burning with the fire of dukkha. The Buddha was admonishing us for not taking out things from the burning fire.”

(Even most people don't know as these are burning with fire. And it's worth to do it. Here Sayadaw mentioned a current news happened in Rangoon (Yan-gon) where a man was robbed and killed by robbers). His khandha and properties are burned down with fire.

(Again, Sayadaw talked about the last day of the Buddha. The Buddha laid down his burdened khandha at the sal-grove in Kusinārā. Because of the saṅkhāra dhamma and nothing was left there nowadays. All the grandeur was gone. It was quite a saṁvega story. It was not more than a dream).

By performing dāna and it finished with anicca. It is also the same nature if you don't perform. Dāna offerings with the enriching of wisdom finished the same. But it is following with non-greed, loving kindness and wisdom (alobha, adosa and amoha). It follows with lobha, dosa and moha if you let it finishing by itself. The differences are one ends dukkha; and the other connecting dukkha. (We should think about this point seriously).

(Sayadaw talked about the six wholesome and unwholesome minds mentioned about with the D. A. process.) Offering dāna with alobha, adosa and amoha (paññā) is not connecting saṁsāra. Offering with seeing dukkha sacca and can't connect dukkha. Not wanting is magga—alobha. Not wanting the khandha and properties are offering with magga. (He instructed the couple how to have right attention).

The khandha is always burning with eleven kinds of fire. To have the khandha is becoming fuels. Therefore, wanting to end the fuels (khandha) and extinguishing the fire (kilesa) that we are performing dāna. A dāna combines with truth (sacca) and volition (cetanā). Cetanā (kamma) has to follow behind knowledge.

(Sayadaw gave an example with the Buddha) The Bodhisatta (Buddha to-be), for many past lives (incalculable) had done a lot of great dāna pāramīs (perfection for givings), but only with the knowledge of becoming a Buddha. If his volitions (cetanā/kamma) had to follow him would not become a Buddha.

But only let cetanā following behind knowledge (ñāṇa) that became a Buddha, and attained Nibbāna. Ñāṇa as a predominant quality is seeing dukkha. Ñāṇa is as a leader, whereas cetanā as a follower. The kammic power becomes blunted even though ñāṇa is still making the kammic power. Therefore, it's the dhamma cutting off kamma.

布施與涅槃

1961 年 12 月 5 日

（關於布施的開示。烏喬廷與道廷拉夫婦捐建了一座修行用的法堂，禪師向他們解釋如何以布施作為通往涅槃的決定性助緣——優波尼薩耶。）

布施能帶來結生果（paṭisandhi）與現世果（pavatti）。現世果指的是能遇見善知識，並為道的因緣提供決定性的助緣，導向道緣（magga paccayo）。

能夠遇見善知識，是決定性助緣的力量。布施也是道緣的決定性助緣。能投生為人，並得以聽聞佛法，皆為優波尼薩耶。若無優波尼薩耶，便無法具備聆聽四聖諦之法的智慧耳根。

佛陀曾親口說過，優波尼薩耶能助成道緣，使道智與果智得以生起。（禪師提及《增支部》中關於供養寺院建築可獲得的五種果報，即壽命長、相貌莊嚴、生活安樂、智慧增長、力量增強——Āyu、vaṃṇa、sukha、paññā 和 bala。）

財富與資產在臨終前隨時可能發生變故，可能遭遇水災、火災、國王奪取、盜賊侵害，或被自己的親屬占有，也可能被愚昧地揮霍，淪為貪欲的工具。因此，布施就如同從燃燒的房屋中將財物取出。當死亡來臨時，無論如何都無法將其帶走，只能捨棄於世。

（不行布施、福德與善行的人確實愚癡，因為人間是最重要的修行場所，能夠培養善業，進而超越苦。然而，大多數人卻將珍貴的時間與機會浪費在感官享樂與不善法上。）

布施就像是從火場中搶救財物，將其保存為自身的資產。不應認為布施會減損或耗費財富。三十一界皆被煩惱之火燃燒，因此，整個輪迴都被苦之烈焰焚燒。佛陀曾警示我們：「不要從燃燒的火場中取出東西。」

（然而，世間多數人並未察覺輪迴正在焚燒，並認為無需做功德。禪師舉了一則發生於仰光的新聞——一名男子遭劫匪搶劫並殺害。）

他的身體與財物皆被烈火焚毀。（禪師接著談及佛陀的最後一天，佛陀在拘尸那羅的娑羅樹林放下了沉重的五蘊身體。由於一切皆為行法（*saṅkhāra dhamma*），如今世間已不復見當時的莊嚴景象，一切繁華皆成虛夢，實為生死無常的警策之事。）

布施之後，它便隨著無常（*anicca*）而消逝。不布施亦是同樣的道理。然而，以智慧相應的布施雖然同樣消逝，卻是隨著無貪、慈愛與智慧（*alobha*、*adosa*、*amoha*）而生起。相反地，若讓布施之事隨著自身的貪、瞋、癡而流轉，則其結果便是連接於苦。兩者的差異在於：前者終止苦，而後者延續苦。（我們應當深思這一點。）

（禪師提及《緣起法》中六種善心與不善心。）

以無貪、無瞋與智慧（*alobha*、*adosa*、*amoha*）行布施，便不會連接輪迴。若以觀照苦諦（*dukkha sacca*）來布施，便不會與苦相應。無欲即是道（*magga*）——無貪（*alobha*）。不執著於五蘊身心與財物，即是依道而行的布施。（禪師指導這對夫婦如何正確思維布施。）

五蘊之身不斷燃燒著十一種火焰（即貪、瞋、癡等）。擁有五蘊，即是提供燃料。因此，我們之所以行布施，是為了終止燃料（五蘊），熄滅火焰（煩惱）。布施結合了真理（*sacca*）與業力（*cetanā*）。然而，業力（*kamma*）應當追隨智慧（*ñāṇa*）。

（禪師舉佛陀為例）

過去無量世以來，菩薩（未來佛）曾廣行布施波羅蜜（*dāna pāramī*），但其布施的智慧是導向成佛之道。若其業力（*cetanā/kamma*）執著於世間，便無法成佛。

然而，正因菩薩讓業力追隨於智慧之後，最終成佛並證得涅槃。以智慧為主導，觀照苦諦，讓業力為從屬。即使智慧仍然造作業力，這股業力亦已被智慧所鈍化。因此，此法即是「以法斷業」（*dhamma cutting off kamma*）。

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## 布施與涅槃

1961 年 12 月 5 日

[關於布施供養的開示。居覺登和朵丁拉（一對夫婦）供養了一間禪修堂。西亞多向他們解釋如何進行布施，以作為涅槃的決定性助緣——*upa nissaya*。]

布施帶來再生連結的果報（*paṭisandhi*）和現世的果報（*pavatti*）。現世的果報意味著遇到一位好的老師，並為道的原因提供決定性的助緣。它引導至道緣（*magga paccayo*）。

遇到一位好的老師是決定性助緣的力量。布施也是道緣的決定性助緣。來到人間並遇到佛陀的教導是 *upa nissaya*。沒有 *upa nissaya*，擁有聽聞真諦法的智耳是不可能的。

佛陀親自說，*upa nissaya* 有助於道緣，並能使道智和果智生起。（西亞多談論了《增支部》中供養寺院建築帶來的五種果報。這些是：壽、色、樂、慧、力——長壽、容貌端莊、快樂、智慧和力量）。

財富和財產在死亡之前隨時可能改變。它可能遭遇水、火、國王、盜賊和自己家人的五種危險。它也可能被濫用並用來滿足自己的煩惱。因此，布施供養就像從火災中的房子裡取出物品。如果您死了，您無法帶走它，您必須留下它。

（不做布施、功德和善事的人真是愚癡，因為人間是眾生修善和修行以超越苦的最重要的地方。然而，大多數人卻將他們寶貴的時間和機會浪費在感官享樂和不善法上）。

布施供養就像從燃燒的房子裡取出物品並保存為自己的財產。您不應認為這是減少或花費您的財富。三十一有是煩惱之火。因此，它們被苦之火燃燒。佛陀告誡我們不要從燃燒的火中取出物品。

（甚至大多數人都不知道這些都在被火燃燒。而做布施是值得的。在這裡，西亞多提到了一件發生在仰光的時事，一名男子被強盜搶劫並殺害）。他的蘊和財產都被火燒毀了。

（西亞多再次談到佛陀的最後一天。佛陀在拘尸那羅的娑羅雙樹林中放下他沉重的蘊。由於行法，如今那裡什麼都沒有留下。所有的壯麗都消失了。這是一個相當令人感傷的故事。它不過是一場夢）。

透過進行布施，它以無常結束。如果您不進行布施，它的本質也是一樣的。以增長智慧進行布施供養，結果也是一樣的。但它遵循無貪、慈愛和智慧（alobha、adosa 和 amoha）。如果您讓它自行結束，它就會遵循貪、瞋和癡（lobha、dosa 和 moha）。兩者的區別在於，一個結束苦，另一個連接苦。（我們應該認真思考這一點）。

（西亞多談論了緣起法中提到的六種善心和不善心。）以無貪、無瞋和無癡（智慧）進行布施供養不會連接輪迴。以看見苦諦進行供養，就無法連接苦。不想要是道——無貪。不想要蘊和財產就是以道供養。（他指導這對夫婦如何正確地注意）。

蘊總是受到十一種火的燃燒。擁有蘊就是成為燃料。因此，我們進行布施是為了結束燃料（蘊）並熄滅火焰（煩惱）。布施結合了真諦（sacca）和意志（cetanā）。意志（業）必須跟隨在知識之後。

（西亞多以佛陀為例）。菩薩（未來的佛陀）在過去的許多世（不可計數）中做了許多偉大的布施波羅蜜（布施的圓滿），但僅僅是為了成為佛陀的知識。如果他的意志（cetanā/業）必須跟隨他，他就不會成為佛陀。

但只有讓意志跟隨在知識（智）之後，他才成為佛陀，並證得涅槃。智作為主要品質是看見苦。智是領導者，而意志是追隨者。即使智仍在產生業力，業力也會變得遲鈍。因此，這是法在切斷業。

## Practicing for Dying

11<sup>th</sup> to 12<sup>th</sup> August 1962

T1

[Here Sayadaw gave two talks on vedanā and how to deal with them, especially near dying. We shouldn't waste our precious life as a human being by doing useless things and leading to painful rebirths. We should observe and study on people near dying.

Even we ourselves had experienced more or less these things with our family members or friends; it was quite painful to see people died painfully and in tragic ways. Their ways of dying were expressing their painful rebirths.

The flood water of ageing, sickness and death are waiting for us as arising. We need to prepare the maggin raft to cross over the ocean of saṃsāra to a safety place. He taught vedanānupassanā for dealing with taṇhā. And he already had taught cittānupassanā for dealing with diṭṭhi.

Taṇhā is sharper than diṭṭhi, and avijjā is powerful than taṇhā. Eradication of kilesa is from diṭṭhi to taṇhā and taṇhā to avijjā successively. Diṭṭhi constructs the lower khandha of painful births. And taṇhā constructs higher khandha of human to arūpa brahma worlds.

Vedanā can appear on the body and in the heart area (hadaya vatthu). It's important to observe at the right places. It's ñāta pariññā—theoretical knowledge and without this, it can't do tīraṇa pariññā—development with contemplation.

There're three kinds of vedanā: sukha, dukkha, upekkhā appear internally and externally of the body. Usually we only use sukha and dukkha in our daily life language, and not including upekkhā. In vipassanā contemplation if not observing at the right places and Nibbāna not arises. It will be impossible if the objects and mind (ñāṇa) are not in accordance with each other. It can't cut off D. A. process.

Sayadaw explained the vipassanā process very simple and clear. He placed serially five small betel nuts on the table in front of him. The first to the third nuts were representing mundane path knowledge (all are discerning anicca; udayabbaya, bhaṅga and nibbidā ñāṇa).

The fourth is the Path Knowledge (not seeing anicca anymore and instead their ending or Nibbāna). It can't kill kilesa perfectly yet (anusaya). It's only the seed of ariya. The first to third knowledge are still the worldly mind. The fourth knowledge is ariya mind. From ① to ④ are ceasing successively, and complete with the eight path factors.

The knowledge following after the ④ are also seeing Nibbāna. The 5<sup>th</sup> is seeing Nibbāna and also killing taṇhā (i.e., the Fruition Knowledge kills anusaya). The knowledge of ① to ③ are very important, because it has connection with development—bhāvetabba. The fourth and fifth knowledge are arising naturally (the outcome of 1, 2 and 3 knowledge)]

The one with the ordinary dāna and sīla is a sleeping person. It is in sleep without preparing the maggin raft and doing things in accordance with taṇhā. This is sleeping with avijjā and taṇhā. Taṇhā is sharper than diṭṭhi. Avijjā is sharper than taṇhā. During the time of vedanā paccaya taṇhā (feeling conditions of craving), he was still a bodhisatta.

Wanting to become a Buddha, the bodhisatta was contemplating vedanā until it became ending. (Gave instruction on Vedanā). Vedanā arises on the body and also in the mind. Contemplate it at the arising place. As an example, on the body sukha vedanā arises and in the mind also happiness arises.

If arising on the body, then contemplate on the body; in the mind also in the same way. It can't attain Nibbāna if the contemplation is not at the right place. It means the object of contemplation and contemplative mind are not at the same place. It also means D. A. process can't be cut off.



Three insight knowledge must arise: ① udayabbaya ñāṇa—knowledge of rise and fall, ② bhaṅga ñāṇa—knowledge of dissolution, ③ nibbidā ñāṇa—knowledge of disenchantment. All three of them are contemplating of impermanence. ① to ③ are the knowledge of a worldling. All are the path factors of a worldling (5 maggan); known as all are in dissolution.

After ③ ceasing, one does not see the dissolution. At the ending of them, see Nibbāna arising. It's the no.④ mind, i.e., the Path Knowledge. It is seeing Nibbāna, but still can't kill kilesa yet. The fourth not see impermanence but still can't kill the latent kilesa. The fourth is the seed of ariya. From ① to ④ can't cut off kilesa are the same and only different in views.

After that maggin raft will appear. ④ arises for the cutting off the worldling status, not for the kilesa. After the ④ ceases and the eight path factors appear. It's no.⑤ and also sees Nibbāna. It needs to ask who shows Nibbāna to him. ④ showing it and ⑤ seeing it. ④ is the cause and ⑤ is the result.

⑤ is seeing Nibbāna and killing taṇhā. ④ only seeing it and can't kill taṇhā. ① to ③ are seeing anicca but taṇhā not dies. ④ is seeing Nibbāna and taṇhā also not dies. ⑤ seeing Nibbāna and taṇhā dies. If ① arises must leading to ⑤ and it's sure. The task is finished with these five points. (The Buddha Dhamma is clear-cut and in details, and not like other teachings with uncertainty and walking in the darkness.)

## 修行以備臨終

1962年8月11日至12日

### T1

[在這裡，禪師進行了兩場關於受（vedanā）的開示，特別是如何在臨終時應對受。我們不應該浪費寶貴的人生，去做無意義的事情，導致墮入痛苦的惡趣。應當觀察並學習臨終之人的情況。

事實上，我們自己或多或少都曾經歷過親人或朋友臨終的情境，親眼目睹他們痛苦或悲慘的離世，這些死亡的方式表現出他們將墮入苦趣的徵兆。

老、病、死的洪流已經逼近，我們必須準備好「道筏」（maggin raft），才能渡過生死輪迴的大海，抵達安穩的彼岸。禪師教導如何通過「受隨觀」



（vedanānupassanā）來對治貪愛（taṇhā），而此前他已經教授如何透過「心隨觀」（cittānupassanā）來對治邪見（diṭṭhi）。

貪愛比邪見更加深重，而無明（avijjā）則比貪愛更為強大。煩惱的斷除過程是先斷邪見，再斷貪愛，最後滅除無明。邪見造作下劣的蘊（低等趣的身心），而貪愛則造作較高的蘊（人間乃至無色界的身心）。

受可以出現在身體上，也可以出現在心臟部位（心所依處，hadaya vatthu），因此必須正確觀察受生起的位置。這是「了知遍知」（ñāta pariññā），即理論上的認識，若沒有這種認識，就無法進一步達到「度知遍知」（tīraṇa pariññā），即透過觀照來發展智慧。

受有三種：樂受（sukha）、苦受（dukkha）、捨受（upekkhā），可分為內在與外在兩種情況。在日常語言中，我們通常只提及樂受與苦受，而不包括捨受。然而，在內觀修習中，若觀察的對象與所緣不匹配，則無法證得涅槃（Nibbāna），也無法斷除緣起鏈條（D. A. process）。

禪師以簡單清晰的方式解釋了內觀的過程。他在桌上依次放置了五顆小檳榔果，代表五種智慧。第一至第三顆檳榔果象徵世間道智（mundane path knowledge），這三種智慧皆是對無常（anicca）的覺知，分別是「生滅智」（udayabbaya ñāṇa）、「壞滅智」（bhaṅga ñāṇa）與「厭離智」（nibbidā ñāṇa）。

第四顆檳榔果代表道智（Path Knowledge），這時不再觀察無常，而是見到法的滅盡——涅槃。然而，此時煩惱尚未徹底根除（仍有隨眠煩惱，anusaya），此階段僅僅是聖者的種子。第一至第三種智慧仍屬於凡夫心，而第四種智慧則為聖者心。這四種智慧依序生起，並與八聖道（八正道）相應。

第五顆檳榔果代表道後智（Fruition Knowledge），它既見涅槃，又能滅除貪愛（taṇhā）。前三種智慧的修習極為重要，因為它們與「發展」（bhāvetabba）息息相關，而第四與第五種智慧則是自然而然地生起（即前三種智慧成熟後的結果）。

持有一般佈施（dāna）與戒德（sīla）的人，仍處於沉睡之中。他們沉睡於無明與貪愛之內，未曾準備「道筏」，仍在依從貪愛行事。貪愛比邪見更加深重，而無明比貪愛更加猛烈。在「受緣貪愛」（vedanā paccaya taṇhā）的過程中，菩薩仍然只是菩薩（尚未證道）。

為了成佛，菩薩曾反覆觀察受，直到受完全滅盡。（禪師進一步指導如何觀受。）受可以出現在身體，也可以出現在心中，應當在受生起之處觀察。例如，當樂受生起於身體時，心中也會生起喜悅。若受生於身，則觀於身；若受生於心，則觀於心。

若觀照的對象與覺知的心不匹配，則無法證得涅槃，亦即觀照的所緣與觀照的心若不一致，則無法斷除緣起鏈條。

修行者須經歷三種內觀智：① 生滅智（*udayabbaya ñāṇa*）、② 壞滅智（*bhaṅga ñāṇa*）、③ 厭離智（*nibbidā ñāṇa*）。這三種智慧皆是對無常的觀察，仍屬於世間智慧，並且皆與五種道支（五聖道，*maggan*）相應。

當第三種智慧滅去時，修行者不再見到無常，而是在無常止息處見到涅槃，這便是第四種智慧——道智（*Path Knowledge*）。此時雖見涅槃，卻仍未能徹底斷除貪愛，因為隨眠煩惱尚存。第四種智慧只是聖者的種子，並不具備滅盡煩惱的能力。

在這之後，「道筏」才會顯現。第四種智慧僅能斷除凡夫的身份，卻無法滅盡煩惱。然而，當第四種智慧滅去後，八聖道便會現前，這就是第五種智慧。此時修行者再次見到涅槃，並且能夠滅除貪愛。

須問：「誰顯示涅槃？」答案是：第四種智慧顯示涅槃，第五種智慧見到涅槃。第四種智慧是因，第五種智慧是果。第五種智慧見涅槃，並能滅除貪愛；第四種智慧雖見涅槃，卻不能滅除貪愛。前三種智慧觀察無常，卻不滅貪愛；第四種智慧見涅槃，卻仍未能斷貪愛；第五種智慧既見涅槃，又能滅除貪愛。

當第一種智慧生起時，便已註定將導向第五種智慧，這是必然的結果。整個修行的任務，至此便告完成。

（佛法井然有序，清晰明確，不似其他教義充滿不確定性，猶如在黑暗中摸索。）

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為死亡做準備的修行

1962 年 8 月 11 日至 12 日

T1

[西亞多在此進行了兩次關於受以及如何應對受的開示，特別是在臨終時。我們不應該浪費寶貴的人身，去做無用的事情，並導致痛苦的再生。我們應該觀察和研究臨終之人。

即使我們自己或多或少都經歷過與家人或朋友相關的這些事情；看到人們痛苦且悲慘地死去，是非常痛苦的。他們臨終的方式表達了他們痛苦的再生。

衰老、疾病和死亡的洪水正等待著我們，它們不斷生起。我們需要準備道筏，以渡過輪迴的海洋，到達安全的彼岸。他教導受隨觀，以應對渴愛。他已經教導心隨觀，以應對邪見。

渴愛比邪見更強烈，無明比渴愛更強大。煩惱的根除是從邪見到渴愛，再從渴愛到無明，依次進行。邪見構建了痛苦再生的低等蘊。而渴愛構建了從人界到無色界梵天的更高蘊。

受可以出現在身體上和心臟區域（心所依處）。在正確的地方觀察非常重要。這是知遍知——理論知識，沒有它，就無法進行度遍知——透過觀照的發展。

有三種受：苦受、樂受、不苦不樂受，它們在身體內部和外部顯現。通常我們在日常用語中只使用苦受和樂受，而不包括不苦不樂受。在毗婆舍那觀照中，如果沒有在正確的地方觀察，涅槃就不會生起。如果對象和心（智）不一致，這是不可能的。它無法切斷緣起法。

西亞多非常簡單明瞭地解釋了毗婆舍那的過程。他在他面前的桌子上依次放置了五個小檳榔。第一到第三個檳榔代表世俗道智（都在辨識無常；生滅智、壞滅智和厭離智）。

第四個是道智（不再看見無常，而是看見它們的終結或涅槃）。它還不能完全消滅煩惱（隨眠）。它只是聖者的種子。第一到第三個知識仍然是凡夫的心。第四個知識是聖者的心。從①到④依次止息，並以八道支完成。

④之後的知識也在看見涅槃。第五個是看見涅槃，並消滅渴愛（即果智消滅隨眠）。①到③的知識非常重要，因為它與發展——應修習之法有關。第四和第五個知識是自然生起的（1、2 和 3 知識的結果）]。

只有普通布施和持戒的人是沉睡的人。他沒有準備道筏，並按照渴愛做事，處於睡眠狀態。這是帶著無明和渴愛沉睡。渴愛比邪見更強烈。無明比渴愛更強大。在受緣渴愛的期間，他仍然是菩薩。

為了成為佛陀，菩薩觀照受，直到它結束。（給予受的指導）。受在身體上生起，也在心中生起。在生起的地方觀照它。例如，身體上生起樂受，心中也生起快樂。

如果在身體上生起，就在身體上觀照；在心中也是如此。如果觀照不在正確的地方，就無法證得涅槃。這意味著觀照的對象和觀照的心不在同一個地方。這也意味著緣起法無法被切斷。

必須生起三種觀智：①生滅智——生滅之知識，②壞滅智——壞滅之知識，③厭離智——厭離之知識。它們都是觀照無常。①到③是凡夫的知識。它們都是凡夫的道支（五道支）；都知道它們都在壞滅。

③止息後，人們不再看見壞滅。在它們的終結時，看見涅槃生起。這是第四個心，即道智。它看見涅槃，但仍然無法消滅煩惱。第四個不看見無常，但仍然無法消滅潛在的煩惱。第四個是聖者的種子。從①到④無法切斷煩惱是相同的，只是觀點不同。

之後，道筏將會出現。④生起是為了切斷凡夫的狀態，而不是為了煩惱。④止息後，八道支出現。這是第五個，也看見涅槃。需要問誰向他展示了涅槃。④展示它，⑤看見它。④是原因，⑤是結果。

⑤看見涅槃並消滅渴愛。④只看見它，無法消滅渴愛。①到③看見無常，但渴愛沒有死。④看見涅槃，渴愛也沒有死。⑤看見涅槃，渴愛死了。如果①生起，一定會引導至⑤，這是肯定的。任務在這五點中完成。（佛陀的教導清晰而詳細，不像其他教導那樣不確定和在黑暗中行走。）

T2

Death and birth (cuti and paṭisandhi) are only far away from each other in realms of existence (e.g., dies as human and reborn as devata. As dhamma they are very close to each other. After death and hell birth arises (as an example for painful birth).

This dying kamma is near to death. This near kamma is making this birth. The kamma you had done before such as building pagoda and monastery were quite far

away. Therefore, the near kamma gives the result. (The good kammas of the past had done before not arise at the time of death).

So, it's called āsanna kamma (maraṇāsanna kamma, near death kamma). Who has done it? At near dying; it's overwhelming with vedanā and dukkha vedanā is unbearable. The mind also becomes unbearable. You have to separate vedanā with anatta (instead, we combine vedanā with atta). For that I want you do the contemplation from now on, so that at the time of death, you'll know that it's vedanā or the impermanence of anatta.

I want you all to practice hard earlier to overcome vedanā and seeing their vanishing of anatta. At near death it becomes anatta mind. Anatta is a knowledge. After that death comes and becomes arahant at the same time.

Even not become an arahant, after death to a blissful birth. If you can't bear dukkha vedanā and near death the five mind moments of dosa arise (as anguished state). Death and dosa mind are near to each other at that time. Therefore, the wholesome kammas you have done before can't give the result. Instead the near kamma gives the result. It's called āsanna kamma (near death kamma).

Therefore, it needs to contemplate vedanā to become anatta. (Sayadaw gave the example of the āsanna kamma with the older bulls near the entrance of a cow pen. The older bulls come out first when the cow pen is opened in the early morning because they are near the entrance. Here older bulls are āsanna kamma and the entrance is death)

Other habitual kamma (āciṇṇaka kamma) are far away. But they'll give the results later. Now at this time you're in good health and with contemplation to know the impermanence of vedanā. Later if vedanā come, you will see the vanishing of it. And you will die as a magga/phala person because you discern impermanence with the contemplation at near death.

It's a great loss if you do not exercise for dying (we should take this point very serious). For someone in practice, even not becomes an arahant and near death it can be. Why is that? Because near death has strong determination.

At that time you will not pay attention to family matters and has strong effort. (Some disciples of Sayadaw cut off communication with their family members when they were near death. They shut themselves in their rooms, listening to Sayadaw's talks and contemplating their khandhas and died).

You will encounter with the worse situation if you are taking it easy and relax now. With the practicing kamma at near death, it's also these vedanā. The practice kamma before death was just normal desire (chanda), viriya and paññā. Now at near death the chanda, viriya and paññā are becoming stronger (Because it's the last hope).

As like cittānupassanā is important (in daily life), and near the entrance of death vedanānupassanā is also important. Vedanā arising is anatta and vanishing is also anatta. They are arising and vanishing in accordance with their nature. The mind is seeing anatta and becomes āsanna kamma. And then becomes arahant; if not and takes rebirth in the blissful plane.

(Sayadaw told the differences between human beings and devata). Devata doesn't have bile, phlegm, mucus and blood like human being. So, the mind of a devata is bright and clear. Human has a lot of phlegm and mucus full of the volume of a condensed milk which can affect the mind base. In the celestial realm and continues the contemplation, with a blip discerns impermanence.

It doesn't have any obstruction because devata body doesn't have phlegm, mucus, bile, blood, etc. There is only one mind separated (i.e., between death and birth) them. It can enter the stream instantly. You can remember your merit only without the coarse vedanā (i.e., painful feeling), otherwise you can't if it's coarse.

Now, you know that people not doing the practice will be in danger. I am telling you clearly that by doing the practice will be successful, including the benefit and the faults without it. At near dying by reciting the Metta Sutta is impossible because can't hear anymore (depend on the situations).

Near death mostly dukkha vedanā arises. One dies with anger or anguish without the habitual kamma (Sayadaw gave the story of the 30 monks at the time of

the Buddha to illustrate the benefit of habitual kamma.) Thirty monks were practicing in a forest. A tiger came and took for a monk every night. At last they knew the situation and they had to alarm each other if the tiger came back again. It came back again and dragged a monk away. The other monks were chasing to save the victim until they couldn't follow anymore. They reminded the victim to rely on his practice. The victim overcame the dukkha vedanā because of his habitual practice (kamma) and became arahant before passing away.

At the time of seeing anicca even vedanā not appears in the yogi mind. Separate vedanā with contemplation and discern anicca/anatta. All conditioned phenomena are anicca and dukkha. All dhammas are anatta. Do you still see vedanā? You only see the vanishing. Later he became an arahant before passing away. It was not by vedanā, but with anicca, dukkha and anatta.

You will see this only if you are practicing now. One will die with anger or anguish if no contemplation, whereas he will have the path factors with contemplation. You have to prepare for it if you don't want to die with an unpleasant death. At near death you can't rely on other things.

Before that, you have to prepare for the anicca, dukkha and anatta. Near death even not die with anguish and with the attachment to family members and wealth becomes peta (hungry ghost). Die with delusion of unclear mind becomes animal. You have to suffer by the arrangement of āsanna kamma. Vedanā are killing the whole world (With stupidity, the whole world is chasing the killers out of love.).

Therefore, it's very important. Near death is overwhelming by vedanā. So, don't take it lightly. With it the wholesome mind can't arise. Someone has the preparation and it doesn't have power over him. Even it can send to Nibbāna. Vedanā is also a nutriment (āhāra).

(The Buddha taught four kinds of nutriments. These are: ① Phassa—contact ② Cetanā—volition ③ Consciousness ④ Foods. Another meaning of āhāra is the cause carries the result with it. ① to ③ are mind nutriments, and ④ is physical. With phassa different types of vedanā arise.

Cetanā conditions rebirth-linking consciousness (one of the important causes). Here consciousness is (rebirth) consciousness and it conditions mind/matter (nāma/rūpa). It increases new matters with foods. One frees from saṃsāra with clear knowing of these four āhāras. One who can abandon foods becomes anāgāmin; furthermore he becomes arahant if overcoming phassa/vedanā.

One can abandon taṇhā and becomes arahant if seeing the faults of cetanā (kamma). It has the danger of contact with sense objects with phassa existing. It has the danger of becoming (bhava) while cetanā exists. It has the danger of connecting mind/matter when consciousness exists. We have to eat foods to free from the other three dangers. Abandon taṇhā which we are conditioned by them. This is from Sayadaw Dr. Nandamalabhivamsa's talk.)

So, we're alive with vedanā. How hell beings survive in hell? Nobody comes to feed them. They're suffering with dukkha vedanā. Their vedanā are āhāra. At the time of the Buddha there were large petas. Their bodies were as high as a palm tree.

Their mouths were tiny as a needle hole. It made by kammas. Kammaniyama acinteyyo—the law of kamma is unthinkable. They didn't have the kamma to eat foods. They were alive with vedanāhāra. (In one of his talks also referring it as kammāhāra).

It includes mind if you contemplate vedanā, and vice versa. Then, contemplate the one more distinctive to you, and it's easy to catch on. In regards to vedanā; when it's pleasant—oh! it's good! When painful, Ahh! it's pain. (Sayadaw gave some examples of them). With vedanā, it starts becoming uncomfortable; it does not become severe (i.e., painful feeling) if you can contemplate it. (This point is important for dealing with vedanā. See the following.)

You contemplate the beginning of vedanā and big vedanā not arises. Sitting and watching the in-breath and out-breath, the vedanā will arise. It's not there when you observe it because contemplative mind can arise only after it's passing away. Vedanā is arising and vanishing (khaya/vaya). Contemplative mind is magga.

After that, three kinds of vedanā arise accordingly. You can contemplate at every time of its arising, and it becomes khaya-vaya/anicca and magga. Vanishing is as an object benefitting the magga. With watching and observing—anicca/magga are arising accordingly.

T2 臨終與來生

生與死（cuti 和 paṭisandhi）在存在的不同界域中可能相距遙遠（例如，從人間死去後，投生為天神）；然而，就法的本質而言，它們極為接近。例如，人死後立即投生地獄（這是痛苦生的例子）。

臨終業（maraṇāsanna kamma）最接近死亡，這個近業決定了來生。而過去所造的業，如建造佛塔或寺院，則相距較遠，因此臨終業會優先成熟（過去所行的善業若未在臨終時現起，則無法主導來生）。

這就是所謂的“近業（āsanna kamma）”。臨終時，由於受（vedanā）的壓倒性影響，苦受（dukkha vedanā）難以忍受，心亦變得不堪負荷。因此，修行者應該學會在臨終前，將受與無我（anatta）分離（一般人則會把受與我相結合）。我希望大家從現在開始修習內觀，以便在臨終時，能夠清楚地辨知：這只是受，而非我的存在，並見其無常與無我。

我們應該在早期就精進修習，以克服受，並見到其無常性。如此一來，臨終時心將成為無我心（anatta mind），無我即是智慧。當死亡來臨，便能同時證得阿羅漢果。

即使未能證阿羅漢果，也可因這樣的觀照而投生善趣。若無法忍受臨終的苦受，則將生起五個瞬間的瞋恚心（dosa），導致惡趣投生。此時，死亡與瞋恚心非常接近，因此過去所造的善業無法成熟，唯有臨終的近業決定來生。

因此，應該修習受的觀照（vedanānupassanā），以見其無我。（禪師舉例：近業如牛棚入口處的老牛，每天早晨打開牛棚時，老牛最先出來，因為它們最靠近出口。同樣，近業最先成熟，決定來生。）

習慣性業（āciṇṇaka kamma）則距離較遠，會在未來成熟。因此，當我們健康時應該修習內觀，以了知受的無常。如此，當苦受來臨時，便能觀察到其消逝。若能於臨終時如此觀察，便能以道智（magga）或道果（phala）之心離世。

預備臨終的重要性

若不為臨終作準備，將是極大的損失（我們必須嚴肅看待這一點）。對於修行者而言，即使尚未證得阿羅漢果，臨終時仍有可能證悟。這是因為臨終時的決心格外強烈。

臨終時，人不再關注家庭事務，反而會展現強大的精進力（有些禪師的弟子在臨終時切斷與家人的聯繫，關閉房門，聆聽禪師的法談，觀照自己的蘊，直至離世）。

若現在修行鬆懈，臨終時可能會面對最糟糕的情況。臨終時的修行業（kamma）仍然與受相關。過去的修行業只是一般的欲（chanda）、精進（viriya）與智慧（paññā），而臨終時，這些因素將變得更為強烈（因為這是最後的機會）。

日常生活中心的觀照（cittānupassanā）極為重要，而在死亡的入口處，受的觀照（vedanānupassanā）則同樣重要。受的生起是無我，受的消逝亦是無我。它們皆依其本質而生滅。當心見無我時，即成為近業，從而導向阿羅漢果，或者投生善趣。

天神與人類的差異

天神無痰、無黏液、無膽汁、無血，因此其心光明清淨。而人類體內充滿像煉乳般濃稠的痰與黏液，這些物質影響心的根據（心所依處）。在天界中，由於身體沒有這些障礙，修觀時僅需短暫的剎那，便能清楚見到無常。

天神的生命與人類不同，死亡與投生之間僅隔一剎那，因此他們能即刻入流（見道）。若無粗重的受（苦受），則能輕易憶起自己的功德，反之則難以回想。

臨終的危險與準備

不修習內觀的人在臨終時將面臨極大危險。我清楚地告訴你們，修習者將獲得成功，而不修習者將遭受損失。臨終時，若誦念《慈經》（Metta Sutta），可能無法聽見（視臨終情況而定）。

臨終時，苦受最為常見。許多人因無法忍受而憤怒或悲痛，導致習慣性業不起作用（禪師舉例：佛陀時代的三十位比丘在森林中修行，每晚都有一位被老虎捉走。當他們察覺此事後，決定互相提醒，若老虎再來，便彼此警覺。一位比丘被老虎帶走後，同伴們提醒他專注修行。該比丘憑藉習慣性的修行業，克服了極度痛苦，並在臨終前證得阿羅漢果）。

內觀的力量

當修行者見到無常時，受不再顯現於心。透過觀照，他將受分離，見到無常與無我。所有有為法皆無常與苦，所有法皆無我。此時，他不再見到受，而只見其消逝。最終，他在臨終前證得阿羅漢果。

此非因受而得證，而是因見到無常、苦與無我。

若不修行，臨終時將陷入瞋恚或痛苦，而修行者則能與道支（path factors）相應。因此，若不希望痛苦地死去，現在就應該準備。

受的影響與業力

即使臨終時未生起憤怒，若執著於家人或財物，仍可能投生為餓鬼（peta）。若死時心昏沈無明，則可能投生為畜生。這一切都受近業的安排所主導。受正在摧毀整個世界，而世人卻因愛著它而追逐它。

因此，臨終時，受的力量極其強大，不可輕視。受將阻礙善心的生起。然而，若事先準備，則它對你無法造成影響，甚至能引導你至涅槃。

四種食物（āhāra）

佛陀教導了四種食物：

1. 觸（phassa）—接觸生起受。
2. 思（cetanā）—業力決定來生。
3. 識（viññāṇa）—識緣名色，推動生命延續。
4. 飲食（foods）—維持色身。

若能清楚了解這四種食物，便能解脫輪迴。捨棄飲食者，證阿那含果（anāgāmin）；克服受者，證阿羅漢果。

因此，我們的生命維繫於受。地獄眾生如何生存？無人餵養他們，他們以苦受為食。佛陀時代，有餓鬼身高如棕櫚樹，口小如針孔，這是業所造。

結語

受的生起使人不適，若能觀照，則不會變得嚴重。修行者應於受生起之初即觀照，如此，苦受便不會增強，並將受視為無常、苦、無我。

持續觀照，則無常與道智（magga）將隨之生起。

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## T2

死亡和出生（死歿和結生）僅僅在存在界中彼此遙遠（例如，作為人類死亡並重生為天人。就法而言，它們非常接近。死亡之後，地獄出生就會產生（作為痛苦出生的例子）。

這種臨終的業力接近死亡。這種接近的業力造就了這次出生。您之前所做的業力，例如建造佛塔和寺院，都相當遙遠。因此，接近的業力產生了結果。（過去所做的善業在臨終時不會產生）。

因此，它被稱為近分業（*marañāsanna kamma*，臨終業）。誰做了它？在臨終時；受和苦受壓倒一切，令人難以忍受。心也變得難以忍受。您必須將受與無我分開（相反，我們將受與我結合）。為此，我希望您從現在開始進行觀照，以便在臨終時，您會知道它是受還是無我的無常。

我希望大家早點努力修行，克服受，並看見它們無我的消逝。在臨終時，它會變成無我的心。無我是知識。之後，死亡來臨，同時成為阿羅漢。

即使沒有成為阿羅漢，死後也會投生到幸福的境界。如果您無法忍受苦受，臨終時會產生五個瞋恨的心念（作為痛苦的狀態）。死亡和瞋恨的心念在那時彼此接近。因此，您之前所做的善業無法產生結果。相反，接近的業力產生了結果。這被稱為近分業（臨終業）。

因此，需要觀照受，使其變成無我。（西亞多用牛欄入口附近的年老公牛來舉例說明近分業。當清晨打開牛欄時，年老的公牛首先出來，因為它們靠近入口。這裡，年老的公牛是近分業，入口是死亡）。

其他習慣性的業（*āciñṇaka kamma*）都很遙遠。但它們會在以後產生結果。現在，您身體健康，透過觀照了解受的無常。稍後，如果受來臨，您會看見它的消逝。由於您在臨終時透過觀照辨識無常，您將以道/果的人的身份死去。

如果您不為死亡做準備，那將是一個巨大的損失（我們應該非常認真地對待這一點）。對於修行者來說，即使沒有成為阿羅漢，在臨終時也可能成為阿羅漢。為什麼呢？因為臨終時有強烈的決心。

那時，您不會注意家庭事務，並有強烈的努力。（西亞多的一些弟子在臨終時切斷了與家人的聯繫。他們把自己關在房間裡，聽西亞多的開示，觀照他們的蘊，然後死去）。

如果您現在放鬆，您將遇到更糟糕的情況。透過臨終時的修行業，也是這些受。臨終前的修行業只是普通的欲望（chanda）、精進（virīya）和智慧（pañña）。現在，臨終時的欲望、精進和智慧變得更強烈（因為這是最後的希望）。

就像心隨觀（在日常生活中）很重要一樣，在死亡的入口附近，受隨觀也很重要。受的生起是無我，消逝也是無我。它們根據自己的本性生起和消逝。心看見無我，變成近分業。然後成為阿羅漢；如果沒有，則投生到幸福的境界。

（西亞多講述了人類和天人的區別）。天人沒有像人類一樣的膽汁、痰、黏液和血液。因此，天人的心明亮而清晰。人類有很多痰和黏液，充滿了煉乳的體積，會影響心所依處。在天界，繼續觀照，一瞬間就能辨識無常。

它沒有任何障礙，因為天人的身體沒有痰、黏液、膽汁、血液等。它們之間只有一個分離的心（即在死亡和出生之間）。它可以立即進入聖流。您只能記住您的功德，而沒有粗重的受（即痛苦的感覺），否則如果它很粗重，您就無法記住。

現在，您知道不做修行的人將處於危險之中。我清楚地告訴您，透過修行將會成功，包括它的益處和沒有它的過失。在臨終時，背誦慈經是不可能的，因為您聽不見了（取決於情況）。

臨終時大多會產生苦受。如果沒有習慣性的業，人們會帶著憤怒或痛苦死去（西亞多講述了佛陀時代 30 位僧侶的故事，以說明習慣性業的益處）。三十位僧侶在森林裡修行。一隻老虎來了，每晚抓走一位僧侶。最後，他們知道了情況，如果老虎再次來襲，他們必須互相提醒。它再次來襲，拖走了一位僧侶。其他僧侶追趕以拯救受害者，直到他們無法再跟隨。他們提醒受害者依靠他的修行。受害者因為他的習慣性修行（業）克服了苦受，並在去世前成為阿羅漢。

在看見無常時，即使受沒有出現在瑜伽士的心中。將受與觀照分開，並辨識無常/無我。所有有為法都是無常和苦。所有法都是無我。您還看見受嗎？您只看見消逝。後來，他在去世前成為阿羅漢。這不是因為受，而是因為無常、苦和無我。

如果您現在修行，您才會看見這一點。如果沒有觀照，人們會帶著憤怒或痛苦死去，而透過觀照，他將擁有道支。如果您不想帶著不愉快的死亡死去，您必須為此做好準備。在臨終時，您無法依靠其他事物。



在此之前，您必須為無常、苦和無我做好準備。臨終時，即使沒有帶著痛苦死去，帶著對家人和財富的執著也會變成餓鬼。帶著心智不清的迷惑死去，會變成動物。您必須承受近分業的安排。受正在殺死整個世界（由於愚蠢，整個世界都在出於愛追逐殺手）。

因此，這非常重要。臨終時受壓倒一切。因此，不要掉以輕心。有了它，善心就無法生起。有準備的人，它對他沒有力量。它甚至可以送他去涅槃。受也是一種食（āhāra）。

（佛陀教導了四種食。它們是：①觸②意志③識④食物。āhāra 的另一個意思是帶著結果的原因。①到③是心食，④是物質食。透過觸，產生不同種類的受。

意志是結生識的條件（重要的原因之一）。這裡的識是（再生）識，它條件著名色。它透過食物增加新的物質。透過清楚地了解這四種食，人們從輪迴中解脫。能夠捨棄食物的人成為不還，如果克服觸/受，他會進一步成為阿羅漢。

如果看見意志（業）的過失，人們可以捨棄渴愛並成為阿羅漢。由於觸的存在，它有與感官對象接觸的危險。由於意志的存在，它有成為（有）的危險。由於識的存在，它有連著名色的危險。我們必須吃食物才能從其他三種危險中解脫。捨棄我們受其條件制約的渴愛。這來自西亞多南達瑪拉毗旺薩博士的開示）。

因此，我們帶著受活著。地獄眾生如何在地獄中生存？沒有人去餵養他們。他們正在承受苦受。他們的受是食。在佛陀時代，有巨大的餓鬼。它們的身體像棕櫚樹一樣高。

它們的嘴巴像針孔一樣小。這是業力造成的。kammaniyama acinteyyo——業力法則不可思議。他們沒有吃食物的業力。他們靠受食活著。（在他的某次開示中，他也將其稱為業食）。

如果您觀照受，它就包含心，反之亦然。然後，觀照對您來說更明顯的那個，並且很容易抓住。關於受；當它是愉悅的——哦！這很好！當痛苦時，啊！這很痛苦。（西亞多舉了一些例子）。有了受，它開始變得不舒服；如果您可以觀照它，它就不會變得嚴重（即痛苦的感覺）。（這一點對於應對受很重要。請參見下文）。

您觀照受的開始，大受就不會產生。坐著觀看入息和出息，受就會產生。當您觀察它時，它就不在那裡，因為觀照的心只有在它消逝後才會產生。受正在生起和消逝（khaya/vaya）。觀照的心是道。

之後，三種受相應地產生。您可以在它生起的任何時候觀照它，它就會變成 **khaya-vaya**/無常和道。消逝是作為一個有益於道的對象。透過觀看和觀察——無常/道相應地產生。

## Seeing Nibbāna with the Pure Mind

23<sup>rd</sup> August 1962

You must know about Nibbāna in practicing dhamma to Nibbāna; to know about the place of the destination and try to practice for arriving there. If not, you will not try for it. King Milinda wanted to know the following six questions and he asked Ven. Nāgasena.

- ① Phenomena arisen by kamma
- ② Phenomena arisen by causes
- ③ Phenomena arisen by temperature—utu
- ④ Phenomena not arisen by kamma
- ⑤ Phenomena not arisen by causes
- ⑥ Phenomena not arisen by utu.

① Cetanā—volition-kamma causes living beings to arise. Kamma causes mind and matter to arise. ② Seeds, trees and forest fire arisen by causes (fire, seeds) ③ Temperature causes earth, water, air and mountain to arise. Sky and Nibbāna phenomena are not arisen by kamma, causes and temperature.. Nibbāna is not the path of kamma; you have to remember it as the path of knowledge (ñāṇa) instead.

(Sayadaw made a critical view on people asking Nibbāna with prayers and merits). If you try to attain Nibbāna with kamma will not get it. I want you to try it with ñāṇa. You can't connect it with cause and effect. Therefore every day I am talking to you searching with knowledge.

You must regard knowledge (ñāṇa) as the main point/factor. Nibbāna is the way with the path factors of right view—sammādiṭṭhi maggan. Nibbāna is ñāṇa way. Therefore the Buddha was searching Nibbāna with knowledge and leaving kamma behind. You have your own ageing and death. Can you separate ageing and death with you?



Ven. Nāgasena explained Nibbāna to King Milinda. It's not arising at the present. If arising at the present and everyone'll see it. Also it not had arisen. This is not the kind of dhamma arisen by others; not the past dhamma, and not the present dhamma, also not a future dhamma.

Some people makes prayers such as “may we realize Nibbāna in the end of our lives”. (Sayadaw corrected their mistakes) The ending of becoming never happens without practice. This is the same as “may we never realize Nibbāna”. Don't put the words of at the end of my life in your prayers. It should be only “may my practice supports the realization of Nibbāna”.

You have to make it yourself if you want to end it. It is wrong if you take it as it will end by itself. It will end if you want to end it by practice and meeting with a spiritual friend—kalynamitta. You have to correct your traditional view. It will never end if you leave it by itself (i.e., it's important of the practice and not only rely on kamma). It's not a kind of dhamma made by other. Therefore the Buddha said, “Teaching people is my task. Practicing is your duty.” Nibbāna is free from three periods of time (had arisen, is arising and will arise).

If, it's free from the periods of time, should we take it as not existing? We can't know it with the five sense doors of the eye, body, etc., among the six senses doors. We can only know and see with the mind door. Do you satisfy with the saying of looking with the mind? Sleeping and thinking are also the mind. So you can ask me as does every mind can see Nibbāna? With a clear question and will appreciate the answer.

You can see it with the pure mind whereas you can't if it's not pure; only with the mind not mixed with kilesa. Your mind is still not pure if you're still not seeing Nibbāna. If practicing, we are the disciples of the ariya. Don't mix up with the five hindrances.

Knowledge(ñāṇa) becomes quite sharp with the discerning of impermanence and disenchantment. But it's still in the āsava of the sense sphere. Vipassanā knowledge are still mixed with kilesa; still not free from the sphere of āsava. There

are three types of mind (mano): ① mano mixed with kilesa ② ñāṇa mind in the sphere of kilesa ③ mano free from kilesa.

The mind will see Nibbāna when it thoroughly penetrated dukkha and not wanting of it. It will be free from kilesa, and seeing Nibbāna only when magga citta arises. Even the arising of insight knowledge are still under the influence of ignorance. The pure ñāṇa is lokuttara ñāṇa. It's still not pure if not arriving to the Path Knowledge. It's still not pure after the disenchantment and not ending of it. So this is about pure knowledge and not kamma.

At the time the mind is pure will see Nibbāna. This is the thing of a noble person (ariyan). So it's free from the three periods of time. Today we know about ourselves. Nibbāna does not accept someone who has the leprosy of kilesa. People don't want to go Nibbāna. Instead they are wanting to be near the fire.

They have the kilesa leprosy so that they can't close to Nibbāna (This simile came from the Māgandiya Sutta). Nibbāna has nothing to do with the place. The mind is pure at the time can see it at anywhere and at any time. Purity and impurity of the mind depend on sharp or not sharp knowledge.

So insight knowledge arise for this process. Also has connection with far or not far from kilesa. In the Dhammacakka-pavattana Sutta—the First Discourse mentioned three knowledge; ① Udayabbaya ñāṇa or Yathābhūta ñāṇa—the knowledge of rise and fall ② Nibbidā ñāṇa—knowledge of disenchantment ③ Magga ñāṇa—the Path Knowledge.

It had arranged for kilesa; ① Knowing anicca, dukkha and anatta are not yet disenchanting to the mind and body. ② is the Knowledge of the middle level. ③ Seeing Nibbāna with the freedom from the sphere of dukkha. ① and ② are saṅkhāre passati—seeing saṅkhāra dhamma ③ is Nibbānaṃmaggasa-nibbānaṃphalasa—seeing Nibbāna with Path and Fruition Knowledge.

以清淨心見涅槃

1962年8月23日

在修習通往涅槃之法時，必須了解涅槃，知曉目的地所在，並努力修行以抵達彼處。否則，你將不會為之努力。彌蘭陀王（King Milinda）曾向那先尊者（Ven. Nāgasena）詢問以下六個問題：

1. 由業（kamma）所生起之法
2. 由因（causes）所生起之法
3. 由溫度（utu）所生起之法
4. 非由業生起之法
5. 非由因生起之法
6. 非由溫度生起之法

（1）意志（cetanā）即業，使眾生起。業使名色（nāma-rūpa）生起。（2）種子、樹木和森林火災皆由因緣而生起。（3）溫度導致地、水、風、山脈的生起。天空與涅槃之法既非由業、因緣或溫度所生起。

涅槃並非業之道，而應記住它是智慧（ñāṇa）之道。（大師批評那些通過祈禱與功德來尋求涅槃之人）若你試圖以業來獲得涅槃，則無法得到它。我希望你以智慧來追求它。你無法將其與因果關係聯繫起來。因此，每一天我都在教導你們以智慧來尋找它。

你們應視智慧（ñāṇa）為關鍵因素。涅槃是以正見（sammādiṭṭhi maggaṇ）為導向的道途。佛陀以智慧尋找涅槃，捨棄業而追求它。

### 涅槃超越三時（過去、現在、未來）

那先尊者向彌蘭陀王解釋涅槃時說：

「涅槃並非當下所生起之法，若當下生起，則人人皆能見之。此外，涅槃亦非過去所生起之法，亦非未來將生起之法。」

有些人祈禱說：「願我於此生結束時證得涅槃。」（大師糾正此種錯誤）若不修行，成就永遠不會發生。這與「願我永不證得涅槃」無異。因此，不應在祈禱中說「願我於此生結束時證得涅槃」，而應說「願我的修行助我證得涅槃」。

### 涅槃非因他力而得

若欲滅盡生死輪迴，應當自己努力修行，而非期待其自動終結。唯有藉由修行與遇見善知識（*kalynamitta*），才能達到滅盡之境。你們應修正傳統的錯誤觀念。若將其放任不管，它永遠不會終止（即僅依賴業力是不夠的）。

佛陀曾說：「教導眾生是我的責任，修行是你們的責任。」

涅槃超越時間三相（過去、現在、未來）。

### 如何見涅槃？

涅槃無法透過五根（眼、耳、鼻、舌、身）來認知，唯有透過意根（*manodvāra*）才能見之。

有人可能會問：「若如此，那麼所有心識是否都能見涅槃？」

答案是，唯有清淨的心才能見涅槃；若心未清淨，則無法見之。若你仍未見涅槃，則你的心尚未清淨。若勤修，則為聖者（*ariya*）之弟子，不應讓五蓋（*nīvaraṇa*）混入心中。

### 三種心識（*mano*）

1. 被煩惱（*kilesa*）污染之心
2. 仍受煩惱影響之智慧心（*vipassanā-ñāṇa*）
3. 已解脫煩惱之清淨心

當完全洞察苦（*dukkha*）並生起厭離時，心識將遠離煩惱，證得涅槃，唯有道心（*magga citta*）生起時，方能真正見到涅槃。

即使生起觀智（*vipassanā-ñāṇa*），仍處於無明（*avijjā*）範圍內。唯有超越煩惱的智慧（*lokuttara-ñāṇa*）才是真正清淨的智慧。若未證得道智（*magga-ñāṇa*），智慧仍未清淨。

### 見涅槃之過程

見涅槃的條件並非業力，而是清淨的智慧。這是聖者之法，超越時間。

### 修行與涅槃

涅槃與特定的地點無關，唯有心清淨時，無論何時何地皆可見之。

智慧的銳利與否，決定了心的清淨程度。因此，觀智的生起乃為此過程之必要。

## 《法輪經》（Dhammacakkappavattana Sutta）中的三種智慧

1. 生滅智（udayabbaya ñāṇa）或如實知見智（yathābhūta ñāṇa）——知悉無常
2. 厭離智（nibbidā ñāṇa）——生起對身心的厭離
3. 道智（magga ñāṇa）——超越苦界，見涅槃

1 與 2 是「見行蘊法」（saṁkhāre passati），3 則為「見涅槃法」（nibbānaṁ maggasa-nibbānaṁ phalasa）。

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以清淨心見涅槃

1962 年 8 月 23 日

在修行趨向涅槃的佛法時，您必須了解涅槃；了解目的地的位置，並努力修行以到達那裡。否則，您不會努力去追求它。彌蘭陀王想知道以下六個問題，並向那伽犀那尊者提問。

①由業產生的現象 ②由因緣產生的現象 ③由溫度（utu）產生的現象 ④不由業產生的現象 ⑤不由因緣產生的現象 ⑥不由溫度產生的現象

①意志（cetanā）業導致眾生產生。業導致名色產生。②種子、樹木和森林火災由因緣產生（火、種子）。③溫度導致地、水、風和山脈產生。天空和涅槃現象不是由業、因緣和溫度產生的。涅槃不是業道；您必須記住它是智道（ñāṇa）。

（西亞多對人們用祈禱和功德尋求涅槃提出了批判性的觀點）。如果您試圖用業證得涅槃，您將無法得到它。我希望您用智去嘗試。您無法將其與因果關係聯繫起來。因此，我每天都告訴您用知識去尋找。

您必須將知識（ñāṇa）視為主要觀點/因素。涅槃是透過正見（sammādiṭṭhi maggan）道支的道路。涅槃是智道。因此，佛陀用知識尋找涅槃，並將業拋在腦後。您有自己的衰老和死亡。您能將衰老和死亡與自己分開嗎？

那伽犀那尊者向彌蘭陀王解釋了涅槃。它不是在當下產生的。如果在當下產生，每個人都會看見它。它也不是已經產生的。這不是由他人產生的法，不是過去的法，也不是現在的法，也不是未來的法。

有些人祈禱說：「願我們在生命的盡頭證得涅槃。」（西亞多糾正了他們的錯誤）沒有修行，成為的終結永遠不會發生。這和「願我們永遠不要證得涅槃」是一樣的。不要在您的祈禱中加上「在我生命的盡頭」這些字眼。它應該只是「願我的修行支持涅槃的證得」。

如果您想結束它，您必須自己去做。如果您認為它會自行結束，那是錯誤的。如果您想透過修行並遇到善知識（*kalynamitta*）來結束它，它才會結束。您必須糾正您的傳統觀點。如果您讓它自行發展，它永遠不會結束（即修行很重要，而不僅僅是依靠業）。它不是由他人產生的法。因此，佛陀說：「教導人們是我的任務。修行是您的責任。」涅槃不受三個時期的限制（已經產生、正在產生、將要產生）。

如果它不受時期的限制，我們應該認為它不存在嗎？我們無法透過六根中的眼、身等五根門來了解它。我們只能透過意根門來了解和看見它。您對用意識看見的說法感到滿意嗎？睡眠和思考也是意識。那麼您可以問我，是否每個意識都能看見涅槃？提出一個明確的問題，將會得到讚賞的答案。

您可以用清淨的心看見它，如果它不清淨，您就無法看見它；只有不與煩惱混合的意識。如果您仍然沒有看見涅槃，您的意識仍然不清淨。如果修行，我們就是聖者的弟子。不要與五蓋混淆。

透過辨識無常和厭離，知識（*ñāṇa*）變得非常敏銳。但它仍然在欲界的有漏（*āsava*）中。毗婆舍那知識仍然與煩惱混合；仍然沒有脫離有漏的範疇。有三種意識（*mano*）：①與煩惱混合的意識 ②在煩惱範疇中的智意識 ③脫離煩惱的意識。

當意識徹底穿透苦並不再想要它時，它將看見涅槃。只有在道心生起時，它才會脫離煩惱，並看見涅槃。即使觀智的生起仍然受到無明的影響。清淨的智是出世間智（*lokuttara ñāṇa*）。如果沒有到達道智，它仍然不清淨。在厭離之後，如果沒有結束它，它仍然不清淨。因此，這是關於清淨的知識，而不是業。

當意識清淨時，它將看見涅槃。這是聖者（*ariyan*）的事。因此，它不受三個時期的限制。今天我們了解自己。涅槃不接受患有煩惱麻風病的人。人們不想去涅槃。相反，他們想靠近火。

他們患有煩惱的麻風病，因此他們無法靠近涅槃（這個比喻來自《摩犍提經》）。涅槃與地點無關。意識清淨時，它可以在任何地點、任何時間看見它。意識的清淨與不清淨取決於知識的敏銳程度。

因此，觀智為這個過程而生起。它也與遠離或不遠離煩惱有關。《轉法輪經》——第一次開示中提到了三種知識；①生滅智或如實智（Yathābhūta ñāṇa）——生滅之知識 ②厭離智——厭離之知識 ③道智。

它為煩惱安排了；①了解無常、苦和無我還沒有厭離身心。②是中等層次的知識。③透過脫離苦的範疇看見涅槃。①和②是觀行法（saṅkhāre passati）③是透過道智和果智看見涅槃（Nibbānaṃmaggasa-nibbānaṃphalasa）。

Two Ways of Dying

29th August 1962

Listening to dhamma talks is for the freedom of death (This was true for Sayadaw and his disciples. Is it true for all Buddhists? Some Buddhists expounded new ideas and philosophy for the becoming—bhava-taṇhā). During the listening of talk, we are moving towards death.

I'll teach you the way of dying. (Told the story of Ven. Phugguna, the sick monk at near death) Khandha accepts everything which you all fear of. Therefore, it becomes worsening if you're staying longer with it. All dukkha are accumulated with it. Someone not knowing the truth is a crazy and blind person.

Do you still have desire for this useless khandha? (Sayadaw mentioned some problems of the khandha.) It's not beneficial to look after the khandha. It's only moving towards ageing, sickness and death. It is dukkha sacca to collect wealth and other things for this khandha without any benefit. But it's never arising to our mind as enough is enough.

Ven. Phugguna died as an anāgāmin (non-returner). His eye, etc., bodily faculties were clear and bright and looked like an alive person. There are two ways of dying; → ① Die with listening to talks ② Contemplation on one's khandha and die. You have to listen to the kind of dhamma talks to understand dukkha sacca.

(This is very important point to keep in mind because Ven. Sāriputta gave a talk to his friend, the brahman who was dying with samatha and reborn as a Brahma god. Later he had to go there again and gave another talk on truth (sacca dhamma). He also gave sacca dhamma to Anāthapiṇḍika at his death bed. It should be this kind of talks).

If the dying person had time and listened to the Buddha's talk or one of the disciples' talk (Here Ven. Phugguna listened to the Buddha's talk) If you don't have time for these and contemplate by yourself near death. Painful feeling will usually

arise at near death dukkha. Contemplate it as impermanent, oppressive, dukkha sacca khandha and follow with maggan.

Therefore, it is dying with magga in this way. Someone in pain is the nature of dukkha vedanā. With the arising and vanishing that vedanā disappears. Vedanā is anicca and contemplative mind is anicca ñāṇa. It's not easy to listen to talk near death. You have to look for a person to give talk.

Also he must be a person can give sacca dhamma. (Nowadays is easy because we can access recorded tapes on Dhamma. Some of Mogok Sayadaw's close disciples were dying by listening to his recorded tapes. In Sayadaw's Biography, once time he mentioned to a disciple the benefit of recorded tapes and recorder.

If we can use it properly even it can send us to Nibbāna, and blissful births. Using it wrongly send us to hells, animals and ghosts realms. Nowadays media are choosing the second way. Doors to hells, animals and ghost realms are opening to most of us).

Therefore the best way of dying is with one's own contemplation or practice. King Milinda asked; "Can All attain Nibbāna?" The answer was not all.

The one who can attain Nibbāna is:

① What should have to be known with penetration must penetrate it. What should have to know with analysis has to analyze.

② What should have to abandon has to abandon.

③ What should must realize has to realize.

④ What should have to develop has to develop.

(All these are about the Noble Truths). One who knows the truths will attain Nibbāna. [This is no. ① point].

There only is zero left if you don't even try one of them. And then I myself can't help you. If you try one dukkha sacca, all are included. (This was from

Saccasaṃyutta) The maggan analyze it as dukkha sacca. So it includes magga sacca. Magga arises and samudaya ceases. Khadhanirodho nibbānaṃ—the cessation of khandha is Nibbāna. And nirodha sacca appears.

Note: On sickness and dying

Here we can see two talks on dying. These were given over a month before his death. These are good for reflection on sickness and dying food for the heart. In Sayadaw's last year of life (i.e., 1962) his style of talks was changing slightly. Most of them had the sense of strong saṃvega on ageing, sickness, death and sufferings. He was very concerned about the Dhamma welfare of his listeners. Always urging them to practice diligently to transcend dukkha and there was not much time for them. It was also a hint for his disciples of his passing away in the near future.

I had seen a Chinese documentary film on sickness and dying of old people. There were two groups of them: ordinary people and Buddhist yogis. The first group had no Dhamma knowledge and practice. When they were close to death or at dying with chronic diseases such as incurable cancer which made them suffered a lot physically and mentally. They were straggling for their lives with difficult breathing and so forth. It is very painful for your heart to see their difficult conditions and suffering.

The scene of old Buddhist yogis made your heart feeling with joy and inspiration. Their dying and death were quite remarkable. Some of them were in sitting postures and passed away calmly. It seemed to be they were like mature yogis. Some of them were in lying postures and with the smile on their faces which like in Sayadaw's talk – dying with the smile and grimace. I don't know their ways of practice, and it could be from Pure Land System. Among these yogis I recognize one of them. She was Miss Song Kuei Lin who died in 2010 at the age of 50 with severe cancer of the womb. I had listened to her video lecture on her tragic story. It resulted from her over sensual pleasure with men. When she found out about her deadly cancer, by then, she had already had relationship with more than 40 men.

Everything had its causes. When she was young in her teens she was influenced by polluted media – such as films, TV, etc. She was wrongly educated by these

negative media and followed the wrong way of life. Later she married a man and has a son with him. This man later ended up in a prison. The son also born with mental disability. Because of her terminal cancer, she only had three months to live. She also had an old mother to look after. I can feel and understand her miserable conditions with sufferings. We can use Dhamma to contemplate and reflect on her life.

In the Maṅgala Sutta (Discourse on Blessings) the first two blessings were - not consort with the fools and consort with the wise. Her life of degradation began with a life of consorting with fools - and here that includes unhealthy media and men. Here we can see the penetrative wisdom of the Buddha. With this kind of polluted mind and actions she could never meet a good husband and gave birth to an abnormal son were nothing strange about it. It happened accordingly to the natural law of mind and kamma actions (kamma) – negative forces only attract negative phenomena.

Every living being carrying wholesome and unwholesome kammic energies with them in the round of existence. The last three months of her life were giving her the opportunity to change its destiny towards some direction. In 2010 a small group of people came to her NE province and gave some public lectures for a few days in the provincial city. All of these personal lectures were based on personal experiences, knowledge of Chinese culture and moral education that have dramatically changed the lives of these people. Fortunately, she came to these talks and introduced herself to the group, becoming one of the educators herself. These people were from all walks of life – some doctors, scholars, businessmen and women, etc.

This association with the wise changed her life of three months. Her mind and actions were in the right direction which alleviates some of her mental pain. In this group there were some who highly educated with other skills helping her with the disease and mental pain. Even her physical pain and the cancer situation feeling a little better. They introduced her to the pure land practice and with it, she ended her life wisely in a very short period. Some of her practice were – confession, repentance, service and Dhamma practices. At last, she died peacefully and her physical condition was not looked like a patient at all. Her face was calm, and the body limbs were soft and pliable. All these were the signs of good rebirth.

There are two important blessings which changed her miserable life into a peaceful ending. These are consorting with the wise and directing oneself rightly. Without association with wise and compassionate kalyāṇa-mittas, her life ending could be very miserable, and it would lead to the bad destination.

Ageing, sickness and death are our great teachers and divine messengers. [Here divine messengers refer to the Devadūta Sutta (MN 130: Devadūta Sutta, Majjhima-nikāya).] True wisdom and compassion arise only by understanding dukkha profoundly. Wisdom and compassion are inseparable like two sides of a coin.

The art of living and dying are very important for everyone. We can only get this kind of precious education from the Buddha Dhamma. Everyone should train themselves with the Dhamma, otherwise we will all regret it later.

兩種死亡的方式

1962年8月29日

聽聞佛法是為了擺脫死亡的束縛（這對於舍利弗尊者及其弟子而言是如此。這對所有佛教徒來說是否也適用呢？有些佛教徒提出了新的想法和哲學，追求的是生死流轉的繼續存在——生欲（bhava-taṇhā））。在聽法的過程中，我們正在走向死亡。

我將教你們死亡的方式。（舍利弗尊者講述了病重的比丘佛陀故事。）色法接受了你們所懼怕的一切，因此若與它長時間為伴，情況會變得越來越糟。所有的苦集於此。不了解真理的人是瘋狂的、盲目的。

你們仍然對這個無用的色法有所渴望嗎？（舍利弗尊者指出色法的一些問題。）照顧色法並無益處。它只會帶來老、病、死的結果。若為了這個色法收集財富和其他事物，卻沒有任何實質利益，這不過是白白的無意義。但我們的心中從未升起「足夠了」的念頭。

佛陀的比丘 Phugguna 以無漏果的非還來（anāgāmin）死去。他的眼睛等身體機能清晰明亮，看起來就像活人。死亡有兩種方式：① 在聽法中死去，② 觀照色法死去。你必須聽這類的佛法，才能理解苦的真理。

（這是一個很重要的觀點，值得記住，因為舍利弗尊者曾在同樣的情境中對自己的朋友、那位準備死去的婆羅門講過法，這位婆羅門死後轉生為梵天神。後

來他還再次回去講解真理法。舍利弗尊者也曾在阿那陀畢多（Anāthapiṇḍika）臨終時為其說法。應該是這類的法語。）

若死者有時間聽佛陀或弟子之一的講法（這裡的 Phugguna 比丘聽的是佛陀的講法），若沒有時間，可自己觀照即將死亡的過程。痛苦的感覺在臨終時通常會升起。應觀其為無常、苦、色法的真理，並隨之而起。

因此，這就是以道的方式死亡。有人在痛苦中，這是苦受的性質。隨著其升起與消失，這種感受也消逝。感受是無常的，觀察的心是無常的智慧。臨終時聽講法並非易事，必須尋找一位能夠講解真理的人。

現在我們有錄音法講，可以通過錄音帶來聽法。有些舍利弗尊者的近弟子就以聽他的錄音帶安詳死亡。在舍利弗尊者的傳記中曾提到過，他告訴弟子錄音帶的好處和錄音機的作用。

如果我們能夠正確利用它，甚至它能引領我們走向涅槃及幸福的再生。而錯誤使用它則會使我們墮入地獄、畜生和餓鬼的道中。如今大多數媒體開啟了錯誤的門，將人帶向地獄和惡道。

因此，最好的死亡方式是通過自己的觀照或實踐來達成。米利鞞王曾問：「所有人都能達到涅槃嗎？」答案是：並非所有人都能。

能夠達到涅槃的人是：

① 需要洞察的事物應該深入洞察。需要分析的事物應該進行分析。② 需要放下的事物應該放下。③ 需要實現的事物應該實現。④ 需要發展的事物應該發展。

（這些都是關於四聖諦的事項。）一個了解真理的人會達到涅槃。（這是第一點。）

若你甚至不嘗試其中之一，最終剩下的就是零，那時我自己也無法幫助你。如果你努力修習其中之一的苦，其他的都會包含其中。（這來自《苦集經》）道分析苦的真理，因此它也包含了道的真理。當道出現時，集會消失。苦集滅道即涅槃。

註：關於疾病與死亡

這裡展示了兩次關於死亡的講法。這些講法發表於他臨終前的一個月，對於病痛和死亡的反思是他在最後一年的講法風格的變化。大多數講法都充滿了對老病死苦的強烈感受，他非常關心聽眾的法益。一直在催促他們努力修行，超越苦，並強調時間不多了。這也是對弟子們暗示他即將圓寂。

我曾看過一部關於老年人疾病與死亡的紀錄片。裡面有兩組人：普通人和佛教修行者。第一組人並沒有佛法知識和修行，當他們接近死亡或患有末期癌症等無藥可治的病時，身心遭受極大痛苦。他們在呼吸困難中掙扎，這對我心靈來說是一種極大的折磨。

另一組佛教修行者的死亡過程則令人心生喜悅與啟發。他們死時，有些人是盤坐而死，看起來像是成熟的修行者；有些人則臥臥而死，面帶微笑，這正如舍利弗尊者講過的——死時帶著微笑與安詳。我不清楚他們的修行方式，也許是來自淨土宗的修行。在這些修行者中，我認識其中一位，她是 2010 年因重病去世的宋桂林小姐，年僅 50 歲。她曾在視頻中講述過自己悲慘的故事。

她的悲劇源於對過度感官享樂的沉迷，最終導致子宮癌晚期。當她得知自己患上癌症時，已經與 40 多個男人有過關係。

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## 兩種死亡的方式

1962 年 8 月 29 日

聆聽佛法開示是為了從死亡中解脫。（這對西亞多和他的弟子來說是真實的。對所有佛教徒來說都是真實的嗎？一些佛教徒為了成為——有愛（bhava-taṇhā）闡述了新的觀點和哲學）。在聆聽開示的過程中，我們正在走向死亡。

我將教您死亡的方式。（講述了富伽那尊者，一位臨終病僧的故事）蘊接受您們所恐懼的一切。因此，如果您與它相處的時間越長，它就會變得越糟。所有的苦都累積在它裡面。不了解真理的人是瘋狂和盲目的人。

您還對這個無用的蘊有欲望嗎？（西亞多提到了一些蘊的問題。）照顧蘊沒有任何益處。它只會走向衰老、疾病和死亡。為這個沒有任何益處的蘊積累財富和其他東西是苦諦。但我們的心中從未產生足夠了的想法。

富伽那尊者以不還（anāgāmin）的身份去世。他的眼睛等身體機能清晰明亮，看起來像一個活人。有兩種死亡的方式：→ ①聆聽開示而死 ②觀照自己的蘊而死。您必須聆聽那種能理解苦諦的佛法開示。

（這一點非常重要，要牢記在心，因為舍利弗尊者曾向他的朋友，一位臨終的婆羅門進行禪定（samatha）的開示，他因此重生為梵天。後來，他不得不再次去那裡，並進行真理（sacca dhamma）的開示。他也在阿那律尊者臨終時向他進行真理法的開示。應該是這種開示）。

如果臨終的人有時間，並聆聽佛陀的開示或一位弟子的開示（這裡富伽那尊者聆聽了佛陀的開示）。如果您沒有時間進行這些，就在臨終時自行觀照。臨終時通常會產生痛苦的感覺（苦受）。將其觀照為無常、壓迫、苦諦的蘊，並跟隨道。

因此，以這種方式帶著道死去。痛苦的人是苦受的本質。隨著生滅，受會消失。受是無常，觀照的心是無常智。臨終時聆聽開示並不容易。您必須尋找一位可以進行開示的人。

他也必須是一位可以進行真理法開示的人。（如今很容易，因為我們可以獲得佛法的錄音帶。莫哥西亞多的一些親近弟子透過聆聽他的錄音帶而去世。在西亞多的傳記中，他曾向一位弟子提到錄音帶和錄音機的益處。

如果我們能正確使用它，它甚至可以送我們去涅槃和幸福的投生。錯誤地使用它會送我們去地獄、畜生和餓鬼道。如今，媒體正在選擇第二種方式。通往地獄、畜生和餓鬼道的門正在向我們大多數人敞開）。

因此，最好的死亡方式是透過自己的觀照或修行。彌蘭陀王問：「所有人都能證得涅槃嗎？」答案並非所有人。

能夠證得涅槃的人是：

- ①應該透過穿透來了解的，必須穿透它。應該透過分析來了解的，必須分析它。
- ②應該捨棄的，必須捨棄。③應該證得的，必須證得。④應該發展的，必須發展。



（所有這些都是關於四聖諦）。了解真理的人將證得涅槃。[這是第一點]。

如果您連其中之一都不嘗試，那麼只剩下零。然後我自己也無法幫助您。如果您嘗試一個苦諦，那麼所有諦都包含在內。（這來自《諦相應》）道將其分析為苦諦。因此，它包含道諦。道生起，集止息。蘊滅涅槃——蘊的止息即是涅槃。然後滅諦顯現。

### **備註：關於疾病與死亡**

這裡我們可以看到兩篇關於死亡的開示。這些開示是在西亞多圓寂前一個月發表的。這些對於反思疾病和死亡，滋養心靈非常有益。在西亞多生命的最後一年（即 1962 年），他的開示風格略有變化。大多數開示都帶有強烈的厭離感（saṃvega），關於衰老、疾病、死亡和苦難。他非常關心聽眾的佛法福祉。總是敦促他們精進修行，超越苦，因為他們的時間不多了。這也暗示了他的弟子，他即將圓寂。

我看過一部關於老年人疾病和死亡的中國紀錄片。其中有兩組人：普通人和佛教瑜伽士。第一組人沒有佛法知識和修行。當他們接近死亡或因慢性疾病（如不治之症的癌症）而臨終時，他們在身心上都承受了巨大的痛苦。他們艱難地掙扎求生，呼吸困難等等。看到他們艱難的處境和痛苦，令人心痛。

老年佛教瑜伽士的場景讓我的心充滿了喜悅和啟發。他們的臨終和死亡非常引人注目。他們中的一些人以坐姿平靜地離世。他們看起來就像成熟的瑜伽士。他們中的一些人以臥姿，面帶微笑地離世，就像西亞多在開示中提到的——帶著微笑和痛苦的表情死去。我不知道他們的修行方式，可能是來自淨土法門。在這些瑜伽士中，我認出其中一位。她是宋桂琳女士，於 2010 年因嚴重的子宮癌去世，享年 50 歲。我聽過她關於她悲慘故事的視頻講座。這源於她對男性的過度感官享樂。當她發現自己患有致命的癌症時，她已經與 40 多名男性發生過關係。

一切都有其原因。當她年輕時，她受到污染媒體的影響——例如電影、電視等。她被這些負面媒體錯誤地教育，走上了錯誤的生活方式。後來她嫁給了一個男人，並和他生了一個兒子。這個男人後來進了監獄。兒子也天生患有精神障礙。由於她的末期癌症，她只剩下三個月的生命。她還有一位年邁的母親需要照顧。我可以感受到並理解她痛苦的悲慘處境。我們可以運用佛法來思考和反思她的人生。



在《吉祥經》（Maṅgala Sutta, Discourse on Blessings）中，前兩個吉祥是——不與愚者交往，而與智者交往。她的墮落生活始於與愚者交往的生活——這裡包括不健康的媒體和男性。在這裡，我們可以看見佛陀的穿透性智慧。以這種被污染的心態和行為，她永遠不可能遇到一位好丈夫，並生下一個不正常的兒子，這並不奇怪。這完全符合心靈和業力行為（kamma）的自然法則——負面力量只會吸引負面現象。

每個眾生在輪迴中都攜帶著善惡業力。她生命的最後三個月給了她一個機會，讓她朝著某個方向改變命運。2010年，一小群人來到她的東三省，在省會城市進行了幾天的公開講座。所有這些個人講座都是基於個人經驗、中國文化知識和道德教育，這些都極大地改變了這些人的生活。幸運的是，她來聽了這些講座，並向該團體自我介紹，成為了一名教育者。這些人來自各行各業——一些醫生、學者、商界人士等等。

與智者交往改變了她三個月的生命。她的心態和行為走上了正確的道路，減輕了她的一些精神痛苦。在這個團體中，有一些受過高等教育並具有其他技能的人幫助她應對疾病和精神痛苦。甚至她的身體疼痛和癌症狀況也略有好轉。他們向她介紹了淨土法門，藉此，她在很短的時間內明智地結束了生命。她的一些修行是——懺悔、悔改、服務和佛法修行。最後，她安詳地去世了，她的身體狀況完全不像病人。她的臉很平靜，四肢柔軟而有彈性。所有這些都是善報的徵兆。

有兩個重要的吉祥改變了她悲慘的生活，使她獲得了平靜的結局。這就是與智者交往和正確地引導自己。如果沒有與智慧和慈悲的善知識（kalyāṇa-mittas）交往，她的生命結局可能會非常悲慘，並導致不好的去處。

衰老、疾病和死亡是我們偉大的老師和神聖的使者。[這裡的神聖使者指的是《天使經》（Devadūta Sutta, MN 130: Devadūta Sutta, Majjhima-nikāya）]。只有深刻理解苦，才能產生真正的智慧和慈悲。智慧和慈悲就像一枚硬幣的兩面，密不可分。

生活的藝術和死亡的藝術對每個人都非常重要。我們只能從佛陀的教導中獲得這種寶貴的教育。每個人都應該用佛法訓練自己，否則我們將來都會後悔。

## Dependency Is Wavering

(no date noted)

It mentioned that someone had to fulfill these two factors if he wanted to enter the stream in the Petakopadesa Text (an old commentary): ① Listening to sacca dhamma; and ② after that, having right attention, such as materiality, feeling ..... consciousness, dukkha sacca, etc.

There are two ways of knowing the truth: knowing by hearing from a teacher's teachings; and practicing accordingly to the teaching and knowing directly, making decision by oneself. There are also two kinds of right attention: Right attention from the teacher's teachings; and right attention come from direct practice.

Decision comes from right attention and with the practice will realize the Path Knowledge. By knowing thoroughly as real dukkha sacca and dukkha disappears (khandha disappears). You know dukkha exists and also not exists. It's penetrating dukkha and realizing the cessation.

The four Noble Truths will be completed only one can make one's own decision. Heavenly mansions in the celestial realm, hell fire and woks in the hell has arisen are waiting for us. Here dukkha ceases and all these things ready for us are disappeared. With dukkha ceases and the disappearance of the results, these are happening at the same time.

So you ought to do this task. If you still don't arrive to this end of knowledge and shouldn't relax or feel safe. We have uncountable wholesome and unwholesome kammass of our own.

[The untrained mind usually takes pleasure in unwholesome things. The defiled mind only does defiled things. Therefore we can justify our wholesome and unwholesome—merits and demerits.]

You have to demolish the four painful rebirths from here. You must take it seriously for your own matter. You have a lot of your own debts. You are still immersed in pleasures. What kind of people you are?

The Buddha taught the way to Nibbāna. Taṇhā and diṭṭhi are connecting to each other, as example, my son, etc. It's in the state of wavering if you always have dependency on taṇhā and diṭṭhi. [Sayadaw gave the following example. Orchids grow on a rock; with the earth quake, the rock is shaking and the orchids also.

In the Channovada Sutta, Ven. Mahācunda (Sāriputta's younger brother) reminded Ven. Channa who was very ill and wanted to commit suicide. He told to Ven. Channa, the Buddha taught the monks constantly giving close attention to this point.

It was wavering for someone who had dependency; whereas it was no wavering for someone who was independent. Without wavering, there was tranquility and no inclination. Without inclination, there is no coming and going, nor passing away and being reborn. There was neither here nor beyond nor in between these two. This was the end of dukkha.]

Our khandhas connect with taṇhā and diṭṭhi, e.g., if you're sick. The khandha is always changing and perishing. If you always have affection to the khandha with taṇhā and diṭṭhi and it's always connecting. These two dhammas are very important. (i.e., taṇhā/diṭṭhi and khandha).

You're very pleasing with the wavering. There is no wavering if khandha and taṇhā/diṭṭhi are not connected. How to do it for not having wavering? By watching and observing the khandha, you'll see its unstoppable perishing. If you see impermanence, taṇhā / diṭṭhi is falling off. Taṇhā and diṭṭhi are the closest to our khandha.

Vipassanā is watching and observing the nature of the khandha for what is happening to it. If it's rising and falling, just know it as rising and falling. If it's in dukkha, just know it as in dukkha. If it's showing not yours, just know it as not yours.

Watching and observing it like a stranger (alien), you will know the anatta nature. Someone not in wavering, mind and body are peaceful and he is free from kilesa.

You will be free from kilesa by knowing its nature thoroughly. Doing the sitting and observing do you need to be taught? Watching and observing with ñāṇa, the khandha will tell its nature. You will understand dukkha nature with a lot of contemplation. It has dukkha and only tells dukkha to you about dukkha.

## 依賴即是動搖

（未註明日期）

《Petakopadesa》（一部古老的註釋書）中提到，若有人想要進入初果（須陀洹果），必須具備兩個條件：

- ① 聽聞**真理法**（**sacca dhamma**）；
- ② 之後具備**正思惟**，例如對色法、受、識、苦聖諦等的正確觀照。

知見真理有兩種方式：

- 一是透過聽聞導師的教法而得知；
- 二是依教奉行，親身實修，依自身的體證而作決定知（**adhimokkha**）。

正思惟亦有兩類：

- 一是來自導師教導的正思惟；
- 一是來自直接修行所產生的正思惟。

**決定知**乃從正思惟中生起，並隨著修行，進而證得**道智**。

當你如實知見苦聖諦（**dukkha sacca**），苦便止息（亦即五蘊止息）。你將親見苦的存在，也親見苦的止息——這即是貫通苦而實證其滅的過程。

**唯有親自作出抉擇，才能圓滿四聖諦的修行。**

天界的宮殿、地獄的火焰與油鍋，皆已生成，正在等待著我們。

然而當苦止息時，這一切為我們所準備的果報也隨之消失。

**苦的止息與果報的滅除，是同時發生的現象。**

因此，你必須承擔此一任務。

若你尚未達到這種知見的終點，就不應放鬆或自滿。

我們每個人都擁有數不清的善與不善業（**kamma**）。

【未受訓練的心，往往樂於不善；染污的心，只會造作染污之行。因此，我們所造的善與惡——功德與過失——皆有其根據。】

你必須在此世中斷除**四種惡趣**的輪迴果報。  
這是你自身的事情，務必要嚴肅以對。  
你背負著無數自身的債務，  
你仍沉溺於種種感官樂趣中——  
你到底是什麼樣的人呢？

**佛陀已教導了通往涅槃之道。**

**\*\*愛 (taṇhā) 與見 (diṭṭhi) \*\***是彼此相依相繫的，  
例如：「我的兒子」這樣的執取觀念。  
只要你依賴愛與見，就處於動搖不安的狀態。

【尊者舉例說：蘭花攀附在岩石上，地震來時，岩石動搖，蘭花也隨之搖晃。】

在《**Channovāda Sutta**》中，**摩訶軍荼尊者**（舍利弗的弟弟）曾提醒身患重病、想要自殺的**真那尊者**：

佛陀教導比丘們，應時時刻刻將心繫念在這一點上。

有依賴者，必然動搖；

無依賴者，則無動搖。

**無動搖即有寂靜，無傾向；無傾向，則無往來、無生死輪迴。**

此中無「此處」、無「彼處」，亦無「此彼之間」。

**這正是苦的止息。**

我們的**\*\*五蘊 (khandha) \*\***與愛與見相繫，

例如：你生病的時候，五蘊總是變化無常、不斷敗壞。

若你對五蘊心生愛著與執取，就會與它們不斷相連，無法止息。

**這兩法（愛與見，以及五蘊）極其重要。**

你對這種動搖狀態還感到愉悅。

若五蘊與愛見不再相連，就不會有動搖。

**要如何做到不動搖呢？**

透過**觀察與照見五蘊**，你會親見它無法停止地敗壞。

**當你見到無常時，愛與見便會剝落。**

因為**愛與見**是與五蘊最為接近的法。

**\*\*內觀 (Vipassanā) \*\***就是觀察與覺知五蘊的實相：

若五蘊在升起與滅去，就如實知其生滅；

若它處於苦中，就如實知其為苦；

若它顯現為非我，就如實知其非我。

**如外人般觀照它、遠離它，便能知見其無我性 (anatta)。**

一個不再動搖的人，身心安穩，並且遠離煩惱（kilesa）。

你將透過徹底知見其本質而得以解脫煩惱。

坐禪與觀照之事，難道還需他人教導？

以智慧（ñāṇa）觀察與覺知，五蘊自然會向你揭示其本質。

透過深觀與多次省察，你將明白苦的本質。

五蘊充滿苦，只會告訴你苦的真相，只會顯示苦。

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依賴即動搖

（日期未註明）

《部派論釋》（Petakopadesa）這部古老註釋提到，若要入流，必須滿足兩個要素：①聽聞正法（sacca dhamma）；②隨後，具備正念，例如色、受……識、苦諦等。

認識真理有兩種途徑：透過聽聞老師的教導而知；以及依教奉行，親自實踐並直接體證，自行做出決斷。正念亦有兩種：從老師教導中獲得的正念；以及從直接實踐中產生的正念。

決斷源於正念，透過實踐將證得道智。透徹了解真實的苦諦，苦便會消失（蘊消失）。你將明白苦既存在，亦不存在。這是對苦的穿透，並體證滅諦。

唯有自行做出決斷，四聖諦方能圓滿。天界中的天宮，地獄中的烈火與鑊鼎，皆已準備就緒，等待著我們。當苦滅盡，這些為我們準備的事物亦將消失。苦的止息與結果的消失，是同時發生的。

因此，你應當致力於此。若你仍未抵達此知識的終點，便不應鬆懈或感到安全。我們擁有無數的善業與惡業。

[未受訓練的心，往往樂於不善之事。染污的心，只會造作染污之事。因此，我們能為自己的善惡——功德與罪業——辯解。]

你必須從此處摧毀四種痛苦的輪迴。你必須認真看待自己的事情。你背負著許多債務。你仍沉溺於享樂之中。你是何等之人？

佛陀教導了通往涅槃的道路。貪愛（taṇhā）與邪見（diṭṭhi）彼此相連，例如，「我的兒子」等等。若你總是依賴貪愛與邪見，便處於動搖的狀態。[薩亞多舉例：蘭花長在岩石上；地震時，岩石搖晃，蘭花亦隨之搖晃。]

在《闍陀教誡經》（Channovada Sutta）中，摩訶純陀尊者（舍利弗的弟弟）提醒身患重病、欲自殺的闍陀尊者。他告訴闍陀尊者，佛陀教導比丘們，要不斷地專注於此要點。

依賴者會動搖；獨立者則不會動搖。無動搖，便有寂靜與無傾向。無傾向，便無來去、生滅。既無此處，亦無彼處，亦無兩者之間。這便是苦的止息。

我們的五蘊與貪愛及邪見相連，例如，生病時。五蘊不斷地變化與消逝。若你總是對五蘊懷有貪愛與邪見，它們便會不斷相連。這兩個法（即貪愛/邪見與五蘊）非常重要。

你樂於動搖的狀態。若五蘊與貪愛/邪見不相連，便不會動搖。如何才能不產生動搖？透過觀照五蘊，你將看見其不停的消逝。若你看到無常，貪愛/邪見便會脫落。貪愛與邪見最接近我們的五蘊。

內觀（**Vipassanā**）是觀看並觀察五蘊的本質，以及發生在其上的事情。若它升起與落下，便如實知其升起與落下。若它處於苦中，便如實知其處於苦中。若它顯示非你所有，便如實知其非你所有。像個陌生人（外星人）般地觀看與觀察，你將了解無我（**anatta**）的本質。無動搖者，身心平和，且脫離煩惱（**kilesa**）。

透徹了解其本質，你將脫離煩惱。坐禪與觀察，需要教導嗎？透過智慧（**ñāṇa**）的觀看與觀察，五蘊將訴說其本質。透過大量的觀照，你將了解苦的本質。它具有苦，並且只向你訴說關於苦的苦。

The Creator

(no date noted)

After you know how bad the mind is and will become disenchantment with it. Therefore let us contemplate the mind. The result of this khandha came from kamma. Could it be done by itself alone? You must ask me. Did it have any leader above him? The mind is controlling and governing on kamma.

Mind is the cause and kamma the result. Kamma is so strange and wonderful and the mind also. With the mind, in the future the result will arise. You're following the path without ending. Does everyone have the same result? For example, body, face, etc. It's not the same that there is something controlling it.

Kamma strangely making the construction and each one of us is not the same. Living beings fall into hells are in different types of hells. With different kinds of kamma and different kinds of result arise. If you ask why kamma can give different kinds of result? At the time of doing kamma the mind is strange and wondrous. As the mind is so strange and wondrous, the kamma also is.

With the strange and wondrous kamma and the result khandhas are also strange and wondrous. Someone can't control his mind and creates kamma like a blind elephant passing through the thicket forest. With blindly creating kamma the results will arise blindly/randomly. The Buddha mentioned the importance of controlling the mind in the Cittavagga, The Dhammapada.

In the Aṅguttara Nikāya, a monk asked the Buddha three questions.

①. What is leading the world? (The mind is leading the world. All kinds of action are leading by the mind)

②. What is pulling the world? (The mind is pulling and pushing the world to rebirths, e.g., celestial realm, hell realm, etc. arise with the inclination of the mind)

③. With which desire is the world following? (The world is following and arising with the desire of the mind)

The Buddha answered that the mind was leading the world. (The world was referred to the mind and body, the five khandhas or living beings)

For example, you have come here to listen to talk, it is led by the mind. Falling into the realms of becoming is led by the mind. Now you know that who is the culprit leading living beings and wandering in saṃsāra. Our khandhas are controlled by the mind.

Before we didn't know the master of kamma. Now, you have found the master of kamma. The mind makes you suffer and shameless in the 31 realms of existence. If you overcome/conquer the mind and everything is finished. Devadatta (the cousin of the Buddha) couldn't control his mind and fell into hell.

Because of the mind, living beings are arriving into the wombs of different kinds of animal, and taking rebirth anywhere. They are arriving into others' mouths as corpses, etc. (i.e., as foods). People are taking these things as coming from kamma, so they don't practice cittānupassanā. Instead they are making good kammās. Most wrong views have connection with the mind.

For example, it makes me angry; I want to eat, etc. Cittānupassanā is the quickest way to enter the stream. With the contemplation of vedanā and it kills taṇhā, with kāyānupassanā to lobha and dhammānupassanā to moha. Mind and feeling are arising together (sahajāta). It's like the fire and the light. The result of kamma also will be gone if you can control or overcome the mind.

Therefore the mind is leading the world (i.e., answer to Q ①). Again the mind is pulling the worlds. The mind is pulling it towards the family members and arriving there (i.e., the A to Q ②). Again the world is following the desire of the mind. Because of the mind, volition (cetanā/kamma) arises.

The result of khandha arises because of kamma. Is it possible if you don't kill the primary cause (i.e., the mind and not kamma)? The mind will make you become a being eating vegetarian or excrement.

(People living in the poor rural area are using a deep pit toilet. There will be a lot of white worms appearing there after a while. It seems they are wriggling and struggling among each other for the excrements. Nowadays human beings are like these worms, just only thinking about money, power, fame and sensual pleasure. They never mention about moral issues except money and pleasure. The media and people behaviors testify this point)

How much terrible it's? Don't listen with a normal ear. We must conquer it. If not it'll conquer us, and becoming corpses in others' mouths, in hell woks. Living in the egg shells and becoming worms are arranging by the mind.

If you can't overcome to contemplate the sense bases (āyatana) with sense objects impinge on it and the mind will lead you here and there. The mind is making people crazy. If you overcome the mind, there are no craziness, ageing, sickness and death.

If you overcome the mind and no kamma arises. And without kamma and no ageing, sickness and death arise. (By using the reverse order of D. A. process—paṭiloma and tracing the cause of birth, ageing and death, and it ending at sense bases —āyatana.)

āyatana ← phassa ← vedanā ← taṇhā ← upādāna ← kamma ← jāti, jarā, maraṇa.

There are six sense bases. It's matter (rūpa) from cakkhāyatana to kāyāyatana, and manāyatana is the mind. The cessation of sense bases is Nibbāna (from the Saṃyutta Nikāya).

Therefore, the Buddha said there were no cakkhāyatana manāyatana in Nibbāna. You have to make the mind ceases if you want to arrive Nibbāna. Therefore the Buddha said that there were no sun and moon, āyatana existing in Nibbāna.

Let us contemplate manāyatana—the mind. Normally if the mind arises it leading to feeling action (vedanā Kamma). In the whole saṃsāra we didn't cut it off that the khandha processes were continuing. Without cutting off we are running in a circle.

If you overcome the mind and the world of living beings will end (satta loka). I am encouraging you to work hard for the overcoming of the mind. It's only following behind the mind with magga. Every time mind arises contemplate its impermanence. You'll complain as it's difficult to follow behind the mind every time arises.

Normally you're following downstream with the mind. Downstream is always easy. You're easily following behind phassa to kamma. Now, you have to follow only one (the mind). During the five steps you're not tired. (i.e., phassa → kamma) For this only one step, you say you are tired. So what can I do?!

If you keep the playful monkey for quiet and it'll not happy (here monkey is the mind). You have to follow behind the mind every time it arises. If not after the five steps and you'll fall into the wok (hell). If ñāṇa can't overcome the mind and kamma will influence you.

It is very important to overcome the mind. In the Dhammapada it had mentioned that someone could train the mind was leading to Nibbanic Happiness. Let us tame the mind with maggan. The mind is also making the material world of breathing (in/out breathing mind). The air follows behind the mind. If you're breathing long and it's long.

The matter arises in accordance with the mind. At walking, the body is also walking fast if the mind is fast. It was also by the mind that we had been missed with every Buddha.. It's clear that the mind is controlling us.

(Sayadaw continued on the practice of cittānupassanā using the simile of a spider). Contemplate the impermanence of the mind arising from the six sense doors. You have the khandha process, so asking you to cut its dukkha. With magga following behind the mind and can't continue the khandha process.

The ending of the mind is the ending of the khandha. Then you will attain Nibbāna in this life. Taṇhā also can't follow behind the mind and saṃsāra is cutting off.

造作者

（未註明日期）

當你知道心是多麼惡劣時，就會對它生起厭離。因此，我們應當來觀照這顆心。

這個五蘊（**khandha**）的果報來自業（**kamma**），它能夠憑空自己完成嗎？你應該這樣自問：它是否有一位主宰者？事實上，**心是控制與支配業的主體**。

心是因，業是果。業實在是奇特又難思議，心亦復如是。隨著這顆心，未來將現起對應的果報。你正在隨著一條無盡的道路行走。那麼，人人的果報是否都相同？譬如身體、容貌等等——並不相同，那表示有某種主導的力量存在。

業以奇特的方式建構我們的存在，而我們每個人都不相同。墮入地獄的眾生，也各自落入不同種類的地獄。**由於業的種類不同，所招感的果報也各異其趣**。

若你問：「業為何能生起如此多樣的果報？」

那是因為造業時的心本身就是奇異且難思議的。正因心如此，所造之業也如此。

由於業奇特，所形成的果報五蘊也就奇特。若有人無法控制其心，就如一頭盲象衝入叢林般亂造業。**這樣盲目的造業，所生的果報也將是盲目而隨機的**。

在《法句經·心品》（**Cittavagga, Dhammapada**）中，佛陀曾強調制御心的重要性。

在《增支部》（**Aṅguttara Nikāya**）中，有一位比丘向佛陀請問三個問題：

- ①「是什麼主導世間？」（答：**心主導世間，一切行為皆由心為先導**）
- ②「是什麼拉扯著世間？」（答：**心拉動與推進世間，使其投生於天界、地獄等處，皆隨心之傾向而生**）
- ③「世間隨著什麼欲望而走？」（答：**世間是隨著心之欲望而生起、運轉**）

佛陀答道：「**心主導世間**。」此處所謂「世間」，是指名與色、五蘊或一切眾生。

例如：你今日來此聽法，即是由心所引導；墮入諸有（生死輪迴），亦皆由心所引導。如今你應知，是誰導致眾生於輪迴中流轉？正是**我們的心**控制著五蘊。

從前我們不知誰是業的主人，如今你找到了——就是心。

心讓你在三十一界中受苦與墮落。

若你能降伏此心，一切便會了結。佛陀的堂弟提婆達多（Devadatta）因無法調伏其心，最終墮入地獄。

正是因為心的緣故，眾生投生於各種畜生胎中，生於種種處所，甚至成為他人口中的屍體（如作為食物）。

人們常將這些視為「業的結果」，因此不修心隨觀（*cittānupassanā*），而只是造作善業。但多數的邪見，實際上都與心有關。

例如：「是它讓我生氣」、「我想吃」等等。

心隨觀是最快入流（證須陀洹果）的方法：

- 觀受，能斷除愛（*taṇhā*）；
- 身隨觀對治貪（*lobha*）；
- 法隨觀對治癡（*moha*）。

****心與受是同時生起（*sahajāta*）****的，就如火與光之關係。

若你能調伏或降伏此心，業果亦將隨之消失。

因此，第一個問題的答案——「心主導世間」是成立的；

第二個問題的答案——「心拉動世間至其所愛處」亦然；

第三個問題——「世間追隨心之欲望」，也同樣成立。

因為有心，才會有意志（*cetanā* / *kamma*）生起。

五蘊果報是由業所致。但若你不滅除根本因（即：心，而非僅是業），你認為可能止息嗎？這顆心能让你成為食糞者或素食者等任何眾生形態。

（鄉下地區常見深坑式茅廁，一段時間後便會出現許多白色蛆蟲，在糞便中彼此擠壓掙扎。現代人亦如這些蟲一般，只知追求金錢、權力、名聲與感官享樂。除非牽涉到金錢與快樂，否則他們不談任何道德議題。現今的媒體與人們的行為已充分說明此事。）

這是多麼可怕的景象！不要用尋常的耳朵聽這些話。

我們必須降伏這顆心。若不這麼做，終將被其征服，變成他人口中的屍體、或墮入地獄油鍋之中。

活在蛋殼中、變成蛆蟲——這些都是由心所造成的。

若你無法勝過它去觀察六根處（*āyatana*）與所緣的接觸，心將帶你東奔西跑。心會令人發瘋。

若你能調伏此心，就無有瘋狂、老病死。

若能降伏心，就不再造作業；

無業，則無老病死生起。

（這是依緣起法的逆觀次第（*paṭiloma*）來追溯生、老、死之因，最終止於六根處（*āyatana*）。）

āyatana ← phassa ← vedanā ← taṇhā ← upādāna ← kamma ← jāti, jarā, maraṇa.

六根處為眼根起至身根的色法（rūpa），第六為**意根（manāyatana）**，即是心。
六根處的止息即是涅槃，如《相應部》中所言。

因此佛陀說，在涅槃中**無眼根……乃至意根**。
你若欲證入涅槃，就必須令心止息。
佛陀曾說，在涅槃中，**無有日月，無有六根處**。

讓我們來觀照**意根（manāyatana）——心**。
通常當心生起時，就帶來受……與業（vedanā → kamma）。
在整個輪迴中，我們從未斷除它，因此**五蘊的過程持續不斷**。
若未曾斷除，我們就一直在輪迴中打轉。

若你能降伏此心，眾生世界（satta loka）將止息。
我勸你們努力於**降伏此心**。
唯一的方式就是以道智（magga）跟隨其後。
每當心生起，便觀照其無常。

你可能會抱怨：「每次心生起都要跟隨觀照，太困難了！」
但你平時總是**順流隨心而行**，順流總是輕鬆的。
你輕易地從觸（phassa）一路跟隨到造業（kamma）。
但如今你只需跟隨**這一個（心）**，你卻說疲倦，那我又能如何呢？

若你把這隻愛玩的猴子（比喻心）關起來，它會不快樂。
但你必須**每次它生起時就跟隨觀照**，否則就會經歷五個步驟後掉入地獄油鍋中。
若智慧（ñāṇa）無法降伏此心，**業就會支配你**。

降伏心，極其重要！
《法句經》中說：**能訓練心者，將引導至涅槃之樂**。
讓我們以道智來馴服這顆心。

呼吸的生起（出入息）也由心所主導。
空氣隨心而行，若你心念長息，呼吸就變長。

物質（色法）的生起依心而轉。
行走時，若心急，身體也會走得更快。

也是由於這顆心，我們才錯過了歷代諸佛。
如今已可清楚看出，**我們是被心所控制的**。

（尊者接著以「蜘蛛譬喻」指導心隨觀的修習。）

觀照從六門生起之心的無常。

你既然還有五蘊過程，就要觀照它的苦，並切斷它。

若能以道智（magga）跟隨心而行，五蘊的過程將無法繼續。

心的止息，即是五蘊的止息。

你將於今生中證得涅槃。

屆時愛（taṇhā）也無法追隨於心之後，輪迴（saṃsāra）將被切斷！

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## 創造者

（日期未註明）

當你了解心有多麼糟糕，並對其感到厭惡時，讓我們來觀照心。此五蘊的結果來自業力（kamma）。它能獨自完成嗎？你必須問我。它有任何凌駕其上的主導者嗎？心控制並主宰業力。

心是因，業力是果。業力如此奇異而美妙，心亦然。透過心，未來將產生結果。你正沿著無止境的道路前進。每個人的結果都相同嗎？例如，身體、面容等等。它們並不相同，必定有某種事物在控制著它們。

業力奇異地進行建構，我們每個人都不同。眾生墮入地獄，處於不同類型的地獄。不同的業力產生不同的結果。若你問為何業力能產生不同的結果？在造作業力之時，心是奇異而美妙的。由於心如此奇異而美妙，業力亦然。

透過奇異而美妙的業力，結果五蘊也變得奇異而美妙。有人無法控制自己的心，造作業力，如同盲象穿過茂密的森林。盲目地造作業力，結果也將盲目／隨機地產生。佛陀在《法句經》（Dhammapada）的《心品》（Cittavagga）中提到控制心的重要性。

在《增支部尼柯耶》（Aṅguttara Nikāya）中，一位比丘問佛陀三個問題。

①. 什麼在引導世界？（心在引導世界。所有行為都由心引導）

②. 什麼在牽引世界？（心將世界推拉向輪迴，例如，天界、地獄界等等，皆由心的傾向而產生）

③. 世界隨從什麼欲望？（世界隨從並由心的欲望而產生）

佛陀回答說，心在引導世界。（此處的「世界」指的是身心、五蘊或眾生）

例如，你來到此處聽講，是由心引導。墮入輪迴之境，也是由心引導。現在你明白，誰是引導眾生在輪迴中流浪的罪魁禍首。我們的五蘊由心控制。



以前我們不知道業力的主宰。現在，你已找到業力的主宰。心使你在三十一界中受苦並感到羞恥。若你克服／征服心，一切便結束。提婆達多（佛陀的堂弟）無法控制他的心，因而墮入地獄。

由於心，眾生進入不同種類動物的子宮，並在任何地方投生。他們作為屍體等，進入他者的口中（即作為食物）。人們將這些視為業力所致，因此他們不修習心隨觀（cittānupassanā）。相反地，他們造作善業。大多數邪見都與心有關。

例如，它使我生氣；我想吃東西等等。心隨觀是入流最快的方法。透過觀照受（vedanā），它能殺死貪愛（taṇhā）；透過觀照身（kāyānupassanā），它能對治貪婪（lobha）；透過觀照法（dhammānupassanā），它能對治愚癡（moha）。心與受同時產生（sahajāta）。它就像火與光。若你能控制或克服心，業力的結果也將消失。

因此，心在引導世界（即回答問題①）。心再次牽引世界。心將其牽引向家人，並抵達那裡（即回答問題②）。世界再次隨從心的欲望。由於心，意志（cetanā／業力）產生。

五蘊的結果由業力產生。若你不消滅主要原因（即心，而非業力），這有可能嗎？心會使你成為吃素或吃糞便的眾生。

（住在貧困鄉村地區的人們使用深坑廁所。過一段時間，那裡會出現許多白色的蛆蟲。它們似乎在彼此之間蠕動掙扎，爭奪糞便。如今，人類就像這些蛆蟲，只想到金錢、權力、名聲和感官享樂。他們從不提及道德問題，除了金錢和享樂。媒體和人們的行為都證明了這一點）

這有多麼可怕？不要用普通的耳朵聽。我們必須征服它。否則它會征服我們，並成為他人口中的屍體，在地獄的鑊鼎中。住在蛋殼裡並成為蛆蟲，都是由心安排的。

若你無法克服觀照六根（āyatana）及其所接觸的六塵，心會引導你到處亂跑。心使人發瘋。若你克服心，便沒有瘋狂、衰老、疾病和死亡。

若你克服心，便沒有業力產生。沒有業力，便沒有衰老、疾病和死亡產生。（透過逆向十二因緣（paṭiloma），追溯生、老、死的起因，最終止於六根）

六根 ← 觸（phassa）← 受（vedanā）← 愛（taṇhā）← 取（upādāna）← 業（kamma）← 生、老、死（jāti, jarā, maraṇa）。

有六個根門。從眼根（cakkhāyatana）……到身根（kāyāyatana）是色（rūpa），意根（manāyatana）是心。六根的止息即是涅槃（來自《相應部尼柯耶》）。

因此，佛陀說涅槃中沒有眼根……意根。若你想抵達涅槃，必須使心止息。因此，佛陀說涅槃中沒有日月、六根存在。



讓我們觀照意根——心。通常，若心生起，它會引導向受……業力（vedanā.... Kamma）。在整個輪迴中，我們沒有切斷它，五蘊的過程持續進行。沒有切斷它，我們便在圓圈中奔跑。

若你克服心，眾生的世界（satta loka）便會結束。我鼓勵你努力克服心。唯有透過道（magga）才能追隨心。每次心生起，觀照其無常。你會抱怨說，每次心生起都要追隨它，這很困難。

通常，你隨心向下游漂流。下游總是很容易。你很容易追隨觸到業力。現在，你只需追隨一個（心）。在五個步驟中，你不感到疲倦。（即觸 → 業力）對於這僅僅一個步驟，你卻說你感到疲倦。那我能怎麼辦呢？！

若你讓頑皮的猴子安靜下來，它會不高興（此處的猴子是心）。你必須每次心生起都追隨它。否則，在五個步驟之後，你將墮入鑊鼎（地獄）。若智慧（ñāṇa）無法克服心，業力將影響你。

克服心非常重要。《法句經》提到，能訓練心的人將導向涅槃的快樂。讓我們透過道來調伏心。心也創造了呼吸的物質世界（入息／出息的心）。氣息隨心而動。若你呼吸長，它也長。

物質隨心而生。走路時，若心快，身體也走得快。我們錯過每一位佛陀，也是由於心。顯然，心在控制我們。

（薩亞多繼續用蜘蛛的比喻，講解心隨觀的修習）觀照從六根門生起之心的無常。你有五蘊的過程，因此我請你切斷其苦。透過道追隨心，便無法繼續五蘊的過程。

心的止息即是五蘊的止息。然後，你將在此生證得涅槃。貪愛也無法追隨心，輪迴便被切斷。

## Not a Soul, Only an Intrinsic Nature

no date noted

The Buddha's Doctrine is to know the arising and passing away of phenomena. This is every Buddha's Doctrine by watching and observing the khandha, except impermanence and you can't find hairs, teeth, etc. How do you observe and see it? You have to learn the way from a good teacher, with observation and will see it.

If you have this knowledge, taṇhā, upādāna and kamma will cease. Only by seeing impermanence that you are becoming the Sāsana insider (can be said as a true follower of the Buddha). Even universal monarchs (cakkavatti rājas) could give the five precepts (sīla).

Outside the Sāsana the Velama brahman (the Bodhisatta) had performed the greatest dāna (offerings). With only dāna and sīla will not attain Nibbāna. But it also needs to do the practice (Dāna and sīla are the supportive conditions and not the direct ways.)

If you are still not seeing the impermanence yet, even though born during the Sāsana is still an outsider. Only by discerning impermanence and diṭṭhi will fall off. By seeing the arising or vanishing and becomes an insider. Then you have the seed of liberation. The knowledge of in accordance with the truth arises in your heart (because of anicca dukkha sacca).

With this knowledge will continue to know the higher knowledge. Discerning impermanence is a cūḷa-sotāpanna, and will not fall into the painful birth for one life (i.e., next life). If not near death kamma (āsanna) can come in and disturb you to fall into painful birth (gave the example of Queen Mallikā and the monk Tissa).

So you have to practice hard to discern anicca. Someone not seeing impermanence is sticking with diṭṭhi. And seeing it as an entity and can't free from the sphere of concept. A type of vedanā is arising and if you can discern it as not there with the contemplation.

In this process, the arising and vanishing are the duty of the phenomena (dhamma) and discerning with the contemplation is the duty of the yogi. It also has impermanence by itself even if you're not observing or looking at it. It's the fixed order of phenomena (dhamma niyāma).

Someone observes it and diṭṭhi fall away and he is closing the doors of painful existence. If not, diṭṭhi will arise and open the doors to painful existence. Knowledge is closing the doors of painful birth and diṭṭhi opening it. In your heart there are dhammas opening the doors of hell and closing of it.

These are wrong view and right view. If you want to close the doors of painful existence and don't neglect what the khandha are showing you. I am often reminding you of to be mindful, diligent and contemplate with wisdom.

You will see it if you observe in this way. What is the benefit of seeing impermanence? Taṇhā, māna and diṭṭhi will die. Be mindful is satimā. Diligent is ātāpī. Contemplation with paññā is sampajāna. These came from the Satipaṭṭhāna Pali. Have we to practice with three of them? Not at all, it comes together. These dhammas are can't separate.

Khandha is impermanent; therefore the person and being are disappeared. It becomes right view and wrong view has to be disappeared. Its intrinsic nature arises and its intrinsic nature disappears are seeing impermanence. It disappears without a person nor a being. Ni-satta, ni-jīva, sabhāva—this is not a person, nor a soul and just only an intrinsic nature.

Ultimate phenomena (paramattha dhamma) are phenomena of intrinsic nature (sabhāva dhamma). All khandhas are sabhāva arise and sabhāva disappear. Each one of them is sabhāva. (Sayadaw explained them with the example of a lightening). If you discern ni-satta, ni-jīva, sabhāva are seeing rightly.

Every day I am teaching you are about wrong view and right view, and only changing the forms. I make your wrong view into right view. I am helping you

discern impermanence (If we study many Sayadaw's talks can see these points. We can understand the compassion of the Buddha and his noble disciples.

Nothing is more important than closing the doors to painful and miserable births. Even a real Bodhisatta couldn't escape it. We can see it in the Jataka Stories of the Bodhisatta. Anyone didn't had the prediction from a Buddha in the past was not a real Bodhisatta and just only in name).

## 非有眾生，唯有自性

（未註明日期）

佛陀的教法，即是知見諸法的生起與滅去。

這是每一位佛陀的教法——透過觀察與覺知五蘊（**khandha**）。

除了「無常」之外，你不會在其中找到頭髮、牙齒等實體。那麼，你要如何觀察與見到它呢？你必須向善知識學習正確的方法，透過觀察，你將見到它。

若你具備此等知見，愛（**taṇhā**）、取（**upādāna**）與業（**kamma**）將會止息。

唯有見到無常，才是真正成為佛教徒（**Sāsana** 的內部人）。

就算是轉輪聖王（**cakkavatti rājas**）也只是能夠授與五戒（**sīla**）罷了。

而在佛教之外，例如毘羅摩仙人（**Velama brahman**，佛陀過去世的菩薩）也曾修行極為廣大的布施（**dāna**）。

僅有布施與戒並不能導向涅槃，還必須實修。（布施與持戒是助緣，但非直接解脫之道。）

若你尚未見到無常，即便出生於佛教之中，依然屬於「外部人」。

唯有通達無常，邪見（**diṭṭhi**）才會脫落。

見到生起或滅去之現象，才能成為真正的內部行者；此時，你內心已具備解脫的種子，與真理相應之智（**yathābhūta ñāṇa**）便會生起（因為你見到「無常」即見到「苦聖諦」）。

隨著此智的開展，更高的智慧將持續生起。

見無常者，可稱為小入流者（**cūḷa-sotāpanna**），來生必不墮於苦趣。

若未能見無常，則臨終之際，\*\*臨終業（**āsanna kamma**）\*\*可能起現行，導致墮入苦趣。

（尊者舉例提到摩利王后（**Queen Mallikā**）與比丘提舍（**Tissa**）墮惡趣的事例。）

所以你必須勤修，努力觀察無常（**anicca**）。

未見無常者，仍緊抓著邪見，將現象視為實體，無法脫離概念所構成的領域。

當某種受（**vedanā**）生起時，若你能觀照它「並非一直存在」，便能生起正知見。

在這修行過程中，「生滅」是法（**dhamma**）的職責，而「觀照與辨知」則是行者（**yogi**）的責任。

即使你未觀照，它也自行無常。

這是諸法的自然法則（**dhamma-niyāma**，法住法位）。

若有人如實觀照，邪見就會斷除；此人便是關閉苦趣之門的行者。

反之，若不觀照，則會生起邪見，打開通往苦趣之門。

智（**paññā**）是關閉惡趣之門，邪見（**diṭṭhi**）是開啟之門。

在你內心中，既有打開地獄之門的法，也有關閉它的法。

這些法即是「邪見與正見」。

若你希望關閉通往苦趣之門，就不能忽略五蘊所展現給你的真相。

我常常提醒你們，要有正念（**sati**）、勤精進（**ātāpi**）與智慧觀照（**paññā**）。

若你如此觀照，必定能見到真實。

那麼，見到無常有什麼利益？

愛（**taṇhā**）、我慢（**māna**）、邪見（**diṭṭhi**）將會止息。

正念即是 **satimā**，

精進即是 **ātāpī**，

以智慧觀照即是 **sampajāna**。

這些皆出自《念住經》（**Satipaṭṭhāna Pāli**）。

我們是否需要分別修這三者？

不必，三者是同時而起、不可分離的法。

五蘊是無常的，因此「人」與「眾生」的概念也隨之消失。

正見因此生起，邪見也隨之消失。

見到其「自性生、自性滅」即是見到無常。

它的滅去，並無一個「人」或「靈魂」在其中。

**ni-satta, ni-jīva, sabhāva**——此非眾生、非靈魂，唯有自性而已。

究竟法（**paramattha dhamma**），即是自性法（**sabhāva dhamma**）。

一切五蘊皆是自性生，自性滅。

每一個現象皆是「自性」（**sabhāva**）所構成。

（尊者以「閃電」為例說明其速生速滅的特性。）

若你能辨知「非眾生、非靈魂、唯有自性」，即是如實知見（正見）。

我每日所教導的，就是這件事——正見與邪見。

只是方式不同而已，我所做的，是將你的邪見轉化為正見。

我是在幫助你辨知無常。

（若我們廣泛學習尊者的講記，會清楚見到這一點，並理解佛陀與諸聖弟子的慈悲。）

沒有什麼比「關閉通往苦趣與惡趣之門」更重要的事了。

即便是真正的\*\*菩薩（Bodhisatta）\*\*也無法逃避它，這在《本生經》中屢見不鮮。

若一位修行者從未在過去世獲得佛陀授記（**vyākaraṇa**），他並非真正的菩薩，只是「名義上的」而已。

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非靈魂，唯自性

（日期未註明）

佛陀的教導是認識現象的生滅。這是每一位佛陀的教導，透過觀看和觀察五蘊，除了無常，你找不到頭髮、牙齒等等。你如何觀察並看見它？你必須向一位良師學習方法，透過觀察，你將看見它。

若你擁有此知識，貪愛（**taṇhā**）、執取（**upādāna**）和業力（**kamma**）便會止息。唯有看見無常，你才能成為聖教的內在者（可稱為佛陀的真正追隨者）。即使轉輪聖王（**cakkavatti rājas**）也能持守五戒（**sīla**）。

在聖教之外，韋拉摩婆羅門（菩薩）曾行最偉大的布施（**dāna**）。僅僅透過布施和持戒，無法證得涅槃。但還需要實踐（布施和持戒是輔助條件，而非直接途徑）。

若你仍未看見無常，即使出生於聖教時期，仍是外在者。唯有辨別無常，邪見（**diṭṭhi**）才會脫落。透過看見生滅，便成為內在者。然後，你便擁有解脫的種子。與真理相應的知識，在你心中生起（由於苦諦的無常）。

透過此知識，將繼續認識更高的知識。辨別無常是小入流者（**cūḷa-sotāpanna**），一生（即來生）不會墮入痛苦的輪迴。若不如此，臨死業（**āsanna**）可能會介入並擾亂你，使你墮入痛苦的輪迴（舉了摩利迦王后和提舍比丘的例子）。

因此，你必須努力實踐，以辨別無常。未能看見無常的人，執著於邪見。並將其視為實體，無法從概念的範疇中解脫。透過觀照，若你能辨別一種受（**vedanā**）的生起，並知其並非真實存在。

在此過程中，生滅是現象（**dhamma**）的職責，透過觀照辨別則是瑜伽行者的職責。即使你不觀察或觀看它，它本身也具有無常。這是現象的固定秩序（**dhamma niyāma**）。

有人觀察它，邪見便會脫落，他便關閉了痛苦存在的門戶。若不如此，邪見便會生起，並打開痛苦存在的門戶。知識關閉痛苦輪迴的門戶，邪見則打開它。在你的心中，有打開地獄之門和關閉地獄之門的法。

這些是邪見和正見。若你想關閉痛苦存在的門戶，便不要忽視五蘊向你展示的內容。我經常提醒你，要正念、精進並以智慧觀照。

若你以這種方式觀察，你將看見它。看見無常有什麼好處？貪愛、我慢（*māna*）和邪見將會消亡。正念是 *satimā*。精進是 *ātāpī*。以智慧觀照是 *sampajāna*。這些來自《念處經》（*Satipaṭṭhāna Pali*）。我們必須同時修習這三者嗎？完全不必，它們同時出現。這些法無法分離。

五蘊是無常的；因此，人與眾生便消失了。這便成為正見，邪見必須消失。看見無常，便是看見其自性生起，及其自性消失。它在沒有人或眾生的情況下消失。*ni-satta*，*ni-jīva*，*sabhāva*——這不是人，也不是靈魂，僅僅是自性。

究竟現象（*paramattha dhamma*）是自性現象（*sabhāva dhamma*）。所有五蘊都是自性生滅。它們每一個都是自性。（薩亞多用閃電的例子解釋它們）。若你能辨別 *ni-satta*，*ni-jīva*，*sabhāva*，便是如實地看見。

我每天都在教導你們關於邪見和正見，只是改變形式。我將你的邪見轉化為正見。我正在幫助你辨別無常（若我們研究許多薩亞多的開示，便能看見這些要點。我們能理解佛陀及其聖弟子的慈悲）。

沒有什麼比關閉痛苦和悲慘輪迴的門戶更重要。即使真正的菩薩也無法逃脫它。我們可以在菩薩的本生故事中看到它。過去沒有佛陀授記的人，只是名義上的菩薩，而非真正的菩薩。

Why Can't Discern Dukkha?

no date noted

To know the present dukkha is important. First, to know the present dukkha, and the second become afraid of it are important. You will not afraid of the future dukkha if you don't afraid of the present dukkha. This khandha is present dukkha.

If you only know ageing and sickness, knowledge can't arise. To know the dukkha of at the time of healthiness is important. Only that you know the real dukkha. If you know the dukkha of ageing, sickness and death, is called samvega dukkha. With this kind of dukkha, the path (magga) not arises.

It can lead to Path and Fruition Knowledge to know the dukkha when you're healthy. It can't lead to magga when dukkha comes from groaning and crying. Knowing dukkha with the healthy body in activities can lead to the Path Knowledge. People were still healthy when they went to listen to the Buddha's teachings.

Dukkha with pain and aches are pattaka dukkha. Pattaka dukkha are distinctive dukkha. Even animals can know it. Dukkha arises at the time of healthiness can lead to the Path Knowledge. You can see this only with ñāṇa eye; whereas you can't see it with the ordinary eye. This is called apattaka dukkha.

You'll get only samvega if you still don't practice after getting old (It means with old age difficult to do the practice). You can't attain Path and Fruition Knowledge. Apattaka dukkha exists but not in a distinctive way. And observe with ñāṇa, you will know it as real dukkha.

Pattaka dukkha is what everyone can see; whereas apattaka is not that everyone can see it. People are practicing without samādhi that can't see apattaka dukkha.

(This point was the Buddha said to the monks). For ten minutes or 15 minutes let the mind concentrates on the meditation object (here the breath). It is samādhi if the mind not running away, but no penetration yet. It's just only samādhi.

Therefore if you all are arriving here, I am asking you to sit for samādhi 20 minutes or 30 minutes. (Sayadaw gave short instruction for ānāpāna samādhi. If someone went to his place and practiced for some time, he asked to develop strong enough samādhi before vipassanā)

After developing calmness of samādhi and turning towards the khandha will see the apattaka dukkha. You'll attain Path and Fruition Knowledge only with good health. And at near death you can't and will only see pattaka dukkha (without the practice only see pains).

The Buddha was asking us to practice when we were still young. At the time of the Buddha most people attained Path and Fruition Knowledge when they were healthy. Only few had realized it when they were sick. These people were also had previous experiences. After with calmness of samādhi you have to observe the five khandhas. Don't observe all of them.

The Buddha taught four satipaṭṭhāna. You have to look for the most attached object. Mostly attach to the mind with wrong view. (Sayadaw gave instruction for cittānupassanā) The saying of paramattha sabhāva means the ultimate phenomena have only intrinsic nature; not as a body,

For example, you see the itching and then it's not existing. It's arising and vanishing of intrinsic nature. It's ni-satta, ni-jīva—free from a person or a soul and you only see its intrinsic nature. We give the names just for knowing them, as examples, seeing mind, hearing mind, itchy mind, etc. (i.e., to know the arising object for contemplation).

為何無法辨知苦？

(未註明日期)

了知當下的苦，是極為重要的事。

首先，要了知「當下之苦」；其次，要對此生起怖畏心。若你對現前的苦尚且不畏懼，對未來的苦也不會感到懼怕。

這個五蘊身（khandha），就是現前的苦。

若你只認知老與病，那是無法生起智慧的。

能在健康時看見「苦」，才是真正知苦。

若你所知的僅是老、病、死之苦，那只是名為**震撼苦 (saṃvega dukkha)**。這種苦無法引生道智 (**magga**)。

唯有在健康時看見「苦」，才能引向道智與果智。

若是來自呻吟與啼哭的苦，是無法導向道智的。

在健康的身體狀態下，於日常活動中如實知苦，才能引導通往聖道之智。

當年那些前往佛陀座前聽法的人，也都是在身體健康之時。

伴隨痛苦與病苦的苦，稱為顯現苦 (pattaka dukkha)，

這種苦是明顯而具特徵的，就連動物也能感受它。

然而，唯有健康時生起的苦，才是通往道智的關鍵。

這種苦須以智慧之眼 (**ñāṇa cakkhu**) 觀察，而不是用尋常肉眼才能見到的。

這被稱為非顯現苦 (apattaka dukkha)。

若你直到年老才開始修行，**頂多只能生起震撼心 (saṃvega)，**

此時因身體障礙重重，便難以證得道果。

非顯現苦是確實存在的，但並非明顯呈現出來。

若你以智慧觀察，便會如實知它為真實的苦。

****顯現苦 (pattaka dukkha) ****是人人皆能見到的；

非顯現苦 (apattaka dukkha) 則不是每個人都能見到。

若修行者未具備定力 (samādhi)，是無法見到非顯現苦的。

(這一點是佛陀對比丘們所教導的。)

讓心專注於禪修對象 (如出入息) 十至十五分鐘。

若心不散亂，即已進入定 (**samādhi**)，

但此時仍未能「貫通法性」，僅僅只是定而已。

因此，當你們來到此地，我會要你們先坐禪二十或三十分鐘，**建立定力。**

(尊者給予簡短的出入息禪修指導。若有人到他處學修，他總是要求先修足夠的定力，再進行內觀。)

當你以**定力安止之後**，回過頭來觀察五蘊，

便能見到**非顯現苦 (apattaka dukkha)。**

你只能在**健康狀態下**證得道果；

臨終之際則只能見到**顯現苦 (pattaka dukkha)**，如疼痛等，

若未曾修行，臨終只能見到這些病苦而已。

佛陀教導我們要在**年輕時**就開始修行。
在佛陀時代，大多數人都是在健康的階段證得道果，
只有少數人在病中證得，那些人也都是**過去已有修行經驗者**。

當你修定至寂止之後，必須**觀照五蘊**，但不必觀察所有蘊。
佛陀教導了**四念住（satipaṭṭhāna）**，你要選擇**你最執取的對象來觀照**。

大多數人會對「心」生起執取與錯見，
（因此尊者指導進行**心隨觀（cittānupassanā）**）。
所謂「究竟自性法（paramattha sabhāva）」意指：究竟法唯是「自性」，並無實體身體可言。

例如：你感到癢，而後癢消失了。
這是「自性生、自性滅」的現象。
ni-satta, ni-jīva —— 無眾生、無靈魂，
你所見的僅是「自性」的生滅而已。

我們取名為「見之心」、「聞之心」、「癢之心」等等，
只是為了方便認知當下所生起之所緣對象，以利觀照。

這篇講記特別強調了：

- 「**健康時修行的重要性**」
- 「**苦的層次與分類（顯現苦與非顯現苦）**」
- 「**如何觀照五蘊才能真正斷除我見**」
- 「**心隨觀的重要**」
- 以及佛陀教法的實踐次第（先定後觀）

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## 為何無法辨識苦？

（日期未註明）

認識當下的苦非常重要。首先，認識當下的苦，其次，對它感到畏懼，這兩者都很重要。  
若你不畏懼當下的苦，便不會畏懼未來的苦。此五蘊即是當下的苦。

若你只認識衰老和疾病，智慧不會生起。認識健康時的苦非常重要。唯有如此，你才能認識真正的苦。若你認識衰老、疾病和死亡的苦，這被稱為厭離苦（*saṃvega dukkha*）。透過這種苦，道（*magga*）不會生起。

認識健康時的苦，才能引導至道智和果智。當苦來自呻吟和哭泣時，它無法引導至道。透過健康的身體在活動中認識苦，才能引導至道智。佛陀在世時，人們都是在健康時去聽聞佛陀的教導。

疼痛和痠痛的苦是顯著苦（*pattaka dukkha*）。顯著苦是明顯的苦。甚至動物都能認識它。健康時產生的苦才能引導至道智。唯有透過慧眼（*ñāṇa*）才能看見這種苦；而肉眼無法看見。這被稱為隱微苦（*apattaka dukkha*）。

若你年老後才開始修行，你只會得到厭離（*saṃvega*）（意指年老時難以修行）。你無法證得道智和果智。隱微苦存在，但並不明顯。透過慧眼觀察，你才會認識它為真正的苦。

顯著苦是每個人都能看見的；而隱微苦並非每個人都能看見。沒有禪定（*samādhi*）的修行者無法看見隱微苦。

（這一點是佛陀對比丘們說的）。讓心專注於禪修對象（此處為呼吸）十分鐘或十五分鐘。若心不散亂，便是禪定，但尚未有穿透力。這僅僅是禪定。

因此，你們來到這裡，我請你們靜坐禪定二十分鐘或三十分鐘。（薩亞多簡短地指導了安般禪定。若有人去他的地方修行一段時間，他會要求在修習內觀前培養足夠強的禪定）。

培養禪定的平靜之後，轉向觀察五蘊，將能看見隱微苦。唯有在身體健康時，你才能證得道智和果智。臨終時你無法證得，只會看見顯著苦（沒有修行，只會看見疼痛）。

佛陀要求我們在年輕時修行。佛陀在世時，大多數人都是在健康時證得道智和果智。只有少數人在生病時證得。這些人也都有之前的修行經驗。培養禪定的平靜之後，你必須觀察五蘊。不要觀察全部的五蘊。

佛陀教導四念處。你必須尋找最執著的對象。大多數人對心執著於邪見。（薩亞多指導了心隨觀）。究竟自性（*paramattha sabhāva*）指的是究竟現象只有自性；而非身體。

例如，你看到癢，然後它便不存在。它是自性的生滅。它是 *ni-satta*，*ni-jīva*——沒有人或靈魂，你只看見它的自性。我們給予它們名稱，只是為了認識它們，例如，看見心、聽見心、癢心等等。（即為了認識觀照的生起對象）。

## Becoming and Not Becoming

no date noted

Becoming again is dukkha. It's dukkha sacca. Not becoming again is sukha—happiness. It's nirodha sacca (Sayadaw mentioned many kinds of dukkha, because of the body). Not becoming again is Nibbāna. It's all kinds of dukkha not arising. You have to practice with the mentality of not becoming again.

This is practice for the dying of bhava taṇhā—craving for becoming. So you have to practice it very quickly. You'll be suffered if becoming again. It needs to be watched and observed your khandha (Sayadaw was using Ven. Sāriputta's gāthā on the practice as an instruction.)

You have to reflect and contemplate this khandha again and again with knowledge. For example, you watch and observe when vedanā arises and will see its arising and passing away again and again. It was including with the becoming again and again. All these are dukkha.

You will discern more if the knowledge becomes sharper. You will see the becoming again and again. Don't be let it out of sight. I am teaching you the way of to know the becoming again. I want you to know the becoming dukkha. At first, it's dukkha. After a while the knowledge becomes sharper and penetrates it as real dukkha.

In reality it's the truth (sacca). Seeing dukkha and real dukkha are quite difference. If you ask me; "When'll the Path Knowledge arise?" The answer is seeing only dukkha and not arising yet. But seeing the real dukkha and it'll be arisen. The day when the truth arises will enter the stream.

You will know the real dukkha by observing the becoming dukkha again and again. It becomes vijjā udapādi—knowledge arises with the right knowing. Knowledge arises in the heart base (i.e., the hadaya vatthu). During the time of

knowing the becoming dukkha again and again, our dying and suffering are never ending.

We are dying with the ageing and death dukkha carrying with them. Then we know kicca ñāṇa—the knowledge of its functioning (i.e., the oppressive nature). We are burning with the fire of ageing and death carrying with them. With the function of burning and it disappears.

You will suffer again in this way if you are becoming again. And then kicca ñāṇa is becoming clear. Knowing its vanishing is sacca ñāṇa. By seeing kicca ñāṇa very well and latent disposition ceases (i.e., anusaya).

It means contemplation very well with kicca ñāṇa and will enter the stream. This is kata ñāṇa—knowledge of seeing the ending of dukkha and arising by itself. You'll know it after the practice.. Knowing the arising dukkha and the vanishing dukkha are sacca ñāṇa. Knowing the vanishing by oppressing is kicca ñāṇa. With the knowledge becoming sharper and sharper, you don't want it anymore.

If you are fear and disgusting of becoming again and it ceases. If you contemplate the vedanā and the vedanā ceases, if the mind and the mind ceases. Knowing dukkha not exists is kata ñāṇa. Dukkha not becoming again is Nibbāna. You can't attain the Path Knowledge in this life if you don't discern becoming again.

You do not need to worry about it if you are discerning it. If you don't see it, then it resists as a bodily concept and does not discern dukkha. This is a padaparama person or double rooted person (duhetuka). He only develops pāramī in this life if he is doing the practice (but he will have the potentiality for the realization in next life).

Anyone has the potentiality of attainment if he discerns becoming again. He is including among the people of ending dukkha. Now you know how much important of discerning impermanence. Udayabbaya ñāṇa, bhaṅga ñāṇa all are discerning of becoming again (i.e., knowledge of rise and fall, knowledge of dissolution).

Except the Path Knowledge, all insight knowledge are discerning the becoming again). The reason of not becoming again is the ending of saṅkhāra dukkha. It is the

unconditioned Nibbāna. The happiness (sukha) of not becoming arises, which is Nibbāna. At the ending of becoming again is the existence of Nibbāna.

Not arising of becoming again is Nibbāna. Dukkassa antaṁ karissati—at the ending of dukkha is seeing Nibbāna. Every time seeing the impermanence, diṭṭhi and taṇhā which lead to woeful planes are still hidden underneath. Therefore the knowledge of seeing the becoming again is still like a hidden disease and not a cured one.

It'll pull you down to the woeful plane if you do not continue to do the practice. So kilesas are hiding there and waiting for the chances. People are not doing vipassanā and kilesa diseases are always in stimulated states. Therefore you have to practice until seeing the becoming not rises again.

Only then the hidden disease disappears and the waiting kilesas are gone. Becoming again is dukkha and not becoming again is sukha. In the saṁsāra it's only in this way. With the contemplation it's also in this way.

## 有與無

（未註明日期）

再次成為（**becoming again**）即是苦。這是苦聖諦（**dukkha sacca**）。

不再成為（**not becoming again**）即是樂（sukha）——是涅槃（Nibbāna），是滅聖諦（**nirodha sacca**）。

尊者指出：苦的種類繁多，皆由身體（**khandha**）而來。

不再成為，即是一切苦不再生起，便是涅槃。

你必須以「不再成為」的心態來修行。

這即是為了斷滅「有愛」（**bhava-taṇhā**）而修。

因此你要快速修行，否則若再成為（再有），將再次受苦。

你必須觀察與覺知你的五蘊。

（尊者以舍利弗尊者的偈頌作為修行指引。）

你要反覆地以智慧觀照這個五蘊身。

舉例來說：當受（**vedanā**）生起時，你觀照它，就會見到它反覆地生起與滅去。

這即是\*\*「不斷再成為」的現象\*\*。而這一切皆是苦。

當你的觀智變得更加銳利時，會觀察得更深，見到「一再地再成為」。  
不要讓它脫離你的觀照。我教你如何如實知見「再成為」。  
我希望你明白這個「成為的苦（**becoming dukkha**）」。

初步只是知見為苦；  
隨著智慧增長，會貫通它為「真實的苦」（**real dukkha**）。

**實際上，這就是「真理（sacca）」。**  
「看到苦」與「看到真實的苦」之間有著極大差別。

若你問我：「什麼時候會生起道智？」  
答案是：若僅是「看到苦」，尚未生起；  
但若見到「**真實的苦**」時，道智即將生起。  
當真理現起之日，便是入流之時。

**你唯有透過反覆觀照「成為的苦」，才能知見真實的苦。**  
此時會生起「明智生起（**vijjā udapādi**）」，即是正確知見的智慧。

智慧於「心所依處」（**hadaya-vatthu**，心所依處）中生起。

當你不斷觀察「成為的苦」之際，其實我們正在死亡與受苦中度過，從未止息。  
**我們正背負著「老死之苦」而死去。**

這時便會知見\*\*「功能智（**kicca ñāṇa**）\*\*」——即知見五蘊的壓迫性質。  
我們正被「老與死的火」焚燒著，  
然後在焚燒的功能之中，它又滅去。

**若你再次成為，便會再次這樣受苦。**  
然後你會更清楚地知見功能智（**kicca ñāṇa**）。

知見其滅去，便是「真理智（**sacca ñāṇa**）」。

若你以功能智深切觀照，潛伏的隨眠（**anusaya**）也將止息。

也就是說，若你以**功能智如理觀照，便會入流（證須陀洹果）。**  
此即是「成就智（**kata ñāṇa**）」——知見苦的止息，智慧自然生起。

這是在修行之後你會親自體驗到的。  
知見苦的生起與苦的滅去，是「真理智（**sacca ñāṇa**）」。  
知見苦的滅去是因為其壓迫性，是「功能智（**kicca ñāṇa**）」。  
當智慧越來越銳利時，你會**不再願意它再生起。**

若你對「再成為」生起畏懼與厭離，它便會止息。  
若你觀照受，它便止息；



觀照心，它也止息。

知見「苦不存在」即是成就智（**kata ñāṇa**）。

「苦不再成為」即是涅槃（**Nibbāna**）。

若你無法辨知「再成為」，此生便無法證得道智。

若你能辨知它，就無須擔心。

若你不能辨知，它會以身體概念作為障礙，讓你無法知見苦。

這是所謂的\*\*「詞句行者（**padaparama**）」或「二因人（**duhetuka**）」\*\*。

他們今生雖努力修行，\*\*僅是修集波羅蜜，\*\*而無法證道果；

但來生具足條件時，有潛能證得涅槃。

凡能辨知「再成為」者，即屬於「即將止息苦者」之列。

你現在應該知道辨知無常是多麼重要。

「生滅智（**udayabbaya ñāṇa**）」、「壞滅智（**bhaṅga ñāṇa**）」，

這些皆是知見「再成為」的智慧。

（即：觀察生起與壞滅的觀智。）

除了道智之外，所有觀智都是在知見「再成為」的現象。

「不再成為」的根本原因，是行苦（**saṅkhāra dukkha**）的止息。

這即是「無為法（**asaṅkhata dhamma**）」，即是涅槃。

「不再成為」所帶來的幸福（**sukha**），便是涅槃。

在「再成為終止」之處，即是涅槃的現前。

「不再生起有」即是涅槃。

佛語曰：「**Dukkhaṃ antaṃ karissati**」——於苦之終點，見涅槃。

每當觀察無常時，導向惡趣的愛（**taṇhā**）與見（**diṭṭhi**）仍隱藏在底下。

因此，僅僅知見「再成為」的智慧，還如潛伏的病根，未曾斷除。

若你不持續修行，它將拉你墮入惡趣。

煩惱（**kilesa**）仍隱藏其中，伺機而動。

凡不修習內觀者，其煩惱疾病常處於活躍狀態。

所以你必須修行，直到見到「再成為不再生起」為止。

唯有如此，潛伏的病根才會消失，等待中的煩惱也會止息。

「再成為」是苦，「不再成為」是樂。

在輪迴中，情形就是如此；

在觀照中，也依然是如此。

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成有與不成有

（日期未註明）

再次成有（bhava）是苦。它是苦諦。不成有是樂——快樂。它是滅諦（薩亞多提到許多種苦，因為身體的緣故）。不成有是涅槃。它是一切種苦的不生起。你必須以不成有的心態修行。

這是為了貪求成有（bhava taṇhā）的熄滅而修行。因此你必須非常快速地修行。若再次成有，你將受苦。需要觀看和觀察你的五蘊（薩亞多以舍利弗尊者的偈頌作為修行的指導）。

你必須以智慧反覆思惟和觀照此五蘊。例如，你觀看和觀察受（vedanā）生起時，將看見其反覆的生滅。這包括反覆的成有。這一切都是苦。

若智慧變得更敏銳，你將更清楚地辨別。你將看見反覆的成有。不要讓它離開你的視線。我正在教導你認識成有的方法。我希望你認識成有的苦。起初，它是苦。過一段時間，智慧變得更敏銳，並穿透它為真正的苦。

事實上，它是真理（sacca）。看見苦與看見真正的苦截然不同。若你問我：「道智何時生起？」答案是，只看見苦，尚未生起。但看見真正的苦，它便會生起。真理生起之日，便是入流之日。

透過反覆觀察成有的苦，你將認識真正的苦。它成為明生起（vijjā udapādi）——以正確的知見生起智慧。智慧在心所依處（hadaya vatthu）生起。在認識成有的苦的過程中，我們的死亡和痛苦永無止境。

我們帶著衰老和死亡的苦而死。然後我們認識作用智（kicca ñāṇa）——其作用的知識（即壓迫的本質）。我們被衰老和死亡的火焰燃燒。透過燃燒的作用，它便消失。

若你再次成有，你將以這種方式再次受苦。然後，作用智變得清晰。認識其消失是諦智（sacca ñāṇa）。透過清楚地看見作用智，隨眠（anusaya）便止息。

這意味著以作用智非常仔細地觀照，將入流。這是作智（kata ñāṇa）——看見苦的止息並自行生起的知識。修行後你將明白它。認識生起的苦和消失的苦是諦智。認識透過壓迫而消失是作用智。隨著智慧變得越來越敏銳，你將不再想要它。

若你對再次成有感到恐懼和厭惡，它便會止息。若你觀照受，受便止息；若觀照心，心便止息。認識苦的不存在是作智。苦的不成有是涅槃。若你不辨別成有，你無法在此生證得道智。

若你辨別它，便無需擔心。若你看不到它，它便作為身體的概念而抗拒，且無法辨別苦。這是句極人（**padaparama**）或二因人（**duhetuka**）。若他修行，他在此生只會培養波羅蜜（**pāramī**）（但他將有來世證悟的潛力）。

若有人辨別成有，他便有證悟的潛力。他屬於終結苦的人。現在你知道辨別無常有多麼重要。生滅智（**udayabbaya ñāṇa**）、壞滅智（**bhaṅga ñāṇa**）都是辨別成有（即生滅的知識、壞滅的知識）。

除了道智，所有觀智都是辨別成有。不成有的是行苦（**saṅkhāra dukkha**）的止息。它是無為的涅槃。不成有的快樂（**sukha**）生起，即是涅槃。成有的止息便是涅槃的存在。

不成有的生起是涅槃。苦的盡頭（**dukkhassa antam karissati**）——苦的盡頭便是看見涅槃。每次看見無常，引導至惡趣的邪見（**diṭṭhi**）和貪愛（**taṇhā**）仍隱藏在下面。因此，看見成有的知識仍像隱藏的疾病，而非治癒的疾病。

若你不繼續修行，它會將你拉入惡趣。因此，煩惱（**kilesas**）隱藏在那裡，等待機會。人們不修習內觀，煩惱的疾病總是處於刺激狀態。因此，你必須修行，直到看見成有不再生起。

唯有如此，隱藏的疾病才會消失，等待的煩惱才會消失。成有是苦，不成有是樂。在輪迴中，只有這樣。透過觀照，也是這樣。

Don't Live and Die with Ignorance

no date noted

Listening to the dhamma talks are the same as study the Teachings. By turning inwards to the khandha with knowledge and attaining yathābhūta ñāṇa is quite beneficial (i.e., the knowledge of as it really is or rise and fall) The Buddha was concerned for the monks and giving the four types of rain as examples to teach them (from the Aṅguttara Nikāya).

These four types of rain are:

- ① With thundering and not raining
- ② Without thundering and raining
- ③ Not thundering nor raining
- ④ With thundering and raining.

The Buddha taught with compassion and wanted them to practice. The first one is someone has dhamma knowledge but not practice. The second one is someone not has much knowledge but practice intensively what he has known. Let's say with one of the satipaṭṭhānas and getting the result. The third one is someone without knowledge and practice. The fourth one is someone has dhamma knowledge and practice.

You older people must practice like the rain without thundering and raining (most older people were sitting close to Sayadaw). You shouldn't behave like the third person. The fourth person is a very good one. There are more second type of people; therefore, no need to be in low spirit.

When did the letters start to appear? It arose only after the Buddha was passing away. At the Buddha's time (before letters arose) there were more people attaining liberation. Wisdom has the powerful quality of penetration.

If we are choosing something in the world, wisdom is the noblest and sharpest thing. We have to be born and died in the darkness if we're not doing the task of wisdom. This saying is you'll die with ignorance—avijjā. Also it's starting with ignorance (i.e., The D. A. process).

King Milinda asked Ven. Nāgasena; “What are the differences between wisdom and knowledge?” (paññā and ñāṇa). They are the same. Non-delusion (amoha) is also paññā. It's paññā if you know the three characteristics. Anicca exists and you know anicca, it is paññā.

Other characteristics are also in the same way. Anicca, dukkha and anatta are objects of conditions—ārammaṇapaccaya, and because of them knowledge on the objects—ārammaṇika arises. Because of dukkha, the knowledge of dukkha arises; because of anicca, the knowledge of anicca arises, etc.

Paññā can't arise if no one teaches anicca, dukkha and anatta. (Therefore only a Buddha had arisen and beings had the knowledge). Ignorance covers up the three characteristics. We are born with ignorance. I am asking you to do vipassanā is to know the reality.

Therefore never forget that the knowing has to be in accordance with the reality. The darkness of ignorance will be ceased if the light of wisdom appears. Both of wisdom and ignorance are in the process of cessation (i.e., wisdom cut off the D. A. and ignorance continues it) .

What are the differences? Their cessations are not the same. For example, the mind of wanting to eat arises; it's paññā if you know its cessation. If you don't know and other minds continue to arise, it's ignorance. For example, I'll go and buy this food. For a vipassanā yogi, knowing dhamma arising here and vanishing here is paññā.

With the disappearance of ignorance, you see the existence of impermanence. If not seeing the impermanence, it is not a good long life even living for one hundred years. And at near death, it becomes sorrow, lamentation, etc.; it is the cause of not

knowing (avijjā / ignorance). Therefore, one will die with ignorance and take rebirth in the wok (hell cauldron).

(Here, Sayadaw was reminding and encouraging his disciples with saṁvega not to waste their times and did the practice). An earthworm was born in the darkness and died in darkness. It represents ignorance/avijjā. We are living with ignorance if we are not seeing impermanence yet.

You'll see it if I explain. For example, a sound arises and passes away. The thought that it's nice to hear will arise (for a pleasant sound) if you don't pay attention to hear and its vanishing. In the case of paññā, it happens also after seeing the vanishing and ceasing (the contemplative mind/ñāṇa). But the kamma of paññā bhavana is not ceasing. (the potential energy of ñāṇa). It arises again and you know it.

I am talking about the power of vipassanā ñāṇa with one discerning. King Milinda not cleared about this point, so Ven. Nāgasena gave an example. At night wrote a letter under a light. After finished the letter and the light went out. But in the morning went to see the letter and the words were still there. It was like the energy of kamma. Each time with the discerning and the paññā energy are leaving behind with the mind.

Therefore, you will see impermanence if you continue with the contemplation. So discerning of impermanence is very important. If not, you're an earthworm. Mostly you lose the attention of rising and passing away because it's covered up with ignorance/avijjā. I am urging you that practice hard to become paññā when you are still healthy.

(Continued to talk on Satipaṭṭhānasamīyutta) For example, wanting to eat something arises and if you only know the wanting to eat mind, it's satipaṭṭhāna. It's not becoming bhavana yet. Only after the arising and knowing the ceasing becomes bhavana. Whatever mind arises and observe to know its vanishing.

Vedanā are also in the same way. A person with samādhi will know its arising every time. Satipaṭṭhāna bhavana is called magga (the path factors which see impermanence) Even you don't have book knowledge; you can contemplate to

discern it. You will attain Nibbāna if you see impermanence. (Sayadaw continued to talk other things; about impermanence with the simile of dawn time, and then listening to sacca dhamma and wise attention.)

不要在無明中生死

（未註明日期）

聽聞法講，即是學習佛法。

若能將智慧轉向內觀五蘊，進而證得**如實智**（yathābhūta ñāṇa），這將極具利益——即是如實知見「生起與滅去」的智慧。

佛陀曾於《增支部》以「四種雨」為譬喻來教導比丘們，表達祂的慈悲與期望他們實修。

這四種雨為：

- ① 有雷聲而無雨。
- ② 無雷聲卻有雨。
- ③ 無雷亦無雨。
- ④ 有雷亦有雨。

佛陀的意思是：

第一類人是「有佛法知識，卻不實修」。

第二類人是「知識不多，卻依所知精進修行」，

譬如只依一種念住（satipaṭṭhāna）而得果證。

第三類人則是「既無知識也不修行」。

第四類人則是「有知識亦有實修」。

尊者說，年長者應如「**不打雷但下雨的人**」（即默默實修之人，許多年長者坐在尊者身旁）。

不應淪為第三種人。第四種人是極好的典範。

第二類人較多，**因此無需喪氣**。

那麼，「文字」是何時出現的？

是在佛陀入滅之後才逐漸產生的。

佛陀在世時（尚未有書寫），更多人證得解脫。

智慧具有強大穿透力。

若在世間選擇一項最崇高、最銳利的東西，那就是**智慧**（pañña）。

若我們不履行智慧的職責，就如在黑暗中生死，

這正意味著你將在「無明」（avijjā）中死去。

佛陀也說，一切從無明開始（即緣起法的第一支）。

彌蘭王（King Milinda）曾問那伽犍子尊者（Ven. Nāgasena）：「智慧（paññā）與知識（ñāṇa）有何差別？」

尊者答：兩者相同。

不癡（amoha）即是智慧（paññā）。

若能知見三相（無常、苦、無我），便是智慧。

譬如有無常現象（anicca），你知見它，這就是智慧。

其他相亦同理。

無常、苦、無我皆為所緣緣（ārammaṇapaccaya），因此能生起觀照該所緣的智慧（ārammaṇika ñāṇa）。

因有「苦」，便生起知「苦」的智慧；因有「無常」，便生起知「無常」的智慧。

若無人教導無常、苦、無我，智慧也不會生起。

（因此，唯有佛陀出現，眾生方能生起此智慧。）

無明覆蓋三相，我們就是含無明而來投生的。

我之所以勸你們修內觀（vipassanā），就是要你們如實知見實相。

因此，切記：所知必須與真實相應（yathābhūta）。

當智慧之光現起時，無明的黑暗便會止息。

智慧與無明都在「止息的過程中」——

但有根本區別：智慧能斷緣起流程；無明則令其持續。

舉例說：想吃的念頭生起——

若你知見此念頭的減去，即是智慧；

若你不知，而讓其他念頭相續生起（如「我去買來吃」），那就是無明。

對於內觀者而言，知見法的生起與減去就是智慧（paññā）。

當無明止息時，你會見到無常的實相；

若無法見到無常，即使活上一百年，也稱不上是善生。

臨終之際，將生起憂愁、悲泣等，

這些皆源自「無明」。

因此，人會在無明中死去，並投生至地獄油鍋。

（此處，尊者以警策心（samvega）勉勵弟子莫浪費時光，要勤修實行。）

蚯蚓在黑暗中出生，又在黑暗中死去，這正代表了「無明（avijjā）」。

若我們尚未見到無常，也就是仍活在無明中。

若我為你解說，你便會見到它。

例如：聲音生起又減去。

若你不留意它的生滅，就會生起「悅耳」的執著。
但若以智慧觀照，則在「見到其滅去」時才生起觀智（ñāṇa）。

然而，即使觀照心滅，**觀慧的業力（paññā bhāvanā）**不會止息，
它猶如一種潛能（能量）存於心中，再次生起時你仍能知見。

我現在講的是**內觀智慧的力量**，即便只觀一法亦然。

彌蘭王對此尚未明白，因此那伽犍子尊者舉了一個譬喻：
「夜晚在燈下寫信，寫完後燈熄了。隔日再看，字跡仍在。」
這就如同觀智的業力：每次觀照時，智慧的能量便種下心中，持續累積。

因此，**只要你持續觀照，就能見到無常。**

所以，**辨知無常極其重要。**

若不能，就如蚯蚓一般。

我們之所以無法察覺「生與滅」，是因**無明覆蓋了正念。**

因此我勸你們：**趁著身體尚健康，努力修行，讓智慧生起。**

（尊者接著講解《念住相應》（Satipaṭṭhānasamyutta）中的內容。）

例如：當「想吃」的念頭生起，

若你僅知「想吃」的念頭，就是念住（satipaṭṭhāna）；

但這還不算是修行（bhāvanā）。

唯有知見其生起與滅去，才是修行（bhāvanā）。

任何心生起，都應觀照其滅去。

受（vedanā）也是如此。

具足定力的人，每次都能知見其生起。

念住的修行（satipaṭṭhāna bhāvanā），就是道智（magga），

即觀見無常的道分。

即使沒有文字知識，只要能觀照，也能證得涅槃。

只要你見到無常，就能證得涅槃。

（尊者接著以「黎明」的譬喻說明無常，並講到「聽聞真理法（sacca dhamma）」與
「正思惟」的重要性。）

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## 不要在無明中生與死

（日期未註明）

聽聞佛法開示等同於研習教義。透過以智慧向內觀照五蘊，並證得如實智（*yathābhūta ñāṇa*）非常有益（即如實知見或生滅的知識）。佛陀關心比丘們，以四種雨的比喻來教導他們（來自《增支部尼柯耶》）。

這四種雨是：

① 雷聲大雨點小 ② 無雷聲卻下雨 ③ 無雷聲也無雨 ④ 雷聲大雨也大

佛陀以慈悲教導，希望他們修行。第一種是有人有佛法知識卻不修行。第二種是有人知識不多，卻精進地修行所知。例如，透過四念處之一而獲得結果。第三種是有人既無知識也不修行。第四種是有人既有佛法知識也修行。

你們年長的人必須像無雷聲卻下雨般地修行（大多數年長者都坐在薩亞多附近）。你們不應該像第三種人那樣。第四種人非常好。第二種人比較多，因此不必氣餒。

文字何時開始出現？它是在佛陀入滅後才出現。在佛陀在世時（文字出現之前），有更多人證得解脫。智慧具有穿透的強大品質。

若我們在世間選擇某物，智慧是最崇高和最敏銳的。若我們不做智慧的功課，我們將在黑暗中生與死。這句話是說你將在無明（*avijjā*）中死去。它也是從無明開始的（即十二因緣的過程）。

彌蘭陀王問那先尊者：「智慧和知識有什麼不同？」（*paññā* 和 *ñāṇa*）。它們是相同的。無癡（*amoha*）也是智慧。若你認識三相，便是智慧。無常存在，你認識無常，便是智慧。

其他特徵也以相同的方式。無常、苦、無我是條件的對象（*ārammaṇapaccaya*），由於它們，對對象的知識（*ārammaṇika*）產生。由於苦，苦的知識產生；由於無常，無常的知識產生等等。

若無人教導無常、苦、無我，智慧便無法產生。（因此只有佛陀出現，眾生才有知識）。無明遮蔽了三相。我們在無明中出生。我要求你們修習內觀，是為了認識實相。

因此，永遠不要忘記，知見必須與實相相符。若智慧的光芒出現，無明的黑暗便會止息。智慧和無明都在止息的過程中（即智慧切斷十二因緣，無明延續它）。

它們的差異是什麼？它們的止息並不相同。例如，想吃東西的念頭生起；若你認識其止息，便是智慧。若你不認識，其他念頭繼續生起，便是無明。例如，我要去買這個食物。對於內觀瑜伽行者來說，認識法在此生起並在此消失，便是智慧。

隨著無明的消失，你便看見無常的存在。若看不見無常，即使活到一百歲，也不是美好的人生。臨終時，它會變成悲傷、哀嘆等等；這是不知（無明）的原因。因此，人們將在無明中死去，並在鑊鼎（地獄的鍋）中投生。

（此處，薩亞多以厭離心提醒並鼓勵他的弟子們不要浪費時間，要修行）。一條蚯蚓在黑暗中出生，在黑暗中死去。它代表無明。若我們仍未看見無常，我們便活在無明中。

若我解釋，你便會看見它。例如，聲音生起並消失。若你不注意聽聞及其消失，認為聲音悅耳的想法便會生起（對於悅耳的聲音）。在智慧的情況下，它也在看見消失和止息後發生（觀照的心／智慧）。但智慧修習的業力並未止息（智慧的潛在能量）。它再次生起，你便認識它。

我正在談論透過一次辨別的內觀智慧的力量。彌蘭陀王對此點不清楚，因此那先尊者舉了一個例子。晚上在燈光下寫信。寫完信後，燈熄滅了。但早上去看信，文字仍在。這就像業力的能量。每次辨別，智慧的能量都會隨著心留下。

因此，若你持續觀照，你將看見無常。因此，辨別無常非常重要。否則，你就是一條蚯蚓。大多數時候，你失去對生滅的注意力，因為它被無明遮蔽了。我敦促你們，在身體健康時努力修習，成為智慧。

（繼續談論《念處相應》）例如，想吃某物的念頭生起，若你只認識想吃的心，便是念處。它尚未成為修習。唯有在生起並認識止息後，它才成為修習。無論什麼念頭生起，都要觀察以認識其消失。

受也是如此。有禪定的人每次都會認識其生起。念處修習被稱為道（看見無常的道支）。即使你沒有書本知識，你也能觀照以辨別它。若你看見無常，你將證得涅槃。（薩亞多繼續談論其他事情；以黎明的比喻談論無常，然後談論聽聞正法和如理作意。）

## Wise Attention and Wisdom

no date noted

Wise attention (yonisomanasikāra) means anicca exists and one can make the attention as anicca. For the other characteristics, it also is in this way (including asubha—loathsome/foul). With the wise attention, ñāṇa follows behind. With wise attention, ñāṇa cut off kilesa / defilements.

Wise attention is paramattha dhamma (ultimate reality). Ñāṇa cutting off kilesa is also a paramattha dhamma. Both of them are mental factors (cetasika). Wise attention is the first and cutting off kilesa is the second. Both of them are dhamma cutting off kilesa. These two points are important for people practicing vipassanā.

King Milinda asked Ven. Nāgasena; “What are the differences between wise attention and wisdom?” (Ven. Nāgasena gave the example of cutting off the rice plants with a sickle). Here wise attention is turning towards the object. Only with the including of ñāṇa that kilesa is cutting off. The vipassanā journey will be succeeded with both good attention and ñāṇa.

Only with both combine will see impermanence and kilesa will be cut off. (Connection with wise attention, Sayadaw told about the story of Prince Jayasena and Ven. Bhūmija. Jayasena asked four questions to Ven. Bhūmija, MN.126 Bhūmijasuttaṃ). These questions were:

- ① Some people making wishes, prayers and practice, but not attain the Path and Fruition Knowledge.
- ② Some people not making wishes nor prayers, but with practice and also not attain the Path and Fruit.
- ③ Some people sometimes making wishes and prayers and sometimes practice, also not attain Path and Fruit.

④ Some people not making wishes/prayers nor practice.

So not attain anything. What are the reasons behind these? Ven. Bhūmija answered; “With unwise attention will not attain anything and I never heard about these things from the Buddha. This is my view about them.” I refer to this story for the importance of wise attention.

For example, on the hand a painful feeling arises. If you don’t see its vanishing and it’s without ñāṇa. For the painful feeling you have the attention, so you know it. Painful, painful is satipaṭṭhāna (here the mental noting of the arising of pain). Not knowing the pain disappears is without ñāṇa.

You will know that it does not exist if you know the vanishing. You only know the existing before. You have to note this point. If you only knowing the pain (i.e., painful, painful) and it’s yoniso—wise attention. It’s not including wisdom yet. I am now talking about the important point.

The big pain disappears if the pain reduces. Only with wise attention not attains Nibbāna. Only ñāṇa can follow behind and will realize it. It’s the dhamma instantly leading to Nibbāna that I am talking about its important.

In the Satipaṭṭhānasamyutta, it mentioned that it will not attain Nibbāna with only satipaṭṭhāna, but it must include the satipaṭṭhāna bhavana. Satipaṭṭhāna only knows the arising dhamma and satipaṭṭhāna bhavana knows the vanishing. Satipaṭṭhāna is yoniso and satipaṭṭhāna bhavana is paññā.

Only just knowing the arising and not the vanishing, then no maggan follows. Therefore it doesn’t cut off D. A. process. I am talking about the important point for someone wanting to realize Nibbāna instantly. Therefore I am urging you all, for practicing to know the arising and vanishing. [Here wise attention (yoniso) is knowing a khandha arising and not as an entity, a self or a soul but as a conditioned phenomenon (dhamma).]

For example, while drinking water you feel that it’s good. You have to contemplate to know its goodness; and also think about its not existing (i.e., it’s

existing and not existing). Knowing its goodness is satipaṭṭhāna. Knowing its goodness not existing is satipaṭṭhāna bhavana. In this way the D. A. process is cutting off. Another e.g., is; I am angry is satipaṭṭhāna. If you don't know the angry mind disappears and not becomes bhavana. Only knowing anicca becomes bhavana.

Therefore I am exhorting you as have to know the arising and vanishing. Knowing the arising is wise attention and not including ñāṇa. Therefore whatever mind arises, have to know the arising and vanishing. (Sayadaw gave another example for the hungry mind) Knowing the hungry mind is with right attention. Not knowing the hungry mind disappears is not including ñāṇa, and continues the dependent arising process.

(Sayadaw continued about right and wrong attention / yoniso and ayoniso with the simile given by the Buddha. A man in need of oil would pile gravels in a tub and press it, even made a wish for results, having made no wish, both having made a wish and no wish, and neither having made a wish or nor having made no wish. He would be incapable of obtaining results).

Right attention is the main point. Wishes and prayers are not. With right attention and can follow with ñāṇa, and will arrive to Nibbāna. Practice is the main task and right practice is important. D. A. process is supporting this point. You don't need to choose a place for practice. You can do the practice where the mind arises. The problem is you don't do it. Mind will arise wherever you are.

(Sayadaw gave another example of a cow.) If you want milk by twisting the horn of a cow and can't get it. Therefore it's important to practice rightly. It's bhāvetabba and getting magga if discerning impermanence. By getting magga and have the benefit of cutting off saṃsāra.

## 正思惟與智慧

(未註明日期)

**\*\*正思惟 (yoniso manasikāra) \*\***的意思是：無常 (anicca) 存在，並能將注意力正確地導向於無常。

對於其他三相（如不淨相 asubha）也是如此。

若具備正思惟，**觀智**（**ñāṇa**）便會隨後而生。

**正思惟能導引觀智，觀智則能斷除煩惱**（**kilesa**）。

正思惟是究竟法（**paramattha dhamma**），斷煩惱的觀智也是究竟法。

兩者皆屬於心所（**cetasika**）。

正思惟是先起者，斷煩惱的觀智是後起者，**兩者皆能斷除煩惱，是修行者應重視的兩點。**

彌蘭王曾問那伽犍子尊者（**Ven. Nāgasena**）：「**正思惟與智慧有何差別？**」

尊者以鐮刀割稻為譬喻來回答：

**正思惟是導向所緣的動作，**

**而唯有加入觀智，才能實際斷除煩惱。**

修習內觀必須具足正確的注意與智慧，此道方能成功。

**唯有兩者合一，才能見無常、斷煩惱。**

（談及正思惟的重要性時，尊者提及《中部 126 經 **Bhūmijasuttaṃ**》中 **Jayāsena** 太子與 **Bhūmija** 尊者的對話，提出以下四種人：）

- ① 有人發願、祈禱並修行，卻未證道果；
- ② 有人既不發願也不祈禱，只修行，但亦未證果；
- ③ 有人時而發願、時而修行，也未證果；
- ④ 有人既不發願，也不修行，自然無所得。

這些人為何皆無所成就？

**Bhūmija** 尊者答道：「因為他們未具**正思惟**，這是我對此的理解。佛陀未曾說他們會證果。」

我引用這則故事，是為強調**正思惟的重要性**。

例如：你手上生起疼痛的感覺，

若你不見其「消失」，那便無有觀智。

你對痛感有注意，能覺知「痛、痛」，這是**念住**（**satipaṭṭhāna**）；

但如果你**不知道痛的減去**，便未具觀智。

你若能知它已不存在，即是知「減去」。

你之前所知的只是「存在」。這點**你應牢記**。

若你僅知「痛、痛」，那只是**正思惟**，

**尚未具備智慧**。我現在要講的就是這個關鍵點。

大痛若稍緩就會「消失」，

僅有正思惟，無法證得涅槃，

唯有觀智跟隨其後，才能證得。

我正在談的是能即刻導向涅槃的法，它的重要性不可忽視。

在《念住相應》中記載：

僅有念住，無法證得涅槃，必須具備念住的修習 (*satipaṭṭhāna bhāvanā*)。

「念住」是知其生起，「念住修習」則是知其滅去；

「念住」是正思惟，「念住修習」才是智慧 (*paññā*)。

若只是知其生起而不知滅去，則道 (*magga*) 不會隨後生起，

因此，無法斷除緣起輪迴的流程 (*D. A. process*)。

我現在是在向渴望即刻證得涅槃的人，指出最關鍵的修法。

因此，我勉勵各位：

修行時必須同時知見「生起與滅去」。

所謂正思惟，就是：知見五蘊的生起，並非作為一個我、眾生或靈魂，而是如實知為「有為法 (*dhamma*)」。

例如：喝水時，若你覺得「很好喝」，

你應當觀照它的「好喝」，也要思惟它的「不再存在」；

亦即：它曾存在，現在不在。

知其「好喝」是念住，知其「好喝不再存在」即是念住的修習。

如此，才能切斷緣起輪迴的流程。

另一個例子：

「我正在生氣」是念住，

若你不知「生氣之心已消失」，那就不成為修習。

唯有知見「無常」，才是修習 (*bhāvanā*)。

因此，我鼓勵你們：

必須同時知「生起與滅去」。

知「生起」是正思惟 (*yoniso*)，但尚未包括觀智 (*ñāṇa*)。

因此，無論是什麼心生起，都必須知其生起與滅去。

(尊者舉例說「肚子餓」的心)

知「肚子餓」是正思惟，

若你不知「餓的心滅去」，便無觀智，

於是依然延續緣起輪迴的流程。

(尊者續談「正思惟與非正思惟 (*yoniso/ayoniso*)」的譬喻，引用佛陀所說的故事：

一人想取油，卻拿碎石倒入鉢中壓榨，無論他是「有願、無願、時願時不願、皆不願」，都無法得到油。)



重點在於：「正思惟」才是關鍵，不在於祈願與否。  
唯有正思惟，觀智才能跟隨，才能導向涅槃。

修行是主要任務，而「正確的修行」至為重要。  
緣起法也證明此事。你不需選擇某處修行，  
只要有心生起之處，即是可修之處。  
問題只是：你沒有去修行。  
心無論在哪裡都會生起。

（尊者舉例說明牛：若你想擠牛奶，卻去扭牛角，是不可能得奶的。）  
所以，正確修行才是關鍵。

所謂\*\*「應當修習」（bhāvetabba），  
若你能見到無常，即得道智（magga），  
得道即能斷除輪迴（saṃsāra）\*\*，此即最大之利益。

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這篇講記對於內觀修行者特別重要，精準區分了：

- 正思惟（知生起）與觀智（知滅去）之別；
- 念住（satipaṭṭhāna）與念住的修習（satipaṭṭhāna bhāvanā）；
- 緣起流的持續與中斷；
- 以及「應當修習 bhāvetabba」的實踐重點。

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如理作意與智慧

（日期未註明）

如理作意（yonisomanasikāra）意味著無常存在，而人們可以將注意力放在無常上。對於其他特徵，也是如此（包括不淨/厭惡）。透過如理作意，智慧（ñāṇa）隨之而來。透過如理作意，智慧切斷煩惱/染污。

如理作意是勝義諦（paramattha dhamma）。智慧切斷煩惱也是勝義諦。它們都是心所（cetasika）。如理作意是第一步，切斷煩惱是第二步。這兩點對於修習內觀的人來說非常重要。

彌蘭陀王問那先尊者：「如理作意和智慧有什麼不同？」（那先尊者舉了用鐮刀割稻的例子）。這裡的如理作意是轉向對象。唯有包含智慧，煩惱才能被切斷。內觀之旅將透過良好的作意和智慧而成功。

唯有兩者結合，才能看見無常，煩惱才能被切斷。（關於如理作意的聯繫，薩亞多講述了闍耶塞那王子和普彌迦尊者的故事。闍耶塞那向普彌迦尊者提出了四個問題，《中部 126 經，普彌迦經》）。這些問題是：

- ①有些人許願、祈禱和修行，但沒有證得道智和果智。
- ②有些人既不許願也不祈禱，但透過修行也沒有證得道果。
- ③有些人有時許願和祈禱，有時修行，也沒有證得道果。
- ④有些人既不許願/祈禱也不修行。

因此，什麼都沒證得。這些背後的原因是什麼？普彌迦尊者回答說：「透過不如理作意，什麼都證不得。我從未聽佛陀說過這些事。這是我對它們的看法。」我提到這個故事是為了強調如理作意的重要性。

例如，手上有疼痛感生起。若你沒有看見它的消失，便是沒有智慧。對於疼痛感，你有注意力，所以你知道它。疼痛，疼痛，是念處（這裡是指對疼痛生起的心理標記）。不知道疼痛消失便是沒有智慧。

若你知道消失，你便會知道它不存在。你之前只知道存在。你必須注意這一點。若你只知道疼痛（即疼痛，疼痛），便是如理作意（yoniso）。它尚未包含智慧。我現在談論的是重點。

若疼痛減輕，大痛便會消失。唯有透過如理作意，無法證得涅槃。唯有智慧才能隨之而來，並實現它。我現在談論的是立即引導至涅槃的法的的重要性。

在《念處相應》中，它提到僅透過念處無法證得涅槃，但必須包含念處修習。念處只知道生起的法，念處修習知道消失的法。念處是如理作意，念處修習是智慧。

僅僅知道生起而不知道消失，那麼道便不會隨之而來。因此，它不會切斷十二因緣的過程。我現在談論的是想要立即實現涅槃的人的重點。因此，我敦促你們所有人，修行以知道生起和消失。【這裡的如理作意（yoniso）是將五蘊視為生起的，而不是實體、自我或靈魂，而是有條件的現象（法）。】

例如，喝水時，你感覺到它很好。你必須觀照以知道它的美好；並思考它的不存在（即它存在和不存在）。知道它的美好是念處。知道它的美好不存在是念處修習。透過這種方式，十二因緣的過程被切斷。另一個例子是：我很生氣，這是念處。若你不知道憤怒的心消失，便不會成為修習。唯有知道無常，才會成為修習。

因此，我勸告你們，必須知道生起和消失。知道生起是如理作意，不包含智慧。因此，無論什麼心生起，都必須知道生起和消失。（薩亞多給了另一個飢餓的例子的例子）。知道飢餓的心是正確的作意。不知道飢餓的心消失，不包含智慧，並延續緣起過程。

（薩亞多繼續談論正確和錯誤的作意/如理作意和不如理作意，以佛陀給的比喻。一個需要油的人會在一桶裡堆積碎石並擠壓它，即使許願結果，沒有許願，既許願又沒有許願，既沒有許願也沒有不許願。他都無法獲得結果）。

正確的作意是重點。願望和祈禱不是。透過正確的作意，智慧才能隨之而來，並到達涅槃。修行是主要任務，正確的修行非常重要。十二因緣的過程支持這一點。你不需要選擇修行的地方。你可以在心生起的地方修行。問題是你沒有這樣做。心在你所在的地方都會生起。

（薩亞多給了另一個牛的例子）。若你想透過扭牛角來獲得牛奶，你便無法得到它。因此，正確的修行非常重要。若辨別無常，便是應修習的，並獲得道。透過獲得道，便有切斷輪迴的利益。

Human Characters

no date noted

Satipaṭṭhāna is making the five khandhas into four groups. The reason behind is for many life times people have lobha—greedy characters contemplate feelings—vedanānupassanā. If have wrong view—diṭṭhi characters contemplate minds—cittānupassanā. With weak intelligence contemplate forms—kāyānupassanā. With sharp intelligence contemplate dhammas—dhammānupassanā.

Forms have the body and easy to discern (or coarser phenomena). People have different characters that have four types of contemplation. With the wrong arrangement of the process in practice and can give the wrong meditation. (It's not wrong with the system but with the character)

For example, only after killing diṭṭhi and comes for lobha. And after dispelling diṭṭhi with the teaching and should do vipassanā. If not it is only wasting time and will end up with tiredness. It's like a monkey gets a coconut fruit. Someone prefers sour taste is a dosa person. Prefers sweet taste is lobha person. Prefers bitter taste is a moha person.

Whatever they prefer and eat accordingly to their characters. Dosa person is closer to ñāṇa. So give him dhammānupassanā. He is a blunt person. Someone has a lot of thinking and planning; it is thought (vitakka) character and the teacher gives him the ānāpānasati.

You have to contemplate whatever preference according to your character. Faith—saddhā character was excessive faith and no wisdom. And paññā character penetrates things. There are six types of character. Vedanā nirodha taṇhā nirodho—with the cessation of feeling and craving also ceases.

Therefore give vedanā to a lobha character. It is easy to success with the meditation on truth if someone has sharp knowledge. In the end the arising dhamma

has the nature of cessation. So if you discern impermanence is all right. At last all of them converge at impermanence.

It'll spend a lot of time if the practice is not a suitable one given by teacher or taken by oneself. This is not easy to become a meditation teacher. The lobha person is walking slowly. His sleeping place is always clean and tidy. A dosa person's place is in a mess. He wants to be quick and pressing his front feet in walking.

Therefore there are deep impressions if you check his sandals at the toes' places. A moha person doesn't have the straight foot steps. (For the importance of a teacher, Sayadaw gave the example of Ven. Sāriputta and Ven. Anurādha).

A person having wisdom becomes conceited then let him contemplate the impermanence of māna (conceit). A person with sharp wisdom and conceit, give him dhammānupassanā. The first thing is taking the meditation method according to one's character.

After that, he must dispel wrong view, and then contemplate the impermanence. I am not just giving for a talk but for the way of practice. There are three stages to strip off diṭṭhi: knowing, developing and abandoning (theory, practice and result). (continued on the Anurādha's story).

Form or matter (rūpa) is changing and perishing. Changing means disbanding one's nature. Perishing is also the same. Disbanding one's nature is anicca. Form disbands form's nature and vedanā disbands vedanā's nature. Other khandhas also know in this way (i.e., perception, kammic formation and consciousness). This is form, this is vedanā, etc.; these are stripping off diṭṭhi with knowing.

Knowing the disbanding of one's nature with contemplation is vipassanā. Knowing by falling away diṭṭhi is with perception (saññā). It's learning from a teacher. It's not with wisdom yet. Paññā also has two kinds; lokiya and lokuttara paññā—mundane and supramundane wisdom.

Let's do the practice. First, must strip off wrong view with mundane wisdom. For example, form is disbanding its own nature. Does it still have form there? Know

the other khandhas also in the same way. If you can discern the disbanding of its own nature is mundane wisdom. It is not *tīraṇa parīññā* yet if you are still seeing form as form (understanding with developing).

Only seeing the *anicca lakkhaṇa*—the characteristic of impermanence, D. A. process will be cut off. We're talking as *cittānupassanā*—contemplation of mind. It's necessary that we have to use it. It's not only contemplating as mind. But also have to discern the impermanent characteristic of the mind.

If you're still seeing it as mind is a nutty person. For example, a mosquito bites you. From the not itching *vedanā* and it becomes itching *vedanā*. This is changing and disbanding its nature. You will realize Dhamma in the evening if you're discerning in this way, practicing in the morning.

This was taught by the Buddha. You are not right yet if you're still not discerning *anicca lakkhaṇa*. Dhamma is inviting you, *ehi passiko* (inviting one to come and see)—calling you to observe the nature of its cessation. Or the cessation of the dhamma is calling at the *magga dhamma*.

When the *magga* arrives here; does it still exist? The not existing *lakkhaṇa* is *anicca lakkhaṇa*. Not really existing dhamma is only a concept. Knowing from the existing to not existing dhamma is *lakkhaṇa*. The inviting dhamma and the contemplative mind have to be in accordance with each other.

The object of contemplation is inviting you and also not existing after that, because rise and fall are very fast. At the time of the contemplative mind observing it and seeing the not existing of it. You must see the *lakkhaṇa*.

In our speech is talking about the contemplation of impermanence. If talking rightly, you have to contemplate the *anicca lakkhaṇa*. Seeing only the not existing is its *lakkhaṇa*. For you to note; seeing from its existing to its not existing is *anicca lakkhaṇa*.

Follow *ehi passiko* with *sandiṭṭhiko* is seeing the *lakkhaṇa* (i.e., inviting dhamma and seeing dhamma). Still seeing *vedanā* is *nāmapariccheda ñāṇa*—

knowledge of discerning the mind (here *vedanā*). The mind is inviting you and also disappearing. If you can follow with every calling and seeing its *lakkhaṇa* (i.e., seeing its not existing).

You must know the calling and also have to contemplate it, and then will know its *lakkhaṇa*. It is wrong if you are still seeing its entity. And seeing *lakkhaṇa* is right. During the time of inviting you it's there. When you contemplate of it and it's not there. Whatever dhamma you're contemplating and it must be this way.

The arising dhamma inviting you and its vanishing shows the *lakkhaṇa*. *Hutava abhavuttena aniccaṃ*—At the time of contemplation with the inviting and seeing its not existing is impermanent. If your contemplation is right and D. A. process will be cut off. If not right and it'll not be cut off. Not existing is *anicca* and *ñāṇa* is *lakkhaṇa*.

The object is *anicca* and *ñāṇa* is *lakkhaṇa*. The ways of stripping off *diṭṭhi* are not the same. The time you discern form, *vedanā*, etc. are with perception. With discerning impermanence is *paññā*. *Diṭṭhi* falling away with perception still has the body concept. With *paññā* is without the body.

The differences are here. There is no existence of stability, me and mine. Mundane wisdom is good. We have to develop this wisdom. You have to catch up with its *lakkhaṇa* while dhamma arising every time. With a lot of contemplation, development is even not seeing its perishing *lakkhaṇa*. Not seeing means *ñāṇa* is becoming mature.

By killing *diṭṭhi* and it become thinner. It's staying there as *anusaya*—latent disposition. With *anusaya* vanishes and not seeing *anicca* (or the *khandha*). Instead you are seeing the *nicca lakkhaṇa*—permanent characteristic. It's *Nibbāna*. If you're discerning *anicca lakkhaṇa*, it's *vipassanā ñāṇa*. Without it (i.e., *anicca* or the *khandha*), and then it changes from the conditioned to the unconditioned (from *saṅkhata* to *asaṅkhata*).

人的性格與修行

(未註明日期)

四念住（**Satipaṭṭhāna**）的設立，實際上是將五蘊分為四個觀照類別。
其背後的原因在於：
眾生經歷無數生死輪迴，形成不同的性格傾向：

- ****貪性（lobha）****者，適合觀受（**vedanānupassanā**）；
- ****見解錯誤（diṭṭhi）****者，適合觀心（**cittānupassanā**）；
- **智慧鈍弱者**，適合觀身（**kāyānupassanā**）；
- **智慧銳利者**，適合觀法（**dhammānupassanā**）。

色法有形體，較為粗顯，較易辨知。

由於人有不同的根性與性格，因此佛陀設置了四種念住對應不同性格。
若修行方法未與根性相符，可能導致修行方向錯誤。
（錯誤不在系統本身，而在於個人性格與取法不當。）

舉例來說：

應先破除見取（diṭṭhi）之後，再觀貪（lobha）。

若未先斷見而直接修觀，將徒然耗時、無益，
結果只是修行疲憊，如同猴子得到椰子卻無法開啟一般。

喜好酸味的是****瞋性（dosa）人**；

喜好甜味的是**貪性（lobha）人**；

喜好苦味的是**痴性（moha）**人**。

人會依自己性格偏好選擇所好。

瞋性者較接近觀智（ñāṇa），

因此可給予**法隨觀（dhammānupassanā）**。

他是屬於「鈍」的類型。

若某人經常思考、計劃，具有明顯的「思惟性格（vitakka）」時，
應指導他修習出入息念（**ānāpānasati**）。

應依個人性格選擇所對應的觀法。

信性（**saddhā**）強者信心過盛，缺乏智慧；

而**慧性（paññā）者**，能深入貫通諸法。

性格大致可分為六類。

《雜阿含》有云：受滅則愛滅（**vedanā nirodhā taṇhā nirodho**），
所以對**貪性者**應給予觀受的法門。

若具銳利智慧，觀真理（**sacca**）之修行將更容易成功。

最終，一切所生之法皆具有滅性；
只要能辨知無常（**anicca**），就已正確。
最後一切觀法都會收攝於「無常現觀」之中。

若所修法門不契合性格，將徒費時日。
因此，作為一位禪修指導者並非易事。

貪性者行走緩慢，睡處整潔乾淨；
瞋性者所處雜亂無章，走路用力急促，常用前腳掌著力，
因此其鞋墊前端多有深痕；
痴性者走路腳步不正，歪歪斜斜。

（為強調善知識之重要，尊者舉舍利弗與阿奴羅陀的故事為例。）

若一位有慧者生起慢心（**māna**），
則應指導他觀「慢」的無常；
若他同時具有銳利智慧與慢心，則應修法隨觀（**dhammānupassanā**）。

首先，應依根性選擇相應觀法；
其次，須斷邪見，
然後觀照無常。

我所講並非泛泛之談，而是具體的修行路徑。
斷邪見有三階段：知、修、斷（知見、實踐、證果）。

（以下續說阿奴羅陀的故事。）

色法是變化與敗壞之法。
所謂變化，即是自性解體。敗壞亦然。
解體自性，即是無常。

色解體色的自性，受解體受的自性，
其他蘊——想、行、識——亦應作如是觀。

所謂「這是色、這是受……」就是以「知見」來剝除我見（**diṭṭhi**）。

而「以觀照知其自性解體」即是內觀（**vipassanā**）。

若是「以想知其敗壞」，那只是學習，尚未具觀智。

智慧亦有二種：

世俗智慧（**lokiya paññā**）與出世間智慧（**lokuttara paññā**）。

來修行吧！

首先，必須以世俗智慧剝除邪見。

例如：色解體其自性，當下「還有色存在嗎？」

受亦如是。若能辨知法的解體，即是**世俗智慧**。

若仍見「色是色」，即尚在修習中，尚未到達**知見完成（tīraṇa pariññā）**的階段。

唯有見到「無常相（anicca lakkhana）」，方能切斷緣起流程（D. A. process）。

此處所談的是心隨觀（cittānupassanā），

我們必須使用它。

不只是「觀心」，還必須觀「心的無常相」。

若你仍只是「觀心為心」，那就是個「呆子」。

例如：蚊子叮咬你，從「無癢之受」變為「癢之受」，

這是自性在變化、在解體。

若你早晨這樣觀，晚上就能證悟法。

佛陀也如是教導。

若你尚未見到「無常相」，便尚未正確。

法正在邀請你，**ehi-passiko** ——「你來看看」。

這是法在召喚你觀察其滅性，

涅槃的道法（**magga dhamma**）正在召喚你。

當道智來臨時，那個法還在嗎？

其「不在的狀態」即是**無常相**。

「非真實存在」的法僅是概念（paññatti）。

知見「從存在到不存在」，就是觀其「相」。

法的召喚與觀者的心，必須**相應一致**。

所緣法召喚你，然後迅速滅去，因為生滅極快。

當你觀照的心抵達時，見到它已不在。

你必須見到其「相」。

我們平常說「觀無常」，

更正確地說，應觀「無常之相（anicca lakkhana）」。

所謂「見不到」，即是「不再存在」的見。

請記住：從「存在」觀至「不存在」，就是無常相。

ehi-passiko（來看）與 **sandiṭṭhiko**（當下能見）結合，才是「見相」。

若你仍見受為「受」，那只是**辨識心**（**nāmapariccheda ñāṇa**）；
這時心在召喚你，也同時在消失。
若你每次都能跟隨這個召喚、見到其「相」，便能如實知見。

你必須知道「召喚」，也要觀它，方能知見其「相」。
若你仍見其為實體，則錯；
若你見其「相」，則對。

法召喚你時，它尚在；你觀它時，它已不在。
你所觀的一切法，皆應如此。

生起的法在召喚你，
其減去之性即顯現其「相」。
hutvā abhāvattena aniccaṃ——「觀時已不再存在，即是無常。」

若你觀照正確，緣起流程將被切斷；
若不正確，緣起將持續。
所緣是無常，觀智即見其「相」。

所緣是無常；觀智是見相。

斷除邪見的方法並不全相同。
初見色、受等，是透過想（**saññā**）；
見到無常，才是觀智（**paññā**）。

以「想」斷邪見仍帶有「身體概念」；
以「觀智」斷邪見則已無身體之見。
差別即在此。

此中已無恆常、無「我所」之見。
世俗智慧雖非究竟，但亦甚可貴，應當修習發展。

當法生起時，你要追上其「相」；
反覆觀照時，即使未見其減去之相，也是在觀中成熟。

邪見已破，雖尚有殘餘，稱為「隨眠（anusaya）」。
隨眠滅盡，即不再見「無常（anicca）」或五蘊，
而見到「常相（nicca lakkhaṇa）」，那就是涅槃（**Nibbāna**）。

若你見「無常相」，這是**觀智（vipassanā ñāṇa）**。
若已無無常、無五蘊，
那便是從「有為法」轉為「無為法」（**saṅkhata → asaṅkhata**）。

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## 人的性格

（日期未註明）

念處是將五蘊分為四組。背後的原因是，人們在許多世以來，貪欲（lobha）性格的人觀照感受（vedanānupassanā）。邪見（diṭṭhi）性格的人觀照心（cittānupassanā）。智慧薄弱的人觀照色身（kāyānupassanā）。智慧敏銳的人觀照法（dhammānupassanā）。

色身有身體，容易辨別（或較粗糙的現象）。人們有不同的性格，因此有四種觀照。若在修行中錯誤安排過程，可能會導致錯誤的禪修。（錯誤不在於系統，而在於性格）

例如，只有在消除了邪見之後，才會出現貪欲。透過教導驅散邪見後，應該修習內觀。否則只是浪費時間，最終會疲憊不堪。這就像猴子得到椰子一樣。有人偏愛酸味，是瞋恚（dosa）的人。偏愛甜味，是貪欲的人。偏愛苦味，是愚癡（moha）的人。

無論他們偏愛什麼，都會根據自己的性格進食。瞋恚的人更接近智慧。因此給他法隨觀。他是個直率的人。有人有很多思考和計劃；這是尋（vitakka）的性格，老師會給他安般念。

你必須根據自己的性格觀照任何偏好。信心（saddhā）性格的人信心過度，沒有智慧。而智慧（paññā）性格的人則能穿透事物。有六種性格。感受滅則貪愛滅（vedanā nirodha taṇhā nirodho）。

因此，給貪欲性格的人感受。若某人具有敏銳的知識，則容易在真理的禪修中成功。最終，生起的法具有滅的本質。因此，若你辨別無常，便是正確的。最終，它們都匯聚於無常。

若老師給予或自己選擇的修行不合適，將會花費很多時間。這不容易成為禪修老師。貪欲的人走路緩慢。他的睡眠場所總是乾淨整潔。瞋恚的人的地方很亂。他想快速，走路時腳前掌用力。

因此，若你檢查他的涼鞋腳趾部位，會有很深的印記。愚癡的人沒有筆直的脚步。（為了強調老師的重要性，薩亞多舉了舍利弗尊者和阿那律陀尊者的例子）。

有智慧的人變得自負，那麼讓他觀照慢（māna）的無常。一個具有敏銳智慧和自負的人，給他法隨觀。第一件事是根據自己的性格選擇禪修方法。

之後，他必須驅散邪見，然後觀照無常。我不只是在說話，而是在說修行的方法。去除邪見有三個階段：知見、發展和捨棄（理論、實踐和結果）。（繼續阿那律陀的故事）。

色法（rūpa）正在變化和消逝。變化意味著解散其本質。消逝也是如此。解散其本質是無常。色法解散色法的本質，感受解散感受的本質。其他五蘊也以這種方式知道（即想、行、識）。這是色法，這是感受等等；這些是透過知見去除邪見。

透過觀照知道解散其本質是內觀。透過想 (**saññā**) 知道邪見的脫落。這是向老師學習。它還不是智慧。智慧也有兩種：世俗智慧和出世俗智慧。

讓我們開始修行。首先，必須用世俗智慧去除邪見。例如，色法正在解散其自身的本質。那裡還有色法嗎？以相同的方式知道其他五蘊。若你能辨別解散其自身的本質，便是世俗智慧。若你仍然將色法視為色法，則還不是諦察遍知 (**tīraṇa pariññā**) (透過發展理解)。

唯有看見無常相 (**anicca lakkhaṇa**)，十二因緣的過程才會被切斷。我們正在談論心隨觀 (**cittānupassanā**)。我們必須使用它。它不僅僅是觀照心。還必須辨別心的無常特徵。

若你仍然將其視為心，便是個愚蠢的人。例如，蚊子叮咬你。從不癢的感受變成癢的感受。這是變化和解散其本質。若你早上修行，晚上以這種方式辨別，你將證悟法。

這是佛陀所教導的。若你仍然無法辨別無常相，則不正確。法在邀請你，來觀 (**ehi passiko**) —— 召喚你觀察其滅的本質。或者法的滅在道的法中召喚。

當道來到這裡時；它還存在嗎？不存在的相是無常相。真正不存在的法只是一個概念。從存在的法到不存在的法，便是相。邀請的法和觀照的心必須彼此一致。

觀照的對象在邀請你，之後也不存在，因為生滅非常快速。當觀照的心觀察它時，看見它的不存在。你必須看見相。

在我們的談話中，我們談論的是觀照無常。若正確地說話，你必須觀照無常相。僅僅看見不存在便是它的相。為了讓你注意；從其存在到其不存在，便是無常相。

以現觀 (**sandiṭṭhiko**) 跟隨來觀，便是看見相 (即邀請的法和看見的法)。仍然看見感受是名差別智 (**nāmapariccheda ñāṇa**) —— 辨別心的知識 (這裡指感受)。心在邀請你，也在消失。若你能跟隨每個召喚，並看見它的相 (即看見它的不存在)。

你必須知道召喚，也必須觀照它，然後才會知道它的相。若你仍然看見它的實體，便是錯誤的。看見相便是正確的。在邀請你的時候，它在那裡。當你觀照它時，它不在那裡。無論你觀照什麼法，都必須是這樣。

生起的法邀請你，它的消失顯示了相。生起而無有是無常 (**Hutava abhavuttena aniccaṃ**) —— 在觀照時，隨著邀請看見它的不存在，便是無常。若你的觀照是正確的，十二因緣的過程將被切斷。若不正確，它將不會被切斷。不存在是無常，智慧是相。

對象是無常，智慧是相。去除邪見的方法並不相同。你辨別色法、感受等時，是透過想。透過辨別無常是智慧。透過想脫落邪見，仍然有身體的概念。透過智慧則沒有身體的概念。

差異在這裡。沒有穩定、我和我的存在。世俗智慧是好的。我們必須發展這種智慧。你必須在法每次生起時趕上它的相。透過大量的觀照，發展甚至看不見其消逝的相。看不見意味著智慧正在成熟。

透過消除邪見，它變得更薄。它作為隨眠（**anusaya**）留在那裡。隨著隨眠消失，看不見無常（或五蘊）。相反，你正在看見常相（**nicca lakkhaṇa**）。它是涅槃。若你辨別無常相，便是內觀智慧。沒有它（即無常或五蘊），然後它從有為轉變為無為（從 **saṅkhata** 到 **asaṅkhata**）。

## Not Becoming Dog Again

no date noted

[Sometimes Sayadaw's talks were like a lion's roar; fearless and only regarding for the truths, not concerned about the listeners' status and wealth. In the sutta, the Buddha described it very simple but profoundly. Because of Sayadaw's sharp mind some of his profound talks were strong samvega and humorous. It could give the listeners different tastes of Dhamma/Dhamma rasa.]

In the Khandhavagga Samyutta, the Buddha taught clearly that we should not have affections to the dukkha khandhas. For this the Buddha gave the simile of a dog. A dog was bound with a collar and rope to a strong post. So it couldn't run away from the post. (There are two suttas with the name of "Leash". Sayadaw based his talk on the second sutta. SN.22.100 Dutiyagaddulabaddhasuttaṃ.)

It only could run around the post with its collar and rope. It became an ageing, sick and dying dog at the foot of the post. The dog was eating, drinking, urinating and excreting near around it. Its ugliness was no end. The collar and rope were not cutting off and the post not came out. So, it couldn't see any freedom. It was unpleasant for others to see it.

The Buddha wanted to show our ugliness so that he gave this simile. The strong post represented the five khandhas. Attachment to the khandha was the strong rope. Taking them as me and mine was the diṭṭhi collar. Deluded, crazy and blind worldling was the dog. Don't take it as an offending remark. Your foolishness and stupidity are not different from this dog.

If you still have taṇhā/māna rope, diṭṭhi collar and clinging to the khandha post is like this dog. It is also the same way if you want to go celestial realms and brahma god realms. Praying for the becoming is changing post; i.e., as human being, celestial being, etc. because you don't want to be free as dog mentioned above.

The power of not knowing/ignorance is so great that people are saying things and doing things whatever they want. (Just reflect on nowadays human and the Earth problems).

Now, praying is only for becoming a dog. If becoming worse than that, just go to avīci hell. Don't be ended up with the artists, but at truth. (This referred to art drawings and books which describe about celestial realms without really seeing with their own eyes.)

Khandha is dukkha sacca (i.e., the post); rope and collar are samudaya sacca and the dog is the sufferer (dukkha beings). Beings make their own posts; bind themselves with ropes and put on collars and running around their posts in circle, showing themselves in the 31 realms of existence without shame. Not doing vipassanā practice, the post, rope and collar will be never broken off; and then they will never be free from becoming a dog. (Nowadays dog culture is extremely popular. It seems dog numbers are nearly overcome human number. Where are these dogs coming from?)

The post is broken off if you see the impermanence of the five khandhas. Not connecting with taṇhā, the rope is also cutting off; and then not seeing the khandha as this is mine, this I am and this is myself. (Not taking the khandha with taṇhā, māna and diṭṭhi).

It becomes a spiritual worldling from a crazy worldling (From andha puthujjana to kalyāṇa puthujjana). And then you're not happy to be at the base of the post. You make the decision for digging out the post, so continue the contemplation. If developing to the knowledge of disenchantment and has the seed of a stream enterer. With the disenchantment and continue the contemplation without giving up.

All are included if you choose one of the contemplations (with one of the four satipaṭṭhānas). There is no need to contemplate all the five khandhas. With the knowledge of not wanting and free from this is mine, this I am and this is myself. The post, the rope and collar are falling off. Except vipassanā there is no other true refuge. If you have compassion for yourself and just do the practice. You must have to do it.



## 不再為狗

（未註明日期）

【註：尊者的某些開示，如同獅子吼般——毫無畏懼，只為了真理，不顧聽者的身份地位與財富。經中佛陀的說法雖簡潔，卻深具力量。尊者以其敏銳的智慧，有時說法既強烈地激發警策（**samvega**），又不失幽默風趣，使聽者得以從不同角度品味法味（**Dhamma rasa**）。】

在《五蘊相應》（**Khandhavagga Samyutta**）中，佛陀明確開示：  
我們不應對「苦蘊（**dukkha khandha**）」生起愛著。

為了說明這點，佛陀舉了一個狗的譬喻：

一條狗被項圈與繩索綁在一根堅固的柱子上，無法脫離，只能繞著柱子打轉。

（此開示依據於《雜相應》第 22 相應第 100 經——第二條狗之繩索經 **SN.22.100 Dutiyagaddulabaddhasuttaṃ**）

這條狗只能在柱子周圍跑來跑去，

結果在柱子旁老去、生病、死亡。

牠在柱邊吃喝拉撒，醜陋不堪，讓人難以直視。

繩索與項圈不被切斷，柱子也未被拔除，

這條狗始終無法獲得自由。

佛陀以此譬喻，旨在揭示我們內在的醜態：

- 那根堅固的柱子代表五蘊（**khandha**）；
- 對五蘊的執取之心是繩索（**taṇhā / māna**）；
- 「這是我／我所有」的見解，是項圈（**diṭṭhi**）；
- 愚癡、顛倒、盲目的凡夫，就是那條狗。

這並非對你的羞辱——

你若還執取五蘊，仍被貪愛與見纏縛，

那麼你與這條狗的差別又在哪裡？

就算你祈求生天、作梵天，也仍未離開柱子，

只不過換了個柱子的位置與形式（人間、天界、梵界……），

但仍繞著同一個「五蘊」打轉——

就如那條狗，依然繞著自己的柱子轉圈。

這正是佛陀要指出的真相。

你若沒有斷除貪、慢與見，便無法從繩索與項圈中脫出。

無明的力量極其強大，

人們口中說著種種「美善」，行為卻不知所終。

（你只需觀察現代人與這個地球的混亂狀況，即可明白。）

如今，所謂「祈願」其實是在祈求變成狗；

若比狗更糟，那就是墮入阿鼻地獄。

你不能只停留在藝術插畫與天界小說上，

不能停在幻想的畫作與天界故事裡，

而必須以真理為依歸。

五蘊是「苦聖諦」（**dukkha sacca**），也就是那根柱子；

繩索與項圈是「集聖諦」（**samudaya sacca**）；

那條狗就是「受苦的眾生」——即苦本身。

眾生自己造柱、綁繩、套項圈，

自己在三十一有中繞圈，無恥地顯露其「業報體」。

若不修內觀，這根柱子、這條繩子、這只項圈將永不斷裂。

那麼，你就永遠無法脫離狗的命運。

（觀察當今的社會，所謂「狗文化」風行至極，

狗的數量甚至快超過人類——你說，這些狗從哪來的？）

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當你觀見五蘊的無常，這根柱子就已動搖。

不再與貪愛相連，繩索也自動鬆脫；

不再以「這是我／我所有」來認定五蘊，項圈亦脫落。

從一個盲目的凡夫（**andha puthujjana**）轉為有善根的凡夫（**kalyāṇa puthujjana**）。

此時你已不再願意困在柱腳。

你下定決心要拔除這根柱子，

因此持續不斷地觀照。

若你能觀到厭離（**nibbidā ñāṇa**），即種下入流之因。

生起厭離後，必須繼續觀照，不可退失。

只要選擇四念住中的一法觀修，

即已包含一切，不必觀所有五蘊。

當你有了「不願執取」、「不願再成為」的智慧，

即斷除「這是我／我所有／這就是我」的見解，

柱子、繩索與項圈全然脫落。

除了毘婆舍那（vipassanā），  
再無其他真正的歸依處。  
若你對自己有真正的慈悲，就去修吧。  
這件事，你必須自己完成。

這篇法語，是尊者極具震撼力與慈悲語言交織的警策之言，適合納入「三輪迴與解脫系列」或「斷五取蘊執著的法語集」。

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不再重為狗身

（日期未註明）

[有時薩亞多的開示猶如獅子吼，無畏且只為真理，不顧聽眾的地位和財富。在經文中，佛陀以非常簡單但深刻的方式描述。由於薩亞多敏銳的思維，他的一些深刻開示既充滿強烈的厭離感，又帶有幽默感。它能給聽眾帶來不同的法味。]

在《蘊相應》中，佛陀清楚地教導我們不應該對苦蘊產生愛著。為此，佛陀以狗為比喻。一隻狗被項圈和繩子拴在一根堅固的柱子上。因此，牠無法逃離柱子。（有兩部名為「繩索」的經文。薩亞多以第二部經文作為他的開示依據。《相應部 22.100 經，第二繫縛經》）

牠只能帶著項圈和繩子在柱子周圍跑。牠在柱子腳下變成一隻衰老、生病和垂死的狗。狗在柱子附近吃喝、排泄。牠的醜陋永無止境。項圈和繩子沒有被切斷，柱子也沒有拔出。因此，牠看不到任何自由。看見牠對其他人來說是不愉快的。

佛陀想展示我們的醜陋，因此他給了這個比喻。堅固的柱子代表五蘊。對五蘊的執著是堅固的繩子。將它們視為我和我的，是邪見的項圈。迷惑、瘋狂和盲目的凡夫是狗。不要將其視為冒犯的言論。你的愚蠢和愚昧與這隻狗沒有什麼不同。

若你仍然有貪愛/慢的繩子、邪見的項圈，並執著於五蘊的柱子，就會像這隻狗一樣。若你想去天界和梵天界，也是一樣的。祈求成有是更換柱子；即作為人類、天人等等，因為你不想像上面提到的狗一樣獲得自由。

不知/無明的力量是如此之大，以至於人們隨心所欲地說話和做事。（反思當今的人類和地球問題）。

現在，祈禱只是為了成為一隻狗。若變得比這更糟，就去阿鼻地獄。不要以藝術家結束，而要以真理結束。（這指的是描繪天界，但並非親眼所見的藝術繪畫和書籍。）

五蘊是苦諦（即柱子）；繩子和項圈是集諦，狗是受苦者（苦的眾生）。眾生製造自己的柱子；用繩子束縛自己，戴上項圈，並在他們的柱子周圍繞圈奔跑，毫不羞愧地在三十一界中展示自己。若不修習內觀，柱子、繩子和項圈將永遠不會被折斷；然後他們將永遠無法擺脫成為狗的命運。（如今，狗文化極為流行。狗的數量似乎幾乎超過了人類的數量。這些狗從何而來？）

若你看見五蘊的無常，柱子便會折斷。不與貪愛連結，繩子也會被切斷；然後不將五蘊視為這是我的，這是我，這是我自己。（不以貪愛、慢和邪見來執取五蘊）。

牠從瘋狂的凡夫變成善凡夫（從 अंध पुथुज्जन 到 कल्याण पुथुज्जन）。然後你不樂於待在柱子腳下。你決定挖出柱子，因此繼續觀照。若發展到厭離的知識，便有入流者的種子。隨著厭離，繼續觀照而不放棄。

若你選擇一種觀照（透過四念處之一），則全部都包含在內。無需觀照所有五蘊。透過不想要的知識，並擺脫這是我的，這是我，這是我自己。柱子、繩子和項圈都會脫落。除了內觀，沒有其他真正的皈依。若你對自己有慈悲心，就修行吧。你必須這樣做。

Difficult to Know Dukkha and Vedanā

no date noted

King Milinda asked Ven. Nāgasena; “Does everyone attain Nibbāna?” Someone who can know dukkha and penetrate dukkha will attain it. With these knowledge, it's the cessation of taṇhā. The cessation of taṇhā is Nibbāna. Here are two important points. These are: ① to know dukkha, ② and to penetrate dukkha.

No.② is not wanting dukkha, so taṇhā ceases. No.① is important to know about dukkha. No.② is important for no connection with dukkha. It has to be cut off with knowledge (ñāṇa). It's important for a teacher to teach the student to know dukkha. It's also important for the student not wanting dukkha by cutting off.

To know dukkha again and again and developing by not wanting it. The knowledge of not wanting will arise only by knowing about dukkha. If you don't know, you're wanting it. Vulture likes the putrid carcass of a dog because it's with the vulture eye and knowing.

You must also change from the knowing of the vulture eye to the knowing of a human eye. Whenever you observe the khandha, it's only asubha and dukkha (loathsome and suffering). You must change it from the worldling eye into an ariyan eye. Wherever we were before, we only made prayers and wishes for dukkha and asubha. And we only are clinging to dukkha and asubha. Vulture eye and its knowing refer to taṇhā, upādāna.

(Sayadaw continue to talk about the cause of dukkha by tracing the D. A. process in reverse order, starting from jarā, maraṇa dukkha.) Vedanā, taṇhā, upādāna and kamma are the real dukkha. We never complain about it as dukkha. Never complain about good to eat and live as dukkha (i.e., vedanā).

According to D. A. process, samudaya becomes dukkha and again dukkha becomes samudaya. For example, vedanā → taṇhā → upādāna = samudaya → dukkha/samudaya → dukkha, etc.

We never observe taṇhā arises and taṇhā dies away. Do we really know the real dukkha? When dukkha vedanā arises and wanting it to go away of taṇhā comes in, and continue to upādāna and kamma. For pleasant feeling (sukha vedanā) and the liking taṇhā arises and also continue to upādāna and kamma.

Even dukkha itself exists, do you still know dukkha? Even not knowing about dukkha is far from penetrating dukkha. So, we don't attain Nibbāna. All you know is the very coarse dukkha (painful feeling). Vedanā is covering up Nibbāna. Pleasant feeling (sukha vedanā) is the biggest enemy. It's the most affectionate thing for all of us.

Vedayita sukha and santi sukha are totally different (happiness come from feeling and peace). Vedayita sukha is oppressing and tormenting you. Happiness (sukha) of good feeling oppresses you so that you never attain peaceful happiness.

(For this point, Sayadaw gave the examples of ants die in honey and fishes die of baits) At last the fish dies with dukkha vedanā by beaten. In your whole life, or saṃsāra vedanā are taking in turn and oppressing you. Don't say about of understanding dukkha sacca, even we're falling in love with it. Not knowing dukkha sacca is the worst and the most stupid thing.

難知的苦與受

(未註明日期)

彌蘭王 (King Milinda) 曾問那伽犍子尊者 (Ven. Nāgasena) :

「是否每個人都能證得涅槃？」

尊者答道：能夠知苦、貫通苦的人，才得證涅槃。

能夠證得涅槃，需具備兩項關鍵：

- ① 知苦；
- ② 貫通苦。

第②項——不再想要苦，因此貪愛 (taṇhā) 止息。

貪愛的止息，即是涅槃 (Nibbāna)。

第①項，關鍵在於認識苦的真相；

第②項，則是從苦中斷絕連結。

這必須以智慧（**ñāṇa**）來斷除。

善知識（導師）必須教導弟子如何知苦，
而弟子也必須修學「不再想要苦」的智慧。

反覆地知苦，並由此發展出「不欲苦」的智慧。

不欲的智慧，唯有在真正知苦之後，方能生起。

若你不了解，那你仍在「欲苦」。

禿鷹喜食腐屍，是因它有「禿鷹之眼與禿鷹的知見」。

我們也必須從「禿鷹眼」的認知，轉換成「人眼」的認知。

當你觀察五蘊（**khandha**）時，只應見到「不淨與苦」（**asubha** 及 **dukkha**）而已。

你必須將凡夫之眼，轉為聖者之眼。

在無數生中，我們總是祈願與渴求的，

只是苦與不淨的存在；

我們執取的，也只是苦與不淨。

這就是「禿鷹眼」與「禿鷹知見」——

即是貪愛（**taṇhā**）與執取（**upādāna**）。

接著，尊者**以逆觀緣起（D.A.）**來追溯苦的來源——

從老與死（**jarā/maraṇa**）的苦開始回溯。

其實，受（**vedanā**）、貪愛（**taṇhā**）、執取（**upādāna**）、業（**kamma**）
才是真正的苦。

但我們從未將它們視為「苦」。

我們從未對「好吃好住」產生「苦」的認知——

我們從未將「樂受」視為苦。

按照緣起法（D.A.），集諦（**samudaya**）成為苦諦（**dukkha**），苦又成為集的因，形成循環：

受 → 貪 → 取 → 有 = 集 → 苦 → 集 → 苦……

我們從未觀察：「貪愛如何生起？又如何減去？」

我們真的認識「真實的苦」嗎？

當苦受（**dukkha vedanā**）生起時，

我們心中立即生起「希望它趕快消失」的貪愛，

接著又發展出執取與造作，造下新業。

即便是樂受（**sukha vedanā**），也會生起「喜愛」的貪，

接著又是執取與造業。

所以，即使苦存在，你真的知道它是「苦」嗎？
你若連「知苦」都未做到，遑論「貫通苦」。
因此我們不能證得涅槃。

我們所知的，只是最粗顯的苦（如身痛、悲傷等）。
受（vedanā）其實是遮蓋涅槃的最大遮蔽物。
其中，樂受（sukha vedanā）更是我們最大的敵人。
那是我們最鍾愛、最不願放下的東西。

「樂受之樂（vedayita sukha）」與「寂靜之樂（santi sukha）」截然不同。
樂受的快樂，實際上是在壓迫、在煎熬你，
正是這種甜蜜的壓迫，讓你無法抵達真正寧靜的涅槃之樂。

（在此，尊者舉例：
螞蟻死於蜜中、魚死於魚餌——都是因樂受而死。）

最終，魚仍會因**苦受（被打擊）而死去。
在你整個生命、乃至輪迴生死之中，
受——無論苦受、樂受——都在輪流壓迫著你。

別說「知苦聖諦」了，事實是：我們還「愛上苦」！
不了解苦聖諦，是最愚癡的事。

這篇講記是對「苦聖諦的難知性」深刻揭示，
說明為何凡夫難以證道、難以厭離，
正是因為「不知受為苦」、「誤將樂為樂」。

它與尊者其他講記如《愛上苦》、《為何無法辨知苦》高度呼應，
尤其針對：

- 禿鷹眼與凡夫知見之轉化；
- 樂受如何遮蔽真理；
- 緣起中的苦與集互為因果的輪轉；
- 以及只有真正「知苦 → 不欲苦 → 斷貪愛」才能抵達涅槃。

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## 難以知苦與受

（日期未註明）

彌蘭陀王問那先尊者：「是否人人都能證得涅槃？」能夠知苦並穿透苦的人才能證得。透過這些知識，貪愛（*taṇhā*）便止息。貪愛的止息便是涅槃。這裡有兩個重點。它們是：①知苦，②穿透苦。

沒有②，便不想要苦，因此貪愛止息。①是知苦的重要之處。②是不與苦連結的重要之處。它必須透過知識（*ñāṇa*）來切斷。對於老師來說，教導學生知苦很重要。對於學生來說，透過切斷不想要苦也很重要。

反覆知苦，並透過不想要它來發展。唯有透過知苦，不想要的知識才會生起。若你不知，你便會想要它。禿鷹喜歡腐爛的狗屍，因為牠是用禿鷹的眼睛和知識來看待的。

你也必須從禿鷹的眼睛的知識轉變為人類眼睛的知識。每當你觀察五蘊時，它都只是不淨和苦（厭惡和痛苦）。你必須將其從凡夫的眼睛轉變為聖者的眼睛。我們之前無論在哪裡，都只是為苦和不淨祈禱和許願。而我們只是執著於苦和不淨。禿鷹的眼睛及其知識指的是貪愛、取。

（薩亞多繼續談論苦的原因，透過逆向追溯十二因緣的過程，從老、死苦開始。）受、貪愛、取和業是真正的苦。我們從未抱怨它為苦。從未抱怨好吃好住為苦（即受）。

根據十二因緣的過程，集（*samudaya*）變成苦，而苦又變成集。例如，受→貪愛→取=集→苦/集→苦等等。

我們從未觀察貪愛的生起和貪愛的消失。我們真的知道真正的苦嗎？當苦受生起時，想要它消失的貪愛就會出現，並繼續到取和業。對於樂受，喜歡的貪愛也會生起，並繼續到取和業。

即使苦本身存在，你仍然知道苦嗎？甚至不知苦，更遑論穿透苦。因此，我們無法證得涅槃。你所知道的只是非常粗糙的苦（痛苦的感受）。受遮蔽了涅槃。樂受是最大的敵人。它是我們所有人最喜愛的事物。

感受的樂和寂靜的樂完全不同。感受的樂壓迫和折磨你。好的感受的樂壓迫你，使你永遠無法證得寂靜的樂。

（關於這一點，薩亞多舉了螞蟻死在蜂蜜裡和魚死於魚餌的例子。）最終，魚因被毆打而死於苦受。在你的一生或輪迴中，受輪流壓迫你。不要說了解苦諦，我們甚至愛上了它。不知苦諦是最糟糕和最愚蠢的事情。

## **Bond with Diṭṭhi Rope and Carrying Away by Taṇhā Water**

no date noted

Before contemplating diṭṭhi with vipassanā; it's necessary to clear away its influence beforehand. If you have the I/me and then you have mine. Therefore if you have diṭṭhi and taṇhā will follow. Diṭṭhi is binding a person and taṇhā river/water carrying him down stream.

Therefore even he is seeing the river bank and he can't climb up on it. Even though it is taṇhā water which carried him down towards the four woeful planes, he can't free himself from it because of been bound with diṭṭhi rope. We were carrying away randomly by taṇhā water in the whole saṃsāra. We'll encounter with big waves and whirl pools.

The five sense objects were floods (ogha). Therefore you have to be sunk in them. The whirlpool is also pulling you in and sinking you down. Here you don't need to be afraid of the flood and taṇhā. You have to be fear of bound with the diṭṭhi rope. Therefore the Buddha said that diṭṭhi was very important.

D. A. process makes you sink and sensual objects make you in dizziness. Taṇhā is carrying you away down there. Diṭṭhi makes you without energy and power. It was also making you missed with the Buddha and the Dhamma. Taṇhā also has not the power to carry you away if you conquer diṭṭhi.

Also you are not going into the whirlpool and flood. And there is no more sinking in the D. A. process. Therefore diṭṭhi is very important. It opposes the good and holy dhammas. It was for this reason that the Buddha taught us to abandon diṭṭhi first by giving the similes of head on fire and the inflicting by spears.

Wholesome dhammas can give the result of Nibbāna as supportive conditions. But we don't attain it because of mixing up with diṭṭhi. If you are making merits for the purpose of Nibbāna, then don't mix up with diṭṭhi.

(Sayadaw continued for dispelling diṭṭhi with the five khandhas). Viewing the khandha wrongly as a living being is diṭṭhi. Bound with its rope strongly and be not able to take it off, it is diṭṭhupādāna—clinging the five khandhas as me. You are not free from the four woeful planes if this diṭṭhi is not falling off.

Showing with the D. A. process; diṭṭhupādāna → kamma → painful birth. And the Buddha continued to say that it will freed from the four woeful planes if diṭṭhi had been fallen off. Therefore diṭṭhi has to be fallen away. The reason why diṭṭhi arises from the five khandhas is not clear about the sammuti sacca and the pramattha sacca—conventional and ultimate truths.

(For this point, Sayadaw gave the example of a woman who was becoming with sorrow lamentation, pain and grief with the death of her husband) This comes from not understanding about these five truths. The reason is overcoming by the conventional truth.

The five khandhas are disappearing for her and becoming sorrow, lamentation, and crying as I have lost my husband. This is crying for the non-existing thing; crying for the atta—the husband. Her non-existence husband was disappearing. This is the most difficult thing to deal with. (Worldlings are really in the state of super-craziness. Ariyans will laugh amusingly by pressing their bellies).

You all were in the whole saṃsāra had troubles, difficulties and died. And all were oppressing and tormenting by the non-existing things. Beaten with the non-existing stick, in reality can never die (But people die with sorrow, lamentation, pain and grief by the non-existing things).

You must clear about the five khandhas, also about sammuti and paramattha if you want to strip off diṭṭhi. There were eight causes to teach on conventional truths; three causes (i.e., three universal characteristics) for the ultimate truths. Teach

sammuti for the sake of shame and fear of wrong doings (hiri and ottappa dhammas), etc.

Not knowing the five khandhas analytically and penetratingly, and diṭṭhi will not fall off. There are three kinds of analytical and penetrative knowledge/knowning. These are: ñāta pariññā, tīraṇa pariññā and pahāna pariññā respectively (i.e., knowledge of theory, practice and result).

### 被見繩所縛，為愛水所漂

（未註明日期）

在你以\*\*毘婆舍那（vipassanā）觀照邪見（diṭṭhi）\*\*之前，  
必須先將其影響清除。

一旦有了「我／我見」，便會生起「我所」；  
因此，只要還有邪見，貪愛（taṇhā）必然隨後來。

邪見就像繩索綁住一個人，貪愛之河則將他沖走。

縱然他已見到彼岸（涅槃），也無法登岸，  
因為他仍被邪見之繩所縛，  
貪愛之水不斷將他沖向四惡趣。

在漫長的輪迴中，我們就是如此地被愛水四處漂盪。  
途中還會遭遇巨浪與漩渦。

五門境界就如洪流（ogha），  
你必然會沉溺其中。  
漩渦則將你拖下更深處。

此處，你無須懼怕愛水與洪流，  
你應該真正懼怕的是「被邪見繩縛」。

因此佛陀才說：「邪見極其重要。」

緣起法（D.A.）使你沉沒，  
五欲使你迷亂，  
愛水將你沖離正道，  
而邪見則讓你失去力氣、無法掙脫。

邪見甚至會讓你錯過佛與法，  
若能征服邪見，貪愛也無力將你沖走。

那麼你將不再陷入洪流與漩渦，  
不再沉沒於緣起的輪迴流程中。  
因此，斷除邪見至關重要。

邪見與聖法（**kusala dhamma**）背道而馳。  
所以佛陀才說要先斷邪見，  
並以頭上著火、槍刺之痛等比喻來警示弟子。

有福業也無法證得涅槃，若它們混雜著邪見。  
若你行善的目的是為了證涅槃，  
就絕不能與邪見攪和在一起。

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（尊者接著以五蘊來說明如何斷除邪見。）

將五蘊誤認為「有情」即是邪見（**diṭṭhi**）。  
若被此見強力綁縛、無法脫離，  
那就是\*\*「見取執取」（**diṭṭhupādāna**）\*\*——  
將五蘊視為「我」的執取。

只要此見未斷，  
你就無法從四惡趣中解脫。

依緣起流程來說：  
**diṭṭhupādāna** → **kamma** → 苦果（惡趣投生）

佛陀也開示：  
若邪見斷除，便能脫離四惡趣。

因此，我們必須徹底拔除邪見。

那麼，為何會從五蘊中生起邪見？  
那是因為對於「世俗諦（**sammuti sacca**）」與「究竟諦（**paramattha sacca**）」未能  
分辨清楚。

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（對此，尊者舉例：）

有一位婦人，在丈夫過世後陷入極度哀傷、哭泣、悲痛，  
這正是因為她未明白五蘊與兩種真諦的差別。  
她被「世俗真諦」所吞沒。

「丈夫死了」——其實是五蘊的壞滅。  
但她卻執取為「我的丈夫死了」，

為「不存在的實體（atta）」哭泣。  
她所哭的是「不存在的人」的消失。

這是世間最難斷除的事。

（凡夫真是處於一種「超級癡狂」的狀態，  
若是聖者來看，真會笑得捧腹。）

在無量輪迴中，你我皆為「不存在的東西」而痛苦、困苦、死亡。  
事實上，是被「不存在的棍子」打死。

（但你卻因這種非實有的「丈夫」、「兒女」、「我所愛」而悲傷欲絕，這正是瘋狂的狀態。）

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若你想拔除邪見，必須對五蘊與兩種真諦分辨清楚。

佛陀以八種理由來教導世俗真諦（**sammuti sacca**），  
以三種理由（即三相）來開示究竟真諦（**paramattha sacca**）。

世俗真諦可使人產生羞恥與怖畏（**hiri-ottappa**），  
故亦有其教化功能。

但若不分析與透徹五蘊的實相，  
邪見便無法剝落。

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欲除邪見，需具備三種剝離智（**pariññā**）：

1. 知解剝離智（**ñāta pariññā**）：理解佛法的理論知識；
  2. 修習剝離智（**tīraṇa pariññā**）：實際修行觀照的智慧；
  3. 斷除剝離智（**pahāna pariññā**）：以智拔除邪見的結果。
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這篇講記對於想真正從根本破除「我見」與愛見糾結的修行者而言，具有極高的指導價值，  
尤其指出：

- 邪見為輪迴的起點與沉沒的主因；
- 愛雖為強流，但「見」才是繩索；
- 只有分辨「世俗」與「究竟」的認知錯誤，才能對治「錯認五蘊為我」；
- 也清楚鋪陳從「聞、修、斷」三階段拔除邪見的次第。

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被邪見繩索束縛，被貪愛之水沖走

（日期未註明）

在透過內觀觀照邪見之前，必須事先清除其影響。若你有「我」，那麼你就會有「我的」。因此，若你有邪見，貪愛就會隨之而來。邪見束縛一個人，貪愛的河流/水將他沖向下游。

因此，即使他看見河岸，也無法爬上去。即使是貪愛的水將他沖向四惡趣，他也無法擺脫它，因為他被邪見的繩索束縛。我們在整個輪迴中都被貪愛的水隨機沖走。我們將遭遇巨浪和漩渦。

五種感官對象是洪水（ogha）。因此，你必須沉入其中。漩渦也將你拉入並使你沉沒。在這裡，你不需要害怕洪水和貪愛。你必須害怕被邪見的繩索束縛。因此，佛陀說邪見非常重要。

十二因緣的過程使你沉沒，感官對象使你頭暈目眩。貪愛將你沖向下游。邪見使你失去能量和力量。它也使你錯過佛陀和佛法。若你戰勝邪見，貪愛也沒有力量將你沖走。

你也不會進入漩渦和洪水。十二因緣的過程也不再沉沒。因此，邪見非常重要。它反對善良和神聖的法。因此，佛陀教導我們首先要捨棄邪見，並給予頭上著火和被長矛刺傷的比喻。

善法可以作為支持條件，給予涅槃的結果。但我們無法證得它，因為它與邪見混在一起。若你為了涅槃而積累功德，那麼不要與邪見混在一起。

（薩亞多繼續透過五蘊驅散邪見）。錯誤地將五蘊視為有情眾生是邪見。被其繩索緊緊束縛，無法將其脫下，便是邪見取（*diṭṭhupādāna*）——將五蘊執著為「我」。若這種邪見不脫落，你便無法擺脫四惡趣。

透過十二因緣的過程顯示；邪見取→業→痛苦的出生。佛陀繼續說，若邪見脫落，它將從四惡趣中解脫。因此，邪見必須脫落。邪見從五蘊中生起的原因是對世俗諦和勝義諦不清楚。

（關於這一點，薩亞多舉了一個女人因丈夫去世而悲傷、哀嘆、痛苦和悲傷的例子）。這是因為不了解這五種真理。原因是世俗諦的壓倒性影響。

五蘊對她來說正在消失，並變成悲傷、哀嘆和哭泣，因為我失去了丈夫。這是為不存在的事物哭泣；為「我」——丈夫哭泣。她不存在的丈夫正在消失。這是最難處理的事情。

（凡夫真的處於超級瘋狂的狀態。聖者會按著肚子有趣地笑。）

你們在整個輪迴中都遇到麻煩、困難和死亡。你們都被不存在的事物壓迫和折磨。用不存在的棍子毆打，實際上永遠不會死（但人們因不存在的事物而死於悲傷、哀嘆、痛苦和悲傷）。

若你想去除邪見，你必須清楚了解五蘊，以及世俗諦和勝義諦。教導世俗諦有八個原因；教導勝義諦有三個原因（即三個普遍特徵）。教導世俗諦是為了羞恥和害怕做錯事（慚和愧法）等等。

若不分析和深入地了解五蘊，邪見便不會脫落。有三種分析和深入的知識/了解。它們分別是：已知遍知（**ñāta pariññā**）、諦察遍知（**tīraṇa pariññā**）和斷遍知（**pahāna pariññā**）（即理論、實踐和結果的知識）。

Dispelling Diṭṭhi Before Insight

no date noted

(In the beginning Sayadaw talked about Ven. Anurādha who had doubt and didn't know how to answer the questions of the outsiders) I am talking about the process of the practice in accordance with the Buddha. You have to dispel diṭṭhi first before the insight practice.

Ven. Anurādha had doubt because he couldn't give the exact answers to the outsiders. His answers were giving with wrong view (diṭṭhi). He practiced by himself without giving up diṭṭhi. There is no need to answer for them if people are asking questions with living being (satta) because living being does not exist as a reality. Worldlings always have diṭṭhi in their hearts.

There is no need to answer every question which refers to non-existence (one of the ways of the Buddha was to answer with questions). There are four types of questions to test someone having wrong view or not. It mentioned in the Abyākatasaṃyutta—connected discourses on the undeclared.

[Note: The four types of questions mentioned in the Abyākatasaṃyutta are:

- ① Does the Tathāgata (or arahant) exist after death?
- ② Does the Tathāgata (or arahant) not exist after death?
- ③ Does the Tathāgata (or arahant) both exist and not exist after death?
- ④ Does the Tathāgata (or arahant) neither exist nor not exist after death?]

Some of the questions mentioned among the texts are no need to answer. You yourself are not clear about with it if you give its answers. There are two causes for not attaining magga and phala (Path and Fruit Knowledge). These are: ① the five heavy kammās ② with the wrong process in the practice.

(The Buddha continued asking questions to Ven. Anurādhā and helping him to give up wrong views). If you observe the way which the Buddha asking questions, it was clear that before the contemplation and helping him to dispel diṭṭhi. During the time of listening dhamma talk diṭṭhi falls away is important. And then during the sitting meditation it doesn't need any more.

Therefore without listening dhamma talk can't enter the stream. Only by listening of suññatā dhamma and leading towards magga and phala. It's the dhamma devoid of a person and living being. Only becoming suññatā dhamma and diṭṭhi will fall away. Nothing is more important than suññatā dhamma.

[Note on wrong view and suññatā dhamma:

Why suññatā dhamma are so important in the Buddha's teaching? There are many reasons about them. Here we contemplate a few of them. Except a sammā-sambuddha (the Buddha), no one could teach it. Therefore, it is very rare and difficult indeed that any living being has the chances to listen to and to know them. It relates to insight practice (vipassanā) or wisdom (paññā). Without the knowledge and practice of suññatā dhamma, no one can realize Nibbana except the pacceka-buddha.

Even most Buddhists do not know about them. Most of them are ordinary Buddhists and not a true one. Therefore, in the future suññatā dhamma are the first one to be disappeared. We can dispel people's wrong view only with void or emptiness. The self-view (identity view) is very deep rooted in living beings' mind. Without dispelling and eradicating of wrong view (sakkāya diṭṭhi) living beings will never safe from the painful existences, which even a bodhisatta could not escape. With self-view latent in the heart, human beings can do all sorts of unwholesome or evil actions which they can think about. We can see the over-selfishness in the world today and the outcomes of it create a lot of human problems include internally and externally (mind pollutions and natural pollutions).

The Law of Dependent Origination is the medicine cure the disease of selfishness or selfish disease. Therefore, Mogok Sayadaw used this teaching to teach Buddhists in his whole life.]

觀前須先破我見

（未註明日期）

（開示之初，尊者談及阿奴羅陀尊者（Ven. Anurādha）遭遇外道提問時產生疑惑，無法正確回答。）

我現在所講的是依佛陀教法而行的修道次第。

在開始觀智修行（vipassanā）之前，

你必須先破除邪見（diṭṭhi）。

阿奴羅陀尊者之所以產生疑惑，
是因為他無法正確回答外道的問題，
他的回答中夾雜著錯誤見解（diṭṭhi）。

他雖自行修行，卻未先斷除我見。

若他人以「有情」（satta）為基礎來發問，
你根本無需回答，因為**「有情」並非究竟實有**。

凡夫的心中常含我見（diṭṭhi）。

對於緣於虛妄概念的問題，無需一一作答。
佛陀的答法之一就是以問反問，測其見解是否邪謬。

根據《無記相應經》（Abyākatasamyutta），
佛陀列出四種問題，用以檢視一個人是否具備邪見：

- ① 如來（或阿羅漢）死後存在否？
- ② 死後不存在否？
- ③ 死後既存在亦不存在？
- ④ 死後既非存在亦非不存在？

這些問題中，有些是不應作答的。
若你自己對其實相尚不清楚，回答只會更混亂。

有兩項主因會妨礙你證得道果（magga & phala）：

- ① 五種極重惡業（ānantarika kamma）
- ② 修行次第錯誤（wrong process in the practice）

（佛陀以「反問」方式引導阿奴羅陀尊者，幫助他放下邪見。）

從佛陀的問答方式可知，
他在指導阿奴羅陀進行觀照之前，先幫助他破除我見。

在聽法的當下，邪見斷除，是關鍵的一步。
之後進入坐禪觀修階段時，就不必再花時間破見。

若未曾聽聞正法，是無法證入初果的。
唯有聽聞「空法」(suññatā dhamma)，
才能引導行者進入道果之道(magga & phala)。

空法是指不含「人」與「有情」的法。
唯有依「空性法」修行，邪見才會剝落。
在所有法中，沒有比「空法」更重要的了。

【補註：關於邪見與「空法」(suññatā dhamma)的說明】

佛陀教法中之所以極度重視「空法」，有多重原因：

- 除了正等正覺佛(sammā-sambuddha)之外，無人能正確開示此法。
- 能有機會聽聞並修學空法，是極其稀有難得之事。
- 空法直接關聯於觀智修行與智慧(paññā)；
若無空法的知與修，則除獨覺佛外，無人能證涅槃。

即便是多數佛教徒，也並不了解空法。
他們只是「名義上的佛教徒」，並非真正的佛弟子。

因此，在未來佛法漸滅之時，「空法」將最先消失。

我們唯有透過「空法」，才能徹底破除邪見。

「我見(sakkāya diṭṭhi)」深藏於眾生心中，根本難斷。
若不破除與斷盡，眾生永遠無法脫離惡趣。
就連菩薩亦不能例外。

只要心中仍存「我見」的潛在習氣(anusaya)，
人類便可能做出各種惡行與邪行。

我們只要觀察當今世界，便能見到：
人類的極端自我中心(over-selfishness)與其所造成的苦果——
包括內在的心理污染，與外在的自然災害，皆由此而起。

****「緣起法（Paticca Samuppāda）」**即是
對治這種「自我病」的解藥。**

因此，莫哥尊者一生致力於教導緣起法，
就是為了幫助佛弟子斷除「我見」，
進入無我的法門與證道之道。

這篇講記深刻指出修行的根本要點：

- 修毘婆舍那（觀智）之前，**必須先破除「我見」**；
- **空法（suññatā dhamma）是破見之關鍵**，唯佛能正確開示；
- 世間人即便行善，若混雜邪見，仍不能證果；
- 「我見」是善法與聖道成就最大的障礙；
- **聽聞正法（sacca dhamma）與空法，是入道的根本門檻。**

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## 在觀智之前驅散邪見

（日期未註明）

（一開始，薩亞多談論了阿那律陀尊者，他有疑惑，不知道如何回答外道的問題）我正在談論符合佛陀教導的修行過程。你必須在觀智修行之前，首先驅散邪見。

阿那律陀尊者有疑惑，因為他無法給外道準確的答案。他的回答帶有邪見。若人們問及有情眾生，則無需回答，因為有情眾生並非真實存在。凡夫心中總是懷有邪見。

對於涉及不存在的問題，無需一一回答（佛陀的方法之一是以問題回答問題）。有四種問題用來測試某人是否有邪見。這在《無記相應》中提到。

[註：《無記相應》中提到的四種問題是：

- ①如來（或阿羅漢）死後存在嗎？ ②如來（或阿羅漢）死後不存在嗎？ ③如來（或阿羅漢）死後既存在又不存在嗎？ ④如來（或阿羅漢）死後既非存在又非不存在嗎？]

經文中提到的一些問題無需回答。若你給予答案，你自己也無法清楚了解。有兩個原因導致無法證得道果。它們是：①五種重業，②錯誤的修行過程。

（佛陀繼續問阿那律陀尊者問題，幫助他捨棄邪見）。若你觀察佛陀提問的方式，很明顯，在觀照之前，佛陀幫助他驅散邪見。聽聞佛法開示時，邪見脫落非常重要。然後在靜坐禪修時，便不再需要。

因此，若不聽聞佛法開示，便無法入流。唯有聽聞空性法，才能引導至道果。成為空性法，邪見才會脫落。沒有任何事物比空性法更重要。

【關於邪見和空性法的註解：

為何空性法在佛陀的教導中如此重要？有很多原因。這裡我們思考其中幾個原因。除了正等覺者（佛陀），沒有人能夠教導它。因此，任何有情眾生有機會聽聞和了解它們是非常罕見和困難的。它與觀智修行（內觀）或智慧（般若）有關。若沒有空性法的知識和修行，除了辟支佛，沒有人能夠證悟涅槃。

即使大多數佛教徒也不了解它們。他們大多數是普通的佛教徒，而不是真正的佛教徒。因此，未來空性法將首先消失。我們只能透過空或空性來驅散人們的邪見。我見（身份見）深深根植於有情眾生的心中。若不驅散和根除邪見（身見），有情眾生將永遠無法擺脫痛苦的存在，即使菩薩也無法倖免。內心潛伏著我見，人類可以做出他們能想到的各種不善或邪惡的行為。我們可以看到當今世界過度的自私，其後果造成了許多人類問題，包括內在和外（心靈污染和自然污染）。

緣起法是治癒自私或自私疾病的良藥。因此，莫哥薩亞多一生都用這種教導來教導佛教徒。】

## A Noble Life and Practice

no date noted

T1

Ven. Bhadda asked Ven. Ānanda with two questions : ① The dhamma had to be practiced, and ② the ending of the dhamma which had practiced. (In the original sutta was, the holy life and the end of the holy life). The dhamma which has to be practiced is on the five khandhas. You must send the mind (ñāṇa) on them.

The path factors—magga are the dhamma has to be practiced (For discerning impermanence need the five path factors). Khandhas are the places of defilement. Every time the causes are ready for there and it comes out from the khandhas.

The five khandhas are the hiding places of kilesa enemies. The practice comes to the end if the hiding dhammas die. (There are four stages to kill all the kilesas. For the first stage, entering the stream and practicing with the five path factors; and practicing with the eight path factors for the other higher three stages).

Kilesa will die away if you can attack the impermanent khandhas with ñāṇas (magga). All the kilesas die when the practice comes to the end. For a stream enterer, wrong view and doubt dying away, the way towards the stream is coming to the end. He makes the residence of kilesas become the residence of knowledge (ñāṇa). These words are important.

Someone is called worldling (puthujjana) because diṭṭhi and vicikiccha—wrong view and doubt latent in it. Becoming the residence of knowledge is a stream enterer (sotāpanna). It sends to Nibbāna if ñāṇa conquers the battle, whereas it sends to woeful planes if kilesa conquers.

It's important that knowledge can enter the place of kilesa. Diṭṭhi makes this khandha as this is me and this is mine. Knowledge replies as not you and not yours; it's only anicca, dukkha and anatta and then occupies its place.

T2

There are dhammas which need to be practiced and cultivated. (i.e., dāna, sīla, samatha, etc.) Which dhamma is the noblest one? You also should want to know the end of this dhamma. There are the five path factors (for discerning impermanence), and ending with the eight path factors (To discern the ending of impermanence) for Dhamma having to be practiced and developed.

These are the answer for both questions. Our own perceptions about them are talking in long terms. We have to fulfill our pāramīs/perfection slowly. This is your old perspective. Don't follow the long way. You have to follow the short way.

According to the Pali suttas and yogis' experiences are sure about the short way (In the suttas, the Buddha sometimes used two knowledge and sometimes three knowledge. Two knowledge were; discerning impermanence and the ending of it. Three knowledge were; discerning impermanence, its disenchantment and its ending.

If you discern impermanence and it's right view (sammā-diṭṭhi). Right thought (sammā-saṅkappa) is the pointer and shows you it's there. There was a saying of no awareness even not seeing a cave. Without mindfulness/awareness is not seeing it. If you see it means including sati (mindfulness).

Samādhi can't do anything and only aiming to the object (towards impermanence). Right effort (sammā-vāyāma) is urging and encouraging the other four factors.

In the beginning have to practice with these five factors (as the active part). Wrong view and doubt are hiding in the five khandhas. In the first place I am teaching about becoming a stream enterer (sotāpanna). Therefore it does not include other kilesas. At first, strip off diṭṭhi with the five path factors; and later, cut off its root with the eight path factors.



(Sayadaw continued to explain about caraṇa dhamma and vijjā dhamma. One of the Buddha's attributes was vijjā-caraṇa-sampanna. Caraṇa means good conducts. There'll be many levels from the Buddha and down to moral person. Sayadaw listed dāna, sīla and samatha, etc. in it. Vijjā means knowledge, paññā—vipassanā paññā.)

Diṭṭhi is making the five khandhas as I and me. But paññā responds as no/nonsense! It's anicca. Vipassanā practice is the battle between diṭṭhi and paññā (between wrong view and right view). It knocks down the person to woeful planes of existence (apāyabhūmi) if diṭṭhi wins.

It frees the person from woeful planes if wisdom conquers. You're always making companionship with micchā diṭṭhi (wrong view). Each time only a Buddha had appeared in this world and right view came to existence (Even some Buddhists misunderstood this important point and took all other outside teachings were the same and they were only different in names).

By contemplating the khandhas and seeing impermanence and diṭṭhi dies away. For example, a man was hit with a bullet. Even it hits the body and the mind dies away. Vipassanā is like this. If the hell seed not falling off yet and don't be in smile. What I am asking you for practice in discerning impermanence is to kill your biggest enemy. The practice is finished if diṭṭhi can't hide out again.

## 聖者的生活與修行

(未註明日期)

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### 第一段：以觀智完成聖者之道 (T1)

跋陀比丘 (Ven. Bhadda) 曾向阿難尊者 (Ven. Ānanda) 提出兩個問題：

- ① 應修習的法 (The dhamma to be practiced) ,
  - ② 已修習之法的究竟處 (The ending of the practiced dhamma) 。
- (在原始經文中稱為「梵行與「梵行的究竟」」。)

應修之法，即是針對\*\*五蘊 (khandha)\*\*而修。  
你必須以觀智 (ñāṇa) 直指其上。

聖道支（**maggaṅga**），即是應修之法，  
其中五支可用於觀無常（**anicca**），八支則導向究竟解脫。

五蘊是煩惱（**kilesa**）潛藏之處，  
當條件成熟，煩惱即從蘊中生起。

因此，五蘊就像是煩惱敵軍的藏身之地。  
當這些藏匿的法被剷除時，修行便告一段落。

要滅盡所有煩惱，有四個階段（四道果）：

- 第一階段為「入流（**sotāpatti**）」——  
以五道支觀照無常，斷除邪見與疑惑；
- 接下來的三個階段（斯陀含、阿那含、阿羅漢）則須以八道支完成修行。

若能以觀智猛擊無常的五蘊，煩惱將逐步滅除。  
當修行抵達終點，一切煩惱皆滅盡。

入流者已斷邪見與疑，  
這表示他已走到入流之道的盡頭。  
他將煩惱的住所轉變為智慧的住所，這句話至關重要。

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一個人之所以被稱為「凡夫（**puthujjana**）」，  
是因其內心潛伏著我見與疑惑（**diṭṭhi**、**vicikicchā**）。

若成為「智慧的住所」，即是入流聖者（**sotāpanna**）。  
若由觀智戰勝，便通向涅槃；  
若被煩惱擊敗，便墮入惡趣。

關鍵在於：觀智是否能進入煩惱之地。

我見認為：「這個色身是我、是我的。」  
而智慧則回應：「這不是你，也不是你的，這只是無常、苦、無我罷了。」  
觀智便如此奪回煩惱的堡壘。

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## 第二段：由正見與觀智建立起聖者之道（T2）

有許多法門值得修學與培養，如：

**\*\*布施（dāna）、持戒（sīla）、止禪（samatha）……\*\*等。**

那麼，哪一法最為高貴？

你也應該想知道：這條法道的終點是什麼？

觀照無常所需之**五道支**，以及觀照其終止所需的**八道支**，  
就是上述兩問的正解。

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人們習慣以「長遠觀」來理解修行：

「慢慢培養波羅蜜，一步步完成……」

這是你過去的認知方式。

但不要再走那條漫長的路。

你應該選擇「近道」來修行。

依據巴利經與諸多禪修者的經驗，  
短路確實存在，而且真實有效。

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佛陀在經中有時以**兩種智**來說明：

- 知無常，
- 見無常滅。

有時則以**三種智**來開示：

- 知無常，
  - 厭離，
  - 滅盡。
- 

若你能現觀無常，即已具足**正見 (sammā-ditṭhi)**；

**\*\*正思惟 (sammā-saṅkappa) \*\***如指針，引導你看到它。

若你不具備正念 (sati)，即使面對洞穴也「視而不見」。

有看到無常，表示具足正念。

**定 (samādhi)**只是對境的專注，不能主動滅除煩惱。

**\*\*正精進 (sammā-vāyāma) \*\***是鼓舞其餘四支道分的動力。

初修時應從這**五支實用道分**開始。

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煩惱根本如邪見與疑惑，皆潛藏於五蘊之中。  
這裡我所教導的，是為了令你成為「入流聖者」。

因此，此處先不討論其他煩惱。  
起初必須以五支道分剝離邪見，  
再以八支道分斷除其根本。

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尊者接著講解了「行法（**carāṇa dhamma**）」與「智法（**vijjā dhamma**）」。

佛陀被稱為「具足智與行者（**vijjā-carāṇa-sampanna**）」。  
行法指的是良善的行持：如布施、持戒、禪修等；  
智法則是**觀智（vipassanā paññā）**，是通往解脫的智慧。

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邪見將五蘊視為我、我所；  
而觀智則斷然說：「不是！」這只是無常罷了。

毘婆舍那修行，就是「正見與邪見之戰」。

若邪見獲勝，便將你擊入惡趣（**apāyabhūmi**）；  
若智慧得勝，便解脫於苦。

你們總與「邪見」結為同伴。  
只有在有佛出世時，正見方能現起。

（即使是某些佛教徒，也未明此義，  
誤以為外道的教法只是名稱不同，實則混淆了正與邪。）

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唯有觀照五蘊，現見其無常，邪見方能剝落。  
譬如，一人被子彈擊中：身體中彈，心也倒下。

毘婆舍那之力正如是——  
若地獄的種子尚未拔除，還不能笑得太早！

我教你們修「觀無常」，  
是為了殺死你心中最大的敵人——「我見」！

一旦我見無法再藏匿，修行便圓滿。

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這篇講記將「聖道修行的起點與終點」清楚鋪展，並強調：

- 觀行首重破我見；
- 五道支啟修、八道支徹斷；
- 「我見」與「觀智」爭奪五蘊之主權；
- 修行無須久遠波羅蜜，只需對法起正觀；
- 每一次觀無常，皆是殺死邪見的實戰；
- 修行的完成，是邪見徹底失去藏身之處。

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高尚的生活與修行

（日期未註明）

第一部分

跋陀尊者向阿難尊者提出了兩個問題：①必須修習的法，以及②已修習之法的終結。（在原始經文中是，梵行和梵行的終結）。必須修習的法是關於五蘊的。你必須將心（*ñāṇa*）放在它們上面。

道支（*maggan*）是必須修習的法（為了辨別無常，需要五個道支）。五蘊是煩惱的場所。每當原因準備好時，它便從五蘊中冒出來。

五蘊是煩惱敵人藏身之處。若藏身之法死亡，修行便告終。（消滅所有煩惱有四個階段。第一階段是入流，以五個道支修行；其他三個更高的階段則以八個道支修行）。

若你能用智慧（*maggan*）攻擊無常的五蘊，煩惱便會消失。當修行告終時，所有煩惱都會消失。對於入流者來說，邪見和疑惑消失，通往入流的道路便告終。他使煩惱的住所成為智慧的住所。這些話很重要。

某人被稱為凡夫（*puthujjana*），因為邪見和疑（*vicikiccha*）潛藏在其中。成為智慧的住所是入流者（*sotāpanna*）。若智慧贏得戰鬥，它便引導至涅槃；若煩惱贏得戰鬥，它便引導至惡趣。

智慧能夠進入煩惱的場所非常重要。邪見將此五蘊視為「我」和「我的」。智慧回答說，不是你，也不是你的；它只是無常、苦、無我，然後佔據其位置。

第二部分

有些法需要修習和培養。（即布施、持戒、止禪等）哪個法是最崇高的？你也應該想知道這個法的終結。必須修習和發展的法有五個道支（用於辨別無常），並以八個道支結束（辨別無常的終結）。

這些是兩個問題的答案。我們自己對它們的看法都是長遠的。我們必須慢慢地圓滿我們的波羅蜜。這是你舊有的觀點。不要走長路。你必須走捷徑。

根據巴利經文和瑜伽行者的經驗，捷徑是確定的（在經文中，佛陀有時使用兩種智慧，有時使用三種智慧。兩種智慧是；辨別無常及其終結。三種智慧是；辨別無常、對其厭離及其終結。

若你辨別無常，便是正見（**sammā-diṭṭhi**）。正思惟（**sammā-saṅkappa**）是指示，並向你展示它在那裡。有句說法是，即使看不到洞穴也沒有覺知。若沒有正念/覺知，便看不到它。若你看見它，意味著包含正念。

禪定（**samādhi**）無法做任何事情，只能瞄準對象（指向無常）。正精進（**sammā-vāyāma**）是敦促和鼓勵其他四個道支。

起初，必須以這五個道支（作為主動部分）修行。邪見和疑惑藏在五蘊中。我首先教導的是成為入流者（**sotāpanna**）。因此，它不包括其他煩惱。起初，用五個道支去除邪見；然後，用八個道支切斷其根。

（薩亞多繼續解釋行法（**caraṇa dhamma**）和明法（**vijjā dhamma**）。佛陀的屬性之一是明行足。行意味著良好的行為。從佛陀到道德人士，都有許多層次。薩亞多列出了布施、持戒和止禪等。明意味著知識，智慧——內觀智慧。）

邪見將五蘊視為「我」和「我的」。但智慧回答說，不/胡說！它是無常。內觀修行是邪見和智慧之間的戰鬥（邪見和正見之間）。若邪見獲勝，它會將人擊倒到惡趣（**apāyabhūmi**）。

若智慧獲勝，它會使人從惡趣中解脫。你總是與邪見為伍。只有佛陀出現在這個世界上，正見才會出現（即使一些佛教徒誤解了這個重點，認為所有其他外道教導都是相同的，只是名稱不同）。

透過觀照五蘊並看見無常，邪見便會消失。例如，一個人被子彈擊中。即使擊中身體，心也會消失。內觀就像這樣。若地獄的種子尚未脫落，不要微笑。我要求你們修行辨別無常，是為了消滅你最大的敵人。若邪見無法再藏匿，修行便告終。

In the khandha an itchy sensation arises. Does it exist before or arising now? Itchy sensation is not changing in place. It vanishes there if it appears on the arm. And contemplate it as arising and passing away. If not, it becomes I am itching. It's not I and not me that after arising and passing away. Then diṭṭhi dies away. These are the path factors can alleviate feeling (vedanā) and can kill wrong view (Here are the five path factors).

Someone contemplates with insight is disbanding the khandha and killing kilesa. (The five khandhas are arising and vanishing together. Here is vedanā and killing kilesa is diṭṭhi). Vipassanā has great power is becoming apparent. It's disbanding the khandha and latent kilesa. It becomes vedanā paccaya taṇhā / feeling conditions craving if not disbanding the khandha.

Therefore you have to practice hard. Noble practice and life is referring to this. Let's die with it. One will instantly enter the stream (as a devata) even not becoming a stream enterer after dying. The Buddha mentioned this point in the Aṅguttara Nikāya. The knowledge of a devata (heavenly being) is sharper than human being. (Sayadaw explained the reason behind it).

Do you have to be in low spirit? I am only worrying that you don't practice. Dying with the five path factors in the human world instantly becomes eight path factors in the heaven. I am urging you to practice for the discerning of impermanence. It's not vedanā, whereas it abandons vedanā by seeing impermanence.

The wrong view of I am feeling good also not arises (for sukha vedanā). So it disbands the khandha and kilesa. After arriving at the heaven without diṭṭhi and with the sharp knowledge it becomes the eight path factors and enters the stream.

The Buddha gave an example as in a scale, putting dāna, sīla and samatha practices at one side and putting the insight knowledge (i.e., knowledge of impermanence) the other side. Discerning of impermanence is better because dāna, sīla and samatha are not abandoning khandha and diṭṭhi.

Therefore vipassanā is the noble practice. By abandoning diṭṭhi will not fall into woeful planes. With the khandha and can't see Nibbāna (not become

nirodha/cessation of the khandha). Therefore vipassanā is nobler than dāna, sīla and samatha.

This dhamma is good to do for dying. You will be freed from wrong view in this life if you're discerning it. It becomes a noble practice if you're discerning impermanence. So don't doubt about it. Even in this life busy with family and business matters, die with seeing impermanence and no need for worry.

Continue with the contemplation, impermanence becomes more and more prominent, even can't put a tip of a needle inside it. Here and there are sensations like vibrations. Here and there are itches and pains. All these are impermanent.

You have seen a big lump of foamy water before. The bubbles are here and there. You will become disenchanted if you see them a lot for quite a while. You have to continue with the contemplation and don't stop with it. You only see the arising dukkha and the vanishing dukkha. All will disappear if you know dukkha sacca very well.

It abandons the khandha and the diṭṭhi root is latent in the khandha also dies. Nibbāna appears in the place of anicca dukkha sacca. It has one more thing; not only abandoning khandha and kilesa, but also seeing Nibbāna. There is no more dukkha with knowing that. And it's Nibbāna. The eight path factors are completed. The practice is coming to the end.

The significance of vipassanā and Path Knowledge are becoming clear for you. The five path factors are noble practice and the eight path factors are the ending of it. If you discern impermanence, you can make a sure decision that I'll arrive there. You're seeing it because of a tihetuka person (someone has three wholesome roots).

Someone not discerns it, and may be a duhetuka person (Born with only has two wholesome roots. It can also possible that not put enough effort in the practice and not discern impermanence). You have to make the khandha and ñāṇa become a pair together. Usually khandha and kilesa are pairing together (Here referring to diṭṭhi, but all the other types of kilesa also are included).

At first, the pair is the khandha with the noble practice of maggan (i.e., the five path factors). After that, it is the pair ending of the noble practice with the Path Knowledge. Isn't Nibbāna far away or a very long journey?

[Here “pair” or “pair off” does not mean they are working together. For example, anicca / magga pair means the object of arising disappears and the contemplative mind (path factors) come in. Nicca / magga means Nibbāna arises with the cessation of all anicca and the Path Knowledge see “it”. Here “it” refers to these kinds of pair; anicca / magga and nicca (Nibbāna) / maggaṅga. In this way, defilement cannot come in between.]

Don't be confused with what others have said. You could decide that before not met a good teacher and could not attain the Path and Fruit Knowledge. Now, you meet with a good teacher and this life will be the ending of saṁsāra. With this view in your heart and should practice very hard.

I'll tell you the result of it. Before there were kammās following you for pushing down to hells, and making you became animals. All these foolish faults, demerits and merits are following you. With the ending of noble practice and all the unwholesome kammās disappear. Kammās are uncountable for every one of us. (With the reflection on the D. A. process in our daily life can know clearly the danger and suffering of saṁsāra). The Buddha told Ven. Ānanda in a talk that it was a rich man in this life and it could be a dog next life. You have to repay your kammic debts with khandhas if you don't practice.

聖者的生活與修行 (T3)

當五蘊之中生起癢感時——

請問：那癢是在之前就存在？還是現在才生起？

癢的感覺不會轉移位置，
若它在手臂上生起，就會在那裡消失。

你應當觀照它的生滅。
如果不這麼做，它就會變成「我在癢」。

但其實它既不是我，也不是我的；
在觀知其生起與消失之後，我見（**diṭṭhi**）就會剝落。

這就是聖道支（maggaṅga）的力量——
它能對治受（vedanā），並且破除邪見。
這裡所說的，即是五道支（五種修道心所）。

觀行者以內觀斷除蘊法、斷除煩惱。
五蘊是同時生滅的（此處強調 vedanā 為例），
當觀智滲入時，煩惱（尤其我見）將被擊潰。

毘婆舍那的力量不可思議。
它能摧毀五蘊，也能斷盡潛伏的煩惱習氣。
若不斷除五蘊的執取，vedanā 就會轉為條件 taṇhā，
即所謂的「受緣愛」。

因此你必須勇猛精進修習此法。
這就是「聖者的修行」與「聖者的生命」。
即使死亡，也要帶著這修行而死。

即使尚未證得入流，
若臨終時具備五道支，仍可立即生為天神，並於天界入流。
這一點在《增支部》中由佛陀親自說明過。
天神的智慧比人類銳利，這是有原因的。

所以，你不需要氣餒。
我唯一擔心的是：你不去修。
在人間若以五道支而終，死後即轉為八道支，於天界完成修行。
我懇切鼓勵你修「觀無常」。
這不只是關於 vedanā，
而是藉由觀無常來斷除對 vedanā 的執取與我見。

當「我正在感覺快樂」這種錯誤知見不再生起時，
五蘊與煩惱便會崩潰。

若於天界中再無我見，且智慧銳利，
則修行便自動升級為八道支，迅速證入聖道。

佛陀以一個譬喻說明：

一邊放上布施、持戒與禪修（**samatha**）；

另一邊則放上觀智（觀無常的智慧）——

結果是：

觀智更勝一籌。

因為布施、持戒與禪修並不能斷五蘊與我見，

唯有觀智能做到這一點。

因此，毘婆舍那是「聖者的修行」。

當你斷除我見，就不會再墮入惡趣。

若你仍與五蘊相繫，則永遠見不到涅槃，

因為你尚未見到「蘊的止息」（**nirodha**）。

所以，**觀智比布施、持戒、禪修更加殊勝。**

這是一種值得帶著它死去的修行。

若你已見無常，即使尚未證果，

也已在此生中斷除了我見，這就是「聖者的修行」。

所以，不要再懷疑它的價值。

即便你今生忙於家庭與事業，

只要臨終時能見無常，就不必再擔憂。

持續觀照，

無常將越來越明顯——

甚至無法插入一根針尖，

此處彼處都像是振動、癢感、痛感。

一切都是無常。

你曾看過一大塊水泡嗎？

到處都是泡沫。

若你長時間觀察，就會產生厭離心。

你要持續觀照，不可中斷。

你所見的只是苦的生起與苦的滅盡。
若你徹底明白苦諦，
一切便會止息。

五蘊將不再執取，
潛伏於蘊中的我見根本也將消失。
在「無常、苦、聖諦」之處，涅槃顯現。
而且還有一點更重要的：
不僅是捨棄五蘊與煩惱，
你還將親證涅槃。
那裡不再有苦，因為你已知「苦已止息」。
那就是涅槃。
八聖道圓滿，修行至此告終。

你現在應該明白，
毘婆舍那與聖道智的偉大意義。
五道支是「聖者的修行」，
八道支是「修行的終點」。
只要你已見無常，
你就可以確信：「我終將抵達彼岸」。

你之所以能見無常，
是因為你是三因人（**tihetuka puggala**），
具足信、慧、精進三種善根。
若有人尚未見無常，
可能是雙因人（**duhetuka**），
或者他還未真正努力實修。

你必須讓五蘊與觀智成為「對應之緣」。
通常五蘊是與煩惱對應的（如 **ditṭhi**），
但如今你要讓五蘊與觀智結合。

初始階段，是五蘊與五道支相應（觀無常），
進階階段，是五蘊止息，觀智轉為八道支，證得聖果。

那麼，涅槃是否遙不可及？是否是一條遙遠的路？

不，它就在眼前。

【補註：「成對」的意思】

這裡所謂的「成對」不是合作、也不是協同，
而是「正觀之智臨於無常處」。

例如：

- 無常／聖道成對（anicca / magga）：
無常現起、正道之智即刻入觀；
- 止息／聖道成對（nirodha / magga）：
一切無常止息，涅槃顯現，聖道智得以證見。

如此，煩惱即無隙可入。

別再被他人的說法困惑。

你可以肯定地說：

「我過去未遇善知識，故未證道果；
如今遇見正法與善友，
這一生就是我輪迴的終點。」

懷此正見於心，應當精勤修行。

我再告訴你它的結果：

你過去的業，不論善惡，
都可能拖你下地獄、變成畜生。

這些愚昧的過失、雜染與福業，都在跟著你走。

但一旦完成「聖者的修行」，
所有不善業都將滅除。

我們每一個人所造的業，都是無量無數。

只要你回觀每日的緣起流程（D.A. process），便能清楚了解輪迴的危險與苦迫。

佛陀曾對阿難尊者說：

「今生富貴的人，來世也可能投生為狗。」

若你不修行，便只能以五蘊償還業債。

這一篇講記延續 T1 與 T2，總結出：

- 修行者只需觀無常，即能起始與完成聖道；
- 正見斷除，便可在今生乃至臨終不墮惡趣；
- 涅槃並不遙遠，它就藏在「苦的止息」中；
- 每一念觀無常，都是在終結輪迴；
- 「死時見無常」的心念，即已踏上涅槃之路。

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### 第三部分

在五蘊中，會生起癢的感覺。它是之前就存在，還是現在才生起？癢的感覺不會改變位置。若它出現在手臂上，它便在那裡消失。並觀照它生起和消失。若不這樣做，它便會變成「我正在癢」。生起和消失之後，它不是「我」，也不是「我的」。然後邪見便會消失。這些是能減輕感受（vedanā）並能消滅邪見的道支（這裡是指五個道支）。

透過觀智觀照的人，正在解散五蘊並消滅煩惱。（五蘊同時生起和消失。這裡是指感受，而消滅煩惱是指邪見）。內觀具有強大的力量，正變得顯而易見。若不解散五蘊，它便會變成感受緣貪愛（vedanā paccaya taṇhā）。

因此，你必須努力修行。高尚的修行和生活指的是這一點。讓我們與它一起死去。即使死後沒有成為入流者，也會立即成為天人（devata）。佛陀在《增支部尼柯耶》中提到了這一點。天人的知識比人類更敏銳。（薩亞多解釋了其背後的原因）。

你需要氣餒嗎？我只擔心你不修行。在人間以五個道支死去，在天上立即變成八個道支。我敦促你們修行辨別無常。它不是感受，而是透過看見無常來捨棄感受。

「我感覺良好」的邪見也不會生起（對於樂受）。因此，它會解散五蘊和煩惱。到達天上，沒有邪見，並具有敏銳的知識，它便會變成八個道支，並入流。

佛陀舉了一個例子，就像在天秤上，一邊放置布施、持戒和止禪的修行，另一邊放置觀智（即無常的知識）。辨別無常更好，因為布施、持戒和止禪不會捨棄五蘊和邪見。

因此，內觀是高尚的修行。透過捨棄邪見，便不會墮入惡趣。透過五蘊，便無法看見涅槃（無法成為五蘊的滅）。因此，內觀比布施、持戒和止禪更崇高。

這種法適合在臨終時修行。若你辨別它，你將在此生從邪見中解脫。若你辨別無常，它便成為高尚的修行。因此，不要懷疑它。即使此生忙於家庭和事務，在看見無常的情況下死去，也無需擔心。

繼續觀照，無常變得越來越明顯，甚至無法將針尖插入其中。這裡和那裡都有振動般的感覺。這裡和那裡都有癢和痛。這一切都是無常的。

你以前見過一大塊泡沫水。泡沫在這裡和那裡。若你看見它們很久，你便會感到厭離。你必須繼續觀照，不要停止。你只看見生起的苦和消失的苦。若你非常了解苦諦，一切都會消失。

它會捨棄五蘊，潛伏在五蘊中的邪見根也會消失。涅槃出現在無常苦諦的位置。它還有另一件事；不僅捨棄五蘊和煩惱，還看見涅槃。知道這一點，便不再有苦。它是涅槃。八個道支都圓滿了。修行告終。

內觀和道智的重要性對你來說變得清晰。五個道支是高尚的修行，八個道支是它的終結。若你辨別無常，你可以確定地決定，我會到達那裡。你看見它，因為你是三因人（具有三個善根的人）。

有些人無法辨別它，可能是二因人（僅具有兩個善根出生的人。也可能是在修行中沒有付出足夠的努力，而無法辨別無常）。你必須使五蘊和智慧成為一對。通常五蘊和煩惱是一對（這裡指的是邪見，但也包括所有其他類型的煩惱）。

起初，這一對是五蘊與道的崇高修行（即五個道支）。之後，便是道智的崇高修行終結的一對。涅槃不是很遙遠或很長的路程嗎？

[這裡的「一對」或「配對」並不意味著它們一起工作。例如，無常/道支配對意味著生起的對象消失，而觀照的心（道支）出現。常/道支意味著隨著所有無常的止息，涅槃生起，而道智看見「它」。「它」指的是這些配對：無常/道支和常（涅槃）/道支。透過這種方式，煩惱無法介入。]

不要被別人說的話迷惑。你可以決定，之前沒有遇到好老師，無法證得道果。現在，你遇到了好老師，此生將是輪迴的終結。心中抱持這種觀點，應該非常努力地修行。

我會告訴你它的結果。之前有業力跟隨著你，將你推入地獄，使你成為動物。所有這些愚蠢的錯誤、惡業和善業都跟隨著你。隨著高尚修行的終結，所有不善業都會消失。對我們

每個人來說，業力都是無法計數的。（透過反思我們日常生活中的十二因緣過程，可以清楚地了解輪迴的危險和痛苦）。佛陀在一次開示中告訴阿難尊者，此生是富人，來世可能成為狗。若你不修行，你必須用五蘊償還你的業債。



## Conditioned Phenomena

no date noted

A worldly monk didn't know that conditioned phenomena (saṅkhāra dhamma) were perishing. Therefore he couldn't overcome his doubts with the answers of the four arahants. (From the Riddle Tree Sutta of Saṃyutta Nikāya) If you don't know clearly the saṅkhāra dhamma and also not appreciate its perishing.

Therefore I'll explain clearly on saṅkhāra. All mind and matter are saṅkhāra dhamma. All of them are ending up with perishing. Saṅkhāra dhamma not arises by itself. They are arising by conditioning. Therefore they are the resultants. You have to contemplate on the arising dhamma and not on the conditioning dhamma (i.e., the causes).

Not knowing the arising and vanishing phenomena, will never free from the dukkha of ageing, sickness and death. If it arises and think about it as it's there or not there. After thinking and not seeing it, is the nature of anicca. If you can catch on this one and it's true insight (vipassanā).

Only seeing the arising and passing away phenomena can develop knowledge (ñāṇa). And don't take other things. The arising nature can be known as soon as it's appearing. The passing away of its nature can be known only by thinking about it. If you still don't know how to contemplate vipassanā and it'll become difficult.

You don't know its arising and either do not think about its passing away. Therefore you're talking about is as not seeing it. You will not find it if you're looking for it. You will see it after you know its arising and think it as exist or not exist. Therefore you will see it passing away by knowing the arising dhamma.

So, as soon as saṅkhāra dhamma arises and it is important to know its arising. Whatever dhamma arises, it's only arising and passing away. You also don't know the vanishing if you don't know the arising.

In your body there are matter conditioning by action (kamma), mind (citta), temperature (utu) and food (āhāra). Therefore these are saṅkhāra dhamma and end up with perishing. Your minds are with mental factors (cetasika). With the food smell and the smelling consciousness, with the eating and the taste consciousness, with the joyful things and the joyful mind, etc. arise.

These different kinds of mind are conditioning by causes and will end up with perishing. You only have mind and body. These are saṅkhāra dhamma. So all are ending up with perishing. Therefore I am urging you not to pray for any mind and body existence.

(Sayadaw continued to explain the following well known verses on saṅkhāra dhamma)

- ① Aniccā vata saṅkhāra,
- ② Upāda-vayadhammino;
- ③ Uppajjitvā nirujjhanti,
- ④ Tesaṃ vūpasamo sukho.

- ① Anicca vata saṅkhāra—Conditioned phenomena are truly impermanent.

I am concerning that you're just only reciting them and not practicing. Should you not practice to get the imperishable dhamma in your hand? If you're praying for the perishable things and have to shed tear. You are falling in love with saṅkhāra dhamma and doing things to get the perishing.

Someone practices to know the arising will know the vanishing. You're wandering in the anicca forest and don't know anicca. It is Nibbāna that these two phenomena, the arising and passing away, come to the end. Hold the impermanence as a manual and follow with it.

You will see the ending of it if you're seeing the beginning of saṅkhāra. The reason of not arriving to asaṅkhata Nibbāna is not seeing the beginning of saṅkhāra. Nicca vata asankhatā—unconditioned Nibbāna is truly permanent. Mind/body (nāma-rūpa) and Nibbāna can't be mixed together. (But some Buddhists had the view of

mixing together and it became *atta*. So that they can come and go as their wishes in *saṃsāra*).

② *Upāda-vayadhammino*—the phenomena of mind and body you have are arising and passing away.

③ *Uppajjitva nirujjhanti*—they are arising and passing away in your *khandha*.

④ *Tesaṃ vūpasamo sukho*—without the impermanent phenomena is happiness. Happiness (*sukha*) is *Nibbāna* (The Buddha described it as the supreme happiness or the unconditioned happiness).

## 行法——緣生法 ( *Saṅkhāra Dhamma* )

( 未註明日期 )

有位凡夫比丘，因不知行法 ( *saṅkhāra dhamma* ) 是會壞滅的，即使聽了四位阿羅漢的回答，仍無法斷除疑惑。

( 此事出自《雜阿含經》〈樹喻經〉 *Riddle Tree Sutta, Saṃyutta Nikāya* )

若你對於緣起法與其壞滅的本質不清楚，那就難以真正欣賞、體認它的實相。

所以我現在要為你明白解說行法 ( *saṅkhāra* ) 。

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一切名法與色法，皆是行法。

它們的共同本質，都是「終將壞滅 ( *perishing* ) 」。

行法不是自己生起的，

它們是由各種條件促成而現起，

因此它們只是果報 ( *vipāka* ) ，而非主體或本體。

修行時，你應該觀照「所生起的法」，而非條件本身。

( 也就是觀「果」而非「因」 )

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若你不知諸法的生滅，

便永遠無法從老、病、死的苦中解脫。

當它生起時，你應當思惟：

「它是存在？還是不存在？」

思惟之後若不見其常住，

這就是「無常相（anicca）」。

若你能體會此點，這便是真實的觀智（vipassanā）。

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唯有觀見法的\*\*生起與滅去，智慧（ñāṇa）\*\*才能開展。

而不應執取其他無關之事。

「生起」的本質，在它現起時就能被知覺。

「滅去」的本質，則需經由思惟才能明白。

若你仍不知如何修觀，

修行將變得艱難。

你既不知生起，也不思惟其壞滅，

於是便說「我什麼也沒看到」。

若只是尋找，是找不到的；

而是要先看到「生起」，然後再思惟「有無」，

這樣才能見到「滅去」。

---

所以，行法一生起，就要立即知覺它的生起。

任何法的現起，都只是「生起與滅去」。

若你不了解生起，就不可能明白壞滅。

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在你的色身中，有由業（kamma）、心（citta）、氣候（utu）、食物（āhāra）等因所生之色法。

這些皆屬行法（saṅkhāra dhamma），

最終都會走向壞滅。

你的心識也與\*\*心所（cetasika）\*\*相應——

聞香而起的嗅識、食物而起的味識、歡喜所引起的喜悅之心等等。

這些不同類型的心，皆由條件所引發，終將壞滅。

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你所擁有的，只是「名色（nāma-rūpa）」，

即是行法，皆以壞滅為終。

因此，我勸你千萬不要祈求再得此身心。

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**接著，尊者解說了四句著名偈頌：**

- ① **Aniccā vata saṅkhārā**
  - ② **Upāda-vaya-dhammino**
  - ③ **Uppajjitvā nirujjhanti**
  - ④ **Tesaṃ vūpasamo sukho**
- 

### ① **Aniccā vata saṅkhārā** ——

「行法實為無常。」

我擔心你們只是誦誦而已，卻沒有真正去實修。

你不應只背誦，而應實修，獲得那「不壞滅之法」在手。

若你只是祈求那會壞滅的事物，

未來只會流淚收場。

你愛上的是行法，

所做所求，都是為了那終將壞滅之物。

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若有人修行，觀察「生起」，

他將自然觀見「壞滅」。

你已身處在「無常之林」，

卻仍不知無常。

---

唯有「生起與滅去止息之處」——那才是涅槃。

請將「無常」當作指導手冊，持之以恆地跟隨它。

若你能看見「行法的起點」，

就必然能見到「它的終點」。

不能抵達「無為涅槃」（asaṅkhata Nibbāna）的原因，

正是因為你未曾見到行法的起始處（生起）。

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相對而言：

**nicca vata asaṅkhata ——**

「無為法（涅槃）真實恆常。」

名色與涅槃無法並存。

（但有些佛教徒卻錯誤認為兩者可並行，  
以為能來去自如，遊戲於生死——這其實已成為我見）

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**② Upāda-vaya-dhammino ——**

你現在的名法與色法，  
皆是生起與壞滅之法。

**③ Uppajjivā nirujjhanti ——**

它們在你的五蘊中生起，亦在其中壞滅。

**④ Tesāṃ vūpasamo sukho ——**

不再有這些無常現象的狀態，就是「樂」。  
這個「樂」（sukha），就是涅槃——  
佛陀稱之為「最上的樂」、「無為之樂」。

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結語：

這篇法語直指出：

- 行法即是條件所生的現象（名色），  
無一常存，全皆壞滅；
- 觀察「生起」是觀智的起點，  
思惟「是否還存在」即是對「壞滅」的觀照；
- 不知生起，就永遠無法知滅；
- 觀知「生滅止息」者，即見涅槃。

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有為法

（日期未註明）

一位凡夫比丘不知道有為法（saṅkhāra dhamma）正在消逝。因此，他無法用四位阿羅漢的答案克服他的疑惑。（來自《相應部》的謎樹經）若你不清楚地了解有為法，也不會欣賞它的消逝。

因此，我會清楚地解釋有為法。所有的身心都是有為法。它們都以消逝告終。有為法不會自行生起。它們是由條件生起的。因此，它們是結果。你必須觀照生起的法，而不是觀照條件法（即原因）。

若不知生滅的現象，便永遠無法擺脫老、病、死的痛苦。若它生起，並思考它存在或不存在。思考後，若看不到它，便是無常的本質。若你能抓住這一點，便是真正的觀智（vipassanā）。

唯有看見生滅的現象，才能發展智慧（ñāṇa）。不要執取其他事物。生起的本質可以在它出現時立即知道。消逝的本質只能透過思考它來知道。若你仍然不知道如何修習內觀，它將變得困難。

你不知道它的生起，也不思考它的消逝。因此，你說看不到它。若你尋找它，便找不到它。在你了解它的生起並思考它存在或不存在之後，你才會看見它。因此，透過了解生起的法，你將看見它的消逝。

因此，有為法一生起，了解它的生起就很重要。無論什麼法生起，都只是生滅。若你不知生起，你也不知消逝。

在你的身體裡，有業、心、溫度和食物所條件的色法。因此，這些都是有為法，並以消逝告終。你的心具有心所（cetasika）。隨著食物的氣味和嗅覺意識，隨著飲食和味覺意識，隨著快樂的事物和快樂的心等等生起。

這些不同種類的心都是由原因條件的，並以消逝告終。你只有身心。這些都是有為法。因此，一切都以消逝告終。因此，我敦促你們不要祈求任何身心的存在。

（薩亞多繼續解釋以下關於有為法的著名偈頌）

①諸行無常（Aniccā vata saṅkhāra），②是生滅法（Upāda-vayadhammino）；③生滅滅已（Uppajjitvā nirujjhanti），④寂滅為樂（Tesaṃ vūpasamo sukho）。

①諸行無常（Aniccā vata saṅkhāra）——有為法確實是無常的。

我擔心你們只是背誦它們，而沒有修行。你們不應該修行以獲得不滅的法嗎？若你祈求會消逝的事物，便會流淚。你愛上有為法，並做一些事情來獲得消逝。

修行以了解生起的人會了解消逝。你在無常的森林裡徘徊，卻不知道無常。這兩個現象，生滅，來到終結，便是涅槃。將無常作為手冊，並遵循它。

若你看見有為法的開始，你便會看見它的終結。無法到達無為的涅槃的原因是看不到有為法的開始。無為涅槃確實是常（**Nicca vata asankhatā**）。身心（**nāma-rūpa**）和涅槃不能混在一起。（但一些佛教徒認為它們可以混在一起，並變成了我。因此，他們可以隨心所欲地在輪迴中來去）。

②是生滅法（**Upāda-vayadhammino**）——你所擁有的身心現象是生滅的。

③生滅滅已（**Uppajjitva nirujjhanti**）——它們在你的五蘊中生滅。

④寂滅為樂（**Tesaṃ vūpasamo sukho**）——沒有無常的現象便是快樂。快樂（**sukha**）是涅槃（佛陀將其描述為至上的快樂或無為的快樂）。

Practice Only One

no date noted

I'll talk about four kinds of person:

- ① The person who goes with the flow of saṃsāra
 - ② The person who goes against the flow of saṃsāra.
 - ③ The person who stands fast in saṃsāra.
 - ④ The person who has crossed over, gone beyond from saṃsāra (i.e., the arahant)
- (From the Flow Sutta, Aṅguttara Nikāya)

The first person is indulging in sensual pleasure and doing unwholesome things. The second person is abandoning of sensual pleasure and practicing vipassanā with pain and difficulties. It can be said that he is the one like you are here, going against the flow of saṃsāra.

The third person is referring to stream enterer (sotāpanna), once-returner (sakadāgāmin) and non-returner (anāgāmin). He is not flowing down nor reaching beyond yet. And he stands fast in the middle. (In the sutta mentioned only for the anāgāmin).

The 4th person is seeing impermanence, its disenchantment, etc. and going upwardly against the flow (In the sutta mentioned only as someone practiced for transcending dukkha. It is only can go upwardly against the flow and becoming of standing fast. By seeing the ending of impermanence can become a person standing fast with the flow).

(Sayadaw talked about Todeyya rich man as an example for the first person. And then continue to talk about questions and answers between Ven. Mahākoṭṭhika and Ven. Sāriputta. It was from the Sheaves of Reeds Sutta, Saṃyutta Nikāya.)

Ven. Mahākoṭṭhika asked Ven. Sāriputta: “Is ageing and death created by oneself, or is it created by another, or is it created by both (oneself and other) or has it arisen fortuitously?” Ven. Sāriputta answered: “No! with birth (jāti) as condition, ageing and death come to be.”

[Using the reverse order (paṭiloma) of the D. A. process and tracing the source and ending up at consciousness (viññāṇa). Viññāṇa → nāma / rūpa → saḷāyatana → phassa → vedanā → taṇhā → upādāna → bhava → jāti → jarāmaraṇa. Between consciousness and mind / matter: consciousness conditions mind / matter, and mind / matter condition consciousness. Therefore they are mutuality conditioning to each other. Viññāṇa ↔ nāma / rūpa]

Therefore if mind and matter cease, consciousness also ceases. (Ven. Sāriputta gave the simile of the sheaves of reeds. If one were to remove one of those sheaves of reeds and the other would fall, vice versa). Consciousness and mind / matter are the body, and sense-bases (saḷāyatana) are appeared on them by kamma.

Consciousness and mind / matter are mutuality conditioning to each other (aññamaññapaccayo). Therefore contemplate one of the five khandhas will fulfill the practice. By contemplation of feeling (vedanā) and all the other khandhas also included.

In Ven. Sāriputta’s answers, this point was the most important one. You may be reasoned, should we have to contemplate only one? The Buddha taught to contemplate one of the four satipaṭṭhāna was coming from seeing this point.

Viññāṇa paccaya nāmārūpaṃ—Nāmarūpapaccayā viññāṇaṃ = consciousness conditions name and form (mind and matter)—Name and form condition consciousness. Viññāṇa nirodhā nāmārūpa nirodho; Nāmarūpa nirodhā viññāṇa nirodho = with the cessation of consciousness comes the cessation of name and form, with the cessation of name and form comes the cessation of consciousness.

These were in the Pali Suttas. If you go and ask the yogis, they’re also seeing in this way. With the cessation of one khandha and all other khandhas are ceasing. For example, someone contemplates feeling and all the five khandhas disappear. Ven.

Sāriputta gave a simile; two sheaves of reeds were standing by supporting each other. The other also fell if one of them fell.

只需修一法

（未註明日期）

我將講述關於**四種人**的分類：

- ① 隨順生死流的人；
- ② 逆轉生死流的人；
- ③ 安住於生死流中的人；
- ④ 超越、生死已盡的人（即阿羅漢）。

（此出自《增支部經典》〈流水經〉 *The Flow Sutta, Aṅguttara Nikāya*）

第一種人：沉溺於欲樂、造作不善，隨順輪迴之流而墮落。

第二種人：斷除欲樂、辛苦修行毘婆舍那。

可以說就如你們現在在此處修行者，屬於逆流而上者。

第三種人：指入流果（*sotāpanna*）、一來果（*sakadāgāmin*）、不還果（*anāgāmin*）等人。

他們既未墮流，也未完全越流，而是安住於其中。

（經中僅提到不還者為「站穩於流中之人」）

第四種人：觀見無常、生起厭離心等，逆流而上，最終超越生死流。

（經中僅說「他修行為了超越苦」，此人必須先逆流，然後才能安住，再觀見無常的止息，方得超越輪迴。）

尊者以多提亞（*Todeyya*）富人為例，說明第一種人——

追逐五欲而不修善業，死後淪為畜生。

接著講述**大拘絺羅尊者（*Mahākoṭṭhika*）與舍利弗尊者（*Sāriputta*）**的問答，此段出自《相應部》〈束蘆經〉（*Sheaves of Reeds Sutta, Saṃyutta Nikāya*）：

大拘絺羅問道：

「老死是由自己造作？還是他人造成？或由彼此共作？抑或是無因而生？」

舍利弗答道：

「不是。乃是因為有生（**jāti**）為條件，老死才會生起。」

若依**緣起法的逆觀次第（**paṭiloma**）**推究源頭，
便會追溯至「識（**viññāṇa**）」：

識 → 名色（**nāma/rūpa**） → 六處（**saḷāyatana**） → 觸（**phassa**） → 受
（**vedanā**） → 愛（**taṇhā**） → 取（**upādāna**） → 有（**bhava**） → 生（**jāti**）
→ 老死（**jarāmaraṇa**）

在**識與名色**之間，是**相互緣起（**aññamañña paccayo**）**的：

識緣名色、名色緣識。
一者若滅，另一者亦滅。

舍利弗舉出譬喻：

兩捆蘆葦相互支撐而立，一方倒下，另一方亦隨之倒下。

識與名色亦復如是。

識與名色，構成了「色身」；
而六根（六處）則是在此色身上由業而生。

既然識與名色互為條件，
那麼**觀一蘊即等於觀一切蘊**。

例如：

觀受（vedanā**）時，其餘四蘊也包含其中。**

舍利弗尊者的回答中，這是一個極為重要的要點。

或許有人會問：

「我們是否只需觀一種？」

事實上，佛陀教導觀一處（即四念處之一），
正是基於此點而開示的。

Viññāṇa paccayā nāmarūpaṃ —— 識緣名色；
Nāmarūpa paccayā viññāṇaṃ —— 名色緣識。

因此：

Viññāṇa nirodhā nāmarūpa nirodho —— 識滅則名色滅；
Nāmarūpa nirodhā viññāṇa nirodho —— 名色滅則識亦滅。

這些道理皆可見於巴利原典中。

若你去問有經驗的禪修者，他們的體驗也會如此：

一蘊止息，其餘四蘊亦隨之止息。

例如，有人觀「受」，
則五蘊亦隨之止滅，悉皆不起。

這就是舍利弗所言：
兩捆蘆葦互相依靠，一倒則皆倒。

結語：

尊者於此講記中強調：

- 輪迴中的人可分為四類——隨流、逆流、安住、超越；
- 修行者如逆水行舟，觀無常是逆流而上的根本力量；
- 緣起逆觀可見：「識」與「名色」互為依緣，一者止息則全體止息；
- 因此不需五蘊全觀，只觀一法即可通達一切；
- 如觀受、觀身、觀心或觀法，皆能徹見五蘊，證得涅槃。

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## 只修一種

（日期未註明）

我將談論四種人：

①隨順輪迴之流的人 ②逆輪迴之流而行的人 ③堅定地站在輪迴中的人 ④已渡越、超越輪迴的人（即阿羅漢）（來自《增支部》的流經）

第一種人沉溺於感官享樂，做不善的事情。第二種人捨棄感官享樂，以痛苦和困難修習內觀。可以說，他就像你們在這裡的人一樣，逆輪迴之流而行。

第三種人指的是入流者（**sotāpanna**）、一來者（**sakadāgāmin**）和不還者（**anāgāmin**）。他既不向下流，也不超越。他堅定地站在中間。（經文中只提到不還者）。

第四種人看見無常、對其厭離等等，並逆流而上（經文中只提到為超越苦而修行的人。唯有逆流而上，才能堅定地站立。透過看見無常的終結，才能成為堅定地站在流中的人）。

（薩亞多以托德雅富翁為例，談論第一種人。然後繼續談論摩訶拘絺羅尊者和舍利弗尊者之間的問答。它來自《相應部》的蘆束經。）

摩訶拘絺羅尊者問舍利弗尊者：「老死是自己創造的，還是他人創造的，還是兩者（自己和他人）創造的，還是偶然產生的？」舍利弗尊者回答：「不是！以生（**jāti**）為條件，老死才會產生。」

[使用十二因緣的逆向順序（**paṭiloma**），追溯源頭並以識（**viññāṇa**）結束。識→名色→六入→觸→受→愛→取→有→生→老死。識和名色之間：識緣名色，名色緣識。因此，它們是相互條件的。識↔名色]

因此，若名色止息，識也會止息。（舍利弗尊者舉了蘆束的比喻。若移除其中一束蘆葦，另一束也會倒下，反之亦然）。識和名色是身體，六入（**saḍāyatana**）是業力在它們之上顯現的。

識和名色是相互條件的（**aññamaññapaccayo**）。因此，觀照五蘊之一便能圓滿修行。透過觀照感受（**vedanā**），所有其他五蘊也包含在內。

在舍利弗尊者的回答中，這一點是最重要的。你們可能會問，我們是否只需要觀照一種？佛陀教導觀照四念處之一，便是來自於看見這一點。

識緣名色（**Viññāṇa paccaya nāmārūpaṃ**）—名色緣識（**Nāmarūpapaccayā viññāṇaṃ**）=識緣名色（身心）—名色緣識。識滅名色滅（**Viññāṇa nirodhā nāmārūpa nirodho**）；名色滅識滅（**Nāmarūpa nirodhā viññāṇa nirodho**）=隨著識的止息，名色止息，隨著名色的止息，識止息。

這些都在巴利經文中。若你們去問瑜伽行者，他們也以這種方式看見。隨著一個五蘊的止息，所有其他五蘊也止息。例如，有人觀照感受，所有五蘊都消失。舍利弗尊者舉了一個比喻；兩束蘆葦互相支撐站立。若其中一束倒下，另一束也會倒下。

## Deceiving by the Active Mind

no date noted

There are two classes of undesirable objects or things. Undesirable objects arise by one's own thinking and thoughts. And undesirable things which already exist (The Pali word for undesirable object is anittharom / aniṭṭhārammaṇa).

The young brahmin woman Māgandiyā had anger to the Buddha and with her thinking; she created an undesirable object of him. (At last it was leading to her destruction and had the heavy consequences) This was the mind deceiving her. The mind is creating the world (including the God).

Living beings are following the desire of the mind. For example, dogs have different colors and forms are in accordingly with their minds. In their past lives the minds deceived them and appeared in those forms. With the house owner mind of desire the carpenter of volition (cetanā) constructs the form. With the strangeness of volition (cetanā) and the resultants are also strange.

(Sayadaw continued to mention the different strange forms of some animals in the animal kingdom.) The minds control living beings and making arrangements for them. Without the cessation of the minds and different forms of animals will appear by the minds. But all their five khandhas are the same. Therefore the Buddha had to teach the contemplation of the mind (cittānupassanā). If you understand the mind very well and will gain liberation.

At the place of seeing consciousness arises is conditioning by kamma and the physical object (eye sensitivity/pasāda cakkhu is the cause of kamma and physical object is form). When the active mind arises and inversion (vipallāsa) comes in (To understand this point have to know the cognitive process of the mind / cittavithi).

With the undesirable object and becomes unwholesome eye consciousness. With the desirable object and becomes wholesome eye consciousness. These are

resultant consciousnesses (vipāka cittas). A person who doesn't know these things has inversions.

These minds are impermanent and already have ceased. The vultures like the dead body of a putrid dog by seeing the undesirable object, (For the vultures are desirable.) and becoming greedy. They are deceiving by their active minds.

All these are happening because of still not abandoning the inversions yet. All just seeing consciousness are neutral feelings (upekkhā vedanā) and without good or bad. And only becoming the active mind and inversion comes in. Deceiving by the active mind is becoming abnormal until without the insightful active mind or ñāṇa mind and will deceive by them.

People in the long saṃsāra were deceiving by the active mind. Seeing the truth only becomes right. If not, we're always deceiving by them. A person caught up with deceiving and got into the prison. In the same way, we're falling into the prisons of hell, animal, ghost, etc. Whenever deceiving by them our destinations will be unstable.

The sense objects are right. They'll only show anicca, dukkha, anatta and asubha (impermanent, suffering, not self and loathsome). Only at the active mind state we become abnormal. If path factors mind (maggan) not come in and can't become right. And then saṃsāra will never end.

## 被造作心所欺騙

(未註明日期)

一切「不可愛所緣」(aniṭṭhārammaṇa)可分為兩類：

- ① 因自己思惟而生起的不可愛所緣；
- ② 是那些本已存在的不可愛事物。

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年輕的婆羅門女摩健提(Māgandiyā)，因對佛陀懷恨，心中便生起對佛陀的厭憎與惡想。



這就是她的心欺騙了她。  
最終這心將她引向滅亡與重大惡報。

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這顆心正是創造世間（甚至是神）的根本。  
眾生皆追隨其心所欲而轉。

舉例來說：狗的毛色與形體各異，  
正是其過去的心識所造作的果報。

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欲望心如屋主，  
\*\*造作心（意志 cetanā）\*\*如木匠，  
由其設計構築「色身」。  
而意志的奇異變化也造就了奇異的果報。

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尊者進一步舉出動物界中各種異形奇態的例子，  
說明眾生的心是如何主導生命與形體的安排。

只要心未止息，  
這些種種形態的動物、畜生相仍會不斷出現。

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但無論如何變形，五蘊依舊是一樣的結構。  
因此佛陀才教導我們修習觀心（cittānupassanā）。  
若能真正了解「心」的本質，便能獲得解脫。

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當「見識」生起時，  
是由「業所成的眼根（pasāda cakkhu）」與「色法」為條件而緣起的。  
但當「造作心（活躍的心）」生起時，  
\*\*顛倒想（vipallāsa）\*\*便隨之生起。  
（要理解這點，需要熟悉心路歷程（cittavīthi））

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若所緣是不可愛的，便生起不善的眼識；  
若是可愛的所緣，便生起善的眼識。

這些都屬於果報心（vipāka citta），  
但若不了解此過程，便會生起顛倒見。

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其實，這些心法都是無常的，早已滅去。  
禿鷹喜歡腐爛的狗屍，  
正是因為在它眼中，那是「可愛的所緣」，  
因此便生起貪著心。

但其實，這就是被自己的活躍造作心所欺騙。

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一切顛倒、錯誤的認知，  
皆是因為我們尚未斷除顛倒想（vipallāsa）。

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所有「見識」（眼識）本身都是中性的，  
只是「捨受（upekkhā vedanā）」，  
並無善惡可言。

唯有當造作心生起，顛倒才會出現。

若沒有\*\*觀智（ñāṇa 心）或聖道心（magga citta）\*\*介入，  
就會不斷被造作心所欺騙，陷入錯誤之中。

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漫長輪迴中，我們皆被自己的造作心所欺騙。  
唯有觀見實相，才是真正的正見與解脫之路。

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就像有人受騙而入獄，  
我們也因受造作心欺騙，  
而淪入地獄、畜生、餓鬼等輪迴的監牢。

只要你還被欺騙，  
你在輪迴中的去處就永遠不穩定。

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外在的色、聲、香、味、觸，其實都是「正直」的。  
它們只會如實顯現「無常、苦、無我、不淨」。

但在「活躍心（造作心）」的階段，  
我們便產生錯覺，變得不正常（即落入顛倒見）。

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若\*\*正道心（magga citta）\*\*未能生起，  
我們便無法恢復正見，無法從輪迴解脫。

如此，輪迴將無止無休。

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**小結：**

這篇法語強調：

- 心是造作一切的主因，形貌與生命皆隨心而轉；
- 造作心（活躍心）引發顛倒想（vipallāsa），讓我們愛所不可愛，見所非實；
- 一切六根六塵，只是顯現「無常、苦、無我、不淨」，並無過錯；
- 若沒有觀智或聖道心介入，我們便會一直被自己的心所欺騙；
- 唯有透過觀心（cittānupassanā），如實觀照心之生滅，才能止息顛倒，得離輪迴。

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被活躍的心所欺騙

（日期未註明）

有兩類不想要的對象或事物。不想要的對象是由自己的思維和想法產生的。而已經存在的不想要的事物（不想要的對象的巴利詞是 **aniṭṭhārammaṇa**）。

年輕的婆羅門女子摩犍提亞對佛陀懷有憤怒，並透過她的思維，她創造了他的一個不想要的對象。（最終導致她的毀滅並產生了嚴重的後果）這是心在欺騙她。心在創造世界（包括上帝）。

有情眾生都在追隨心的慾望。例如，狗有不同的顏色和形態，都是按照它們的心而來的。在它們的過去世，心欺騙了它們，並以這些形態出現。隨著房主的慾望，意志（**cetanā**）的木匠建造了形態。隨著意志（**cetanā**）的奇異，結果也很奇異。

（薩亞多繼續提到動物王國中一些動物的不同奇異形態。）心控制著有情眾生，並為它們做出安排。若心不停止，動物的不同形態就會由心顯現。但它們的五蘊都是相同的。因此，佛陀必須教導觀心（*cittānupassanā*）。若你非常了解心，你將獲得解脫。

在看見意識生起的地方，是由業和物理對象條件的（眼根/*pasāda cakkhu* 是業的原因，物理對象是色）。當活躍的心生起時，顛倒（*vipallāsa*）就會出現（要了解這一點，必須了解心的認知過程/*cittavithi*）。

隨著不想要的對象，會變成不善的眼識。隨著想要的對象，會變成善的眼識。這些是果報識（*vipāka cittas*）。不了解這些事物的人會有顛倒。

這些心是無常的，已經停止了。禿鷹透過看見不想要的對象（對禿鷹來說是想要的），喜歡腐爛的狗屍，並變得貪婪。它們被活躍的心所欺騙。

所有這些事情的發生，都是因為尚未捨棄顛倒。所有看見的意識都只是中性的感受（*upekkhā vedanā*），沒有好壞。而只有活躍的心生起，顛倒才會出現。被活躍的心所欺騙，會變得不正常，直到沒有觀智的活躍的心或智慧心，才會被它們欺騙。

人們在漫長的輪迴中都被活躍的心所欺騙。唯有看見真理才會變得正確。否則，我們總是會被它們欺騙。一個人被欺騙抓住，並進入監獄。同樣地，我們也落入地獄、動物、鬼魂等的監獄。每當被它們欺騙時，我們的目的地都會變得不穩定。

感官對象是正確的。它們只會顯示無常、苦、無我和不淨。唯有在活躍的心的狀態下，我們才會變得不正常。若道支心（*maggan*）不出現，便無法變得正確。然後輪迴將永遠不會結束。

Ignoble and Noble Searches

no date noted

[There were four warnings from the Buddha. These were:

① The body is not following our own desires, but with ageing, sickness and death. These are its nature. It's leading towards ageing, sickness and death. The yogi is practicing to escape from ageing, illness and death.

② When dukkha vedanā arises in the khandha and we can't rely on anyone. Nobody can give us comfort. We're practicing for refuge or reliable dhamma to counter feeling (vedanā). And it'll give us comfort.

③ Whatever fortunes we have by hard working, none of these are ours. If we die and have to leave everything behind with the corpses (Even our physical bodies are not belonging to us and no need to talk about external things). Practicing dhamma is making it becoming ours.

④ Taṇhā is asking you to do anything, never giving you satisfaction and also never ending. We're practicing dhamma to free ourselves as slaves from taṇhā. We need to contemplate them very often.]

In the Aṅguttara Nikāya, the Buddha taught the monks to reflect on these four points of dhamma.

① This khandha is always leading towards ageing, sickness and death. Therefore, the nature of khandha is different from our desires. It does its duties. Our duties are to escape from it.

Practicing dhamma is to escape from the future ageing, sickness and death; to escape from the four painful births (hell, animal, ghost, etc.). Saying with one word,

it's to escape from all future dukkha. We should reflect on this point before the practice. With this purpose, we may encourage and inspire or uplift our spirits.

② When sickness and disease arise (all the physical and mental unpleasant feelings) and family members (wife, children, relatives, etc.) can't do anything for us. All are only in confusion, and can't rely on anyone. And nobody can give you comfort. Therefore practicing dhamma is searching for refuge and comfort. With this in mind and must practice hard. Feeling is mind dhamma (nāma). Therefore who can help you?

③ Gold, silver and wealth are not your own properties. Therefore we have to practice for Nibbāna and it'll become our own properties. Practicing dhamma is to free ourselves as the slave of taṇhā. Working for taṇhā will be never finished.

You make dukkha sacca as your own property (no.①) if you're not free yourself from birth, ageing and death. We got the khandhas which are unreliable and give us no refuge. Practicing dhamma is searching for refuge and reliability (no.②). Everything we have searched with greed is not our own property.

These ways of searching are wrong. All these things will perish and disappear. Only Nibbāna is our own property and can't be perishable.

④ Whatever you're doing is for taṇhā. You do have the mind of a slave if you do not want to practice dhamma. Whatever you're doing for taṇhā is like to fill a water pot with holes in it. This is the working of a blind person. It's not the fault of taṇhā but the one filling it. Another point is whatever you fill from the mouth into the body and it comes out again from the eyes, ears, noses, mouth and body.

So you can never fill it up (If we contemplate this point and can see human beings are quite funny and foolish. In our whole life, we're feeding the body by working hard. And whatever coming out from it are stinking, disgusting and useless—asubha). It will release its nature only by thinking carefully. We even not only have no satisfaction with our body holes but also we're filling for the family members. Therefore, practicing dhamma is to free ourselves from the slavery of the mind.

Let's continue our yesterday dhamma on cause and effect connection. We have birth, ageing and death and falling into woeful planes; all these things happen because of the existence of the khandhas. If you're afraid of these things must abandon greed (lobha).

Firstly, you have to abandon wrong view and doubt. You can abandon lobha only after you can abandon them (wrong view and doubt. You can abandon all dukkha by abandoning lobha. Wrong view and doubt are latent in the five khandhas. It has to be in the right way (sammā-paṭipadā) to abandon it. It is the wrong ways (micchā-paṭipadā) to follow accordingly to the D. A. processes.

It becomes (sammā-paṭipadā) if ñāṇa comes in. You're afraid of birth, ageing and death. This is the fear of an animal. (e.g., throwing a stone at a dog and it fears of the stone) You're fear of the result. You have to be afraid of the cause which is the wrong way (micchā-paṭipadā). If you're afraid of ageing, sickness and death do not let it becomes micchā-paṭipadā. The task of impermanence is the right way (sammā-paṭipadā).

卑劣與高貴的追求

(未註明日期)

佛陀曾給予四種警策之法，警醒修行者應精勤修習正法：

① 此身非由我意所支配，它的本性是趨向於老、病、死，而非我們所願的青春與常住。

它依自身之性行進，不依我們的願望。
因此，修行的目的即是為了脫離老病死的束縛。

② 當苦受 (**dukkha vedanā**) 現起於身心時，
即便親人 (如妻子、兒女、親戚) 在身旁，
也無法為你承擔苦痛、帶來安慰。

那時你將體會到，沒有任何人可以依靠。
因此我們修行，是為了尋求**真正的依靠（refuge）**，
得以對治苦受，使心獲得安穩與慰藉。

③ 無論你透過多大的努力得來的財富（黃金、銀幣、土地、產業等），
終究都不是你的。

死亡之際，連你的****色身也帶不走，**更遑論其他外物。**

因此，修行正法，是為了讓**真正屬於自己的法**得以生起——
也就是涅槃之道，才是真正的資產。

④ **貪愛（taṇhā）**驅使你不斷造作、永不滿足，亦永無止息。
你忙於滿足貪欲，卻不知自己早已成了**貪愛的奴隸。**

修行正法，正是為了**從貪愛的奴役中解脫出來。**

以上四項法義，皆出自《增支部》佛陀教導比丘們的開示。
應當時常省思、警策自心。

進一步說明：

① 色身（khandha）本性趨向老病死

它不聽你使喚，也不會依你所願；
它只是執行它的本分——**老、病、死。**

我們的本分是什麼？
是要努力修行，**脫離它的壓迫與循環。**

修行的目標即是：

- 脫離未來的老病死；
- 脫離四惡趣（地獄、畜生、餓鬼、阿修羅）；
- 一句話來說，就是脫離一切未來的苦（**dukkha**）。

在下座前，應當反覆觀省這一點，
以此為發心與鼓舞，振奮道心。

② 面對疾病苦受，無人可倚

當身心俱病、苦受現前，
無論多親近的人，誰也不能代你受苦。

他們只會手足無措地看著你痛苦。
你心中的真正依靠，唯有來自正法的修行。

修法，就是在尋找真正的庇護與慰藉之法。

「苦受」是名法（**nāma**），
只有你自己能對治它——他人幫不上忙。

③ 財富不是你的；涅槃才是你真正的資產

財富不是你真正的「擁有」，
死亡來臨，一切終歸空無。

唯有透過正法修行而得的智慧與解脫，
才能真正成為你自身之所依與所成。

若不修行，
便是把老病死的苦諦視為自己真正的家產（**dukkha sacca**）。

④ 終生為貪愛服務，永無滿足

你的人生若只是被貪愛指使來行動，
便是貪愛的僕人。

這就像拿一只破洞水罐來盛水——永遠也裝不滿。
這是盲目的造作，愚癡的勞動。

問題不在貪愛本身，
而是我們這個不知覺察的「填補者」。

進一步觀察身體——
你所吃進肚裡的食物，
最終從眼、耳、鼻、口、身排出——
全是污穢、惡臭、不淨之物（**asubha**）。

我們不僅為自己這具臭皮囊不斷填補，
還得為家人也一起餵養、奔波。

若靜下來深思，就會驚覺：
人類是多麼可笑與愚癡。

因此，修行正法，就是為了解脫「心的奴役」。
不再被貪愛奴役，才是真正自由的人。

回歸因果與修行之正道：

我們有生、老、病、死、墮落惡趣等果報，
皆因「五蘊」的存在。

若對這些果報感到怖畏，就必須斷除「貪欲（lobha）」。

然而在此之前，
必須先斷除「邪見（diṭṭhi）」與「疑（vicikicchā）」。
因為若不先斷它們，就無法真正斷除貪欲。

邪見與疑惑潛藏在五蘊之中。

欲正確修行，必須依照「正道（sammā-paṭipadā）」，
若依順緣起輪轉的方向修行，
則是「邪道（micchā-paṭipadā）」。

只有觀智（ñāṇa）介入，
才能止息此邪流，轉為正道。

若你只是害怕老病死，
那也不過是動物式的本能反應而已。

例如：丟石頭給狗，牠會怕「石頭」，卻不知是「人」在丟。

所以，不該只怕果報（老病死），
而應該怕「因」——即邪道、貪愛與顛倒。

若你怕老病死，就不要讓自己落入「邪道」。
觀無常的修行，是「正道」。

小結：

這篇法語指出：

- 世間所有的努力與追求，若未脫離貪愛、未導向解脫，都是**「卑劣的追求」**；
- 唯有修行止觀、捨離貪愛、轉化五蘊為道資糧，才能稱為**「高貴的追求」**；
- 要真正出離生死輪迴，必須從斷除邪見與疑開始，進而斷貪；
- 修行應立於正道（觀無常），而非隨順緣起輪轉流（感受→愛→取→有）；
- 真正的自由與庇護，在於智慧與涅槃。

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## 卑賤的尋求與高尚的尋求

（日期未註明）

【佛陀有四個警告。它們是：

- ①身體不隨從我們自己的慾望，而是隨著衰老、疾病和死亡。這些是它的本質。它引導我們走向衰老、疾病和死亡。瑜伽行者正在修行以逃離衰老、疾病和死亡。
- ②當苦受在五蘊中生起時，我們無法依靠任何人。沒有人能給我們安慰。我們正在修行尋求庇護或可靠的法來對抗感受（vedanā）。它會給我們安慰。
- ③無論我們透過辛勤工作獲得什麼財富，這些都不是我們的。若我們死亡，必須將一切都留在屍體旁（甚至我們的肉身都不屬於我們，更不用說外在的事物了）。修行佛法是使它成為我們的。
- ④貪愛要求你做任何事情，永遠不會給你滿足，也永遠不會停止。我們正在修行佛法，以使自己從貪愛的奴役中解脫出來。我們需要經常反思這些。】

在《增支部尼柯耶》中，佛陀教導比丘們反思這四點法。

①此五蘊總是引導我們走向衰老、疾病和死亡。因此，五蘊的本質與我們的慾望不同。它履行它的職責。我們的職責是逃離它。

修行佛法是為了逃離未來的衰老、疾病和死亡；逃離四種痛苦的出生（地獄、動物、鬼魂等）。用一句話說，就是逃離未來所有的苦。我們應該在修行之前反思這一點。有了這個目的，我們可能會鼓勵、激勵或提升我們的精神。

②當疾病和病痛生起時（所有身心不愉快的感受），家人（妻子、孩子、親戚等）都無法為我們做任何事情。所有人只會感到困惑，無法依靠任何人。沒有人能給你安慰。因此，修行佛法是尋求庇護和安慰。有了這一點，必須努力修行。感受是心法（*nāma*）。因此，誰能幫助你？

③金、銀和財富不是你自己的財產。因此，我們必須修行涅槃，它才會成為我們自己的財產。修行佛法是為了使自己從貪愛的奴役中解脫出來。為貪愛工作永遠不會結束。

若你不從出生、衰老和死亡中解脫出來，你便會將苦諦視為自己的財產（第一點）。我們得到的五蘊是不可靠的，無法給我們庇護。修行佛法是尋求庇護和可靠性（第二點）。我們透過貪婪尋求的一切都不是我們自己的財產。

這些尋求的方式都是錯誤的。所有這些事物都會消逝和消失。唯有涅槃才是我們自己的財產，不會消逝。

④你所做的一切都是為了貪愛。若你不想修行佛法，你便有奴隸的心。你為貪愛所做的一切就像用有洞的水壺裝水。這是盲人的工作。錯不在貪愛，而在於裝水的人。另一點是，無論你從嘴裡往身體裡裝什麼，它都會從眼睛、耳朵、鼻子、嘴巴和身體裡再次出來。

因此，你永遠無法填滿它（若我們反思這一點，便會發現人類相當有趣和愚蠢。在我們的一生中，我們透過努力工作來餵養身體。而從身體裡出來的一切都是臭的、令人作嘔的和無用的——不淨）。只有仔細思考，它才會釋放其本質。我們不僅對身體的洞沒有滿足感，而且還在為家人填滿它。因此，修行佛法是為了使自己從心的奴役中解脫出來。

讓我們繼續昨天的佛法，談論因果關係。我們有出生、衰老和死亡，並墮入惡趣；所有這些事情的發生都是因為五蘊的存在。若你害怕這些事情，必須捨棄貪婪（*lobha*）。

首先，你必須捨棄邪見和疑惑。只有在你捨棄它們之後，你才能捨棄貪婪（邪見和疑惑）。透過捨棄貪婪，你可以捨棄所有的苦。邪見和疑惑潛藏在五蘊中。必須以正確的方式（*sammā-paṭipadā*）來捨棄它。按照十二因緣的過程來遵循是錯誤的方式（*micchā-paṭipadā*）。

若智慧出現，它便會變成正確的方式（*sammā-paṭipadā*）。你害怕出生、衰老和死亡。這是動物的恐懼。（例如，向狗扔石頭，它便害怕石頭）你害怕結果。你必須害怕原因，

即錯誤的方式（micchā-paṭipadā）。若你害怕衰老、疾病和死亡，不要讓它變成錯誤的方式（micchā-paṭipadā）。無常的任務是正確的方式（sammā-paṭipadā）。

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