

莫哥西亞多開示錄

-- 空、有為及無為

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

第 13 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 13

The Real Saviour

28th July 1961

Wasting time in with worldly matters and not doing insight practice is like watering a poisonous tree. Listening to Dhamma and practicing it are the tasks to save oneself. When you were young and didn't have times. Again, after grown up you're busy with family matters. Therefore, you're coming to this human world as like animals (just knowing only—eating, sleeping and sensuality).

Only by conquering defilements of the mind (kilesa) will become stream enterer (sotāpanna) to arahant. Kilesas are hiding in the khandha (i.e., the mind). Would kilesa die out without seeing its faults? Kilesa will not die if you not discern the impermanence of the khandha, or not understand its dukkha nature, or cannot contemplate its uncontrollable nature of not-self and its loathsome nature. You'll conquer kilesa if you can discern one of these four points. Without cutting off the process of the khandha, it will continue. The cessation of khandha and taṇhā is Nibbāna. The task will finish only with the cessation of two truths of round of existence (vaṭṭa sacca) and the arising of two truths of no-round of existence (vivaṭṭa sacca) (two vaṭṭa saccas are Dukkha and Samudaya Saccas; two vivaṭṭa saccas are Nirodha and Magga Saccas).

People become blind and crazy by not knowing about the khandha and kilesa. Their past lives were also lived as crazy and blind beings that they had fallen into various kinds of gorges. Therefore, you should not lazy for the Dhamma practice. You don't need pāramīs if you discern the impermanence of phenomena. (This point is very important for all Buddhists, especially for practicing yogis. Some Buddhists did not know the Pāli Nikāyas became confused and relied on the outside power and invented new ideas.) The impermanence and path factors (i.e., anicca and magga) will lead one

to Nibbāna. You have to put down the family and economic matters because it can't save you. There are a lot of dirty things inside your stomach. (such as—sweat and dirt flow from the body; from its nine openings: muck from the eyes, wax from the ears, snot from the nostrils, from the mouth vomits bile and phlegm, from anus and urethra come out smelly things. From the loathsome body all these disgusting and foul—smelling impurity flows.) We're carrying this loathsome body and wandering around and view it as a grace.

Practice vipassanā without any concern for this body. Actions (kamma) controlled by craving (taṇhā) and clinging (upādāna) are very disgusting. All died without the knowledge of D. A. teaching had wrong views because they died with diṭṭhi-taṇhā. They died with the three distortions of wrong perception, wrong knowing and viewing. The Buddha himself mentioned that no listening of suññatā Dhamma all died with wrong view. How much frightening it was? (The Buddha also said that the frequent homes of living beings were the three woeful planes of hell, animal and ghost realms. We should reflect these points very often.) Could you climb up again to this human world? You are near to suññatā Nibbāna if discern emptiness (i.e., suññatā). You'll fall into woeful existences by not seeing suññatā.

The attainment of the holy Dhamma is not easy. Every day the unwholesome kammās (actions) arise from the six senses of doors are our enemies. (we create these enemies ourselves for sufferings.) It will not easy to climb up again if you fall into painful existence (apāya). At here many are near to death and it's more important for them. (This referred to old lay disciples who were sitting near Sayadaw). Bhāvetabba (contemplate for many times) refers to vipassanā magga (insight path factors). We have to make friends with vipassanā magga which discern anicca. (Living beings are making friends with unwholesome and wholesome kammās. In reality, we must make friends with knowledge—ñāṇa.) In this way our real Saviour (vipassanā magga) appears in our heart. (Without a Buddha all living beings are looking for God and their Saviour outside themselves. They will never find one.)

真正的救主

1961年7月28日

將時間浪費於世俗事務，而不從事內觀修行，就如同在灌溉一棵毒樹。聽聞佛法並加以實踐，才是真正能救自己的事業。年輕時總說沒有時間；長大後又忙於家庭瑣事。因此，來到這人間的你，就如同畜生一般，只知飲食、睡眠與追逐感官欲樂。

唯有戰勝心中的煩惱（kilesa），才能從預流果（sotāpanna）進展至阿羅漢（arahant）。煩惱就隱藏在色身與心蘊之中。不見煩惱的過患，它怎會消亡？若不能觀察到五蘊的無常、不能理解它們是苦、不能體會其無我與難以控制的本質、或是不能觀其可厭之性，那麼煩惱便不會滅除。只要你能觀照其中任一要點，便能克服煩惱。若不斷除五蘊的緣起流程，它就會不斷地運作。五蘊與貪愛的止息，即是涅槃。唯有當輪迴的二諦（**苦諦**與**集諦**）止息，與出世間的二諦（**滅諦**與**道諦**）生起，修行之事方得完成。

不了解五蘊與煩惱的人，會變得如盲如狂。他們過去世也在這種癡狂與無明之中渡過，因而墮入無數險惡的深淵。所以，修法之事絕不可懶惰。若能如實觀察現象的無常，你便不需要「波羅蜜」（pāramī）。（這一點對所有佛弟子而言極為重要，尤其是實修者。部分佛教徒不了解巴利三藏，反而依賴外在力量，甚至發明種種新說。）無常與道支（即**無常**與**道智**）將引導行者通往涅槃。你必須放下家庭與經濟事務，因為它們無法救你。你腹中充滿穢物（例如身體不斷分泌汗與垢；從九孔流出穢物——眼出目垢，耳出耳垢，鼻出鼻涕，口中吐出膽液與痰液，肛門與尿道排出臭物。從這具可厭的身體，不斷流出種種污穢惡臭之物）。我們背負著這副可厭之身四處流浪，卻仍視之為恩賜。

修習毘婆舍那時，應全然放下對身體的掛礙。由貪愛與取著所控制的業行（kamma），實在令人厭惡。凡是不曾得聞緣起教法（D.A., 即**緣起**）而死去者，都帶著邪見而亡，因為他們死時仍執持見取與貪愛。他們死於三種顛倒之中：錯誤的知覺、錯誤的認識、錯誤的觀念。佛陀親口說過：若未曾聽聞空法（suññatā Dhamma），眾生皆將以邪見而死。這是多麼可怕的事！（佛陀亦曾說過，眾生最常出沒之處，正是三惡道：地獄、畜生、餓鬼。我們應時常省思此點。）

你還能再度投生為人嗎？若能觀見「空」（suññatā），你便已接近「空性涅槃」（suññatā Nibbāna）；若未見空，便將墮入惡趣。

證得聖法殊為不易。每天從六根門所引生的諸多不善業（kamma），其實正是我們的敵人。（而這些敵人，皆是我們自己製造出來，使自己受苦的。）若墮入惡道（apāya），再欲升返為人，將是極為困難之事。此處許多人都已接近死

亡，對他們而言，這教法更為重要。（此句指的是坐在尊者身旁的年長在家弟子們。）所謂「應修習」（**bhāvetabba**），即是指毘婆舍那道（**vipassanā magga**）。我們應與能觀無常的毘婆舍那道為友。（眾生如今與不善業及善業為友；但在真理中，我們應與智慧——**智見**為友。）如此，我們真正的救主（即毘婆舍那道）才會在我們的心中出現。（若無佛陀出世，眾生都在外尋找「上帝」與「救主」，卻永遠無法找到。）

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## 真正的救贖者

1961年7月28日

將時間浪費在世俗事務上而不進行內觀修行，就像澆灌一棵毒樹。聽聞佛法並加以實踐，才是拯救自己的方法。年輕時沒有時間，長大後又忙於家庭事務。因此，你們來到這個人世，如同動物一般（只知道吃、睡和感官享樂）。

唯有降伏內心的煩惱（**kilesa**），才能成為入流者（**sotāpanna**）乃至阿羅漢。煩惱潛藏在五蘊（**khandha**，即心）之中。若不見其過患，煩惱會自行消失嗎？若不觀照五蘊的無常、不理解其苦的本質、或無法體悟其無我的不可掌控性及其令人厭惡的本質，煩惱便不會消失。若能洞察這四點中的任何一點，你就能降伏煩惱。若不斷除五蘊的運作過程，它將持續下去。五蘊和渴愛（**taṇhā**）的止息即是涅槃（**Nibbāna**）。唯有當輪迴的兩種真理（**vaṭṭa sacca**）止息，而不再輪迴的兩種真理（**vivaṭṭa sacca**）生起時，任務才會完成（兩種輪迴的真理是苦諦（**Dukkha Sacca**）和集諦（**Samudaya Sacca**）；兩種不再輪迴的真理是滅諦（**Nirodha Sacca**）和道諦（**Magga Sacca**））。

人們因不了解五蘊和煩惱而變得盲目和瘋狂。他們的過去世也如同瘋狂和盲目的眾生般度過，因而墜入各種深淵。因此，你們不應懈怠於佛法修行。若能洞察諸法的無常，則無需波羅蜜（**pāramīs**）。（這一點對所有佛教徒，特別是修行瑜伽士而言非常重要。一些佛教徒不了解巴利經藏（**Pāli Nikāyas**），因而感到困惑，轉而依賴外在力量並創造新的觀念。）無常和道支（即無常（**anicca**）和道（**magga**））將引導人們走向涅槃。你們必須放下家庭和經濟事務，因為它們無法拯救你。你的肚子裡有很多骯髒的東西。（例如——汗水和污垢從身體流出；從九個孔竅流出：眼屎、耳垢、鼻涕、口中吐出膽汁和痰、

肛門和尿道排出惡臭之物。從這個令人厭惡的身體流出所有這些令人作嘔和惡臭的污穢之物。）我們攜帶著這個令人厭惡的身體四處遊蕩，卻視其為美好。

毫不關心這個身體地修習內觀（vipassanā）。受渴愛（taṇhā）和執取（upādāna）控制的行為（kamma）非常令人厭惡。所有人在不了解佛陀教導的情況下死去，由於帶著邪見（diṭṭhi-taṇhā）而抱持錯誤的觀點。他們帶著錯誤的認知、錯誤的知見和錯誤的見解這三種顛倒而死去。佛陀親自提到，所有未曾聽聞空性（suññatā）佛法的人都帶著邪見而死去。這是多麼令人恐懼啊！（佛陀也說過，眾生經常投生的處所是三個惡道：地獄、畜生和餓鬼道。我們應該經常反思這些要點。）你們還能再次爬升到這個人世嗎？若能洞察空性（即 suññatā），你們就接近空性涅槃（suññatā Nibbāna）。若不見空性，你們將墮入惡道。

獲得神聖的佛法並不容易。每天，從六根門生起的種種不善業（kammās，行為）都是我們的敵人。（這些導致痛苦的敵人是我們自己創造的。）若墮入痛苦的生存狀態（apāya），將難以再次爬升。此時此刻，許多人都接近死亡，這對他們來說更為重要。（這裡指的是坐在宣講者附近的年長在家弟子。）

「Bhāvetabba」（應當多次思惟）指的是內觀道（vipassanā magga，內觀修行的要素）。我們必須與能洞察無常的內觀道結為朋友。（眾生正與不善業和善業結為朋友。事實上，我們必須與智慧（ñāṇa）結為朋友。）如此一來，我們真正的救贖者（內觀道）便會在我們心中顯現。（沒有佛陀，所有眾生都在向外尋求神和他們的救贖者。他們永遠找不到。）

## Should Have Sympathy for Oneself

7<sup>th</sup> to 8<sup>th</sup> October 1961

[Sayadaw based these two talks and the following talk on the Cūḷataṇhāsāṅkhaya Sutta of Majjhima Nikāya (MN 37). The Buddha answered to the question of the quickest way to Nibbāna to Sakka—king of the 33 gods.]

What is the quickest way to end the craving (taṇhā)? This is the way to Nibbāna. There is no khandha burden to carry on there if talking about Nibbāna. There is no dukkha to feed and clean the body. Therefore, searching for things there is not existed. There is no dukkha to stay in the mother's womb. There is no dukkha for various diseases and illness. Therefore, you don't need to rely on others when become sick. Near death people are worried with sorrow, lamentation pain, grief and disappear. This is also not existed there. The teacher exhorts you every day because he wants you to die with a smile on your face (not for an ugly and painful death). (Sayadaw mentioned the terrible dying moment and situations.) The Buddha himself reminded us for 32 times about it. He said that we should not take it lightly and urged us to try hard in the practice until our bones and flesh totally worn out. The wealth you have searched even can't protect the deadly disease. The true reliable is magga (the path factors). (Sayadaw mentioned the sufferings of hell being in hells.) For that you don't need to spend any money. You only have to use your knowledge. You need to nod your head only when the khandha tells its story. There's no khandha not telling its nature.

(Sayadaw told the story in the sutta. Sakka—the king of the 33 gods, i.e., Tāvātimsa Heaven came down to the earth and asked the Buddha the quickest way to end craving.) If feeling (vedanā) arises and you observe it as—“Does it still there?” and you get the path factors (magga) if seeing it not there. You insert the knowledge of seeing impermanence and then vedanā paccaya taṇhā not arises (i.e., feeling not conditions to craving). The path factors which see the vanishing (the passing away of vedanā) come in and cut off the process. The pāḷi passage—vedanā paccaya taṇhā refers to someone who doesn't practice. Vedanā paccaya paññā refers to someone who sees anicca. (Here also, we can see the Sayadaw's skill in pāḷi usage connected

with the practice.) Craving does not arise by seeing the impermanence. Vedanā nirodha taṇhā nirodho—it is the path which can make feelings cease because you see the cessation of feelings. Taṇhā nirodhoti maggo—the cessation of craving is the path. Busying with the economic matters is no sympathy for oneself (most high-class of people were sitting close to Sayadaw). The task of magga matter is having sympathy for oneself.

Therefore, in the world, there are more people who don't have any sympathy for oneself. (There are more people who promote love and compassion devoid of wisdom. It could lead to problems.)

Where craving exists? It exists at one's own khandha. We want the khandha to be good. Therefore, if we kill feelings and craving be cut off. This point is very important. Contemplate feelings if you want to kill the craving; Craving will die with the discernment of impermanence of feelings. (Sayadaw retold the Sakka's story in the sutta.) In the world (Loka) every suffering was given by craving. More happiness come more sufferings. For that you have to work more than others and endure more sufferings than others.

Therefore, it comes more sufferings with more cravings. In the human world, one will fall into hells after death if he lives with sufferings. Do you have any profits?

[Here Sayadaw's exhortation and warning on craving was very good for reflection and contemplation. Feelings and cravings are like the beloved husband and wife. They are very close to each other and have a lot of influence on each other. With more cravings become clinging to feelings and create more sufferings. The great harmfulness of feelings and cravings we can see very clear in today world—start from family, society, country to international levels. The human craving for money, wealth, power, fame, and fortune is so great that it can take over the lives of oneself and others for the momentary fleeting pleasure (i.e., a pleasant feeling). With the severe global warming, global epidemic diseases and other threatening dangers that some well-known scientists and environmentalists were warning us to stop using and extracting petroleum. But still some superpowers compete and fight for it in the North Pole, the South China Sea and elsewhere. Humans are becoming more and more like animals or close to animal status. They become the permanent slaves of feeling and

craving. The Buddha described them with the analogy of a fish came into perish for the momentary pleasure of the bait.]

You are all searching for dukkha. Do you have any clear view about it? Working for sensual pleasure will be very pleasing to you if I don't explain about it. And then you'll expect suffering all the time. (Here Sayadaw's talk became humorous.)

All kinds of suffering come from cravings. Where is craving coming from? It comes from feelings. Let the path factors (*magga*) enter between feelings and cravings. The bodhisatta did not become a Buddha under the Bo-tree (Bodhi tree), which, for any Buddha, happened between feeling and craving; from *sotāpanna* to arahant (are the same). Feelings also are included in the contemplation of the mind (*cittānupassanā*). Mind and feeling are association condition—*Sampayutta paccaya* in the mind process; they appear simultaneously as fire and light. You can contemplate any one of them.

There are three kinds of feeling—pleasant, unpleasant and neutral feelings. All these three feelings appear on the physical body and in the mind. (Sayadaw gave some examples of them.) Pleasant feelings appear on the body and in the mind. For example, the body feels hot with the hot weather; but it has pleasant feeling while turning the body towards the air (e.g., an electric fan). When you are counting your money, the mind is with the pleasant feeling (even though the weather is hot).

For the examples of unpleasant feelings of body and mind, wherever you're going with the hot weather you feel hot. And then you think about your home without any window the mind becomes unpleasant. For the examples of neutral feeling of body and mind; just seeing, hearing, etc. are neutral feelings arisen on the physical eyes and ears. You reflect on someone's misfortune with *kamma*; at the moment, the mind is with neutral feeling. The root of craving is feelings. With the contemplation of feelings and craving ceases. With the dying of craving and dukkha ceases. The duties of the *khandha* are from ageing going towards sickness and from sickness going to towards death. Even the Buddha couldn't stop it. You'll get all of them if you're asking for prayer to become a human being. It's the same as let me running towards ageing, sickness and death. Your *khandha* existence testifies for these. Ageing is dukkha, sickness is dukkha and death is dukkha. You're tortured by your craziness.



Not knowing the truth of dukkha that you asked for them. Not knowing is ignorance and asking the khandha is craving.

Knowledge (ñāṇa) can arise only after the impermanence of feeling. You arrive at the halfway of practice if you discern anicca. With the discerning of impermanent feeling, you abandon feeling or the khandha.

Craving can't follow from behind that it also abandons taṇhā. Therefore, vipassanā practice abandons both the khandha and craving. Abandonment of the khandha ends dukkha and the abandonment of craving ends the cause. Vipassanā practice has a lot of benefits. Insight knowledges support these points. (Before learning from Sayadaw, you can't find any books on Buddhism or Dhamma talks expressed like these. He has penetrative and analytical wisdom. The Pāli Nikāyas are also simple and profound but some Buddhists neglected them and became confused. So, they postulated new ideas and views and relied on the outside powers, and then Buddhism became another type of God Religion.)

## 應當對自己生起慈憫心

1961 年 10 月 7 日至 8 日

【尊者在這兩日的講說及後續的開示中，是根據《中部》第 37 經《小斷愛經》（Cūḷatanḥāsāṅkhaya Sutta）而講述的。該經中，佛陀回答三十三天之天帝釋（Sakka）關於通往涅槃最快速之道的提問。】

要如何最快速地斷除渴愛（taṇhā）？這就是通往涅槃之道。若說到涅槃，那裡不再有五蘊之重擔可言，不需再為色身清潔與供養而受苦。因此，於彼處再無追求之事，不需住入母胎而受苦，不再有種種病痛與病苦之憂。生病時也無須依賴他人照顧。臨終時的愁憂、悲慟、身心苦迫與幻滅，也在那裡不復存在。

導師（尊者）日日開示，正是希望你能以笑容而終（而非醜陋痛苦地死去）。（尊者描述了可怖的臨終情形與狀態。）佛陀也曾親自提醒過三十二次，告誡我們不要輕忽生死之事，並敦促我們修行應至筋骨盡碎也在所不惜。你辛苦求得的財富，甚至連一場絕症也保護不了你。真正可依賴的是「道支」（magga）。（尊者也講述了地獄眾生在地獄中的痛苦狀況。）



修行不需花費金錢，只需使用你的智慧。當五蘊開始講述它的故事時，你只要點頭認可即可。沒有一個五蘊不會告訴你它的本性。

（尊者說明了經中的故事：三十三天之王帝釋（Sakka），即忉利天王，來到人間，請問佛陀如何最快斷除渴愛。）當受（vedanā）生起時，若你觀察：「它還在嗎？」並見到它已不在，就得到道支（magga）。你若插入觀見無常之智，則「受緣愛」便不再生起（即受不再緣生渴愛）。觀照受的消逝之道支便會介入並截斷此流程。

巴利文「**vedanā paccayā taṇhā**（受緣愛）」，指的是未修行者；而「**vedanā paccayā paññā**（受緣慧）」，則是觀見無常者。（這也顯示了尊者將巴利語與實修深度結合的功力。）觀見無常則渴愛不起。**vedanā nirodhā taṇhā nirodho**（受滅則愛滅）——這是一條能令受止息之道，因為你見到了受的止息。**taṇhā nirodho'ti maggo**（渴愛的止息即是道）——滅愛即是道。若你只忙於經濟之事，那便是對自己毫無慈憫。（當時坐在尊者近前的大多為社會上層人士。）修道才是對自己真正的慈憫。

因此，世上多數人其實都對自己缺乏慈憫。（而且還有很多人提倡沒有智慧的愛與慈悲，這樣反而容易帶來問題。）

那麼，渴愛存於何處？正是存在於自己身上這五蘊之中。我們想讓五蘊的狀態變好。所以，若能「殺死」感受，渴愛就會被斷除。這一點極為關鍵。若你欲斷渴愛，就應觀照「受」；觀照「受」的無常，渴愛便會止息。（尊者又重述了帝釋的故事。）

世間（loka）一切的苦，皆由渴愛所致。越是追求幸福，就越是招來痛苦。為此，你必須比他人付出更多的努力，承受更多的苦。

因此，越多的渴愛，就帶來越多的苦。若一個人在人間只活在苦中，死後將墮入地獄。你從中有什麼利益可言？

【此處尊者對渴愛的開示與警示極具反省與觀照之價值。受與渴愛就如夫妻一般，親密無間，彼此強烈影響。渴愛愈多，對感受的執著愈深，苦也隨之增長。今日世間由感受與渴愛所帶來的巨大危害，可謂清楚明白，從家庭、社會、國家以至國際層面皆是如此。人類對金錢、財富、權力、名聲與享樂的渴望強烈至極，為了那短暫的快感（即「樂受」），甚至不惜毀滅自身與他人的生命。當全球暖化、傳染病與各種災難性危機不斷浮現，許多知名的科學家與環保人士呼籲停止開採石油，但一些強權仍爭奪北極、南海等地的資源。人類正愈來

愈像畜生，甚至接近畜生之境，淪為「感受與渴愛」的永恆奴僕。佛陀用魚為餌瞬間之樂而喪命的譬喻，形容此情境。】

你們都在追尋「苦」。你對這件事有清晰的見解嗎？若我不說明，你們會認為追求感官快樂是件快樂的事。結果，就是永遠在期待苦。（此處尊者的語氣轉為幽默。）

一切苦，皆從渴愛而來。那麼，渴愛從何而來？它來自於「受」。讓「道支」（*maggā*）介入於「受」與「愛」之間。

菩薩不是在菩提樹下才成佛（其實每位佛陀的證悟皆發生在「受與愛之間」）。從預流果至阿羅漢也是如此。「受」亦屬於心的觀照（*cittānupassanā*）之一。心與受乃屬於相應緣（*sampayutta paccaya*）之關係，在心路歷程中如同火與光，同時出現。你可以觀其中任何一者。

受有三種：樂受、苦受與不苦不樂受。這三種受皆可在身體與心中生起。（尊者舉了幾個例子。）

**樂受：**例如身體因炎熱而感覺不適，但當你轉身朝向電風扇時，便生起樂受；又如你數錢時，儘管天氣炎熱，心中仍生起樂受。

**苦受：**例如天氣酷熱時你外出，身體感受炎熱，接著想到家中沒有窗戶，便使心中也生起苦受。

**不苦不樂受：**例如僅僅是「見」、「聞」之時，眼耳所生之受即屬此類；又如果你反思某人因業而遭遇不幸，那一刻的心即是中性受。

渴愛的根源是「受」。若觀「受」，則渴愛可滅；渴愛滅，則「苦」也隨之止息。五蘊的本分就是從老走向病，從病走向死，連佛陀也無法止息它。

若你祈求得人身，就等同於說：「讓我奔向老、病、死吧！」你的五蘊自身便證明了這一點。老是苦，病是苦，死是苦。你是被自己的愚癡所折磨。你不知苦諦而向它祈求。不知者為「無明」，而向五蘊祈求者是「渴愛」。

唯有在觀到「受」的無常後，智慧（*ñāṇa*）才能生起。若你已能見「無常」，即表示已到達修行之半程。當你見到「受」的無常，便捨離了受，也捨離了五蘊。

渴愛也無法追隨你，因為它也被拋棄了。因此，修習毘婆舍那便能同時捨離五蘊與渴愛。捨離五蘊，則「苦」止息；捨離渴愛，則「苦因」止息。毘婆舍那修行之利益無量，觀智（vipassanā ñāṇa）即是證明。

（在學習尊者之前，你在任何佛教書籍或法談中幾乎找不到如此精深的講解。他具備銳利與透徹的智慧。巴利三藏本身既簡明又深奧，但許多佛教徒卻忽視它，導致混亂。於是他們提出新的見解與理論，依賴外在力量，令佛教轉變為另一種神教。）

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應對自己抱持同情

1961年10月7日至8日

[宣講者根據中部尼柯耶（Majjhima Nikāya，MN 37）的《小渴愛盡經》

（Cūḷatanhāsāṅkhaya Sutta）進行了這兩次以及接下來的一次開示。佛陀回答了天帝釋（Sakka，三十三天之王）關於通往涅槃最快途徑的問題。]

終止渴愛（taṇhā）最快的方法是什麼？這就是通往涅槃的道路。若談論涅槃，那裡沒有需要承擔的五蘊之負擔。沒有需要餵養和清潔身體的苦。因此，在那裡不存在尋找事物的必要。沒有在母胎中停留的苦。沒有各種疾病和病痛的苦。因此，生病時你不需要依賴他人。臨近死亡的人們會因悲傷、哀號、痛苦、憂愁而擔憂並消失。這些在那裡也不存在。老師每天勸誡你們，是因為他希望你們面帶微笑地死去（而不是醜陋和痛苦地死去）。（宣講者提及了可怕的臨終時刻和情景。）佛陀本人曾提醒我們三十二次關於此事。他說我們不應輕忽，並敦促我們努力修行，直到骨肉完全磨損。你所追求的財富甚至無法保護你免受致命疾病的侵襲。真正可靠的是道（magga，修道的要素）。（宣講者提及了地獄眾生在地獄中所受的苦。）為此你不需要花費任何金錢。你只需要運用你的智慧。當五蘊訴說其本性時，你只需要點頭認可。沒有哪個五蘊不會展現其本性。

（宣講者講述了經文中的故事。天帝釋，即三十三天（Tāvātimsa Heaven）之王釋迦，下到人間請教佛陀終止渴愛的最快方法。）若感受（vedanā）生起，你觀察它：「它還在那裡嗎？」若見其已消失，你便獲得了道支（magga）。你將觀照無常的智慧融入其中，然後「感受緣渴愛」（vedanā paccaya taṇhā）便不再生起（即感受不再成為渴愛的條件）。觀見消逝（感受的消逝）的道支生

起，並切斷了這個過程。「vedanā paccaya taṇhā」這個巴利語段指的是沒有修行的人。「vedanā paccayapaññā」指的是觀見無常的人。（在此我們也可以看到宣講者在巴利語運用上與實修相結合的技巧。）透過觀見無常，渴愛不會生起。「vedanā nirodha taṇhā nirodho」——這是能使感受止息的道路，因為你見到了感受的止息。「taṇhā nirodhoti maggo」——渴愛的止息就是道路。忙於經濟事務並非對自己抱持同情（許多上層人士都坐在宣講者附近）。修道（magga）之事才是對自己抱持同情。

因此，世上更多的人是對自己沒有任何同情的。（更多的人提倡缺乏智慧的愛與慈悲，這可能會導致問題。）

渴愛存在於何處？它存在於自身的五蘊之中。我們希望五蘊是好的。因此，若我們滅除感受，渴愛便會被切斷。這一點非常重要。若想滅除渴愛，就應觀照感受；透過對感受無常的洞察，渴愛將會消亡。（宣講者重述了經文中釋迦的故事。）在世間（Loka），一切苦皆由渴愛而生。快樂越多，痛苦也越多。為此，你必須比別人更努力工作，承受比別人更多的痛苦。

因此，渴愛越多，帶來的痛苦也越多。在人世間，若人一生都活在痛苦之中，死後將會墮入地獄。你又有什麼益處呢？

[在此，宣講者關於渴愛的勸誡和警告非常值得反思和觀照。感受和渴愛就像一對恩愛的夫妻，它們彼此非常親近，並互相影響很大。渴愛越多，就越執著於感受，從而產生更多的痛苦。感受和渴愛的巨大危害在當今世界清晰可見——從家庭、社會、國家到國際層面皆是如此。人類對金錢、財富、權力、名聲和幸運的渴求如此之大，以至於為了短暫的、轉瞬即逝的快樂（即令人愉悅的感受），可以支配自己和他人的生命。隨著嚴重的全球暖化、全球性流行病以及其他一些著名科學家和環保人士警告我們停止使用和開採石油的威脅性危險，但一些超級大國仍在北極、南海和其他地方為此競爭和戰鬥。人類正變得越來越像動物，或接近動物的狀態。他們成為感受和渴愛的永久奴隸。佛陀用魚因貪食誘餌的短暫快樂而喪命的比喻來描述他們。]

你們都在尋找苦。你們對此有清晰的認識嗎？若我不加以解釋，為感官享樂而工作對你們來說會非常愉快。然後你們將一直期待痛苦。（宣講者此處的談話變得幽默起來。）

一切痛苦皆源於渴愛。渴愛從何而來？它來自感受。讓道支（magga）介入感受和渴愛之間。菩薩並非在菩提樹下成佛的，對任何佛陀而言，成佛都發生在

感受和渴愛之間；從入流者（*sotāpanna*）到阿羅漢（*arahant*）也是如此。感受也包含在心念的觀照（*cittānupassanā*）之中。心和感受在心識的過程中是相應的條件（*Sampayutta paccaya*）；它們同時顯現，如同火與光。你可以觀照其中任何一個。

有三種感受——樂受、苦受和不苦不樂受（中性感受）。所有這三種感受都出現在身體和心中。（宣講者舉了一些例子。）樂受會出現在身體和心中。例如，天氣炎熱時身體感到熱；但當身體轉向空氣流通處（例如電風扇）時，便會產生樂受。當你數錢時，即使天氣炎熱，心中也會有樂受。

至於身心苦受的例子，無論你在炎熱的天氣裡去哪裡都會感到熱。然後你想到家中沒有窗戶，心中便會感到不悅。至於身心不苦不樂受的例子；僅僅是看、聽等等，都是在眼耳等身體器官上產生的中性感受。你反思某人因業力而遭遇不幸；此時，心中是中性感受。渴愛的根源是感受。透過觀照感受，渴愛便會止息。隨著渴愛的消亡，痛苦也隨之止息。五蘊的職責是從衰老走向疾病，從疾病走向死亡。即使是佛陀也無法阻止它。如果你祈求投生為人，你將會經歷所有這些。這就像讓我奔向衰老、疾病和死亡一樣。你的五蘊存在本身就證明了這些。衰老是苦，疾病是苦，死亡是苦。你被自己的愚癡所折磨。不了解苦的真相，卻又祈求得到這些。不了解是無明，而希求五蘊則是渴愛。

唯有在感受的無常之後，智慧（*ñāṇa*）才能生起。若能洞察無常，你便到達了一半的修行路程。透過洞察無常的感受，你便會捨棄感受或五蘊。

渴愛無法尾隨其後，它也會被捨棄。因此，內觀修行捨棄五蘊和渴愛。捨棄五蘊能終止痛苦，捨棄渴愛能終止痛苦的根源。內觀修行有很多益處。內觀智慧支持這些觀點。（在向宣講者學習之前，你找不到任何佛教書籍或佛法開示以這種方式表達。它具有洞察力和分析性的智慧。《巴利經藏》也簡潔而深刻，但一些佛教徒卻忽略了它們，因而感到困惑。於是，他們提出了新的觀念和見解，並依賴外在力量，然後佛教就變成了另一種形式的神教。）

Importance of Anicca and Momentary Nibbāna

11th October 1961

[On 28th June 1961, Sayadaw gave a talk in Mogok. He never gave the names of his talk, but in the beginning, he always mentioned what he would talk about. I had translated it as “Searching for the Right Things” (Part 6-8). In this talk he pointed out the following Dhamma points which Buddhists heard about it only in his time. It seemed to be very true. Every time when there were conditions and chances, Mingoon Tipiṭaka Sayadaw mentioned as follows: “Mogok Sayadaw has the ability or skill to take out all the meanings in a Pāḷi verse of the Buddha. He had this amazing skill. These Pāḷi verses were also explained by commentators and sub-commentator before him. But what Mogok Sayadaw’s explanations of them were more natural and complete. He had the skill of taken out all the meanings without leaving any traces of meaning behind. Even he could express other meanings which were still not in the commentary and sub-commentary.”

The Dhamma points which Mogok Sayadaw mentioned in the talk were; “impermanence is dukkha sacca, contemplating with knowing it is magga sacca, the dying of taṇhā is samudaya sacca and no khandhas appearing is nirodha sacca.” Before him no-one had mentioned it or talked about it. All the four points of truth appear by knowing one point of dukkha sacca. Therefore, people die before they ever hear of this knowledge of truth. Another point mentioned by Sayadaw in some of his talks was “You attain momentary Nibbāna by discerning of anicca.” This point we can see it in this present talk. Even we may think it has no significance, but if you check it with the 12 links of D. A. process and it was very significant. Without discerning of momentary nibbāna will never realize of permanent Nibbāna. I think this point was not mentioned either by anyone before Sayadaw did. Therefore, the Buddha exhorted to Ven. Ānanda as D. A. was profound and difficult. Even some well-known eastern and western scholars misinterpreted it with wrong understanding.

Another point—anicca and momentary Nibbāna is connection with pain. The Buddha taught us let the body be painful and not the mind. During the moment of seeing anicca (e.g. dukkha vedanā), no khandha (vedanā) exists and do not connect to taṇhā,

dosa and moha which are the three unwholesome roots. So, the mind is not in pain even though the body still could be painful, the mind can bear it.]

There are two types of knowledge (ñāṇa) which are inside the Buddha teaching (i.e., the Buddha's Sāsana) and outside the Buddha teaching. (here referred to two types of right view). For example, when someone does dāna and takes it as if "I do it and I'll get it". Here self-view (atta diṭṭhi) is sticking with the making merit. The I-ness is interfering with the merit. It was a right action but it connected with the self-view. It's called the taint of view (diṭṭhāsava) and will give the result in the province of taint and known as kammassakatā ñāṇa (right view believe in the law of kamma). This knowledge can't dispel self-view. Freedom from the taint is Nibbāna. Nibbāna does not accept self-view. You have to perform dāna but including with the knowledge of truth (saccānulomika ñāṇa). It's the knowledge coming from vipassanā contemplation of the khandha—i.e., in accordance with truth or knowledge seeing the truth. You have to change the mind as in this way; "I perform this dāna for the sake of freedom from the impermanent dukkha sacca." In this way the dāna includes both knowledges of kammassakatā and saccānulomika ñāṇa (faith in the law of kamma with the knowledge of truth). It will lead to the result of vivaṭṭa Nibbāna—i.e., Nibbāna—no round of existence. It becomes the dāna of inside the Buddha Teaching. Therefore, only after the vipassanā contemplation and perform dānas.

[In this case Sayadaw was quite different from others. Before learning from Sayadaw, most people had done merits for the sake of taṇhā. Therefore, we all are still here because Nibbāna will never accept selfish and greedy living beings. Someone wanted to offer a meditation hall or dwellings for saṅgha, Sayadaw accepted it only after some preparations. He let them come and practice vipassanā under his guidance and Dhamma talks for a while, then sharing the merits for two different times: the first one for the donor and family, so that they could concentrate on it without disturbances. The second time for the majority of people who came to his place for this purpose. There are many important Dhamma points we can learn from Sayadaw's wisdom.]

Every day I remind you to observe the khandha with knowledge (ñāṇa) is to know the truth of the khandha (saccānulomika ñāṇa). Every Buddhist should know about it and only that will have benefit up to Nibbāna. (Sayadaw continued on the

Cūḷatanḥāsaṅkhaya Sutta, MN. 37) In this sutta, Sakka—the king of gods asked the Buddha for the quickest way to Nibbāna. Craving (taṇhā) will be finished by contemplating the three types of feeling (i.e., pleasant, unpleasant and neutral feelings) accordingly (whichever one arises). There are nine kinds of feelings arisen from the six senses of doors—i.e., which is from the eye, ear, nose and tongue are upekkhā feelings, from the body are pleasant and unpleasant feelings and from the mind are pleasant, unpleasant and neutral feelings. Insight knowledge (vipassanā ñāṇa) which discerns impermanence (anicca) abandons the preceding khandha (because seeing the disappearance of it) and the following taṇhā (because taṇhā, upādāna and kamma not arise) (see the 12 links of D. A. process). This happens during the contemplation. In the middle of the process, the practicing yogi is alive with the contemplative knowledge (i.e., vipassanā ñāṇa)—khandha disappears/ ñāṇa / the cessation of taṇhā. Through practice, even you don't realise Nibbāna now; at least, near death, you can contemplate anicca to khandha. It will abandon the khandha and kamma (with taṇhā and upādāna) and at near death can realize the Dhamma.

Before my time, usually we would ask people (i.e. dying people) to recall or reflect on their merits while they were dying. You only have to contemplate anicca and at the moment of contemplation no chances for defilements (kilesa) to arise that you attain momentary Nibbāna. This is not let craving (taṇhā) ceased permanently. It's a momentary cessation that a momentary attainment of Nibbāna.

Someone without practice is connecting with craving, clinging and actions continuously (That is so terrible and frightening indeed. Therefore, the Buddha said that no-one could trace the beginning of a living being and their frequent existences were the four woeful planes.) I want you to die with momentary Nibbāna (i.e., anicca). This person dies with the attainment of Nibbāna and not to be worried about it. Momentary Nibbāna is sure for him/her. He takes rebirth in a sugati (good destination) after death. The cause of seeing impermanence send him there. He appears in the bosom of a female devata who is his/her mother. According to the 24 conditional relations, it's called without delay or proximity condition (anantara paccaya).

There is no other mind state between death consciousness and rebirth consciousness and then the knowledge of seeing anicca arises instantly. It's followed by seeing

impermanence, its disenchantment and the ending of it, and then enter the stream (become a sotāpanna). This is someone dies with momentary Nibbāna. That was the exhortation of the Buddha. Don't be in low spirit and reduce your effort on it. Therefore, you have to practice for the discerning of anicca. Even according to the Buddha someone entered to the stream was earlier than before the knowledge of existence as a devata. (The mind process of becoming a sotāpanna was quicker than someone knew himself as a devata.) Dying here with the momentary Nibbāna and attain the permanent Nibbāna over there. (someone died with the discernment of anicca at human world and became a sotāpanna instantly there in Heaven.) My only concern is you don't do the practice. This is the great benefit of discerning of impermanence.

(Here Sayadaw explained the nature of impermanent feeling with a very simple example.) You scratch your arm with a finger nail, and you must see it as after the sensation arises and it disappears.

[If you observe a sound also will see its impermanent nature. In many Sayadaw's talks, he talked about anicca very often. Some Buddhists, especially meditators, took it as impossible without strong samādhi. Without samādhi, it was just thinking. This point was wrong. Ordinary and coarser phenomena are easy to discern with continuous careful attention with natural sati and calmness of the mind. But for very refined phenomena, it needs strong vipassanā samādhi. Such as the whole-body dissolve without an entity. Depending on the context Sayadaw mentioned anicca in general and specific ways. Sayadaw had penetrative and analytical wisdom.]

This is vipassanā magga (insight path factors—seeing anicca with the five path factors of paññā and samādhi.) I'll continue to explain the lokuttara magga (supramundane path factors—seeing Nibbāna with the eight path factors of sīla, samādhi, and paññā.) It abandons the khandha (five khandhas) and craving (taṇhā) by seeing Nibbāna. It's extra one thing only as seeing Nibbāna. You have to follow to the ending of khandha anicca if you discern them. If there is impermanence existed, there also must have the ending of it. You can't see the abandonment of craving (taṇhā). At the ending of anicca you'll see the non-existence of the khandha. The ending of the khandha is Nibbāna. These are the sign posts of the way of vipassanā process. Anyone can know it himself as arriving there or not with practice.

無常與剎那涅槃的重要性

1961 年 10 月 11 日

【1961 年 6 月 28 日，尊者於莫哥開示佛法。他從不為講記命名，但每次開示一開始，總會提及自己將談論的內容。我將此系列譯為〈尋找正確的事物〉（第 6 至 8 部分）。在這篇講記中，尊者提出了數項佛法要點，是當代佛教徒僅於其講法中方得聞的珍貴教法，確實如此。每當有緣條件成熟，敏貢三藏尊者（Min-goon Tipiṭaka Sayadaw）都會讚嘆說：「莫哥尊者具有一種罕見的能力，能夠從佛陀一首巴利偈頌中，抽取出所有的深義。」尊者具備這種非凡能力。即便這些偈頌在註釋與亞註釋中曾被解說過，但莫哥尊者的詮釋更為自然圓滿，能取盡義理絲毫不遺，甚至能闡述出尚未被註釋家指出的義涵。】

尊者在此開示中指出的法義如下：

「無常即是**苦諦**，以智慧觀照無常即是**道諦**，渴愛的止息即是**集諦**的止息，而五蘊不再現起即是**滅諦**。」

在他之前，沒有人曾這樣說明過。只要如實觀知「苦諦」之一義，四聖諦即同時展現。然而，眾生往往於未聞此真理前便已死去。

尊者在其他講記中也提及一要點：

「觀見無常即是證得剎那涅槃。」

乍聽之下似乎無足輕重，但若結合十二緣起鏈來觀察，便知其深義。若未曾證得剎那涅槃，就不可能證得永恆涅槃。據我所知，在他之前沒有人如此解說。因此佛陀才對阿難尊者說緣起極為深奧難解。即便是東西方一些著名學者，也因誤解而錯解了緣起。

另一點是：**無常與剎那涅槃，皆與「苦」有關**。佛陀教導我們：「讓身體痛苦可以，但心不得痛苦」。當你觀見無常時（例如觀受中的苦受），那一刻五蘊（如受蘊）不現起，亦不與貪、瞋、癡三不善根相連。因此，**雖然身體仍有痛苦，心卻能承受，心中無苦**。

內與外的「智見」

佛法中有兩類「智」（**ñāṇa**）：在佛教內的智與佛教外的智（此處實為指兩種正見）。

例如，某人佈施時心中想：「我做了這件善事，我會因此得福。」此為我見（**atta-diṭṭhi**）參雜於善業中。雖然行為是正確的，但與「我」相應，這稱為見漏（**diṭṭhāsava**），其結果仍在「漏的領域」中，稱為「業果正見」（**kammasakatā-ñāṇa**），即相信業果法則的正見。但此種智慧無法破除我見。

離漏即是涅槃，而涅槃絕不容許有我見存在。因此，應以「隨順真理之智」（**saccānulomika ñāṇa**）來行佈施，亦即以觀照五蘊的內觀智來行事，這種觀見真理的智慧，才與法相應。

心應如此調整：「我做這佈施，是為了離苦、為了從無常的苦諦中解脫。」如此佈施便同時具備「業果正見」與「真理正見」，能引領向「離有輪涅槃」（**vivatta Nibbāna**），即無輪迴之涅槃。這樣的佈施才是佛法內的佈施。

所以，應當先修習毘婆舍那，再行佈施。

修道與臨終之觀法

尊者每日提醒我們以「智慧（**ñāṇa**）」觀照五蘊，是為讓我們獲得「隨順真理的正見」（**saccānulomika ñāṇa**）。每一位佛弟子都應知此，唯有如此方能通往涅槃。

（尊者繼續引用《小斷愛經》MN37）在此經中，帝釋天王問佛陀何為最快通往涅槃之道。佛說：

「觀受，即能斷渴愛。」

當三受（樂受、苦受、不苦不樂受）生起時，當下觀照它們的無常，即可達至解脫。六根門生起的受共有九種：眼、耳、鼻、舌生起的是捨受；身體生起的是樂受與苦受；心則生起三種——樂、苦與捨受。

毘婆舍那智（vipassanā ñāṇa）觀見無常，便能捨離前一剎那的五蘊（因見其滅去），並止息後續的貪、取與業（三支緣起支）。此即發生於觀行當中：在觀行中，行者以觀智生存，其歷程是：

五蘊滅 → 觀智現起 → 渴愛止息。

即使現世未證入涅槃，只要於臨終時能觀無常，即可斷五蘊、滅貪愛與止息業行，於臨終時得證法義。

在我之前，人們總勸臨終者要「回憶功德」。但現在，你只需觀「無常」。當下觀無常，即無煩惱得起，便是「剎那涅槃」。這雖非渴愛的永滅，卻是其暫時止息，即剎那證得涅槃。

若未修行，眾生便會不斷與貪、取、業相續不斷地連結，這實在極為可怖。佛說眾生無有初始，長期輪迴於四惡趣之中。

我希望能以「剎那涅槃」而終（即觀無常而終）。這樣的人於死時證入涅槃，無須憂慮。他一定得剎那涅槃。死後生於善趣，其因是觀見無常所致。根據「無間緣（anantara paccaya）」的條件，死與生之間無其他心識生起。

死亡心後直接是生有心，此時觀見無常的智慧立即現起，接著是對無常的厭離與止息的觀照，便證入聖流，成為預流果者（sotāpanna）。

此即佛陀的開示：不要氣餒，也不要減少努力。

所以，你應當修習觀無常。即便依佛說，成為預流果者的心識生起，也比成為天人的認知還要更快。人在此處以「剎那涅槃」而死，轉生於天界即證得「永恆涅槃」。我唯一的擔心就是你不修行。而這，正是觀無常之大果報。

無常的簡單譬喻與修行方向

（尊者以極簡單的例子說明無常）你用指甲抓癢手臂，當下應觀照：「觸感生起後即消失」。

【你若觀聲音，也可見其無常。尊者在許多講記中，經常講述無常。有些佛教徒，尤其禪修者，認為若無強定（samādhi），便無法見無常，只是思惟而已。這種想法是錯的。對一般粗顯現象，只要持續保持自然正念與心之寧靜，便能

觀見；對極為微細的現象，如整個身體似無實體地化解，才需強大內觀定。尊者依語境有時以通則、有時以特例說明「無常」，展現其深刻的分析智慧。】

這便是「毘婆舍那道」（vipassanā magga）：以五種道支（定與慧）觀見無常。

接下來，我將解釋出世間道（lokuttara magga）：即以戒、定、慧的八支聖道觀見涅槃。它透過觀見涅槃而捨離五蘊與渴愛。唯一不同的，即是觀見了涅槃。

若你觀無常，必須持續至它的終點。既然有「無常」，必有「無常的止息」。在終點，你會見到五蘊的不再現起；五蘊的止息即是涅槃。

這些便是內觀道的「路標」。任何行者皆能自行驗證，自己是否已達該處。

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### 無常與剎那涅槃的重要性

1961 年 10 月 11 日

[1961 年 6 月 28 日，宣講者在抹谷（Mogok）進行了一次開示。他從不為自己的開示命名，但在開始時，他總是會提及他將要談論的內容。我曾將其翻譯為《尋找正確的事物》（第六至八部分）。

在這次開示中，他指出了以下佛法要點，這些要點是佛教徒在他那個時代才聽聞到的。這似乎非常真實。每當有條件和機會時，敏貢三藏持者長老（Min-  
goon Tipiṭaka Sayadaw）都會如下提及：

「抹谷宣講者有能力或技巧將佛陀一句巴利語偈頌的所有含義都提取出來。他擁有這種驚人的技能。在他之前，註釋家和再註釋家也曾解釋過這些巴利語偈頌。但抹谷宣講者對它們的解釋更加自然和完整。他有能力提取所有含義，不留下任何意義的痕跡。他甚至可以表達註釋和再註釋中尚未提及的其他含義。」

抹谷宣講者在開示中提到的佛法要點是：

「無常是苦諦（dukkha sacca），以知曉的心觀照它是道諦（magga sacca），渴愛（taṇhā）的消亡是集諦（samudaya sacca），五蘊（khandhas）不再顯現是滅諦（nirodha sacca）。」在他之前，沒有人提及或談論過這一點。透過了解苦諦的一個要點，所有四聖諦都會顯現。因此，人們在聽到這種真理的知識之前就已死去。宣講者在他的一些開示中提到的另一個要點是：「透過洞察無常，你

便能證得剎那涅槃。」我們可以在這次開示中看到這一點。即使我們可能認為它沒有重要意義，但如果你用十二因緣的過程來檢視它，就會發現它非常重要。若不洞察剎那涅槃，就永遠無法證得究竟涅槃。我認為在宣講者之前，也沒有人提及過這一點。

因此，佛陀曾對阿難尊者說，十二因緣是深奧而難解的。甚至一些著名的東方和西方學者也因錯誤的理解而誤解了它。

另一個要點——無常和剎那涅槃與痛苦有關。佛陀教導我們，讓身體感到痛苦，而不是心。在觀見無常的瞬間（例如苦受（*dukkha vedanā*）），沒有五蘊（*vedanā*）存在，也不會與貪（*taṇhā*）、瞋（*dosa*）和癡（*moha*）這三個不善的根本相連。因此，即使身體可能仍然感到痛苦，心也不會感到痛苦，心可以承受它。]

佛陀的教導（即佛陀的聖教（*Sāsana*））內部和外部有兩種知識（*ñāṇa*）。

（這裡指的是兩種正見。）例如，當某人布施（*dāna*）並認為「我做了這件事，我將會得到回報」時，這裡的自我見解（*atta diṭṭhi*）執著於積累功德。「我」的概念干擾了功德。這是一個正確的行為，但它與自我見解相連。這稱為見垢（*diṭṭhāsava*），將在有漏的領域產生結果，並稱為業果正見（*kammasakatā ñāṇa*，相信業力法則的正見）。這種知識無法消除自我見解。從垢染中解脫出來就是涅槃。涅槃不接受自我見解。你必須行布施，但要包含真理的知識（*saccānulomika ñāṇa*）。這是來自對五蘊進行內觀（*vipassanā*）觀照的知識——即與真理相符或見到真理的知識。你必須這樣轉變你的心念：「我行此布施，是為了從無常的苦諦中解脫出來。」這樣，布施就包含了業果正見和隨順真理之智（*kammasakatā and saccānulomika ñāṇa*，對業力法則的信心與真理的知識）。它將導向不再輪迴的涅槃（*vivatta Nibbāna*）——即涅槃。它成為佛陀教導內部的布施。因此，只有在內觀觀照之後才進行布施。

[就此而言，宣講者與其他人截然不同。在向宣講者學習之前，大多數人都是為了渴愛而積累功德。因此，我們都還在這裡，因為涅槃永遠不會接受自私和貪婪的眾生。有人想供養禪修中心或僧眾住所，宣講者只有在一些準備工作完成後才會接受。他讓他們在他的指導和佛法開示下修行內觀一段時間，然後分兩次分享功德：第一次是為捐贈者及其家人，這樣他們就可以不受干擾地專注於此；第二次是為大多數為此目的來到他這裡的人。我們可以從宣講者的智慧中學到許多重要的佛法要點。]



我每天提醒你們以智慧（*ñāṇa*）觀察五蘊，就是要了解五蘊的真相（*saccānulomika ñāṇa*）。每一位佛教徒都應該了解這一點，只有這樣才能獲得直至涅槃的利益。（宣講者繼續講解中部尼柯耶（MN. 37）的《小渴愛盡經》。）在這部經中，天神之王釋迦請教佛陀通往涅槃最快的方法。透過如實觀照三種感受（即樂受、苦受和不苦不樂受）（無論哪一種生起），渴愛（*taṇhā*）將會止息。從六根門生起九種感受——即從眼、耳、鼻、舌生起的是捨受（*upekkhā*），從身生起的是樂受和苦受，從意生起的是樂受、苦受和捨受。洞察無常（*anicca*）的內觀智慧（*vipassanā ñāṇa*）會捨棄前一個五蘊（因為看到它的消失）和隨後的渴愛（因為渴愛、執取（*upādāna*）和業（*kamma*）不再生起）（參見十二因緣的過程）。這發生在觀照的過程中。在這個過程的中間，修行的瑜伽士活在觀照的智慧（即內觀智慧）之中——五蘊消失/智慧/渴愛的止息。透過修行，即使你現在沒有證得涅槃；至少在臨終時，你可以觀照五蘊的無常。這將捨棄五蘊和業（連同渴愛和執取），並在臨終時證得佛法。

在我那個時代之前，我們通常會要求人們（即臨終的人）在臨終時回憶或反思他們的功德。你只需要觀照無常，在觀照的那一刻，沒有煩惱（*kilesa*）生起的機會，你便能證得剎那涅槃。這並非讓渴愛（*taṇhā*）永久止息，而是一種剎那的止息，是剎那地證得涅槃。

沒有修行的人會持續不斷地與渴愛、執取和行為相連（這確實非常可怕和令人恐懼。因此，佛陀說沒有人能追溯到眾生的開始，而他們經常存在的處所是四個惡道。）我希望你們帶著剎那涅槃（即無常）而死。這樣的人帶著證得涅槃的心態死去，不必為此擔憂。剎那涅槃對他/她來說是確定的。他/她死後將投生於善趣（*sugati*，好的去處）。觀見無常的因會將他/她送往那裡。他/她會出現在一位女性天人的懷抱中，這位天人是他的/她的母親。根據二十四種條件關係，這稱為無間緣（*anantara paccaya*）。

在死亡意識和再生意識之間沒有其他的意識狀態，然後觀見無常的智慧會立即生起。隨之而來的是觀見無常、對它的厭離和它的止息，然後進入聖流（成為入流者（*sotāpanna*））。這就是帶著剎那涅槃而死的人。這是佛陀的勸誡。不要意志消沉，也不要減少你的努力。因此，你必須修行以洞察無常。即使根據佛陀的說法，某人進入聖流的時間也早於他知道自己是天人的時間。（成為入流者的心識過程比某人意識到自己是天人的過程更快。）在此帶著剎那涅槃而死，並在那裡證得究竟涅槃。（某人在人間洞察無常而死，並立即在天界成為入流者。）我唯一的擔憂是你們不修行。這是洞察無常的巨大益處。

（在此，宣講者用一個非常簡單的例子解釋了無常感受的本質。）你用指甲抓撓手臂，你必須看到在感覺生起後它又消失了。

[如果你觀察一個聲音，也會看到它的無常本質。在宣講者的許多開示中，他經常談到無常。一些佛教徒，特別是禪修者，認為沒有強大的禪定（samādhi）是不可能做到的。沒有禪定，那只不過是思考。這種觀點是錯誤的。透過持續的、細心的注意以及自然的正念（sati）和心的平靜，很容易就能洞察到粗顯的現象。但對於非常細微的現象，則需要強大的內觀禪定。例如，整個身體在沒有實體的狀況下溶解。根據不同的語境，宣講者以一般和特定的方式提及無常。宣講者擁有洞察力和分析性的智慧。]

這是內觀道（vipassanā magga，透過智慧（paññā）和禪定（samādhi）的五個道支來觀見無常）。我將繼續解釋出世間道（lokuttara magga，透過戒（sīla）、定（samādhi）和慧（paññā）的八個道支來觀見涅槃）。透過觀見涅槃，它捨棄了五蘊（五個蘊）和渴愛（taṇhā）。它只是多了一件事，即觀見涅槃。如果你洞察到五蘊的無常，你必須跟隨它直至止息。如果無常存在，那麼它的止息也必然存在。你無法直接看到渴愛（taṇhā）的捨棄。在無常止息之處，你將看到五蘊的不存在。五蘊的止息就是涅槃。這些是內觀過程道路上的路標。任何人都可以透過修行來了解自己是否到達了那裡。



## Grown up With Ignorance

18<sup>th</sup> October 1961

The Buddha exhorted us that we should stay with mindfulness and wisdom after he had gone; keeping with sati in the body and analyze with wisdom. In this way, we can see all the process of the khandha. You all have to try it because in the pāḷi of Saṃyutta Nikāya the Buddha had reminded us for many times. Absence of mindfulness is leading to great fault for oneself. You're living with the body all the times but no mindfulness that can't discern with wisdom. Therefore, you're grown up with ignorance (avijjā) of not knowing. It's frightening indeed; like an ox grown up with ignorance and just for working without any freedom. You all grown up with ignorance that the Buddha has no chance arisen for you. You have the Buddha image (statue) at your home altar (All Buddhists in Theravada countries have Buddha statues at their altars) but no Buddha appears in your knowledge (ñāṇa). Vaṭṭamūlaṃ avijjā—the root of the round of existence is ignorance. Whenever you're not free from the round of existence and everything you do in daily life is like changing prison (i.e., all the unwholesome and wholesome kammās lead to existences are like changing dukkha prisons).

Listening sacca-dhamma (teaching on truth) and wise attention (yoniso) will fulfill the practice. So, don't put the causes on the perfection (pāramīs). The path will arise if you know it as the truth of dukkha. Whatever you do with craving is searching for death. (see the 12 links of D. A. process). You're looking for it even before this khandha dies. You're daring to die like the insects rushing towards fire. It's a fool (bāla) to look for death if one is born to die!. Searching for freedom from death is the wise person (paṇḍita). Be mindful and observe with wisdom is the medicine of the Buddha. You're afraid of death and approach a doctor. In the same way, you have to take the Buddha medicine if you are really afraid of death. Only the Buddha was a real doctor. He was the teacher of gods and humans—Sattā Devamanussānaṃ. The three cups of medicine of the Buddha are the medicines of anicca, dukkha and anatta. People who contemplate impermanence are taking the medicine. This is the medicine for undying, so you have to drink it with satisfaction. It's not good to drink it later. Drink it for a while and put it aside also not good. Is it good to take a lot of medicine

or little of them? (it's good to take a little.) In this case, take it quickly when you're still young with sharp mind. For some they died earlier before they took the medicine of dukkha sacca. I am urging you to finish the medicine.

(Sayadaw continued on the cittānupassanā practice)

Whatever arises on the body is body consciousness, for examples, itches, pains, etc., appear on the body. It does not appear at the tips of hair and on dry skins—also on finger and toe nails. Except on these few places, it appears everywhere (i.e., internal and external). At wherever when it arises, follow its impermanence. When seeing, hearing, smelling and tasting consciousness arise and contemplate at the arising places. When the mind of greed (lobha) arises, contemplate its impermanence at the heart area of blood (where mental factors of the mind appear)—also the same with angry mind, doubting mind (vicikicchā), etc. There are two host minds—wanting to breathe-in mind and breathe-out mind. Non-delusion mind (amoha citta) is the contemplative mind or the knowing mind. Non-greed (alobha citta) and non-anger (adosa citta) are also arising in the heart. This is the process of the practice.

For the worldlings, only these 13 types of consciousness can arise. The other 12 can't arise if one of them arises. There is always one of them arises and contemplate to know about them. Non-existing of it (its disappearance) is impermanent (anicca) and the knowing of it is knowledge (magga). And then it becomes the contemplation of the mind (cittānupassanā). The Buddha administered us for three cups of medicine. But taking one cup of them will cure your illness (i.e., anicca medicine). You have to take it too much (i.e., three cups) that I add them together and give you one cup. It was enough if you discern impermanence (anicca). (Here Mogok Sayadawgyi was very wise and practical. If we go and check the Pāḷi suttas teaching it was also simple and direct not complicated. So, we should not confuse and doubt about them. If people like to be complicated and it's up to them.) I only worry that you don't follow behind with magga. Let the process of magga follow behind anicca continuously and with the practice in the morning will realize Dhamma (i.e., Nibbāna) in the evening and vice versa. In the practice there are no dhammas come and disturb the yogi. It's only you don't know how to deal with it. The defiled minds (kilesa cittas) also come in for the contemplation. These minds are also from these 13 types of consciousness. They come and invite you to contemplate them—ehipassiko.

## 於無明中成長

1961年10月18日

佛陀在入滅前曾教誡我們：**滅後應當以正念與智慧為依止**，常以正念照顧身體，並以智慧觀察分析。如此，便能看見五蘊的整個流程。

各位都應嘗試修行，因為在《相應部》巴利經典中，佛陀曾多次這樣提醒我們。若無正念，將導致自我極大的過患。你們雖時時與色身同在，卻無正念，便無法以智慧觀照，因此就在「**無知（avijjā）**」中長大。

這是多麼可怕的事！就如同牛隻在無明中成長，只為勞作而無自由。你們在無明中長大，佛陀也就無機會於你們心中生起。你家中有佛像（在上座部佛教國家，每個佛教徒家庭皆供奉佛像），但**佛陀卻未曾在你的智慧中出現**。

**vaṭṭamūlaṃ avijjā**——輪迴之根即是無明。只要還未出離輪迴，你日常所作所為，不論是善是惡，就如不斷「換監牢」——**換一個苦的牢獄罷了**。

應多聽聞**真理法（sacca-dhamma）**，並以\*\*如理作意（yoniso manasikāra）\*\*相應修行，不要總是把修不成歸咎於波羅蜜（pāramī）的不足。**若能知苦諦，正道即會生起**。

凡是你因渴愛所做的事情，都是在尋找死亡！（可參照十二因緣流程）你在此身尚未壞滅前，就已在尋找死亡。你像飛蛾撲火般趨向死亡，這是愚癡（**bāla**）的行徑！

**智者（paṇḍita）應當尋求離死之道**。

以正念守護、以智慧觀照，就是佛陀的法藥。若你真的害怕死亡，就該服用佛陀的藥，而不是只去找醫生。**佛陀是真正的大醫王，是天人之導師（Satthā devamanussānaṃ）**。

佛陀的三帖良藥就是：**無常（anicca）、苦（dukkha）、無我（anattā）**。觀無常者，即是在服用這藥。這是不死之藥，你應當滿懷喜悅地服用。拖延服藥不好；吃一點就放下也不好。

吃藥應多吃還是少吃？（答案是少量即可）在此情況下，應該趁年輕、心智敏銳時盡快服用。因為有些人尚未服下**苦諦之藥**，就已死去。

**我現在是在催促你把藥喝完**。

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## 續說心觀 (cittānupassanā)

不論身體生起何種感受——癢、痛等等——這些皆屬**身識**。這些不會出現在髮梢、乾皮膚、指甲與趾甲上；除此之外，幾乎全身皆可感知到它們的現起。

於任何一處生起時，就當隨觀其無常。見、聞、嗅、嚐所生起的識，亦當於其生起處觀照。

當**\*\*貪心 (lobha) 生起時，觀照其於血液中心 (心處) \*\***生起之無常（此處即是諸心所生起之處）；**\*\*瞋心、疑心 (vicikicchā) \*\***等亦復如是。

有兩個主要的主導心：

- 欲吸氣之心 (in-breath)
- 欲吐氣之心 (out-breath)

**\*\*無癡心 (amoha citta) \*\***即是觀照心、知覺心；**\*\*無貪心 (alobha citta) 與無瞋心 (adosa citta) \*\***也於心處生起。這即是修行的流程。

對凡夫而言，最多只會有**十三種心識**生起；若其中一種生起，另外十二種便不會同時現起。於每一剎那中，總有一種心識生起，修行者應觀照、了解其性。

其**消失**即是「無常 (anicca)」，而知見其**消失**的心即是「道智 (magga)」，這即構成**心觀 (cittānupassanā)**。

佛陀給予我們三帖法藥，但只需服用其中一帖——**無常之藥**，即可治癒此病。

我把三帖藥融合為一，給你服一帖即可。若你能見無常，就已足夠。

（此處莫哥尊者極具智慧與實用精神。若檢視巴利經典所教，確實也是直截了當、簡單不複雜。所以，我們不該對此混淆或懷疑。若有人偏好複雜，也是他們的選擇。）

我唯一的擔憂是：你不願讓道智隨觀於無常之後。

讓道智不斷追隨無常，若你在清晨修行，**傍晚即可證法（即涅槃）**；反之亦然。

在修行中，並沒有什麼法會來干擾你。只是你不知道如何應對罷了。

煩惱心（*kilesa cittas*）也會出現供你觀照。這些心識，也都出自那十三種心識之中。它們來，是在邀請你觀它們——*ehipassiko*（來看吧！）

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在無明中成長

1961 年 10 月 18 日

佛陀告誡我們，在他涅槃後，我們應安住於正念和智慧；保持對身體的正念，並以智慧進行分析。這樣，我們就能看清五蘊的所有運作過程。你們都必須嘗試，因為在《相應部》（*Samyutta Nikāya*）的巴利語經文中，佛陀曾多次提醒我們。缺乏正念會導致自身的重大過失。你們一直與身體同在，卻沒有能以智慧辨別的正念。因此，你們在不知不覺中於無明（*avijjā*）中成長。這確實令人恐懼；就像一頭在無明中長大的牛，只是為了勞作而沒有任何自由。你們都在無明中長大，以至於佛陀沒有機會為你們示現。你們的家裡佛壇上有佛像（在南傳佛教國家，所有佛教徒的佛壇上都有佛像），但佛陀卻沒有顯現在你們的智慧（*ñāṇa*）之中。「*Vaṭṭamūlaṃ avijjā*」——輪迴的根源是無明。每當你們無法從輪迴中解脫出來，你們在日常生活中的一切行為都如同更換監獄（即所有不善和善業都導致輪迴，就像更換痛苦的監獄）。

聽聞正法（*sacca-dhamma*，關於真理的教導）和明智的專注（*yoniso*）將能圓滿修行。所以，不要將原因歸於波羅蜜（*pāramīs*，圓滿的德行）。若你將苦視為真理，道路將會生起。你以渴愛所做的一切都是在尋找死亡（參見十二因緣的過程）。甚至在這個五蘊死亡之前，你就在尋找它。你正像飛蛾撲火般地敢於赴死。生而必死之人，尋求死亡是愚癡（*bāla*）的行為！尋求從死亡中解脫出來才是智者（*pañḍita*）。保持正念並以智慧觀察是佛陀的藥方。你害怕死亡而去尋求醫生。同樣地，如果你真的害怕死亡，就必須服用佛陀的藥。只有佛陀才是真正的醫生。他是天人和人類的導師——*Satthā Devamanussānaṃ*。佛陀的三杯藥是無常（*anicca*）、苦（*dukkha*）和無我（*anatta*）的藥。觀照無常的人正在服藥。這是治療不死之藥，所以你必須滿意地喝下它。稍後再喝不好。喝了一陣子又放下也不好。多服藥好還是少服藥好？（少服好。）就此而言，趁你年輕且心智敏銳時趕快服用。有些人還沒服用苦諦之藥就死了。我敦促你們服完這藥。

（宣講者繼續講解身念住（*cittānupassanā*）的修行）

凡在身上生起的都是身識，例如，癢、痛等，都出現在身上。它不會出現在髮梢、乾燥的皮膚以及手指和腳趾的指甲上。除了這些少數地方，它會出現在各處（即內部和外部）。無論在哪裡生起，都要追隨它的無常。當眼識、耳識、鼻識和舌識生起時，要在生起的地方觀照。當貪婪（lobha）的心生起時，要在心臟的血液區域（心識的心理因素顯現之處）觀照它的無常——同樣適用於瞋恨心、懷疑心（vicikicchā）等等。有兩種主要的意識——想要吸氣的心和想要呼氣的心。無癡心（amoha citta）是觀照的心或知曉的心。無貪心（alobha citta）和無瞋心（adosa citta）也在心中生起。這是修行的過程。

對於凡夫俗子來說，只能生起這十三種意識。如果其中一種生起，其餘十二種就不會生起。總有一種會生起，要去觀照以了解它們。它的不存在（它的消失）是無常（anicca），而知曉它則是智慧（magga）。然後它就成為心念的觀照（cittānupassanā）。佛陀給了我們三杯藥。但服用其中一杯就能治癒你的疾病（即無常之藥）。你必須服用太多（即三杯），所以我將它們加在一起給你一杯。如果你能洞察無常（anicca），那就足夠了。（在此，抹谷宣講者非常明智和務實。如果我們去查看巴利經文的教導，也會發現它是簡單而直接的，並不複雜。所以，我們不應該對它們感到困惑和懷疑。如果有人喜歡複雜，那是他們的事。）我只擔心你們沒有跟隨道（magga）。讓道的過程持續不斷地跟隨在無常之後，早上修行將在晚上證得佛法（即涅槃），反之亦然。在修行中，沒有任何法會來干擾瑜伽行者。只是你不知道如何應對它。染污的心（kilesa cittas）也會出現以供觀照。這些心也來自這十三種意識。它們會來邀請你觀照它們——ehipassiko（來見）。

The Way of No Grimace and Smile

15th November 1961

Seeing it by oneself means the view of knowledge (ñāṇa). This khandha is the cause and effect connection of conditional relation khandha (Paṭṭhāna khandha), dependent co-arising khandha (paṭiccasamuppāda khandha) and the khandha of truths (sacca khandha—dukkha and samudaya khandhas). You only have these two truths if you don't have a teacher. You're wandering with fuel and fire (or change of fuel and fire). Wandering with burning and extinction is called the round of existence—Saṃsāra. Samudaya (i.e., craving—taṇhā) asked you to get more (money or sensuality) and then you had it. According to the worldly standard, it's called happiness. In reality, it's suffering (dukkha). How did you live in Saṃsāra? It was like this simile—the cart owner (ignorance—avijjā) asked the cart driver (craving—taṇhā) to drive the cart yoked with the ox which was like the Saṃsāra traveller in suffering. In Saṃsāra the ox always died with over tiredness because of the burdened load. This happened because we didn't own the Dhamma—Sandiṭṭhika—visible here and now. The poor-grimaced face person wanted to die because they took happiness as suffering (The poor don't have wealth and sensual pleasure, for them is happiness. In reality, it's suffering.). The rich smiling person regards suffering as happiness (in Dhamma's point of view—to be poor or rich is dukkha). Human beings are lost their ways.

(Sayadaw's view on sukha and dukkha here was like Tibetan yogi Milarepa's saying — “with more is more dukkha, with little is little dukkha and with nothing is no dukkha.”

Today world situations are supporting all these sayings. Super greedy man creates the ugly world or Earth of present day.)

The round of existence only has grimace and smile. Dhamma for the cessation of the grimace and smile is—sandiṭṭhika. You become a stream enterer (sotāpanna) if you own this Dhamma. The person of self-mortification is grimaced person. The person who indulges in sensual pleasure is smiling person. The person follows the middle way has no grimace and smile. The grimacing and smiling persons can't discern

dukkha sacca—the truth of suffering. It can be discerned by going between the ways of the grimace and smile. We were still not freed because it had never been on the middle way in Saṃsāra. When dhammas calling at you sometime you followed them with the way of indulgence (kamasukhallikānuyoga) and sometime with the way of mortification (attakilamath'ānuyoga)—acting with pleasure and pain or greed and anger. You have never been on the middle way because don't know how to follow them. Therefore, don't follow with greed and anger instead with knowledge(ñāṇa). For example, your body is itching, don't follow with the hand (i.e., scratching the itch). When you're following it with knowledge—the caller dhamma/ehipassika is anicca; the following knowledge is visible here and now—sanditṭhika. Greed and anger do not arise, then you've been in the middle way. You're sure to Nibbāna if in the middle way. You discern the anicca dukkha sacca (truth of impermanent dukkha) with the ñāṇa magga sacca (truth of the path knowledge) which is the middle way. It was the true middle way if you can follow behind ehipassiko with the sanditṭhika. (some Buddhists confuse the practice, and they rely on outside power with prayers and vows, then it became another God religion. You can't get a piece of bread even if you pray, let alone end up dukkha.)

Mind, feeling, etc. Whatever dhamma (phenomenon) is calling to you, it arises and passes away. The vanishing dhamma is not a person and not a being. (If someone is calling our names, we react with diṭṭhi but never to the ehipassiko dhamma which can lead us to permanent happiness.) Here's what you need to remember—Ehipassiko, it is always calling at you. You become its great enemy if you don't follow its calling. Why? Because you're forgetful. The forgetful mind is ignorance (avijjā). (avijjā → saṅkhāra → dukkha; see the 12 links of D. A.)

With the arising of magga, it kills craving, conceit and wrong view (taṇhā, māna and diṭṭhi if you follow behind ehipassiko.

無苦無樂之道

1961 年 11 月 15 日

所謂「親自看見」的意思，是指以**智慧（ñāṇa）**所見的正見。這一具五蘊，實際上是：

- 條件關係的五蘊（**Paṭṭhāna khandha**）
- 緣起的五蘊（**Paṭiccasamuppāda khandha**）
- 聖諦的五蘊（**sacca khandha**，即苦與集二諦）

若無正確導師的教導，你所擁有的就只是這兩個真理（苦與集），因此，你便於「燃料與火焰」中輪轉——或說不斷更換燃料與火焰。這種燃燒與熄滅的流轉，就稱為**輪迴（saṃsāra）**。

渴愛（**samudaya = taṇhā**）不斷驅使你去追求更多金錢或感官樂趣，當你獲得它們時，世人稱之為「快樂」。但從真理的角度來看，那其實是**苦（dukkha）**。

那你是如何活在輪迴中的？尊者舉了這樣一個譬喻：

****無明（avijjā）如車主，命令渴愛（taṇhā）****這位車夫駕駛牛車；而車上所駕馭的老牛，就是在輪迴中受苦的你。這頭牛不斷在重負下奔波至死，因為它始終沒有擁有過佛法——即「**現見法（sanditṭhika）**」。

一個滿臉愁苦的人，之所以想死，是因為他將苦誤以為是樂（例如：貧者雖無財色之樂，卻認為這是快樂，其實仍是苦）；而富有、面帶微笑的人，卻將苦誤當為樂（從佛法的觀點，不論貧富皆是苦）。世間人已然迷失方向。

（尊者對苦與樂的見解，與藏傳密宗大成就者密勒日巴極為相似。他說過：「有多就是多苦、有少就是少苦、什麼都沒有就是沒有苦。」）

今日世局與人類處境，正好印證了這些話。極端貪婪者造就了如今這個扭曲的世界與地球。

輪迴只有苦笑與苦臉

輪迴之道只有兩種面貌：苦笑與苦臉。

能止息這兩者的佛法，即是「**現見法（sanditṭhika dhamma）**」。若你真正擁有此法，便能證得**預流果（sotāpanna）**。

- 苦臉者，是走苦行路的人；
- 笑臉者，是沉溺於欲樂的人；
- 不苦不樂者，是走中道的人。

苦笑與苦臉的人，皆無法觀見**苦諦（dukkha sacca）**。唯有行於這兩者之間，才能觀見真實的苦。

我們至今未能解脫，是因為在無數輪迴中，**從未行於中道**。當各種法現起呼喚你時，你有時隨順欲樂之道（**kāmasukhallikānuyoga**），有時走向苦行之道（**attakilamathānuyoga**），在欲樂與自苦之間擺盪——也就是在貪與瞋之間行事。你從未走過中道，因為你不知如何隨觀之。

因此，不要隨貪與瞋而轉，而應當隨****智慧（ñāṇa）****而行。

觀見中道的方法

例如：當身體癢時，不要用手去抓。你應以智慧去觀它。

- 被呼喚的法（**ehi-passiko dhamma**）是「無常（anicca）」
- 以智慧去跟隨者，即是「現見法（sanditṭhika）」

若能如此觀照，**貪與瞋便不會生起**，你便處於中道之上。只要處於中道，你必然通向涅槃。

你以中道的觀智（**ñāṇa magga sacca**），觀見無常苦諦（**anicca dukkha sacca**），這即是真正的中道。若你能以現見法隨觀「來吧！」（**ehi-passiko**）的呼喚，便是真正實踐中道。

有些佛教徒修錯方向，反而轉向祈禱與發願，依賴外在力量，最終變成另一種「神教」。你連一塊麵包都求不到，何況要斷除苦？

諸法皆呼喚你觀照

心、受等一切法，只要生起，即會「呼喚你」。一旦它們生起，也會滅去。此「消逝之法」不是人、不是眾生。

若有人呼喚你名，你會立即反應，產生我見（**diṭṭhi**）；
但真正能導向永恆快樂的「**ehipassiko 法**」，你卻從不回應。

你應當銘記——**ehipassiko**（來吧！）的呼喚時時存在。若你不隨觀它，便成了它的大敵。為什麼？因為你是個遺忘者。

遺忘的心就是無明（**avijjā**），而無明便引生行（**saṅkhāra**），最終導向苦（**dukkha**）。這就是十二因緣的流程。

若你能隨觀「**ehipassiko**」的呼喚，道智便會現起，斷除渴愛（**taṇhā**）、我慢（**māna**）與邪見（**diṭṭhi**）。

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## 不苦不樂之道

1961 年 11 月 15 日

親自見到，指的是智慧（**ñāṇa**）之見。這個五蘊是條件關係五蘊（**Paṭṭhāna khandha**）、緣起五蘊（**paṭiccasamuppāda khandha**）和真理五蘊（**sacca khandha**——苦諦和集諦）的因果聯繫。如果你沒有老師，你只有這兩個真理。你如同帶著燃料和火焰（或燃料和火焰的變化）在遊蕩。帶著燃燒和熄滅遊蕩稱為輪迴——**Samsāra**。集（**samudaya**，即渴愛——**taṇhā**）要求你得到更多（金錢或感官享受），然後你得到了。按照世俗的標準，這稱為快樂。但實際上，這是痛苦（**dukkha**）。你在輪迴中是如何生活的？就像這個比喻——車主（無明——**avijjā**）要求車夫（渴愛——**taṇhā**）駕駛由牛拉的車，這牛就像在痛苦中輪迴的旅人。在輪迴中，牛總是因負重過度而累死。這發生是因為我們沒有擁有佛法——**Sandiṭṭhika**——在此時此地可見的真理。那個愁眉苦臉的人想死，因為他們把快樂當作痛苦（窮人沒有財富和感官享受，對他們來說，這些是快樂。但實際上，這是痛苦。）。那個笑容滿面的人把痛苦視為快樂（從佛法的角度來看——貧窮或富有都是苦）。人類迷失了方向。

（宣講者在此對樂和苦的看法，如同藏傳瑜伽士密勒日巴所說——「越多越苦，越少越不苦，一無所有便無苦。」）

當今世界的局勢正支持著所有這些說法。極度貪婪的人創造了當今醜陋的世界或地球。)

輪迴中只有愁眉苦臉和笑容滿面。止息愁眉苦臉和笑容滿面的佛法是——**Sandiṭṭhika**。如果你擁有這個佛法，你將成為入流者 (**sotāpanna**)。自苦其行的人是愁眉苦臉的人。沉溺於感官享樂的人是笑容滿面的人。遵循中道的人既沒有愁眉苦臉也沒有笑容滿面。愁眉苦臉和笑容滿面的人無法辨別苦諦

(**dukkha sacca**)——痛苦的真理。只有在愁眉苦臉和笑容滿面的兩端之間行走才能辨別它。我們仍然沒有解脫，因為在輪迴中從未走在中道上。當諸法呼喚你時，有時你以放縱的方式 (**kamasukhallikānuyoga**) 跟隨它們，有時又以苦行的方式 (**attakilamath'ānuyoga**) 跟隨它們——以快樂和痛苦或貪婪和憤怒行事。你從未走在中道上，因為你不知道如何遵循它們。因此，不要以貪婪和憤怒，而要以智慧 (**ñāṇa**) 跟隨。例如，你的身體發癢，不要用手去抓 (即抓撓癢處)。當你以智慧跟隨它時——呼喚的法/來見 (**ehi-passika**) 是無常

(**anicca**)；隨後的智慧在此時此地可見——**Sandiṭṭhika**。貪婪和憤怒不會生起，那麼你就處於中道之中。如果你處於中道，你必定會走向涅槃。你以智慧之道諦 (**ñāṇa magga sacca**，道路智慧的真理) 辨別無常的苦諦 (**anicca dukkha sacca**，無常之苦的真理)，這就是中道。如果你能以在此時此地可見的智慧 (**sandiṭṭhika**) 跟隨「來見」(**ehi-passiko**)，那就是真正的中道。(一些佛教徒混淆了修行，他們依賴外在力量，祈禱和發願，然後佛教就變成了另一種神教。即使你祈禱，你也得不到一塊麵包，更不用說結束痛苦了。)

心、感受等等。無論什麼法 (現象) 呼喚你，它都會生起然後消失。消失的法不是人，也不是眾生。(如果有人叫我們的名字，我們會以我見 (**diṭṭhi**) 回應，但從不回應能引導我們走向永恆幸福的「來見」(**ehi-passiko**) 之法。) 你需要記住的是一——「來見」(**Ehi-passiko**)，它總是在呼喚你。如果你不回應它的呼喚，你就會成為它最大的敵人。為什麼？因為你健忘。健忘的心是無明 (**avijjā**)。(無明→行→苦；參見十二因緣。)

隨著道的生起，如果你跟隨「來見」(**ehi-passiko**)，它將會消滅渴愛、我慢和邪見 (**taṇhā, māna and diṭṭhi**)。

## Man's Story and His Stupidity

27<sup>th</sup> November 1961

I had told you very often that wrong view and doubt would arise without understanding of the D. A. process. You must remember it until the attainment of the path and fruit (i.e., magga and phala—until become a sotāpanna). Only by knowing about it is free from wrong view or have purified view (right view). After that with the contemplation on impermanence, suffering and not-self can attain the path knowledge (maggañāṇa). Only with the understanding of the D. A. process and you understand the khandha, its arising process and cause. You contemplate on the khandha but if you have wrong view and doubt, it become fruitless effort. D. A. is the cause of one's khandha and its process. The cause and the process are different. The cause is “Why this present khandha arises?” and to know about it.

The process is— “Is it man or woman?” No! It's not. These are consciousness, mind/body, sense bases, contact and feeling (section 2 of the 12 links, see the chart). To know them is knowing the process. (knowing the cause and effect dhamma). With the contemplation doubt and wrong view come in if you don't know them. These dhammas forbid path and fruition knowledges. It forbids the first path. It's doubt if you don't know the cause and not knowing the result become wrong view. You can make the decision that in this life will end dukkha, if you know about them.

(Sayadaw based on a sutta about questions and answers on wrong view between Ven. Sāriputta and Ven. Mahākassapa). By asking like—“Does the being still exist after death?” It was asking with the wrong view of eternalism (sassata diṭṭhi).

There is no being to die and no being to arise. Therefore, no need to answer this type of question. In the process of cause, no being includes, and also in the process of result, no being includes. After the consciousness of death becomes section 2. (See the 12 links chart of D. A. process—i.e., rebirth consciousness, name and form, sense bases, contact and feeling). There is no answer for this question if you appreciate (understand). D. A. process with the cessation of past mind and body → the present mind and body arise. With the cessation of the present mind and body → the future

mind and body will arise. Someone has knowledge should not answer to this kind of questions (even the Buddha himself did not answer to them). With the understanding of D. A. process, we gain these two knowledges of ① the discernment of mind and matter and ② the discernment of the conditions of the same mind and matter. These are the foundation knowledges of the path knowledge (maggañāṇa). This is quite valuable. (Most people may think there is nothing special about it. This is totally wrong. Only with the Buddha arose in this human world we have this great opportunity. Even most ordinary Buddhists never heard about it—i.e., traditional Buddhists.)

Another question should not answer is “Does the being not exist after death?” This is asking with the wrong view of annihilationism. With the understanding of the D. A. process we free from both views of eternalism and annihilationism. The bodhisatta became a Buddha with the contemplation on the D. A. process.

The 3<sup>rd</sup> question is—“Does the being both exist and not exist after death?” With the death consciousness arises, and passes away; rebirth linking consciousness arises. There is only the arising and passing away of one mind after one mind continuously. There is no living being in it (in the processes). But for the arahant—after the death consciousness and only Nibbāna arises (After the death of the arahant, it is not “nothing exist”).

The 4<sup>th</sup> question is—“Does the being neither exist nor not exist after death?” Why did Mahākassapa not answer all these questions? It was not beneficial, not leading to the knowledge of disenchantment (nibbidā ñāṇa), not freed from lust, not leading to the ending of defilements (kilesas) and not leading to Nibbāna. The Buddha himself and other noble beings (ariyas) also did not answer them. In this case how to ask the beneficial questions? What is the truth of suffering? What is the cause of the truth of suffering? What is the ending of the truth of suffering? Or What is Nirodha sacca? What is the path to the truth of the ending of suffering? Or What is the path or the way? Asking all the four questions are beneficial. With the discernment of the truth of dukkha become disenchanted, free from lust, extinguished defilements and realized Nibbāna. In the past life samudaya sacca had arisen (see the D. A. chart). You had lived with avijjā, saṅkhāra, taṇhā, upādāna and kamma. You only created samudaya sacca. Only the bad things were happening to you (wholesome or unwholesome

which were leading to births). And then you know it that I had been so stupid before. Only these things do not happen again, it is good and you'll do insight meditation (Vipassanā bhāvanā). With only that, the knowledges of the path and the fruit will arise and end dukkha. Asking about these kinds of questions is beneficial.

Nirodha sacca means with the contemplation of the khandha and it disappears. (It comes to an end). Dukkha disappears is nirodha sacca. Its disappearance is Nibbāna. In your whole life or in Saṃsāra never have been without dukkha and now don't you know that I am free without it? (With the experience of it). Magga sacca arise only with the practice. Only the truth (sacca) exists and it is appropriate to ask for it. True Buddhists are very rare indeed. (It is true. How many Buddhists ask these kinds of questions?) Most of them are eternalists (sassata diṭṭhi) (God believers have both diṭṭhis—sassata and uccheda, like standing on two horses with each foot on it). In speech a being exists is all right (without it can't communicate), but don't take it in thoughts as a real existence. It's not easy to pull out a few from a big crowd. The number of sentient beings that each Buddha in the past was able to save is like the amount of dust on a fingernail, and the number of sentient beings left behind is like the amount of dust on the ground. Even though so many Buddhas in the past had appeared before like the numbers of sand grains in the Ganges River, the numbers of living beings never came to an end.

[In the past and present some Buddhists making impossible and extreme vows to save all living beings until all the hells were empty.

Did they really know what they were talking about? They were cheated by craving and wrong view (taṇhā diṭṭhi) and got lost in craving for becoming (bhava-taṇhā). It was the same vow as—may I be forever in Saṃsāra with suffering forever? Even the Buddha could not save everyone. How could a bodhisatta who was unenlightened save everyone? It was like without any money wanting to give all people.]

This Dhamma is very difficult to hear and attain. Is it clear to you?

There are only more people in the world who are carried away by the waters of desire and anger (raga and dosa). For some, who are rare indeed to reach the safe shore.



Understanding of the letters and the chart of D. A. process is not a true understanding (i.e., study). The true understanding is to know the D. A. process of the khandha in oneself. It's important to discern in the khandha in accordance with the chart. For example, in the khandha a feeling arises, and when you observe it and it's not there anymore. Vedanā paccaya taṇhā—feeling conditions to craving not arises. The chart is just for example. You should know about the khandha is still there even though you know the chart. Also, observe the khandha is still there; and compare your own khandha with which is in the D. A. chart.

## 人的故事與其愚癡

1961 年 11 月 27 日

我一再告訴你們，若不理解緣起法（**Dependent Arising, D.A.**），邪見與疑惑就必然會生起。你必須牢記它，直到證得道與果（**magga** 與 **phala**，也就是證得預流果為止）。唯有透過認識緣起，才能解脫邪見、建立清淨的正見。

在此之後，再進一步觀察無常、苦與無我，便能證得道智（**magga-ñāṇa**）。若不懂緣起法，就無法真正理解五蘊、它們的生起流程與原因。雖然你在觀照五蘊，但若心中仍懷疑與邪見，那一切努力都將徒勞。

緣起即是五蘊的因與其展現的過程——「為何此五蘊今生會生起？」這是關於因的問題；而「這是男是女？」則是過程中的錯誤認知，事實上這只是：

識、名色、六處、觸與受（即緣起十二支中的第二段）。

若能如實知見這些法，即是知因緣、知果報。若觀照時對這些不了解，疑與邪見便會乘虛而入，它們會障礙道與果智的生起，尤其會阻礙\*\*初道（預流道）\*\*的誕生。

不知因即是疑（**vicikicchā**），不知果則成為邪見（**diṭṭhi**）。若你能如實知見緣起，就能下定決心——此生當令苦止息！

## 關於錯誤提問與正見建立

（尊者引用了一部經典，講述舍利弗尊者與大迦葉尊者間對於邪見提問的答辯。）

譬如有人問：「死後還有眾生存在嗎？」這是\*\*常見（*sassata-diṭṭhi*）\*\*的錯誤問題。

事實上，並無一個「眾生」去死，也無一個「眾生」再出生。因此，對這樣的問題無需作答。

在因的流程中，沒有「眾生」；在果的流程中，也沒有「眾生」。

死亡識之後，隨即是第二段緣起流程（**rebirth-linking consciousness**、名色、六處、觸與受），一個識接著一個識，不斷生滅。這個過程中從來沒有一個實體的「我」或「人」。

若你能欣賞這點（即真正理解），便會明白，這類問題根本無從作答。過去名色滅，現在名色生；現在名色滅，未來名色再起。

具有智慧者，應對這類問題保持緘默，就連佛陀自己，也未曾對這些問題作答。

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## 真正有益的提問

這些「眾生是否存在？」的提問，毫無意義。它們不會引生厭離（**nibbidā-ñāṇa**），不會導向出離，不會斷除煩惱，更不會通往涅槃。

佛陀與聖者都不回答這些問題。那麼應該問什麼問題才有意義？

應問：

- 什麼是苦諦？
- 什麼是苦的集因？
- 什麼是苦的止息（滅）？
- 什麼是通往滅的道（**magga sacca**）？

問這些才是有益的。透過觀苦諦，能生起厭離，斷除愛欲，滅盡煩惱，證得涅槃。

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### 愚癡的過去與覺醒的起點

在過去世中，我們皆以\*\*無明（avijjā）、行（saṅkhāra）、愛（taṇhā）、取（upādāna）與業（kamma）\*\*為生命的根本，不斷製造集諦。

這些行為即使有善也難逃輪迴，是在製造生死的原料。你應如此反省：

「我過去多麼愚癡啊，只要現在別再重蹈覆轍就好了！」

接著，你便會起修——修習內觀（vipassanā bhāvanā）。由此，道果智（magga-phala ñāṇa）便會生起，止息一切苦。

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### 涅槃是苦的止息

滅諦（nirodha sacca），就是觀照五蘊，並見其止息。苦的止息就是涅槃的證得。

這是你有生以來，乃至整個輪迴中，從未經歷過的狀態——**真正的無苦**。當你親證此境，才會真正了悟：

「原來我已不再苦了！」

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### 道諦只能從實修中生起

道諦（magga sacca）唯有在**實修**中才能生起。佛陀教導我們的只有「真理（sacca）」，也只有向「真理」提問，才是正途。

真實的佛弟子，其實極其稀少（**這是真的**——有多少佛教徒會問這些問題？）。大多數人仍執持**常見**。神教信仰者則往往兩端都執（常見與斷見兼具），如同雙腳各踩在一匹奔馳的馬上。

日常語言中可以說「有眾生」，那是為了方便溝通；但心中不可執為實有。「眾生實有」的思想，極難拔除。

佛陀曾說：**\*\*一位佛陀能救度的眾生如指甲上的微塵；而無法救度的，卻如大地之塵。\***即使歷代無數佛陀出世，如恆河沙數，**輪迴中的眾生仍無窮無盡。**

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**對某些極端誓願的批判**

過去與現在，有些佛教徒發願要「地獄空了我才願成佛」。

但他們是否真正知道自己在說什麼？**他們被貪愛與邪見欺騙，墮入了「有愛（bhava-taṇhā）」中。**

這樣的誓願其實與說「願我永遠輪迴、永遠受苦」沒什麼兩樣！

連佛陀都無法救度所有眾生，一個尚未覺悟的菩薩，怎可能救度一切？

這就像一個兩手空空的人，卻想供養全世界。

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**真正的理解不在於圖表，而在於身心現觀**

對緣起的圖表與文字理解，並不是真正的理解。

真正的理解，是在你自己的五蘊中觀察緣起的流程。這才是關鍵。

例如，在你身上生起了一個「受」，你觀察它，發現它消失了。

若當下沒有生起「受緣愛（vedanā paccayā taṇhā）」，那就是「止息之法」的展現。

圖表只是輔助。你要觀察的，是你自己的五蘊仍在不在；並將它與圖表對照來看，才能體證佛陀的教法。

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人的故事與他的愚昧

1961 年 11 月 27 日

我曾多次告訴你們，若不了解緣起（D. A.）的過程，邪見和懷疑就會生起。你們必須記住這一點，直到證得道與果（即 magga 和 phala——直到成為入流者

（*sotāpanna*））。唯有了解它，才能擺脫邪見，或擁有清淨的見解（正見）。之後，透過對無常、苦和無我的觀照，才能證得道智（*maggañāṇa*）。唯有了解緣起的過程，你才能了解五蘊（*khandha*）、其生起過程和原因。你觀照五蘊，但如果你有邪見和懷疑，這將成為徒勞的努力。緣起是一個人五蘊及其過程的原因。原因和過程是不同的。原因在於「為何這個當下的五蘊會生起？」，以及了解它。

過程是——「這是男人還是女人？」不！不是的。這些是識、名色、六入、觸和受（十二因緣的第二個環節，見圖表）。了解它們就是了解過程（了解因果之法）。若你不了解它們，在觀照時懷疑和邪見就會產生。這些法會阻礙道智和果智的生起。它會阻礙初果的證得。若你不知道原因，便是懷疑；不知道結果，便是邪見。如果你了解它們，你就能決定今生將結束痛苦。

（宣講者根據一部關於舍利弗尊者和摩訶迦葉尊者之間關於邪見的問答經文進行了開示。）像這樣問——「眾生死後是否仍然存在？」是以常見（*sassata diṭṭhi*）的邪見發問。

沒有會死的眾生，也沒有會生的眾生。因此，無需回答這類問題。在原因的過程中，不包含眾生；在結果的過程中，也不包含眾生。死亡意識之後便是第二個環節。（參見十二因緣圖表——即再生意識、名色、六入、觸和受）。如果你能理解（欣賞），這個問題就沒有答案。緣起的過程是：過去身心的止息 → 現在身心的生起；現在身心的止息 → 未來身心的生起。有智慧的人不應該回答這類問題（即使佛陀本人也沒有回答）。透過了解緣起的過程，我們獲得了兩種智慧：①辨別名色（*mind and matter*）的智慧，以及②辨別相同名色之緣的智慧。這些是道智（*maggañāṇa*）的基礎智慧。這非常珍貴。（大多數人可能認為這沒什麼特別的。這是完全錯誤的。唯有佛陀出現在這個人世間，我們才有這個大好機會。即使大多數普通的佛教徒也從未聽說過——即傳統的佛教徒。）

另一個不應該回答的問題是：「眾生死後是否不存在？」這是以斷見（*uccheda diṭṭhi*）的邪見發問。透過了解緣起的過程，我們便能擺脫常見和斷見這兩種邪見。菩薩透過觀照緣起的過程而成為佛陀。

第三個問題是——「眾生死後既存在又不存在嗎？」死亡意識生起並消逝；再生相續的意識生起。只有一個心識接著一個心識持續地生起和消逝。其中（在這些過程中）沒有活著的眾生。但對於阿羅漢而言——在死亡意識之後，只有涅槃生起（阿羅漢死後，並非「什麼都不存在」）。

第四個問題是——「眾生死後既非存在亦非不存在嗎？」為何摩訶迦葉尊者不回答所有這些問題？因為這沒有益處，不能引導人們獲得厭離智（*nibbidā ñāṇa*），不能從貪欲中解脫，不能引導人們滅盡煩惱（*kilesas*），也不能引導人們走向涅槃。佛陀本人和其他聖者（*ariyas*）也沒有回答這些問題。在這種情況下，如何提出有益的問題呢？什麼是苦諦？什麼是苦諦的原因？什麼是苦諦的止息？或者，什麼是滅諦？什麼是通往苦之止息的道路？或者，什麼是道？提出所有這四個問題都是有益的。透過辨別苦諦的真理，人們會感到厭離，從貪欲中解脫，煩惱熄滅，並證得涅槃。在過去世，集諦已經生起（參見緣起圖表）。你一直活在無明（*avijjā*）、行（*saṅkhāra*）、渴愛（*taṇhā*）、執取（*upādāna*）和業（*kamma*）之中。你只創造了集諦。只有壞事發生在你身上（導向投生的善或不善業）。然後你知道了，我以前是多麼愚蠢。只有這些事情不再發生，才是好的，你將會進行內觀禪修（*Vipassanā bhāvanā*）。僅憑這一點，道智和果智將會生起並結束痛苦。提出這類問題是有益的。

滅諦（*Nirodha sacca*）意味著透過觀照五蘊，它便會消失（它走向終結）。苦的消失就是滅諦。它的消失就是涅槃。在你的一生或輪迴中，從未沒有過痛苦，而現在你難道不知道我已經從痛苦中解脫出來了嗎？（透過親身體驗）。道諦（*Magga sacca*）唯有透過修行才能生起。只有真理（*sacca*）存在，詢問真理才是恰當的。真正的佛教徒確實非常稀少。（這是真的。有多少佛教徒會問這類問題？）他們大多數都是常見論者（*sassata diṭṭhi*）（信奉神的人同時持有常見和斷見兩種邪見——如同雙腳分別站在兩匹馬上）。在言語上說存在一個眾生是可以的（沒有它就無法溝通），但不要在思想中將其視為真實的存在。從一大群人中拉出少數人並不容易。過去每一位佛陀所能救度的眾生數量，就像指甲上的塵土；而留下的眾生數量，就像地上的塵土。即使過去有無數像恆河沙數般的佛陀出現，眾生的數量也從未減少。

[在過去和現在，一些佛教徒發下不可能實現的極端誓願，要救度所有眾生，直到所有地獄都空為止。

他們真的知道自己在說什麼嗎？他們被渴愛和邪見（*taṇhā diṭṭhi*）所欺騙，並迷失在對存在的渴求（*bhava-taṇhā*）中。這就像發誓——願我永遠在輪迴中受苦一樣。即使佛陀也無法救度所有人。一個尚未開悟的菩薩又如何能救度所有人呢？這就像沒有任何錢卻想給所有人東西一樣。]

這個佛法非常難以聽聞和證得。你們清楚嗎？

世上更多的人被欲望和瞋恚（raga and dosa）的洪流所冲走。只有極少數人才能到達安全的彼岸。

理解緣起過程的文字和圖表並非真正的理解（即研究）。真正的理解是了解自己五蘊的緣起過程。按照圖表辨別五蘊中的實相非常重要。例如，在五蘊中生起一個感受，當你觀察它時，它便不再存在。「Vedanā paccaya tanhā」——感受緣渴愛不再生起。圖表只是個例子。即使你了解圖表，你也應該知道五蘊仍然存在。同時，觀察五蘊仍然存在；並將你自己的五蘊與緣起圖表中的進行比較。

Man, Happy With Kilesa Diseases

27th November 1961

It was like someone with the whole body of sores forcing himself through the thorny bushes. There are sores at everywhere of the eye, ear, ... and mind (the six senses). Physical object (form), sound, ... and mind objects (dhamma ārammaṇa) are thorns. Therefore, kilesa wounds are always arising within us. Someone with sores runs into the thorny bushes it will become worse. And at the eye, ear, ... and mind—greed, anger and delusion arise. Therefore, people don't want to live in forest and the mountain because they don't use to it. They only want to live in the city with the crowd. It means they want to be hurt or hit with thorns. They have satisfaction with wounds and cuts, and not want to be freed from them (i.e., no appreciation of bodily seclusion—kaya-viveka). The cause of short life is harmed by the thorns of defilement (see, DN. 26 Cakkavatti Sutta). The cause of kamma is very few indeed, if not become a person who has wrong view on kamma (i.e., kammavādī-diṭṭhi—someone has the view of whatever happens is due to kamma or past kammās.)

The Buddha not only taught about the cause of kamma but also the other many causes, as an example—the case of suicide. It was hit with the thorn of the mind, but if you take everything as the result of the past kamma, then it becomes kammavādī-diṭṭhi. Many Buddhists have this view. They blame it on past kammās if something is going wrong. To do things blindly with anger is to be struck by the thorns of the mind. This is the time to stay calm or you will have wounds and trauma. Someone died with fright was hit by the thorn of physical form, with poison was hit by the thorn of taste, etc. You're going through the thorny bush and at the same time don't want to get cuts and wounds is never possible. Even the Buddha couldn't help you. You can't hit by thorns if you stay with samatha and vipassanā.

You don't want to die alone as a lonely mouse, but wanting to die among the relatives. Why is that? Because you want descending to apāya—woeful existence. It means in this way. This is dying with the clinging dhamma. Is it becoming a clinging or not if dying among the affectionate people? The Buddha's preference and our preference are in the opposite ways. His was Nibbāna and yours are the four apāyas—

painful existences. If any one of the six sense objects hits you, you will get the wound. There is no problem handling poison without any wound and cut on the hands, otherwise, you'll die. It came from Dhammapada. After becoming a stream-winner (sotāpanna), you'll not harmed by them while going through kilesa thorny forest. In the simile of the six animals' discourse, the Buddha first mentioned these thorns and continued to talk about the animals. It's only safe by staying with bodily mental seclusion.

Seclusion by attainments (acquisitions) comes only after the path knowledges. The stay away from the sense objects is bodily seclusion. Contemplating impermanence with the calm mind (samādhi) is mental seclusion (This is not letting the mind go outside to the sense objects by vipassanā practice. It seems to me Sayadaw's interpretation was more practical in daily life situations.) By handling poison with cuts and wounds, you'll be gone. So, don't be playful with your hands which I have to remind you. It's not easy to talk about this kind of Dhamma. The nature of this Dhamma is quite different from the preference of living beings. The preference of beings is to be hurt by thorns (i.e., kilesa) and Dhamma (i.e., Nibbāna) is to be free from dangers. You have to make the decision that what the Buddha taught was right and your preference is wrong. After the bodily and mental seclusions, practice vipassanā.

(Sayadaw combined these two discourses to deliver the talk; from Saṃyutta Nikāya is the simile of six animals, SN. 35.247 Chappāṇakopamasuttaṃ; and from Aṅguttara Nikāya—on seclusion, AN. 4.138 Nikaṭṭhasuttaṃ.)

Becoming the seclusion by attainments (upadhi viveka) will never be hurt by thorns. Bodily + mental seclusion. → insight contemplation → seclusion by attainment. (There are two attainments—momentary and permanent, i.e., path factors and path knowledge or seeing the rise and fall of khandhas and the cessation of the khandhas.) Seclusion by momentary acquisition is referred to anicca/magga → i.e., discerning of the disappearance of the khandha with insight knowledge. Khandha is the place where sores and wounds grow out (i.e., kilesa diseases). Upadhi viveka is no khandha. No khandha for five or 10 minutes is freed from wounds and cuts (at these periods). There is no khandha to hit by thorns. This was the reason noble disciples used to enter the fruition states. Only by knowing about these things, we like

Nibbāna. At this place—the saying of that khandha was the places of diseases (rogato) is becoming clear. This khandha is like a hospital with patients. The cessation of this khandha is Nibbāna. Only by knowing as you have sores or disease and then you want to be freed from it. Now, you know that we all have sores and wounds. When the path knowledge of no desire to live with this big sore (i.e., khandha) arises, and you'll know its real nature.

The khandha has the nature of pīlanāṭṭha—oppress being without any sympathy. It oppresses beings with 96 kinds of illness (roga) and the wounds of sense objects. You have been oppressed by it because you have it. Don't refer it to the past karmas. (Most Buddhists referred to their misfortunes on karmas but no khandhas and nothing would happen.) Then, Dāyakas and Dāyikās (i.e., the pāli words refer to Buddhist layman and laywoman), you have to make the decision what is important for you. (the audience—No khandha, Venerable) Firstly, don't push yourself through the thorns (i.e., the thorns of sense objects—for kaya-viveka, restraint of the sense faculties) After that, do samādhi (i.e., citta-viveka by ānāpānasati), and then vipassanā which is turning towards upadhi-viveka seclusion by acquisition. You'll see the wounds arise in blips, and then continue with the contemplation until become disenchanted with it. With the existence of this khandha and Nibbāna is covered up. (This point is interesting for contemplation to know about the relationship between khandha and Kilesa and nature of Nibbāna). Kilesas cover on knowledge (ñāṇa), and again khandha (dukkha sacca) covers on Nibbāna. You don't want this khandha if you know its growth with wounds and sores. And then knowledge (ñāṇa—i.e., the contemplative mind) does not turn towards upadhi khandha; instead, it turns towards Nibbāna which has no upadhi khandha.

人與其煩惱病的滿足

1961年11月27日

眾生的狀況，就如全身潰瘍的人強行穿越荊棘叢林。身體處處有瘡——眼、耳、鼻、舌、身、意六根皆是；而色、聲、香、味、觸、法等六境就如荊棘。因此，煩惱的傷口（**kilesa-wounds**）無時不在我們身上生起。

一個身上有瘡的人若衝入荊棘，傷勢只會更重。於眼、耳、鼻、舌、身、意之處，便會生起貪、瞋、癡等煩惱。

因此，人們不願住於森林與山中，是因為不習慣；而只願住在人群密集的城市中，其實是自願去被荊棘刺傷。這表示他們對傷口與創痛滿意，根本不想脫離（即：對**身體的寂靜（kāya-viveka）**無欣求）。

壽命短的原因之一，就是被煩惱的刺所傷（參見《長部》〈轉輪聖王經〉DN.26）。若不是持「業果見」的異見者，業的直接因其實極少。

佛陀不僅教導業的因，還講到其他許多因。例如自殺的例子：這是被「意刺」所擊。但若將一切都歸咎於過去業，就成了「業論邪見（kammavādi-ditṭhi）」¹。今日許多佛教徒都犯此誤，當事情出錯，便怪罪於「前世業報」。

然而，若你怒氣攻心就胡亂行動，那就是被「意根之刺」所傷。這時你該保持冷靜，否則將受到內外創傷。

若一人因驚嚇而死，是被「色塵」所刺；若因中毒而死，則是被「味塵」所刺。穿越荊棘，卻不願被刺傷，是不可能的事；連佛陀都幫不了你。

除非你安住於奢摩他與毘婆舍那中，才能不被刺傷。

錯誤的偏好與死亡

人們不願如孤鼠獨死，反而想要死在親人圍繞中。為什麼？因為這是渴望墮入惡趣（apāya）的表現。

在充滿親情執著的氛圍中死去，是否就是「執取」呢？佛陀與世人的偏好正好相反——佛陀選擇涅槃，眾生則選擇四惡趣。

只要六境之一觸及你，你就會受傷。若你手上無傷，則即使碰毒也無妨；反之則必死（見《法句經》）。

一旦證得預流果（sotāpanna），即使走過煩惱荊棘林，也不再被傷害。

安住於獨處，遠離刺傷

在〈六獸喻經〉（SN.35.247）中，佛陀先談六刺，然後才談六獸。唯有安住於「身心獨處（viveka）」²，才得安穩。

- 身體的獨處（kāya-viveka）：遠離六根對境。
- 心的獨處（citta-viveka）：以定心觀無常，不令心馳出六塵。

（尊者的詮釋極具生活實用性。心之寧靜不在於遠離塵囂，而在於正觀。）

若你手上有傷口，還玩毒藥，後果不堪設想。因此，我必須提醒你：別再玩弄那雙手。

被荊棘刺與真正的安全

這法太難說，因為它違背眾生的喜好。眾生樂於被荊棘（煩惱）刺傷；而佛法（涅槃）則是脫離一切險難。

你必須做出抉擇——佛陀說的是對的，你的偏好是錯的。

安住於身心獨處後，應修習毘婆舍那。尊者將此法結合兩部經典：

- 《相應部》〈六獸喻經〉SN.35.247
 - 《增支部》〈近者經〉AN.4.138
-

從止觀進入「離取之寂靜」（upadhi-viveka）

- 身體 + 心的獨處 → 內觀觀照 → 離取寂靜（upadhi-viveka）

離取寂靜即是兩種證得狀態：

1. 剎那的（見五蘊生滅）
2. 永恆的（道智斷蘊入涅槃）

觀無常即見五蘊的滅，稱為剎那證得；此為智慧成就的寂靜。

五蘊是瘡口與病根之地（煩惱病的溫床）。而「離取寂靜」即是無五蘊。哪怕只有五分鐘、十分鐘沒有五蘊，你也在那期間遠離一切創傷，沒有五蘊可被刺傷。

這便是為何聖者們常入道果定。知道這些事實後，你便會開始喜歡涅槃。

《法句經》所言：「此五蘊為病所依處（rogato）」之義也於此明顯。

涅槃與厭離的動力

五蘊如同病院滿佈病患。五蘊止息即是涅槃。

當你真實知見：「我有瘡、有病，我應從中脫離」，厭離便會生起。真正不想再與這充滿病痛的五蘊共處時，道智將會生起。

五蘊的本質是逼迫性（pīlanāṭṭha）——無任何慈憫地壓迫眾生，使之遭受九十六種病苦與六根刺傷。你之所以被壓迫，是因為你仍擁有五蘊。

請不要再把一切歸咎於過去的業。多數佛教徒總說「這是我前世的業」，卻從不提五蘊，彷彿它們與自己無關！

對在家弟子的忠告

在家男女弟子們（Dāyakas 與 Dāyikās），你們應下決心——什麼對你們才是最重要的？

（回答：沒有五蘊，尊者！）

首先，別再往荊棘裡鑽（即遠離色聲香味觸法——身體的獨處）；接著修定（心的獨處），然後修內觀（轉向離取之寂靜）。

你將會親見瘡口一波波地生起，繼續觀察直到心生厭離。

五蘊如何遮蔽涅槃

只要五蘊存在，涅槃就被遮住了。

這是極值得觀思的要點。煩惱遮住智慧（ñāṇa），而五蘊（苦諦）則遮住涅槃。

若你明白這五蘊正生出瘡與病，你就不會再希求它。那時你的觀智（ñāṇa）便不再轉向有取蘊，而轉向無取蘊的涅槃。

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# 人，樂於煩惱之病

1961 年 11 月 27 日

這就像一個渾身是瘡的人，硬要穿過佈滿荊棘的灌木叢。眼睛、耳朵……和心（六根）的各處都有瘡。色、聲……和法塵（*dhamma ārammaṇa*）是荊棘。因此，煩惱的傷口總是在我們內心生起。一個有瘡的人跑進荊棘叢，情況會變得更糟。而在眼睛、耳朵……和心中，貪婪、瞋恨和愚癡生起。因此，人們不喜歡住在森林和山裡，因為他們不習慣。他們只想住在擁擠的城市裡。這意味著他們想被荊棘刺傷或擊中。他們對傷口和割傷感到滿意，不想從中解脫出來（即不欣賞身遠離——*kaya-viveka*）。壽命短促的原因是被煩惱的荊棘所傷害（參見《長部·轉輪聖王經》，DN. 26 Cakkavatti Sutta）。業的原因確實很少，除非成為一個對業有邪見的人（即業論者——*kammavādi-diṭṭhi*——認為一切發生都是由於業或過去的業）。

佛陀不僅教導了業的原因，也教導了許多其他原因，例如——自殺的情況。那是被心靈的荊棘擊中，但如果你把一切都看作是過去業的結果，那麼就成了業論者。許多佛教徒都有這種觀點。如果事情不順利，他們就歸咎於過去的業。在憤怒中盲目地做事，是被心靈的荊棘擊中。這時要保持冷靜，否則你會受傷和留下創傷。有人被嚇死是被色塵的荊棘擊中，被毒藥毒死是被味塵的荊棘擊中等等。你穿過荊棘叢，同時又不想被割傷和受傷，這是不可能的。即使佛陀也幫不了你。如果你安住於止（*samatha*）和觀（*vipassanā*），就不會被荊棘擊中。

你不想像一隻孤獨的老鼠一樣獨自死去，而是想在親人之中死去。為什麼？因為你想要墮入惡道——痛苦的存在。這就是這個意思。這是帶著執取的法而死去。在親愛的人之中死去，是變成執取還是沒有？佛陀的偏好和我們的偏好是相反的。他的偏好是涅槃，而你的偏好是四惡道——痛苦的存在。如果六種感官對象中的任何一個擊中你，你就會受傷。如果手上沒有任何傷口和割傷，處理毒藥就沒有問題，否則你會死。這來自《法句經》。成為入流者

（*sotāpanna*）之後，你在穿過煩惱的荊棘叢時不會受到傷害。在六獸譬喻的經文中，佛陀首先提到了這些荊棘，然後繼續談論這些動物。只有安住於身心遠離才是安全的。



由證得而來的遠離（acquisitions）只有在道智之後才會出現。遠離感官對象是身遠離。以平靜的心（samādhi）觀照無常是心遠離（這不是透過內觀修行讓心向外攀緣感官對象。在我看來，宣講者的解釋在日常生活中更為實用）。用有傷口和割傷的手處理毒藥，你會喪命。所以，不要玩弄你的手，我必須提醒你。談論這種佛法並不容易。這種佛法的本質與眾生的偏好截然不同。眾生的偏好是被荊棘（即煩惱）傷害，而佛法（即涅槃）是從危險中解脫出來。你必須做出決定，佛陀所教導的是正確的，而你的偏好是錯誤的。在身遠離和心遠離之後，修習內觀。

（宣講者結合了這兩部經來講解；來自《相應部》的是六獸譬喻，SN. 35.247 Chappāṇakopamasuttaṃ；來自《增支部》的是關於遠離，AN. 4.138 Nikāṭṭhasuttaṃ。）

成為由證得而來的遠離（upadhi viveka）永遠不會被荊棘所傷。身遠離 + 心遠離 → 內觀 → 由證得而來的遠離。（有兩種證得——剎那的和永久的，即道支和道智，或見到五蘊的生起和滅去以及五蘊的止息。）剎那證得的遠離指的是無常/道（anicca/magga）→ 即以內觀智慧辨別五蘊的消失。五蘊是瘡和傷口生長的地方（即煩惱之病）。有餘依涅槃（Upadhi viveka）是沒有五蘊。沒有五蘊五分鐘或十分鐘，在這段時間內就從傷口和割傷中解脫出來了。沒有五蘊會被荊棘擊中。這就是聖弟子們過去常常進入果位的緣故。只有了解這些事情，我們才會喜歡涅槃。在此——說五蘊是疾病之處（rogato）的說法變得清晰。這個五蘊就像一個有病人的醫院。這個五蘊的止息就是涅槃。只有當你認識到自己有瘡或疾病，然後你才會想要從中解脫出來。現在，你知道我們都有瘡和傷口。當不再渴望與這個大瘡（即五蘊）共存的道智生起時，你將會了解它的真實本質。

五蘊的本質是 pīlanāṭṭha——毫不留情地壓迫眾生。它以九十六種疾病（roga）和感官對象的傷口壓迫眾生。你一直被它壓迫，因為你擁有它。不要將其歸咎於過去的業。（大多數佛教徒將他們的不幸歸咎於業，但沒有五蘊，什麼都不會發生。）然後，檀越（Dāyakas 和 Dāyikās，即巴利語指佛教男女居士），你們必須決定什麼對你們來說是重要的。（聽眾——沒有五蘊，尊者）首先，不要硬闖荊棘叢（即感官對象的荊棘——為了身遠離，約束感官）。之後，修習止（samādhi，即透過安般念達到心遠離），然後是內觀，即轉向由證得而來的有餘依涅槃的遠離。你將看到傷口像閃爍一樣生起，然後繼續觀照，直到對它感到厭離。有了這個五蘊的存在，涅槃就被遮蓋了。（這一點很有意思，可以思考五蘊和煩惱的關係以及涅槃的本質）。煩惱遮蓋了智慧（ñāṇa），而五蘊

（苦諦）又遮蓋了涅槃。如果你知道它帶著傷口和瘡生長，你就不會想要這個五蘊。然後，智慧（ñāṇa——即觀照的心）不會轉向有餘依的五蘊；相反，它會轉向沒有有餘依五蘊的涅槃。

## Fall in Love With the Killer

19<sup>th</sup> to 20<sup>th</sup> December 1961

In the Rādhā-saṃyuttaṃ (SN. 23), Ven. Rādhā asked the Buddha what Mara or Death was. (Here Mara is a metaphor for death or killer and the aggregates or khandhas). The form (rūpa) dhamma will kill you. You have to die because the form exists. You have to contemplate the impermanent form as the killer; if you can't, it'll kill you for many lives to come. You conquer the khandha—Marā if you can contemplate it and become disenchanted and ending of it. Feeling phenomena is also the killer. The other perceptions (saññā), volitional formations (saṅkhāra) and consciousness (viññāṇa) are also killers. The five khandhas will kill the person who got it by prayers. (Most Buddhists are craving for sugati khandhas or good rebirths, so they make merits and praying for it.) Dying with the tight and stiff body is killed by the earth element (paṭhavī); overflow with urine and blood is by water element (āpo); overheat is by heat element (tejo). A person dying with the swollen body is killed by wind element (vāyo). Someone dies by eating something which should not be eaten (because taking it as good); this is killed by perception (saññā).

(Sayadaw continued to mention on each of the other khandhas). The five khandhas are not to be seen as secure. The killer is not far away, it exists inside us. The five khandhas oppress the owner without any sympathy (pīṇanāṭṭha); when still alive, force you to work like a slave and in the end, it kills you. Discerning of impermanence is seeing one's killing dhamma. With the discerning will shun from them. Only by discerning of the truth of dukkha will free from death.

The real search should be freed from death, but the majority are looking for death. They are searching or looking for their killers (i.e., the khandhas—so they fall in love with their killers, so stupid indeed). Not only they can't see the khandhas as enemies even serving and looking after them. For the vipassanā yogi, "I'll break apart with you."

Samatha yogi is searching for the killer, therefore he can't arrive to Nibbāna. Yogis not discovered Nibbāna because they couldn't transcend the truth of dukkha. Only by knowing the truth of dukkha thoroughly will success. To free from death, we have to

kill the khandha (i.e., the killer). Until now, in the whole of saṃsāra we had been killed by them.

Praying for any life is inviting the Marā (i.e., the king of death—the killer) (The bhava-taṇhā of some Buddhists were extremely so strong that they made impossible prayers and vows to save every single being until the hells were empty—it meant we liked to stay in saṃsāra forever.) We’re living together with the five killers of the five khandhas. Even before death, the form dhamma oppresses and tortures us. In vipassanā contemplation on form (rūpa)—contemplate it as the dhamma leads to death and pīḷanāṭṭha—the dhamma oppresses and tortures beings without any sympathy. Sometime people were asking about the causes of death as what kinds of vedanā, what kinds of food poisoning (i.e., on saññā), etc. led to the death of a person. Some died by going to places which shouldn’t be gone (i.e., saṅkhāra). Some couldn’t control their minds and committed suicide (i.e., viññāṇa). Beings make prayers for the khandhas with the taints (āsava) of sensuality, becoming and ignorance (i.e., kāmāsava, bhavāsava and avijjāsava). I am urging you don’t desire the khandha and don’t invite the killers, if not at near death will cry out for “Save me! Help me!”

Don’t be afraid of to be killed, but you have to be afraid of craving for becoming (bhava-taṇhā).

You have to accept the truth of dukkha (dukkha sacca) if you have done the truth of its causes (samudaya sacca). It is taints (āsava) pushing you there, and the killers are the five khandhas. Do you want to become a corpse in other mouth? (i.e., rebirth as animal and ending in other mouth—it may be man or beast.) Or a corpse buried in the earth (as human)? There are 40 extended meanings of anicca, dukkha and anatta characteristics. Whatever talk about, it will include characteristic with rising and falling (anicca). You’ll get the knowledge of as it really is (yathābhūta ñāṇa) if you discern impermanence. You have to continue the contemplation to develop the knowledge of disenchantment (nibbidā ñāṇa). And then continue to contemplate until you don’t want it, with this not wanting the five khandhas disappear. You find the undying place (this is metaphorical term). The knowledge or the mind inclines towards undying (no arising and dying). You have to try it out. I am telling you the way to it. From the dying element, it turns towards the undying element (Nibbāna). The undying place appears and let the knowledge (ñāṇa) stay with it. Don’t look for

the place of cessation of dukkha. This is the cessation of dukkha. It's not conquered the khandha—Marā yet. Reflect it with the reviewing knowledge (paccavekkhana ñāṇa). You experience at the cessation (i.e., nirodha—the cessation of the khandhas) if you review it a lot.

Discerning of impermanence is insight knowledge (vipassanā ñāṇa). Seeing Nibbāna is path knowledge, fruition knowledge and reviewing knowledge (i.e., magga- ñāṇa, phala- ñāṇa and paccavekkhana- ñāṇa) At the first path knowledge (i.e., sotāpatti-magga), diṭṭhi-kilesa (defilement of wrong view) and diṭṭhi-khandha (khandha existence related to wrong view—i.e., painful existences) disappeared. Each of the taints of sensuality, becoming and ignorance (kāmaśava, bhavaśava and avijjāśava) are reduced to its 1/4 strength. The axle of diṭṭhāśava (taint of wrong view) completely broken down and can't revolve any more (see Part V—Breaking the Axle of the Taints). Therefore, sotāpanna (all noble beings) can't fall into painful existences (apāyas). The 2<sup>nd</sup> and 3<sup>rd</sup> path knowledges break down the axle of kāmaśava (the taint of sensuality). The 4<sup>th</sup> path knowledge breaks down the axle of bhavaśava and avijjāśava (the taints of becoming and ignorance). Now, you all completed with the decisive support condition (upanissaya paccaya). You have to try with path condition (magga paccaya) to free from the three vaṭṭas (rounds of existence—i.e., kilesa, kamma and khandha). You have enough 23 conditions (i.e., refer to the 24 conditional relations—paṭṭhāna) and only need the path condition (magga paccayo). This is very important. For example, all the food dishes are in ready, and it only needs one type of salt.

## 愛上殺人兇手

1961 年 12 月 19 日至 20 日

在《羅陀相應部》(SN.23)中，尊者羅陀向佛陀請問：「誰是魔王？誰是死神？」(此處的「魔王」(**Māra**)即是「死」的象徵，也可譬喻為「殺人者」，實際上就是五蘊。)

佛陀說：色法會殺你。你之所以要死，是因為有色身存在。

你必須觀色為「殺人者」，若不能如此觀照，它將在無數世中殺害你。若你能夠觀照它、對它生起厭離、進而斷除它，那你就征服了五蘊魔王。

受蘊也是殺人者；想、行、識亦復如是。對那些靠「祈求」而得來的五蘊（例如：許多佛教徒希望來世生善處，因而造福、祈願），**五蘊將會回頭殺害他們。**

以僵硬緊繃之身而死，是被「地界（paṭhavī）」所殺；以大小便淹溢之身而死，是被「水界（āpo）」所殺；以發熱過度而死，是被「火界（tejo）」所殺；以脹脹之身而死，是被「風界（vāyo）」所殺。

若某人因吃錯東西（誤以為是好的）而死，是被「想蘊（saññā）」所殺。

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## **五蘊是殺人者，不可戀著**

（尊者繼續說明其餘蘊的殺力）

你不能視五蘊為安穩之物；它們的「殺人者」不在遠方，而是**潛藏於你之內**。五蘊對擁有者施以逼迫而毫無憐憫（**pīlanātṭha**），生時令你如奴役般奔波，死時則將你擊殺。

**觀無常即是觀見自己的殺人法**，若能觀見，便會遠離它。唯有**深刻觀見苦諦**，才能脫離死亡的支配。

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## **世人尋死，愛上兇手**

真正的追求應是「離死之道」，但世人卻在「尋死之道」。他們正在找尋並愛戀殺害自己的兇手（即五蘊），實在愚癡至極！

他們不僅不將五蘊視為敵人，反而服侍與維護它們。

但對於一位修觀的行者而言，心中應當說：

「我要與你（五蘊）決裂！」

修定而不修觀的行者，仍是在尋找兇手，因此無法證得涅槃。他們之所以未證涅槃，是因為未能超越**苦諦**。

唯有徹底認識苦諦，才能成功。要脫離死亡，就必須殺死五蘊（兇手）。我們在整個輪迴中，不知被它們殺了多少次。

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### **祈求來世即是邀請死神**

任何對「未來生命」的祈求，都是在邀請魔王（殺人者）。

某些佛教徒的「有愛（**bhava-taṇhā**）」極其強烈，以致發下誓願「直到地獄空無一人，才願成佛」——這無異於說：

「我願永遠住於輪迴，永遠受苦！」

我們正與五個殺人者（五蘊）同住。甚至在死亡之前，色蘊就不斷壓迫與折磨我們。

修觀時，應觀色為導致死亡的法，為**無憐憫之逼迫法（pīlanāṭṭha）**。

有人問：某人是被哪種受、哪種錯誤認知（想）、哪種行為所導致死亡？這些種種，其實都是被「五蘊之一」所殺：

- 吃錯食物而死，是「想蘊」殺；
- 前往不該去之地而死，是「行蘊」殺；
- 無法控制內心、自殺者，是「識蘊」殺。

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### **斷除愛取，莫再呼喚兇手**

眾生對五蘊不僅有所祈求，還充滿「三漏（**āsava**）」：

- 欲漏（**kāmāsava**）
- 有漏（**bhavāsava**）
- 無明漏（**avijjāsava**）

我在此懇切地說：



「\*\*請不要再貪著五蘊、不要再邀請殺人者！\*\*否則臨終時，你將會哭喊：『救我！救我！』」

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## 應畏懼的是「有愛」，不是死亡

不要害怕死亡，而應畏懼的是「愛取生命」的渴望（**bhava-taṇhā**）。

你若已造下了集諦（**samudaya sacca**），那就必須接受苦諦（**dukkha sacca**）。是「漏」將你推向此境，而「兇手」就是五蘊。

你想來生成為其他口中的屍體嗎？（意指轉生為動物，淪為他人的食物）還是成為埋葬於地的屍體（人類）？

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## 觀無常是止息之路

\*\*無常、苦、無我有 40 種延伸義理。\*不論講什麼，都會含有「生滅之特相（**anicca-lakkhaṇa**）」。

你若能觀見無常，即得「如實知見（**yathābhūta-ñāṇa**）」。繼續觀照，將生起「厭離智（**nibbidā-ñāṇa**）」，進而完全不再希求五蘊，**五蘊即會止息**。

那時你將找到「不死之處」（為譬喻涅槃）。智慧將轉向此處，安住於無生死之地。

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## 別再外求涅槃，止息即是涅槃

「不要再尋找止息苦的地方，那止息之地即是此處。」

此時尚未完全征服五蘊魔王，因此還需以「審察智（**paccavekkhaṇa ñāṇa**）」多次返觀。

你若多多審視，即能在五蘊止息時親自體驗到它（**涅槃**）。

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## 三種智慧的次第與徹底斷漏

觀無常的智慧即是「毘婆舍那智（vipassanā ñāṇa）」；見到涅槃時，依次生起：

1. 道智（magga ñāṇa）
2. 果智（phala ñāṇa）
3. 審察智（paccavekkhaṇa ñāṇa）

在初道（預流道）中：

- 斷除「邪見煩惱（diṭṭhi-kilesa）」
- 斷除「與邪見有關的五蘊（diṭṭhi-khandha）」
- 三種漏（欲漏、有漏、無明漏）各減至 1/4 強度
- 見漏的主軸（diṭṭhāsava）完全崩毀，無法再轉動

因此，所有聖者都不會再墮入惡趣（apāya）。

- 第二與第三道智會摧毀「欲漏」的軸心；
- 第四道智則斷除「有漏與無明漏」。

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## 萬緣已具，只缺道緣

如今你們已具足決定支緣（upanissaya paccaya），只缺一樣：道緣（magga paccaya），這至為關鍵。

就如：所有菜餚皆備，只欠最後一味調味鹽。

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愛上殺手

1961 年 12 月 19 日至 20 日

在《羅陀相應》（Rāḍha-saṃyuttaṃ, SN. 23）中，羅陀尊者問佛陀，魔羅或死亡是什麼。（此處的魔羅是死亡或殺手以及五蘊的比喻。）色法會殺死你。因

為色的存在，你必須死亡。你必須觀照無常的色為殺手；如果你不能，它將在未來的許多生中殺死你。如果你能觀照五蘊，並對其感到厭離和終結，你就能戰勝五蘊——魔羅。感受現象也是殺手。其他的受（saññā）、行（saṅkhāra）和識（viññāṇa）也是殺手。透過祈禱而獲得五蘊的人，將被五蘊所殺。（大多數佛教徒都渴望善趣的五蘊或好的轉世，所以他們積累功德並為此祈禱。）身體僵硬而死是被地大（paṭhavi）所殺；尿液和血液溢出是被水大（āpo）所殺；過熱是被火大（tejo）所殺。身體腫脹而死是被風大（vāyo）所殺。有人因吃了不該吃的東西而死（因為認為它好）；這是被想（saññā）所殺。

（宣講者繼續提及其他的每一個蘊。）五蘊不應被視為安全。殺手並不遙遠，它存在於我們內部。五蘊毫不留情地壓迫其擁有者（pīlanāṭṭha）；當還活著時，強迫你像奴隸一樣工作，最終卻殺死你。洞察無常是看到自己的殺戮之法。透過洞察，將會避開它們。唯有洞察苦諦的真理，才能從死亡中解脫出來。

真正的尋求應該是從死亡中解脫出來，但大多數人卻在尋找死亡。他們正在尋找他們的殺手（即五蘊——所以他們愛上了他們的殺手，真是愚蠢）。他們不僅看不到五蘊是敵人，甚至還在侍奉和照顧它們。對於內觀瑜伽士來說，「我將與你分離。」奢摩他瑜伽士正在尋找殺手，因此他無法到達涅槃。瑜伽士們未能發現涅槃，因為他們無法超越苦諦的真理。唯有徹底了解苦諦的真理才能成功。要從死亡中解脫出來，我們必須殺死五蘊（即殺手）。直到現在，在整個輪迴中，我們一直被它們所殺。

祈求任何生命都是在邀請魔羅（即死亡之王——殺手）（一些佛教徒的欲有（bhava-taṇhā）極其強烈，以至於他們發下不可能實現的祈禱和誓願，要救度每一個眾生直到地獄空為止——這意味著我們喜歡永遠留在輪迴中。）我們正與五蘊這五個殺手同住。甚至在死亡之前，色法就在壓迫和折磨我們。在對色（rūpa）的內觀中——將其觀照為導向死亡之法和 pīlanāṭṭha——毫不留情地壓迫和折磨眾生之法。有時人們會問及死亡的原因，例如什麼樣的感受（vedanā）、什麼樣的食物中毒（即關於想（saññā））等等導致了某人的死亡。有些人因去了不該去的地方而死（即行（saṅkhāra））。有些人無法控制自己的心而自殺（即識（viññāṇa））。眾生以欲漏（kāmasava）、有漏（bhavāsava）和無明漏（avijjāsava）的染污來祈求五蘊。我敦促你們不要渴望五蘊，也不要邀請殺手，否則在臨終時會哭喊「救救我！幫幫我！」

不要害怕被殺死，但你必須害怕對存在的渴望（bhava-taṇhā）。

如果你已經造作了苦因的真理（集諦），你必須接受苦的真理（苦諦）。是煩惱（āsaṃsa）在推動你到那裡，而殺手是五蘊。你想成為另一個口中的屍體嗎？（即轉世為動物，最終成為其他口中的食物——可能是人或野獸。）或者成為埋在土裡的屍體（作為人）？無常、苦和無我的特性有四十種擴展的含義。無論談論什麼，都將包含生起和滅去的特性（無常）。如果你能洞察無常，你將獲得如實知（yathābhūta ñāṇa）。你必須繼續觀照，以發展厭離智（nibbidā ñāṇa）。然後繼續觀照，直到你不再想要它，隨著這種不再想要，五蘊就會消失。你找到了不死之地（這是個比喻的說法）。智慧或心傾向於不死（沒有生起和死亡）。你必須嘗試一下。我正在告訴你通往那裡的道路。從死亡的元素，它轉向不死的元素（涅槃）。不死之地顯現，讓智慧（ñāṇa）安住於此。不要尋找苦的止息之地。這就是苦的止息。這還沒有戰勝五蘊——魔羅。以審查智（paccavekkhana ñāṇa）反思它。如果你經常審查它，你將在止息（即 nirodha——五蘊的止息）中體驗到它。

洞察無常是內觀智慧（vipassanā ñāṇa）。見到涅槃是道智、果智和審查智（即 magga-ñāṇa, phala-ñāṇa 和 paccavekkhana-ñāṇa）。在初道智（即入流道——sotāpatti-magga）時，見煩惱（diṭṭhi-kilesa）和見蘊（diṭṭhi-khandha，與邪見相關的五蘊存在——即痛苦的存在）消失了。欲漏、有漏和無明漏（kāmasava, bhavāsava 和 avijjāsava）各自的力量都減弱了四分之一。見漏（diṭṭhāsava）的軸完全斷裂，無法再轉動（參見第五部分——斬斷煩惱之軸）。因此，入流者（所有聖者）不會墮入惡道（apāyas）。第二和第三道智斬斷了欲漏（kāmasava）的軸。第四道智斬斷了有漏和無明漏（bhavāsava 和 avijjāsava）的軸。現在，你們都具備了決定的依止緣（upanissaya paccaya）。你們必須以道緣（magga paccaya）努力，從三輪（vaṭṭas，即煩惱輪、業輪和苦輪）中解脫出來。你們已經具備了足夠的二十三種條件（即參考二十四種條件關係——paṭṭhāna），只需要道緣（magga paccaya）。這非常重要。例如，所有的菜餚都準備好了，只需要一種鹽。

Everyone Is a Stranger

12th March 1962

Someone has *sīla* what kind of dhamma he has to contemplate? He has to contemplate anyone of the five *khandhas* as impermanent, suffering, disease, a tumor, a dart, misery, affliction, alien(stranger), disintegrating, empty and not-self will attain the path knowledge (*magga-ñāṇa*). You might say it's too much. You don't need to contemplate all of them. These are the three universal characteristics if you combine them. This is the knowledge of the teacher. At last, it falls into impermanence. It becomes clear that even have *sīla* you need right attention. It leads to truth (*sacca*) if you contemplate a lot of it. We handle one of them and finish the practice.

Contemplation of *parato* (alien or stranger) is very good. The contemplative knowledge is one thing and the impermanence is another. They are telling about their own things. You have to make a decision that they are nothing related to you. Your own *khandha* is an alien or a stranger to you that the other *khandhas* also become aliens. This way, it does not affect anyone. It happens by itself but the I-ness coming in to disturb that it doesn't become a stranger. It becomes a self (*attato*) if not becomes an alien. And then it becomes me and mine—*attaniyato*. You go and disturb it and become unwise attention (*ayoniso*). Why *dāyakas* and *dāyikās* (lay-man and woman follower) are not becoming stream-enterers (*sotāpanna*)? You take the stranger as me and my own or mine, and the D. A. process of *dukkha* and *domanassa* (pain and distress—body and mental pains) etc. are following behind you. With the teaching we find out the fault. You make other property as one's own that it becomes a fault.

It's better to fall into the *apāyas* with one's own properties; otherwise (with other's properties), it was like a *dharawan* (i.e., Hindu word for a watchman) who has been killed at duty. It was better if the owner had been killed. It was too painful to be killed for things which were not his own. Here he also falls into *apāyas* for things which belong to others (animate or inanimate things). It becomes equanimous if you can contemplate with *parato*—stranger. It can develop to the level of knowledge of equanimity towards formations (*saṅkhārupekkhāñāṇa*). After this knowledge, it will

come the path knowledge. The four painful existences (apāyas) became one's home and property; it was the results of taking things as me and mine (i.e., diṭṭhi and taṇhā) by people. Diṭṭhi (wrong view), diṭṭhupādāna (clinging to view) and action (kamma) controlled by view were pushing down these beings into the apāyas.

Taking the stranger as one's own is a great mistake which you have to remember it. During the period when whatever wholesome merit you are doing, the mind or consciousness is arisen by sense objects and sense doors; forms (rūpa) are arisen by kamma, citta, utu and āhāra (past volition, consciousness, temperature and nutriment). In the whole process there was no-thing which made by you. Therefore, beings committed the crime (theft) and entered into the prisons of painful existence (apāyas) (Sayadaw continued to talk about the family members whom we related to each other as me and mine, because without knowing them as strangers.) It becomes clinging to view (diṭṭhupādāna) if we strongly argue on things which belong to others. Don't blame on kammas (actions) if beings fall into apāyas. These are the causes of wrong views and clinging to wrong views (most Buddhists blame their misfortunes on kammas, not on kilesas).

人人皆是陌生人

1962 年 3 月 12 日

一個具足戒行（**sīla**）的人，應該觀照什麼樣的法呢？他應該觀照五蘊中任一法為：

- 無常（anicca）
- 苦（dukkha）
- 疾病（roga）
- 腫瘤（gaṇḍa）
- 刺（salla）
- 苦惱（aghāta）
- 壓迫（upaddava）

- 陌生、異己（**parato**）
- 壞滅（**vipariṇāma**）
- 空（**suñña**）
- 無我（**anattā**）

只要這樣觀，就能證得道智（**magga-ñāṇa**）。

你可能會說：「要觀這麼多太困難了吧！」事實上，不需要全觀，只須觀其中一項即可。這些特性，若合併來看，即是三相（無常、苦、無我）。這就是佛陀導師所教導的知見。最終，一切皆落於無常相中。

這讓我們清楚知道，即使已有戒行，若無正念正知（**yoniso manasikāra**），仍不能證道。而一旦如理作意地觀照，將會導向**真理（**sacca**）**的體證。

只要緊握其中一相來觀，便能完成修行。

觀「異己相」是殊勝修法

觀照「異己相（**parato**）」是一個非常好的修法。

觀智（**ñāṇa**）是一種法；所觀見的無常又是另一種法——兩者各說各話，無有關聯。你必須下定決心：它們與「我」無關。

你自己的五蘊即是異己之物，其他人的五蘊自然也是異己之物。如此一來，一切現象都不再干擾你。

若我執（**attā**）介入，「異己」就變成了「我」。接著便成為了「我所（**attaniya**）」。

你以錯誤的方式介入，就是不如理作意（**ayoniso manasikāra**）。

為何在家人難以證入預流果？

為什麼大多數的在家信徒（**dāyakas** 與 **dāyikās**）難以證得預流果（**sotāpanna**）？

因為他們將「本非己物的法」誤認為是「我與我所」，於是整個緣起流程中，苦與憂（dukkha 與 domanassa）便隨之而生，追隨著他們。

佛法的教導能讓我們看見這種過失：你將他人的財物當成自己所有，自然會有過失。

墮入惡趣的真正原因

與其為了別人的東西而墮入惡趣（apāya），還不如是為了自己真正擁有的東西而墮落。否則，就像印度守衛（dharawan）值勤時被殺——若是主人被殺還說得過去，守衛卻為不屬於自己的東西送命，那實在太冤枉了。

同樣地，為了原本不屬於你的法而墮入惡趣，是何等愚癡與痛苦。

若你能以「異己相」觀照，就會生起捨心（upekkhā）。此觀法能進展至行捨智（saṅkhārupekkhā-ñāṇa），繼而生起道智。

地獄的產權：我與我所

為什麼四惡趣成了我們的「家與財產」？那是因為眾生以「我與我所」的態度，對一切法生起了我見（diṭṭhi）與我執取（diṭṭhupādāna）。

由於這些邪見與執取所主導的行為（業，kamma），便不斷將眾生推向四惡趣。

記住：把陌生的當作自己的，是極大的錯誤！

此一錯誤你一定要記住！

你所作的善業當中，當心識升起時，其根本來源只是：

- 六門根境（sense doors and objects）；
- 色法則依四緣而起：業、心、氣候、食物（kamma, citta, utu, āhāra）。

整個過程中，根本沒有一項是你所造的。這樣一來，眾生就是犯了「竊盜罪」而進入了地獄監牢！

錯誤的親屬認知與執取見

尊者也提到，關於我們的家庭成員，我們總認為「他是我的孩子、她是我的配偶、他是我的父母……」，因為我們沒有以「異己相」來觀照。

若對這些「非己物」產生激烈爭執，就是落入見取執取（**diṭṭhupādāna**）。

地獄不是因業，而是因邪見

別再將墮入惡趣的責任推給「業（**kamma**）」。**真正的原因是「邪見與執取邪見」！**

（多數佛教徒常把自己的不幸歸咎於業，而忽略了真正導致生死的原因——煩惱與錯見（**kilesa and diṭṭhi**）。）

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**人人皆是陌生人**

1962 年 3 月 12 日

若人持戒清淨（**sīla**），應如何觀照諸法？他應觀照五蘊中的任何一蘊為無常、苦、病、癰、箭、惱、患、異（陌生人）、壞、空、非我，如此便能證得道智（**magga-ñāṇa**）。你或許會說太多了。你不需要全部觀照。若將它們合併，便是三共相。這是老師的智慧。最終，它們都歸於無常。由此可見，即使持戒清淨，也需要正念。若能多多觀照，便能導向真理（**sacca**）。我們把握其中之一，便能完成修行。

觀照「異」（**parato**，陌生人）非常好。觀照的智慧是一回事，無常又是另一回事。它們各自說明著自己的實相。你必須做出決定，它們都與你無關。你自己的五蘊對你而言是陌生的，其他的五蘊也同樣是陌生的。這樣，它就不會影響任何人。它自然而然地發生，但「我」的概念介入干擾，使它無法成為陌生

人。若不成為陌生人，它就成為自我（attato）。然後就變成我和我的——attaniyato。你介入干擾，就成了不如理作意（ayoniso）。為何檀越（dāyakas 和 dāyikās，男女信徒）無法成為入流者（sotāpanna）？你們將陌生人視為我和我的，而苦和憂惱（dukkha 和 domanassa——身心之苦）等的緣起過程便緊隨其後。透過教導，我們發現了過失。你將他人的財產視為自己的，這就成了過失。

寧可因自己的財產而墮入惡道（apāyas）；否則（因他人的財產），就像一個在職責上被殺死的守衛（dharawan，印度語指守衛）一樣。如果主人被殺死會更好。為了不屬於自己的東西而被殺死太痛苦了。在這裡，他也因屬於他人的事物（有情或無情之物）而墮入惡道。如果你能以「異」（陌生人）來觀照，就能達到平等心。它可以發展到對諸行平等智（saṅkhārupekkhāñña）的程度。在此智慧之後，便會生起道智。四種痛苦的存在（apāyas）成為人們的家園和財產；這是人們將事物視為我和我的（即我見（diṭṭhi）和渴愛（taṇhā））的結果。我見（邪見）、見取（diṭṭhupādāna，執著於見解）以及受見解控制的行為（kamma），將這些眾生推向惡道。

將陌生人視為自己的，是一個你必須記住的巨大錯誤。在你做任何善功德的期間，心或意識是由感官對象和感官之門生起的；色（rūpa）是由業、心、時節和食（過去的意願、意識、溫度和營養）生起的。在整個過程中，沒有任何事物是你所創造的。因此，眾生犯下罪行（偷盜），進入痛苦存在的監獄

（apāyas）（宣講者繼續談論我們彼此視為我和我的家庭成員，因為不認識他們是陌生人）。如果我們強烈爭論屬於他人的事物，就會變成見取

（diṭṭhupādāna）。若眾生墮入惡道，不要責怪業（行為）。這些是邪見和執著於邪見的原因（大多數佛教徒將他們的不幸歸咎於業，而不是煩惱）。

## Wavering and Not Wavering

5<sup>th</sup> to 6<sup>th</sup> May 1962

[These two Dhamma talks were based on Channovāda Sutta of Majjhima Nikāya (MN. 144). In the Dhamma audience Sayadaw mentioned two laymen in these talks were interesting for contemplation. The first layman was U Hlaing—an old man with age over eighty, a gem merchant of Mogok City. He met Sayadaw at the age of over 50 in Mogok, this was Sayadaw's early years there. He used to listen Sayadaw's Dhamma talks but not practiced and busied with his gem business. At the time when he was getting old and came to Sayadaw for practice but could not discern anicca even though working very hard every day for four and five hours.

The second layman was U Aung San Wai with age over 60 from Rangoon. He was a politician and held a minister post in the government before. Now he retired and came to practice with Sayadaw in Amarapura City in 1961. After the vassa in Amarapura, Sayadaw continued his teaching in Mogok, and he followed with Sayadaw there and continued his practice. It seemed that he had some success, which is related to some of Sayadaw's remarks in some of his talks.

The 3<sup>rd</sup> person whom I want to mention was not in this audience, because it is worthy to mention him for inspiration. Another important factor is the Dhamma Power of Sayadawji's Dhamma talks which has strong effect on Buddhists in the study and practice of the Buddha Dhamma. I can give a lot of evidence on the lives of others. This man was U Tin, a politician and from Chinese origin. He first met Sayadaw in 1962 when Sayadaw went to Rangoon for the Aggamahāpandita title and Dhamma teaching there. At that time, he was only 39 years of age. Sayadaw stayed only a week in Rangoon for teaching and went back to Amarapura for his last vassa in life. It seemed U Tin followed Sayadaw to Amarapura for practice, because we often heard his name in most of the talks which has given at this period and until the last day of Sayadawji's life in the biography. He might be the last disciple of Sayadaw and very close to him in this short period.

At the age of 50 in the year of 1975, he entered the Buddhist monk order. His lay sponsors were U Tan Daing, U Aung Chi and U Than Maung who were close

disciples of Sayadaw. His ordained name was Ven. Dhammasāra and later well-known as Sin-pyu-kyun Sayadaw (the monk from the White Elephant Island). He was one of the senior meditation teachers of Mogok Meditation Center and sometime gave some teachings in the west. He passed away peacefully in 1998 at the age of 75 at his monastery in White Elephant Island. The following information came from the video record of his funeral. Sayadaw knew his death beforehand and wrote his wishes on a paper and left behind him. His requests were—“Do not keep his body more than seven days. Cremate it after three days if it is possible. After the cremation, it’s no need to invite monks for the transference of merit. (This ceremony was done by all Buddhists for the dead person because of not sure about his/her rebirth.) After the cremation, pour the ashes into the Irrawaddy River. (This is the major river in Burma and it flows from the north to the south. White Elephant Island is situated at the west side of the river.)”

After Sayadaw passed away, the body was not decomposed and smelled. His complexion was yellow bright and the whole body was soft and pliable. (It was like the same as 14 years old Mogok yogi Ma Htet Htet Aung.) The body was cremated at an open large field with fire wood. After a while the body flesh was burnt down and the bones exposed with the heart still intact. Someone poked the heart with a pointed bamboo stick and the blood flowed out like a water fall. After the cremation people found body relics (sarīra) in the ashes—bones and teeth relics. There was no separated, rounded relics. Some rounded relics were oozing out from the fragments of bone and teeth. These points described Sayadaw’s practice as in completion at not very long time ago, so that it had not enough time to change completely. At last the ashes were poured into Irrawaddy River and it floated and carried away by the river towards the sea and disappeared.

Sayadaw’s ordained name was Dhammasāra which means the core or substance or essence of Dhamma. He found the essence of Dhamma directly in his khandha—the four Noble Truths and the Nibbāna dhātu. The core of Dhamma was handed down from the Buddha up to the present generation. The core of Dhamma still exists. Buddhists should not miss the chance. ]

Ven. Channa had taken himself as arahant before he killed himself. Therefore, Ven. Sāriputta was checking his view by questioning him. The question was; “Do you take

physical form (arom, ārammaṇa), sensitivity of the eye (dvāra) and eye seeing consciousness as me and mine?” His asking was—Did he still cling to them with craving, conceit and wrong view (taṇhā, māna, diṭṭhi)? Channa answered that he has contemplated them and seen their impermanence and there is no taṇhā, māna, diṭṭhi arisen. This was only insight knowledge and not the path knowledge yet. His answer was seeing impermanence. It was still at the stage of rise and fall. I will teach you the practice. Whenever something arises, you must discern its not existing. Channa’s view was vipassanā knowledge, but he took it as the path knowledge. Therefore, by killing himself would not get another birth (jāti). Ven. Mahā Cunda came in and told him as the Buddha has taught; “There is wavering in one who is dependent, there is no wavering in one who is independent.” Channa couldn’t bear his painful feelings (physical and mental), it meant he was still under the affection of his own khandha. The mind is wavering if someone depends on the khandha with craving and wrong view. With the changing of the khandha, the mind wavers. Only with the death of the troublesome craving, the mind will not waver. Letters, telegrams will disappear if people mind does not waver. When receiving of letters, their minds are wavering with gladness of taṇhā and no letters it wavers with anger.

Have you ever had a time when you didn't waver? (Sayadaw mentioned some of them in life.) It will be wavered without the equanimous mind (upekkhā-citta). Even after the death of someone, it is still wavering; so, it is not necessary to say when it is still alive. Therefore, you’re wavered species (It did not mean a monkey species which evolutionist and anthropologist thought, but more than a monkey’s mind which other types of beings do not have.) Wavering is not a good thing. It’ll lead to taṇhā, upādāna and kammabhava if wavering with lobha. With dosa it’ll lead to soka, parideva, etc. With moha it’ll lead to avijjā, saṅkhāra, etc. (see 12 links of D. A. process) With more moving (wavering) is more sinking downwards to the four apāyas. (It was like a swamp or deep mire.)

(In this talk Sayadaw sometime asked questions to the audience, and he laughed heartily. These wisdom or wise remarks were humorous and about man nature.)

Ariyas were not wavering. At the time of laying down their khandhas the chief and great disciples went to the Buddha and informed him. Mahāmoggallāna was beaten to death by the bandits. Did the Buddha and arahants are shaking? It must sink with

more moving (wavering) or swept away by taṇhā water. Your mind will not move only with the practice. Tomorrow I will give the instruction.

The dependent co-arising process of connection is the wavering of the mind. Ven. Channa killed himself with a razor knife after Sāriputta and his brother were left. He was seeing the sign of mental image, if he was arahant would not see it. Instead, he must see Nibbāna (i.e., would not see any sign of mental image). (Sayadaw mentioned some mental images of a dying person.) The Buddha had lived for 45 vassas or years as a Buddha. He reminded the monks 1792 times for the practice and did not become remorseful at near death. Taking joy in pleasure now has to be shed tears near death.

Only the path knowledge can give us help. (mentioned terrible situation during the dying process). The periods of having the sharp mind and physical fitness are very important (i.e., at young age for the practice). (Here Sayadaw gave the very good example with the old disciple U Hlaing who was in the audience.) With the age of 85 or 86 years, his mind is in the state of confusion. He can't discern the vibrations of his khandha. This is overwhelmed by ignorance (avijjā or moha). Even though he is working (practicing) for 4-5 hours, he does not know about the khandha teaching. (his khandha is calling him—ehipassiko, so he has to follow with sandiṭṭhiko, but he does not hear the calling. This is called ignorance or delusion.) He met Phongyi (in Burmese another usage for Sayadaw) at the age of over 50 and had listened to my talks then, but he decided to practice later. In this way he wasted a lot of his time and chances. It was a great loss. Isn't it?. Therefore, you all have to practice now! (We always need to pay heed the teachings and sayings of the wise and sages. The child yogi Ma Htet Htet Aung's life was a good example.)

Ven. Channa saw its mental image and instantly changed it quickly with the practice and became an arahant at near death. He succeeded because he already has the momentum of the vipassanā knowledge. (At here again Sayadaw mentioned on the layman U Aung San Wai who was in the audience). U Aung San Wai had used his time as a government minister before. It wouldn't have taken the result very long if he had practiced it earlier before. Now he is practicing with the effort and it doesn't take very long to achieve it. (It seemed to be U Aung Sun Wai had succeeded in his practice, because after Sayadaw passed away, U Tan Daing established a meditation



center in the heart of Rangoon and propagated the Dhamma of Sayadaw's talks. U Aung Sun Wai became the first chairman of the center.)

Some persons without knowledge of Dhamma talked to people like a teacher and foolish persons followed their advice (This referred to the people encouraged others to waste their time with worldly matters instead of Dhamma). Don't have the wrong intention of I'll do it later. (mentioned the rarity of human births by comparing with insects). You must do it urgently. You have wasted your valuable time from the order of taṇhā. You all are misusing the time. With the bigger taṇhā comes bigger Wok (Hell fire big iron cauldron depicted in hell scene) These are dhammas—extension of saṃsāra (i.e., taṇhā, māna and diṭṭhi) You're left behind others is not important, but fall into apāya is very bad indeed. You're not afraid of falling into Hell, instead afraid of lagging behind others (American syndrome/wrong competitions).

It's better if you finish the practice now. If not possible, you can finish it at near death. It has the benefit. Ven. Channa's experience supported the need of developing the habitual vipassanā kamma (āciṇṇaka-kamma). The greatest fault is after this life and taking rebirth in next life. This was the exhortation of the Buddha. Whatever dhamma is arising—following behind it with the knowing of it's not there, it's not there, etc. (i.e., anicca or the not existing of the arising dhamma)

[ Note: In these talks Sayadaw expressed his concern and compassion for his disciples, reminded them again and again for the practice. These talks were giving in Mogok and his last visit here. His last talk in Mandalay was on 9<sup>th</sup> April 1962 and continued the Dhamma duty in Mogok. In Mogok he started the teaching on 16<sup>th</sup> April 1962 to 1<sup>st</sup> July 1962. During these periods of Dhamma talks here were quite different from others before, mentioned a lot on death and saṃvega, not to be in heedlessness and wasting time. It seemed to be he sometime using his mind reading ability to teach the disciples. The following four events related to it.

這是一篇極具震撼力與慈悲心的開示，也是莫哥尊者晚年在莫貢的最後系列講法之一，重點非常明確：

- **觀智不等於道智**，支那比丘錯將毘婆舍那智誤以為道智，差點斷命輪迴卻未證涅槃。

- 依附五蘊就心動搖（依他則動搖），離五蘊則心不動搖（無依則不動搖）。
- 死亡時刻是觀行檢驗的最後關卡，臨終見心像而非見涅槃，即非阿羅漢。
- 以三位在家弟子為例，警醒行者應珍惜有利時機修行，勿遲疑拖延。

這篇講記將許多核心教法融入具體故事與歷史人物，令人反思深切。

## 動搖與不動搖

1962 年 5 月 5 日至 6 日

【這兩場法講是依據《牟尼子經》（Majjhima Nikāya 第 144 經，Channovāda Sutta）而說。在法會中，尊者提到兩位在家居士，其修行歷程值得深思省察。】

第一位居士是烏·欽（U Hlaing），年逾八十，是莫貢城的寶石商人。他在五十多歲時於莫貢初次見到尊者，當時尊者亦剛開始在當地弘法。他過去常聽聞尊者開示，卻未曾實際修行，只忙於寶石生意。直到年邁之時，才前來請求修行指導，但即便每天勤奮用功四、五小時，也無法觀察到無常（anicca）。

第二位居士是烏·昂山威（U Aung San Wai），六十多歲，來自仰光，是一位退休政治人物，曾任政府部長。他在 1961 年兩安居期間，前往阿瑪拉布拉與尊者共住修行。安居結束後，尊者返回莫貢繼續弘法，他便追隨前往並持續修行。據尊者在多場講記中提及，烏·昂山威似乎已有成就。

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## 第三位值得一提的修行者

還有一位雖不在當場法會中，但非常值得提出以為激勵。他的故事也顯示出尊者法語的加持力，對佛教徒修學佛法產生深遠影響。

此人名為烏·丁（U Tin），是位政治人物，具中國血統。1962 年，尊者前往仰光接受「阿迦瑪哈班地達」（Aggamahāpandita）尊稱，並弘法教學，烏·丁便

是在此時首次遇見尊者，當時他年僅 39 歲。尊者僅停留仰光一週便返回阿瑪拉布拉，準備最後一個雨安居。

烏·丁似乎追隨尊者至阿瑪拉布拉修行，因在尊者此段期間的多場講記中常提到他，直到尊者圓寂前仍與他密切相隨，可能是尊者晚年最親近的弟子之一。

1975 年，年滿 50 歲的烏·丁出家為比丘，法號為**法精**（**Ven. Dhammasāra**），後被尊稱為「白象島尊者（**Sin-pyu-kyun Sayadaw**）」。他成為莫貢禪修中心的資深導師之一，有時亦在西方弘法。他於 1998 年安詳圓寂，享年 75 歲，安詳往生於其位於白象島的寺院。

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### **遺囑與身後瑞相**

在他的喪禮影片中，記載了他臨終前的遺願，由他親手書寫：

「請勿將我的遺體停留超過七日；若可能，三日內火化即可；火化後，無須邀請僧眾為我回向（此為緬甸佛教徒普遍習俗，因無法確知亡者去處）；火化後，請將骨灰灑入伊洛瓦底江。」

伊洛瓦底江為緬甸主要河流，自北向南流，白象島即位於其西岸。

火化前，他的遺體毫無腐敗或異味，膚色金黃、全身柔軟，就如 14 歲的莫貢童行者瑪·貼貼昂（**Ma Htet Htet Aung**）。遺體於一處空曠之地用木柴火化，燒至一段時間後，血肉焚盡，白骨外露，唯有**心臟完整無損**。有人以竹枝刺之，心臟內的鮮血如瀑而流。

火化後，在灰燼中發現了遺骨舍利（**sarīra**），包括齒骨等物。部分圓形舍利是從碎裂骨牙中滲出。這些現象顯示他證果時間並不久遠，因此舍利仍未完全變化凝聚。

骨灰最終灑入伊洛瓦底江，被水流帶向大海，隨流而逝。

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## **Dhammasāra——法之本質**

尊者的法號 **Dhammasāra**，意指法的精髓、核心、本質。他在自己的五蘊（khandha）中，親證了法的核心——四聖諦與涅槃界（**Nibbāna-dhātu**）。這正是佛陀傳下來至今的核心法義，仍然存在，不可錯過。

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後半段內容，包括：

- 支那比丘誤認觀智為道智的故事；
- 「依他則動搖，無依則不動搖」的內涵；
- 尊者對臨終修行的關切與鼓勵；
- U Hlaing、U Aung San Wai、Ma Htet Htet Aung 等真實人物之啟發故事。

### **尊者支那比丘與觀智的誤認**

支那比丘（Ven. Channa）在自殺之前，自認已證阿羅漢。因此，舍利弗尊者（Ven. Sāriputta）為檢視他的見解是否正確，便詢問他：

「你是否將色法（色、所緣 ārammaṇa）、眼根（dvāra）、眼識（見）等視為我與我所？」

這其實是在問：他是否仍以貪（taṇhā）、慢（māna）、邪見（diṭṭhi）來執取這些法？

支那回答說，他已觀察過這些法，並見其無常（anicca），因此並未生起貪、慢、見。這只是觀智（vipassanā ñāṇa），尚非道智（magga ñāṇa）。

他的回答屬於觀察無常，是處在生滅階段（udayabbaya），尚未超越煩惱。

尊者接著說：「我會教你實修方法——每當某一法生起時，你要立即觀察它的不存在（不在了）。」

支那的見解其實只是觀智，卻誤以為是道智，因此他認為自殺後將不再投生。這就是錯誤的知見。

**\*\*尊者大尊者（Ven. Mahā Cunda）\*\***勸告他，並引述佛陀的開示：

「依他者則心動搖，無依者則不動搖。」

支那比丘無法承受身心劇烈的苦受，表示他仍被自己的**五蘊所牽制與愛染**。

若一個人依靠五蘊（khandha）而活，則心因貪與邪見而動搖。當五蘊變化時，心亦動搖。**唯有煩惱之貪（taṇhā）止息時，心才真正不動搖。**

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### **動搖的心是墮落之因**

當今之人若收到信件、電報，即心隨喜而動搖（因貪）；若未收到，則心惱怒不安（因瞋）。這些都是**依他而動搖**的表現。

尊者發問：「你們是否曾有一刻不動搖過？」

這種不動搖的心（upekkhā-citta）是極為稀有的。即使親人過世，心仍動搖，更不必說活著時了。

因此，尊者戲稱：「你們是**動搖種族**（並非進化論者所說的猿類，而是更動搖的心類）！」他語帶幽默地揭示人性的本質。

**動搖的心非善法**，若是因貪動搖，將導致執取（upādāna）與業有（kammabhava）；若因瞋動搖，將導致憂愁、悲傷；若因癡動搖，將生無明與行（見十二緣起）。動得越多，墮得越深，如陷泥沼，終入四惡趣（apāya）。

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### **聖者不動搖，凡夫難免漂浮**

聖者（ariyas）於命終時心不動搖。佛陀的大弟子們臨終時，皆主動前去向佛陀辭行，例如大目犍連被盜賊圍毆致死，佛與諸聖弟子亦不為所動。

凡夫則隨動即沉，因為內心被貪欲水流所沖走。

唯有修行，方能讓心不再動搖。尊者說：「我明日會教導你們實修方法。」

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## 緣起與臨終意象：支那比丘的錯見與轉機

五蘊與名色生起的緣起流程（依他性）本身就是「心之動搖」。

舍利弗與其兄弟離去後，支那比丘用剃刀結束生命。他臨終時見到心相（**nimitta**），若他已證阿羅漢，理應見的是涅槃（**Nibbāna**），而非生死意象。

（尊者提到臨終者常見的意象或心相。）

佛陀住世四十五年，曾一再開示：「修行吧，修行吧！」共提醒了 1792 次。他自己臨終時並未後悔，因為他早已做好準備。

反觀眾生，現今貪樂，臨終悲泣。

唯有道智，方能在死亡逼近時給予真正的幫助。

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## 青壯時是修行良機，莫待年老

修行需有清明的心智與健全的體力，因此年輕時極為關鍵。

尊者接著以在場的長者烏·欽為例：

他 85、86 歲，心已混亂，不知五蘊所示。即便每日修行四至五小時，仍無法聽懂五蘊所說（即無法以觀智領會其無常）。

五蘊正在呼喚他「來看我吧！（**ehipassiko**）」，但他聽不見、無法跟隨現前見法（**sandiṭṭhiko**）。這正是無明與迷妄。

他五十多歲便與尊者結識，亦聽法多年，但始終未實修，只說「以後再修」，結果錯失良機。

尊者問道：「這不是非常可惜嗎？」

所以你們大家都要現在就修行！

## 支那比丘臨終轉機，得證阿羅漢

支那比丘（**Ven. Channa**）臨終時見到了心相（**nimitta**），但他立刻以修行對治，迅速轉變心態，在臨終之際證得了阿羅漢果。他之所以能成功，是因為已累積了觀智的勢能（**vipassanā ñāṇa momentum**）。

尊者在此再次提到**\*\*烏·昂山威（U Aung San Wai）\*\***也在聽法大眾之中。他過去曾是政府部長，若早些時候開始修行，將不會花費太長時間便可證得成果。

如今他以毅力修行，也同樣能迅速獲得成果。

據後來所知，在尊者圓寂後，**\*\*烏·丹丁（U Tan Daing）\*\***於仰光市中心創立了莫哥禪修中心，弘揚尊者教法，**烏·昂山威即成為該中心的第一任主席。**

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### **愚癡者誤導他人，導人迷失世事**

尊者警示說：

有些未通達佛法的人卻妄自為師，指導他人；而無知者便誤信其言，將寶貴的時間浪費於世俗事務，而非修行。

這類人常說：「以後再修不遲。」

尊者特別提及：**投生為人極為稀有**，他以昆蟲與人類的數量作對比，以凸顯「人生難得」。

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### **必須把握現在，莫再蹉跎**

他說：

「你們必須立刻修行，不可拖延！」

你們正在浪費寶貴的時光，這正是因為**貪欲（taṇhā）**指使著你們的心。

愈大的貪欲，墮入地獄之苦就愈深——彷彿進入**\*\*地獄中的大鐵鍋（wok）\*\***之中受煎熬。

這些都是**輪迴延續的要素（saṃsāra-dhammā）**，即：貪（taṇhā）、慢（māna）、見（diṭṭhi）。

尊者指出：

「被別人超越不是什麼大不了的事，墮入惡趣才是真正的災難！」



「你們不怕墮地獄，卻害怕落後他人，這才是愚癡的行為！（這種心態被他稱為「美國綜合症」——即盲目競爭的錯誤觀念。）」

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### **臨終證果亦有益，但須平時培養「習慣觀智」**

尊者說：

若你現在能完成修行，那是最好的；若不能，也應該於臨終時完成，它仍具有巨大的利益。

支那比丘的臨終證果，正說明了平時累積觀行的\*\*「習慣業（āciṇṇaka-kamma）」\*\*是多麼重要。

最嚴重的錯誤，不是在今生遇到挫敗，而是今生結束後，又再一次投生輪迴中。這正是佛陀的諄諄教誨。

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### **修行的關鍵語：隨觀「無」**

不論任何法生起，你都要追隨它、觀察它不在了、消失了、不再存在。

這就是修行的方法——觀無常（anicca）、即觀「所生法的減去」。

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### **附註與總結：尊者的最後巡迴與深切關懷**

【註：這些開示是尊者於莫貢最後一次弘法期間所說，充滿悲憫與殷切勸誡。他不斷提醒弟子們切勿疏忽修行，莫讓時間虛度。】

尊者於1962年4月9日在曼德勒講完最後一場法，之後返回莫貢，從4月16日開始講法直至7月1日。這段時期的講法明顯不同於以往，頻繁提及死亡與生起「出離心（saṃvega）」，強調不可放逸，不可延誤。

許多講記中，尊者似乎運用了心通觀察弟子們的心境，藉此進行對應的開示。

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動搖與不動搖

1962 年 5 月 5 日至 6 日

[這兩次佛法開示是根據《中部尼柯耶》（*Majjhima Nikāya*，MN. 144）的《闡怒品》（*Channovāda Sutta*）。在開示的聽眾中，宣講者提到兩位在家居士，他們的例子值得深思。第一位在家居士是吳拉應（U Hlaing），一位八十多歲的老人，抹谷市的寶石商人。他在五十多歲時在抹谷遇到宣講者，那是宣講者在那裡的早期。他過去常聽宣講者的佛法開示，但沒有實踐，一直忙於他的寶石生意。當他年老時，來到宣講者這裡修行，但即使每天努力四到五個小時，也無法洞察無常。

第二位在家居士是來自仰光的吳昂山威（U Aung San Wai），六十多歲。他曾是一位政治家，並在政府中擔任部長職位。現在他退休了，並於 1961 年在阿瑪拉普拉市與宣講者一起修行。在阿瑪拉普拉的雨安居之後，宣講者繼續在抹谷弘法，他跟隨宣講者到那裡並繼續修行。看來他取得了一些進展，這與宣講者在一些開示中的話有關。

我想提及的第三個人不在這次聽眾中，但為了啟發他人，值得一提。另一個重要的因素是宣講者大師的佛法開示的力量，這對佛教徒的佛法學習和實踐產生了強烈的影響。我可以舉出許多其他人的生活事例作為證據。這個人是吳丁（U Tin），一位華裔政治家。他於 1962 年首次見到宣講者，當時宣講者前往仰光接受「大阿伽摩訶班智達」的榮譽稱號並在那裡弘法。當時他只有 39 歲。宣講者在仰光只停留了一周弘法，然後回到阿瑪拉普拉度過他一生中最後一個雨安居。看來吳丁跟隨宣講者到阿瑪拉普拉修行，因為我們經常在那個時期以及傳記中直到宣講者大師去世的那一天所進行的大部分開示中聽到他的名字。他可能是宣講者最後的弟子，並在這短時間內與他非常親近。

1975 年，50 歲時，他出家為僧。他的在家護法是吳丹丁（U Tan Daing）、吳昂奇（U Aung Chi）和吳丹芒（U Than Maung），他們都是宣講者的親近弟子。他的法名是達摩薩拉尊者（Ven. Dhammasāra），後來以辛漂昆宣講者（Sinyu-kyun Sayadaw，白象島的比丘）而聞名。他是抹谷禪修中心的高級禪修老師之一，有時也在西方弘法。他於 1998 年在白象島的寺院安詳圓寂，享年 75 歲。以下信息來自他葬禮的錄像記錄。宣講者事先知道他的死亡，並在一張紙上寫下了他的遺願並留了下來。他的要求是：「不要將他的遺體保存超過七天。如果可能，三天后火化。火化後，無需邀請僧侶進行功德迴向。（所有佛教徒都為死者舉行這個儀式，因為不確定他/她的轉世。）火化後，將骨灰倒入伊洛

瓦底江。（這是緬甸的主要河流，從北向南流淌。白象島位於河流的西側。）」

宣講者圓寂後，遺體沒有腐爛，也沒有異味。他的膚色呈黃色光澤，全身柔軟而有彈性。（就像十四歲的抹谷瑜伽女瑪帖帖昂一樣。）遺體在一個開闊的田野上用柴火火化。過了一會兒，遺體的肉身被燒盡，骨骼暴露出來，心臟仍然完整。有人用一根尖銳的竹竿戳了戳心臟，血液像瀑布一樣流了出來。火化後，人們在骨灰中發現了舍利——骨骼和牙齒的遺骸。沒有分離的、圓形的舍利。一些圓形的舍利從骨骼和牙齒的碎片中滲出來。這些情況表明宣講者的修行在不久前才完成，因此沒有足夠的時間完全改變。最後，骨灰被倒入伊洛瓦底江，它漂浮著被河流帶向大海並消失了。

宣講者的法名是達摩薩拉（Dhammasāra），意思是佛法的核心、實質或精髓。他直接在自己的五蘊中找到了佛法的精髓——四聖諦和涅槃界。佛法的核心從佛陀傳承至今。佛法的核心依然存在。佛教徒不應錯失良機。]

闍怒尊者在自殺前自認為是阿羅漢。因此，舍利弗尊者通過提問來檢驗他的見解。問題是：「你是否將色身（arom, ārammaṇa）、眼根的感受性（dvāra）和眼識視為我和我的？」他的意思是問——他是否仍然以渴愛、我慢和邪見

（taṇhā, māna, diṭṭhi）執著於它們？闍怒回答說，他已經觀照過它們，看到了它們的無常，並且沒有生起渴愛、我慢和邪見。這只是內觀智慧，還不是道智。他的回答是看到了無常。仍然處於生滅的階段。我將教你修行。無論什麼生起，你都必須辨別它的不存在。闍怒的見解是內觀智慧，但他卻認為它是道智。因此，自殺不會讓他再次投生（jāti）。摩訶純陀尊者進來告訴他佛陀的教導：

「依賴者動搖，不依賴者不動搖。」闍怒無法忍受他的痛苦感受（身心上的），這意味著他仍然受到自己五蘊的影響。如果有人以渴愛和邪見依賴五蘊，心就會動搖。隨著五蘊的變化，心也會動搖。唯有當煩惱的渴愛死去，心才不會動搖。如果人們的心不動搖，信件和電報就會消失。當收到信件時，他們的心因渴愛的喜悅而動搖；沒有信件時，又因憤怒而動搖。

你是否有過不動搖的時候？（宣講者提到了一些生活中的例子。）沒有平等心（upekkhā-citta），心就會動搖。即使在某人死後，心仍然會動搖；所以，不必說還活著的時候了。因此，你們是動搖的物種（這不是進化論者和人類學家認為的猴子物種，而是比其他眾生所沒有的猴子之心更甚的）。動搖不是好事。如果因貪婪而動搖，將導致渴愛、執取和業有（taṇhā, upādāna 和 kammabhava）。因瞋恨而動搖，將導致憂、悲等等（soka, parideva 等）。因愚

癡而動搖，將導致無明、行等等（avijjā, saṅkhāra 等）（參見十二因緣）。越動搖（搖擺），就越往下沉入四惡道。（就像沼澤或深泥潭。）

（在這次開示中，宣講者有時會問聽眾問題，然後開懷大笑。這些智慧的言論既幽默又切中人性。）

聖者（ariyas）是不動搖的。在他們放下五蘊的時候，主要的和偉大的弟子們會去見佛陀並告知他。大目犍連尊者被強盜毆打致死。佛陀和阿羅漢們會動搖嗎？越動搖（搖擺）就越會下沉，或被渴愛的洪水沖走。唯有通過修行，你的心才不會動搖。明天我將給予指導。

相互依存的緣起過程是心的動搖。舍利弗尊者和他的弟弟離開後，闍怒尊者用剃刀自殺了。他看到了心像的徵兆，如果他是阿羅漢，就不會看到它。相反，他必須看到涅槃（即不會看到任何心像的徵兆）。（宣講者提到了一些臨終之人的心像。）佛陀作為佛陀活了四十五個兩安居或年。他提醒比丘們修行一千七百九十二次，臨終時沒有後悔。現在享受快樂，臨終時卻要流淚。

唯有道智才能給予我們幫助。（提到臨終過程中的可怕情景。）擁有敏銳的心智和健康的身體的時期非常重要（即年輕時修行）。（在此，宣講者以聽眾中的老弟子吳拉應為例。）在他八十五或八十六歲時，他的心處於混亂狀態。他無法辨別他五蘊的震動。這是被無明（avijjā 或 moha）所淹沒。即使他修行四到五個小時，他也不知道關於五蘊的教導。（他的五蘊在呼喚他——來見（ehipassiko），所以他必須以在此時此地可見的智慧（sandiṭṭhiko）跟隨，但他聽不到呼喚。這稱為無明或愚癡。）他在五十多歲時遇到了方丈（Phongyi，在緬甸語中是宣講者的另一種稱呼），當時聽過我的開示，但他決定稍後再修行。這樣他就浪費了很多時間和機會。這是一個巨大的損失，不是嗎？因此，你們現在都必須修行！（我們總是需要留意智者和聖人的教導和言論。小瑜伽女瑪帖帖昂的生活就是一個很好的例子。）

闍怒尊者看到了他的心像，並立即通過修行迅速改變了它，在臨終時成為阿羅漢。他成功了，因為他已經具備了內觀智慧的動力。（在此，宣講者再次提到了聽眾中的在家居士吳昂山威。）吳昂山威過去曾擔任政府部長。如果他早點修行，就不會花很長時間才能見到成果。現在他正努力修行，很快就能實現目標。（看來吳昂山威的修行取得了成功，因為宣講者圓寂後，吳丹丁在仰光市中心建立了一個禪修中心，弘揚宣講者開示的佛法。吳昂山威成為該中心的第一任主席。）

一些沒有佛法知識的人像老師一樣對人說話，而愚蠢的人卻聽從他們的建議（這是指那些鼓勵他人將時間浪費在世俗事務上而不是佛法上的人）。不要抱有「我稍後再做」的錯誤意圖。（提到人身難得，並與昆蟲作比較。）你必須趕快去做。你已經從渴愛的支配下浪費了寶貴的時間。你們都在濫用時間。越大的渴愛帶來的是越大的鑊（地獄景象中描繪的地獄火的大鐵鍋）。這些是法——輪迴的延伸（即渴愛、我慢和邪見）。你落在別人後面並不重要，但墮入惡道確實非常糟糕。你不害怕墮入地獄，反而害怕落後於他人（美國綜合症/錯誤的競爭）。

如果你現在完成修行會更好。如果不可能，你可以在臨終時完成。它有益處。闍怒尊者的經歷支持了培養習慣性的內觀業（*āciṇṇaka-kamma*）的必要性。最大的過失是今生之後，在來生再次投生。這是佛陀的告誡。無論什麼法生起——都要以「它不在那裡，它不在那裡」等等的知見緊隨其後（即無常或生起之法的不存在）。

[註：在這些開示中，宣講者表達了他對弟子的關懷和慈悲，一次又一次地提醒他們修行。這些開示是在抹谷進行的，也是他最後一次到訪這裡。他在曼德勒的最後一次開示是在 1962 年 4 月 9 日，之後繼續在抹谷弘法。他在抹谷的開示從 1962 年 4 月 16 日開始，到 1962 年 7 月 1 日結束。在此期間的佛法開示與之前的截然不同，多次提到死亡和悚懼感（*saṃvega*），告誡不要放逸和浪費時間。看來他有時會運用他的讀心術來教導弟子。以下四件事與此有關。]

The first event:

His first teaching in Mogoke on 16th April 1962 was based on Mahāsāropama Sutta of Majjhima Nikāya (Discourse on the simile of heart-wood. MN. 29) Starting of the talk after 15 minutes, Sayadaw scolded some of the disciples very strongly out of the blue because their minds were in other places. It had never happened before. This talk content was:

“(Sayadaw mentioned dukkha inside the mother’s womb.) It starts from dukkha sacca. After it comes out, it is living with jarā dukkha sacca (ageing). Again, the khandha is going towards sickness (illness). From here it’s continued towards greater

dukkha sacca of dying and death. Again, it will return to dukkha sacca if you don't practice. Therefore, I have to tell you looking for the liberation of dukkha. Only by knowing dukkha, you want to be free from it. This khandha is changing and perishing moment to moment. It has to be in the state of moment to moment conditioning. When observe with knowledge its moment to moment vanishing is dukkha sacca. Therefore, the khandha we got it by prayers was dukkha sacca. Have affection on dukkha is not knowing about it. I have to talk you until you know about this knowledge. You have to contemplate until you see it. Your two eyes will get the light if you discern it, without it still not yet. Your eyes still not get the light until you discern the falling away and replacing of mind and body which are collapsing in blips. It's born as blind man and died as blind man. Whatever has done by the blind is in mistakes. This is the movement of the blind. (From here onwards, read carefully how Sayadaw was scolding his disciples).

I am giving you the medicine to open your eyes. It was like a sick dog which saw the master holding the medicine cup and ran away if your minds were going here and there. Do you want your mind running here and there during the talk? Do you think Phongyi (the monk) is rough? Your mind was not stayed calm. You have to ask yourself; "Do we have the mind of a sick dog if our mind is running away during the talk?" In a blip the mind arrives here and there. It has the mind of a dog. Don't let your mind runs to other places!

(After the scolding, Sayadaw continued his talk as nothing happened before.) Contemplate with one's own knowledge (ñāṇa) on the one's own khandha of consciousness (i.e., contemplation on the mind-consciousness). Here consciousness is pre-nascence condition (purejātapaccayo) and first arises. The contemplative mind or knowledge (ñāṇa) is post-nascence condition (pacchājātapaccayo) and follows after. Impermanent is preceding first knowledge is following after. It's good if nothing comes in between them. Let impermanence and magga (ñāṇa) fit together. Impermanence is one's dukkha and magga is ñāṇa. One's knowledge sees one's dukkha. We see dukkha sacca with the eye of the maggaṅga (path factor eye). This is seeing one's own death. You have seen other people corpses before, but not your own. You see your own death with the five eyes (maggaṅgas). This is vipassanā and not finish yet. Only by seeing Nibbāna, it will end.

(You cannot see the truth or three characteristics with the flesh eyes. The Burmese usage is *maggan-eye*, it's not *maṃsa-cakkhu*. None of the Western philosophers understood what *anicca* is. Sayadaw was fearless in regard to Dhamma. In teaching people Dhamma, he spoke to them in according to their nature. With humble people, he spoke gently; and with conceited people, Sayadaw was tough and spoke bluntly. Most of these people had wealth and status in life, and for a teacher, it's not easy to compare them with the animal.)

The second event:

Daw Thein Tin's experience

It was happening at the meditation center in Mogok. Daw Thein Tin was a laywoman disciple who helped Sayadawji with his needs every time he visited Mogok for teaching. On that day very early morning she was cooking rice gruel for Sayadaw and before 4 a.m. it was ready. It was still not the time for offering and there was a lot of time to practice. Therefore, she continued the practice by sitting near the stove. It was very quiet and the best time for Dhamma contemplation. Suddenly the mind calming down and got *samādhi*. After that, she had an experience which had never happened before, it was peaceful and cool.

At that time Mogok Sayadawji was sitting on a big chair above the Dhamma Hall. (It seemed to be a large two stories building.) It seemed to be he concentrated on something on the chair. A monk who occupied a room above the center had a plan last night. His plan was tomorrow asked Daw Thein Tin to wash a mosquito net. Therefore, in the early morning he brought the mosquito net and went to Daw Thein Tin. On the way he passed through Sayadaw who spoke to him was; “Daw Thein Tin has experienced the state of *magga*. (i.e., path knowledge in Burmese)” After hearing what Sayadaw had said the monk went straight to the kitchen where Daw Thein Tin was. When he arrived there, she was still in meditation. He asked her in an urgent manner; “*Dāyikā* Daw Thein Tin I heard that you have attained the *magga*...”

Daw Thein Tin responded to him was; “Venerable, I did not say anything to anyone yet!” (This was a clever answer. The biographer of Mogok Sayadaw's' life also did not give the complete answer either—see One Life Sāsana by U Gosita).

第一則事件：1962 年 4 月 16 日初抵莫貢的講法與尊者的「警覺開示」

莫哥尊者於 1962 年 4 月 16 日抵達莫貢後的第一場講法，依據《大心材喻經》（**Majjhima Nikāya 29, Mahāsāropama Sutta**）開示。講法才開始 15 分鐘，尊者便突如其來地嚴厲斥責在場數位弟子，原因是他以心通知曉他們的心不在法上，四處飄散。

這樣的場景過去從未發生過。他講道的內容如下：

「（尊者開示胎中之苦）苦諦從母胎中即已開始，出生後又繼續活在老苦之中（*jarā dukkha sacca*），接著又邁向病苦，再由病苦邁向更大的苦——死苦與臨終苦。若不修行，就會再次回到苦諦之中。

所以我必須教導你們如何尋找脫離苦的方法。唯有真正了知苦諦，才會生起離苦之心。此身此心，剎那剎那地變化與壞滅，須以智觀照這剎那剎那的壞滅——這便是苦諦。

是故，那些經由祈願得來的**蘊身**，本質上即是苦諦。對於苦生起愛著，便是對苦無知。若不教導你們認識此事，我便無法止息說法。我將講至你們明白為止；你們應觀照至親見它為止。

當你們真正見到它時，雙眼將得光明；未見前，仍如盲人一般。你們的眼睛尚未有光，因為未見到名色（心身）不斷崩塌、剎那遞換的事實。

生如盲人，死亦如盲人。凡盲人所作，皆錯。這就是盲人的行為模式……」

（從此處起，尊者開始嚴厲訓斥弟子們，語氣加重）

「我正在給你們開眼的法藥！若你們的心仍四處飄走，就如一條生病的狗一見到主人手中拿著藥碗就拔腿就逃。講法中你心四處亂跑，是不是像病狗的心？

你覺得出家人（緬語：Phongyi）粗暴嗎？是你自己的心不穩定。你該自問：“我們的心若在說法時跑來跑去，是不是有著病狗的心態？”

剎那之間，心就飄到東飄到西——這就是狗的心啊！**不要讓你的心再亂跑！」**

尊者斥責過後，話鋒一轉，語氣恢復平靜，像什麼事也沒發生過一樣，繼續講法：

「以自生的智（*ñāṇa*）觀照自己心蘊的生滅（即觀心或觀識）。此處的識（*viññāṇa*）為**前生緣（*purejāta-paccaya*）**，先生起；後生起的觀照智為**後生緣（*pacchājāta-paccaya*）**。

無常是前起法，觀智為後起法。若兩者之間無任何干擾，則非常殊勝。

讓無常與道智（*magga ñāṇa*）銜接無礙。無常即是自己的苦，觀智即是智眼——自己的智慧看見自己的苦。這是以**道分眼（*maggaṅga-cakkhu*）**來看見苦諦，這是看見自己的死。

你曾見過他人的屍體，但從未見過自己的。如今，當你以五道分觀察無常，即是看見自己的死。這就是毘婆舍那（觀智），但還未結束，必須進一步看見涅槃才算完成。」

尊者特別補充說明：

「真理與三相（無常、苦、無我）並非透過肉眼可見（*maṃsa-cakkhu*），而是透過****道眼（*magga-cakkhu*）****所見。西方哲學家無一人真正理解什麼是 *anicca*（無常）。」

尊者對法無所畏，說法時依弟子之根機調整語氣，對於謙虛者，他溫和地開示；對於驕慢者，他則直言不諱、當頭棒喝。這些弟子多為社會上有地位有財富之人，若非真正尊重法的導師，是不易如此直接斥責的。

第二則事件：德欽欽女士（*Daw Thein Tin*）**的修行經驗與尊者的示現心通**
這件事發生於莫貢禪修中心。

德欽欽女士是一位虔誠的居士，每當尊者前來莫貢弘法時，皆協助他日常所需。

當日凌晨，她正在為尊者熬煮稀飯，約莫四點前便已準備妥當。因距離供養時間尚早，她便坐在爐邊繼續修行。此時四下寂靜，最適合內觀觀照。

就在這時，她的心突然沉靜，進入三摩地（samādhi）狀態，並經歷了前所未有的清涼與寧靜。

同一時間，尊者坐在大講堂上層的大椅上（據信該建築為兩層樓）。他似乎正在入定觀察什麼。

樓上的一位比丘，昨晚原本心中已有一個念頭：明早要請德欽欽幫忙洗蚊帳。

清晨時，他便將蚊帳拿著，準備去找她。在路上經過尊者身旁時，尊者忽然開口對他說：

「德欽欽居士已經證入道智（magga）了。」

這位比丘聽到後立刻快步走向廚房，當時德欽欽女士仍坐著在定中。他急切地對她說：

「居士德欽欽，我剛聽說妳已證得道智……」

德欽欽女士聽聞後，平靜地回答：

「尊者啊，我可還沒跟任何人提這件事喔！」

這句話充滿智慧，也透露出她的慎重與謙虛。

（值得一提的是，莫哥尊者的傳記《一生一法》（*One Life Sāsana*，由 U Gosita 所著）亦記錄此事，但並未完全揭露其細節。）

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### **第一件事：**

他於 1962 年 4 月 16 日在抹谷的首次開示是根據《中部尼柯耶》（*Majjhima Nikāya*）的《大心材譬喻經》（*Mahāsāropama Sutta*，MN. 29）。開示開始約十五分鐘後，宣講者突然非常嚴厲地斥責了一些弟子，因為他們的心不在焉。這以前從未發生過。這次開示的內容是：

（宣講者提到母胎中的苦。）它始於苦諦。出生後，便處於老苦諦（*jarā dukkha sacca*）。接著，五蘊走向疾病（*illness*）。從這裡繼續走向更大的苦諦——死亡。如果你不修行，它又將回到苦諦。因此，我必須告訴你們尋求解脫痛苦。唯有了解苦，你才會想要從中解脫出來。這個五蘊時時刻刻都在變化和消逝。它必須處於時時刻刻的緣生狀態。以智慧觀察時，它時時刻刻的消失就是苦諦。因此，我們透過祈禱而得到的五蘊是苦諦。對苦有愛著是不了解它。我必須一直告訴你們，直到你們了解這個知識。你們必須觀照，直到你們看到它。如果你能洞察它，你的雙眼將會得到光明，否則仍然沒有。在你洞察到身心剎那剎那的崩解、消逝和替換之前，你的眼睛仍然沒有得到光明。這就像生為盲人，死為盲人。盲人所做的一切都是錯誤的。這是盲人的行徑。（從這裡開始，仔細閱讀宣講者是如何斥責他的弟子的。）

我正在給你打開你眼睛的藥。這就像一隻生病的狗，看到主人拿著藥杯就跑開一樣，如果你的心到處亂跑。你希望你的心在開示時到處亂跑嗎？你認為方丈（*Phongyi*，這位比丘）很粗魯嗎？你的心沒有保持平靜。你必須問自己：「如果我們的心在開示時跑開，我們是否像一隻生病的狗的心？」剎那間，心到處亂跑。它有一顆狗的心。不要讓你的心跑到其他地方！

（斥責之後，宣講者像什麼都沒發生一樣繼續他的開示。）以自己的智慧（*ñāṇa*）觀照自己的識蘊（即觀照心——意識）。這裡的意識是前生緣（*purejātapaccayo*），首先生起。觀照的心或智慧（*ñāṇa*）是後生緣（*pacchājātapaccayo*），隨後生起。無常在前，智慧在後。如果它們之間沒有任何東西介入，那是好的。讓無常和道（*magga*，*ñāṇa*）契合在一起。無常是自己的苦，道是智慧。自己的智慧看到自己的苦。我們以道支眼（*maggaṅga*）看到苦諦。這是看到自己的死亡。你以前見過別人的屍體，但沒有見過自己的。你以五眼（*maggaṅgas*）看到自己的死亡。這是內觀，但尚未結束。唯有見到涅槃，它才會結束。

（你無法用肉眼看到真理或三法印。緬甸語的用法是道眼（*maggan-eye*），而不是肉眼（*maṁsa-cakkhu*）。沒有一個西方哲學家理解無常是什麼。宣講者在佛法方面是無畏的。在教導人們佛法時，他根據他們的根性與他們交談。對於謙虛的人，他溫和地說話；對於傲慢的人，宣講者則嚴厲而直率地說話。這些人大多數在生活中擁有財富和地位，對於一位老師來說，將他們比作動物並不容易。）

## 第二件事：

### 丁丁居士的經歷

這發生在抹谷的禪修中心。丁丁居士是一位在家女弟子，每次宣講者大師到抹谷弘法時，她都會盡力滿足他的需求。那天清晨，她很早就開始為宣講者煮稀飯，不到凌晨四點就準備好了。還沒到供養的時間，還有很多時間可以修行。因此，她繼續坐在爐子旁修行。那裡非常安靜，是禪修佛法的最佳時間。突然，她的心平靜下來，進入了禪定（samādhi）。之後，她經歷了一種以前從未有過的體驗，那是非常平和而清涼的。

當時，抹谷宣講者大師正坐在佛堂上方的一張大椅子上。（看來那是一棟兩層樓的大建築。）他似乎專注於椅子上的某樣東西。中心樓上的一個房間裡住著一位比丘，他昨晚有個計劃。他的計劃是明天請丁丁居士洗蚊帳。因此，清晨他帶著蚊帳去找丁丁居士。途中他經過宣講者，宣講者對他說：「丁丁居士已經體驗到道的境界了。（即緬甸語的道智）」聽到宣講者所說的話後，這位比丘直接去了丁丁居士所在的廚房。當他到達那裡時，她仍然在禪定中。他急切地問她：「居士丁丁，我聽說你證得了道……」

丁丁居士回答他說：「尊者，我還沒對任何人說過！」（這是一個巧妙的回答。《抹谷宣講者一生》的傳記作者也沒有給出完整的答案——參見吳果西達的《一生奉獻》。）

## The third event:

### Practicing with wise urgency (saṃvega)

After receiving the Aggamahāpandita title, Mogok Sayadaw went back to Amarapura for his last vassa in life (i.e., 1962). In the vassa as usual everyday he gave two talks—one in the morning and the other in the evening.

(Note: This event happened in Mandalay City. It seemed to be sometime he went there for talks a few days, i.e., not more than seven days and came back to Amarapura. Another possibility was—Mandalay and Amarapura are very close. Sayadaw could go there and come back by car.)

After beginning the vassa for a period, a woman who was seriously infected by leprosy came to listen Sayadaw's talks. She came alone and no-one with her. The people in this surrounding area had never seen her before. In U Chit Swe-Daw Ma Ma Dhamma Sāla she chose a very distance corner to listen to the talk and practiced there. Sometime the smell of the disease arrived to the crowd, and the flies were encircling her body. (What a miserable state!)

In such a situation, it would affect the crowd and be displeased by people. Therefore, some disciples informed Sayadaw about it. Sayadaw's response was; "This dāyikā has saṃvega for her body kammic disease, vatta disease, so she comes here to listen Dhamma. She is also doing the practice. She is now at the high level of the practice but she still has some unclear points that come here for it. After clearing the points, she'll not come anymore." So, all of them decided to neglect about it. After three or four days for the talks, and she never came back again. ]

#### **The fourth event:**

"Don't let your mind running away!"

U Kyaw Thein, one of Sayadaw's closet disciples, became his disciple in 1956. From Mandalay, he went to Amarapura meditation center and practiced under Sayadaw's guidance. In the beginning Sayadaw taught him how to develop samādhi with ānāpānasati. He settled in one of the yogi room and doing his ānāpānasati. At night-time U Hla Bu was helping Sayadaw for a massage. Sayadaw's room was close to U Kyaw Thein. U Hla Bu was a traditional doctor who had knowledge on Burmese medicines. He was massaging Sayadaw and at the same time discussing medicine with him. U Kyaw Thein had interest in their conversation, and he got lost in it. And then suddenly he heard Sayadaw spoke to him; "Maung Kyaw Thein! Don't let your mind running away. You have to be careful!" It came as a surprise for him. After that he did not dare again let his mind running away. Later his samādhi developed and seeing of light. He informed Sayadaw about it. Sayadaw told him not to pay attention for it and let him continued the practice. After his samādhi arrived at the satisfactory level and Sayadaw gave him instruction on insight practice. From this incident we know about two things – Sayadaw's ability to read other people's minds and his way of practice.

Sayadaw gave an instructional talk to U Kayaw Thein about the five hindrances. There he mentioned some mental states which effected the colour of the blood. The blood colour changed in accordance with the mental states. Most people justified Sayadaw's way of practice as Sikkha vipassanā (i.e., dry insight) by his talks. It was not true. The instruction to U Kyan Thein supported this point. The other point was Sayadaw had some super-normal powers which could not come from dry insight. (Sayadaw's flesh, bone, blood relics—sarīra also support this point. Thai forest monks know this very well.)

The above incident was mentioned by U Kyaw Thein himself in a short biography and practice of Mogok Sayadaw. It was a small booklet for free distribution at Sayadawji's funeral in 1963.

### 第三則事件：

#### 以智慧的迫切心（saṃvega）修行

莫哥尊者於獲得「阿迦瑪哈班迪達」（Aggamahāpandita）榮銜後，返回阿瑪拉布拉（Amarapura），迎接他此生最後一個雨安居（vassa，即1962年）。如常，在雨安居期間，尊者每日進行兩次講法——早上一場、晚上一場。

（註：此事件發生於曼德勒市（Mandalay）。根據時間線推測，尊者當時可能前往曼德勒數日講法，隨後返回阿瑪拉布拉，兩地相距不遠，搭車往返十分便捷。）

某日，一位患有嚴重癲瘋病的婦女獨自前來聽聞尊者的開示。她行動孤單，無人陪伴，當地群眾過去亦未曾見過她。她選擇坐在離人群最遠的角落聽法與修行。病體散發出的氣味偶爾傳到人群，並且蒼蠅繞身，景象淒涼悲慘。

在這樣的情況下，容易引起群眾反感與不安，於是有弟子將此事稟告尊者。

尊者回應道：

「這位女居士因自身業報的身病（身業病）與輪迴病（vatta disease）生起了迫切心（saṃvega），所以前來聽聞佛法。她也正在努力修行，已經到了修行的高階段，唯仍有些關鍵之處未釐清，所以來這裡求法。待她解決了疑惑，便不會再來了。」



聽了尊者的話後，大眾也就不再過問。果然，在聽了三、四天的法之後，該名婦人便再也沒有出現過。

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#### 第四則事件：

「別讓你的心跑掉！」——尊者的示現心通與開示修行次第

居士 **U Kyaw Thein** 是尊者最親近的弟子之一，於 1956 年依止尊者修行。他從曼德勒來到阿瑪拉布拉的禪修中心，依尊者指導展開修行。

修行初期，尊者教導他以\*\*入出息念（*ānāpānasati*）\*\*培養定力。他住進禪修中心一間修行房，每日專注於出入息的觀照。

某晚，當時尊者正由 **U Hla Bu** 為其按摩。**U Hla Bu** 是位熟習緬醫的傳統醫者，邊按摩邊與尊者討論藥理。而尊者的房間與 **U Kyaw Thein** 的修行室相鄰。

**U Kyaw Thein** 對他們的談話產生好奇，心便被吸引而分心了。突然間，他聽到尊者的聲音清楚地說：

「**Maung Kyaw Thein**！（緬語，意為‘年輕的覺廷’）不要讓你的心跑掉啊！要小心！」

這句話令他震驚不已，之後他再也不敢讓心胡思亂想。隨著修行穩固，他的定力逐漸增強，乃至於出現了光明現象（*nimitta*）。

他告訴尊者此一經驗，尊者囑咐他：

「不要對光執著，繼續修行。」

等到他的定力達到令人滿意的程度，尊者便給予他內觀修行（*vipassanā*）的進一步指導。

這個事件讓我們得知兩件重要事實：

1. 尊者具有讀心的能力——能即時知悉弟子心念起伏。
2. 尊者的修行方式並非外界誤以為的「乾觀」（*Sukkha vipassanā*），而是循序漸進、先定後觀的完整訓練。

尊者曾為 U Kyaw Thein 特別講解五蓋（nīvaraṇa），並指出某些心態會影響血液的顏色變化，情緒與血質息息相關。這一細節亦有力駁斥了外界將尊者教法簡化為「乾觀」的誤解。

事實上，尊者的許多超常能力（abhijñā）早已超越單純觀智所能具足的層次——他的身骨血舍利（sarīra）便是明證。許多泰國森林派高僧對此瞭若指掌。

這段經歷由 U Kyaw Thein 本人於 1963 年尊者圓寂後所出版的小冊子中親述，該書為尊者火化法會中免費流通的傳記小冊之一。

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第三件事：

以明智的急迫感（saṃvega）修行

獲得「大阿伽摩訶班智達」的榮譽稱號後，抹谷宣講者回到阿瑪拉普拉度過他一生中最後一個雨安居（即 1962 年）。在雨安居期間，他像往常一樣每天進行兩次開示——一次在早上，另一次在晚上。

（註：這件事發生在曼德勒市。看來他有時會去那裡開示幾天，即不超過七天，然後回到阿瑪拉普拉。另一種可能是一一曼德勒和阿瑪拉普拉非常近。宣講者可以開車往返。）

雨安居開始一段時間後，一位患有嚴重麻風病的婦女前來聽宣講者的開示。她獨自一人前來，沒有人陪伴。周圍地區的人們以前從未見過她。在吳吉瑞-朵瑪瑪佛法堂（U Chit Swe-Daw Ma Ma Dhamma Sāla），她選擇了一個非常偏遠的角落聽開示並在那裡修行。有時疾病的氣味會傳到人群中，蒼蠅圍繞著她的身體。（多麼悲慘的境地！）

在這種情況下，這會影響人群並引起人們的不悅。因此，一些弟子將此事告知了宣講者。宣講者的回應是：「這位女信徒對她身體的業病、輪迴病感到悚懼（saṃvega），所以她來這裡聽聞佛法。她也在修行。她現在的修行水平很高，但仍有一些不清楚的地方需要釐清，所以來到這裡。釐清之後，她就不會再來了。」於是，他們都決定不去理會此事。聽了三四天的開示後，她再也沒有回來了。]

第四件事：

「不要讓你的心跑掉！」

吳覺登（U Kyaw Thein）是宣講者最親近的弟子之一，於 1956 年成為他的弟子。他從曼德勒前往阿瑪拉普拉禪修中心，在宣講者的指導下修行。起初，宣講者教他如何以安般念修習禪定。他住進其中一間瑜伽士的房間，修習安般念。晚上，吳拉布（U Hla Bu）會幫宣講者按摩。宣講者的房間靠近吳覺登的房間。吳拉布是一位傳統醫生，懂一些緬甸醫藥知識。他一邊給宣講者按摩，一邊與他討論醫藥。吳覺登對他們的談話很感興趣，並因此而分心。然後，他突然聽到宣講者對他說：「貌覺登！不要讓你的心跑掉。你必須小心！」這讓他感到驚訝。之後，他再也不敢讓自己的心跑掉了。後來他的禪定得到了發展，並看到了光明。他將此事告知了宣講者。宣講者告訴他不要注意它，讓他繼續修行。在他的禪定達到令人滿意的水平後，宣講者給了他關於內觀修行的指導。從這個事件中，我們了解了兩件事——宣講者能夠讀懂他人的心思，以及他的修行方式。

宣講者曾對吳覺登進行了一次關於五蓋的指導開示。在那裡，他提到了一些影響血液顏色的心理狀態。血液的顏色會隨著心理狀態而改變。大多數人根據宣講者的開示，將他的修行方式歸為枯燥的內觀（*Sukkha vipassanā*，即乾觀）。這是不正確的。對吳覺登的指導支持了這一點。另一個點是，宣講者擁有某些超自然的能力，這些能力不可能來自乾觀。（宣講者的肉身、骨骼、血液舍利——*sarīra* 也支持這一點。泰國森林僧侶非常清楚這一點。）

以上事件是吳覺登本人在抹谷宣講者的一篇簡短傳記和修行記述中提到的。那是一本在 1963 年宣講者大師葬禮上免費分發的小冊子。

So Many Excuses

9th June 1962

[Most Buddhists have so many excuses regarding the practice (i.e., bhāvanā). The followers of Islam Faith are quite inspiring in regard to their practice. This is a very important point we need to learn from them. It is true that the four Noble Truths or the Middle way is not an easy path like prayers and vows. This was also one of the reasons for the decline and complete disappearance of Buddhism in India, because instead of following Dharma and Vinaya, some Buddhists were keen to study and think, becoming Buddhist philosophers. Another important point was they postulated new ideas and views into the teaching and became popular Buddhism to compete with popular Hinduism. Most Buddhists will lose the path or way if they do not have the knowledge of Pāḷi Nikāyas and maintaining its pure form with the practice and it might disappear quickly in the future. Sayadaw's following talk was good for contemplation in this case.]

We had missed with those two good Noble Truths of Nirodha Sacca and Magga Sacca (i.e., the cessation of dukkha and the way to cessation of dukkha) in the whole round of existence (saṃsāra). It had never been a good living of existence, getting an existence without sorrow and death. The Noble Path is the way free from fear, fright and crying with grief. The reason the Buddha has to fulfill many kinds of perfection in different ways in past lives were for searching the Noble Path. Only we need to follow behind the way which he had found.

It's not necessary for you to give many excuses. Don't be too late for it, because it could be disappeared. (This warning reflected the complete disappearance of Buddhism in India. With many new doctrines and views, Buddhists became confused and did not know what the Buddha really taught.) We receive the path with ease that don't postpone it for tomorrow or the day after tomorrow, death could overcome you. It can happen to anything, because it's anatta khandha. People who look forward to the future are really quite stupid. For the future is uncertain, the present is known, and the past is a memory.

(Here Sayadaw explained the four meanings of magga sacca and then gave instruction for the practice.)

Watching and observing the khandha and let us see what it will tell us. What does the khandha have by itself? Sabbe saṅkhāra anicca—all conditioned phenomena are impermanent. This conditioned khandha is impermanent. It's conditioning by other with arising and passing away. It's important to see its arising here and passing away here. Where does it come from? Where has it gone after passing away? Don't ask this way. It comes from not a seeing place and arises here. It arises here from causes. After passing away, it doesn't go anywhere. It disappears here. You have to watch and observe its arising here and disappearing here. This is the way of vipassanā. It was like a lightning in the sky. This was from the Udāna Pāli—Exclamations of the Buddha. For example, if you take a shower with cold water, every time you pour the water, the warmth disappears and the coldness is arisen.

The khandha shape and form will disappear if power of samādhi is mature, and you only see the arising and vanishing. You will only see the disappearance of ultimate phenomena (paramattha dhamma). You have to follow wherever it arises on the whole body (i.e., head, body, hands, etc.). In the Saṃyutta Nikāya, the Buddha said that if you looked for Nibbāna, you would find it in the two armed-length body. (The Buddha to Rohitassa devaputta, SN. 2.26 Rohitassasuttaṃ). It only has the arising dukkha and disappearing dukkha in the khandha. Form, feeling, etc. are in names only. You get the path factors if discerning of impermanence. You only get it by developing the path factors and not by praying and asking. (Later Buddhists were/are doing a lot of praying and asking from the Buddha and Buddhism becomes only Faith religion and no wisdom at all. Therefore, Sayadawji in some of his talks referred to some disciples as like beggars.)

The developed magga (path factors) is cutting off the basic root of craving.

太多藉口

1962年6月9日

【多數佛教徒對修行（即 *bhāvanā*）總是有很多藉口。伊斯蘭信仰的追隨者在實踐上的態度相當值得敬佩，這是我們應當向他們學習的重要一點。誠然，四聖諦或中道並不是如祈禱與發願那般簡單的道路。這也是佛教在印度衰退乃至徹底消失的原因之一，因為當時有些佛教徒不依戒律與正法而行，反而熱衷於思辨與學問，成為佛教哲學家。另一個關鍵是，他們將新的觀點與思想引入佛教教義中，使之流於通俗化，以與當時盛行的印度教競爭。若佛教徒缺乏對巴利聖典的理解，未能在實修中維持其純淨本質，他們將會迷失於修道之路，佛法也可能迅速消失。以下這篇尊者的開示，值得我們深思。】

我們在無數輪迴中，錯失了兩項殊勝的聖諦——滅諦與道諦（即苦的止息與止息之道）。輪迴中從來沒有一種存在是無憂無苦的，沒有一種生命是沒有哀傷與死亡的。聖道，是遠離恐懼、驚懼與悲泣的道路。佛陀於無數生中積聚無量波羅蜜，正是為了尋求這條聖道。而我們所要做的，只是依循他所開闢的道路而行。

不需要再找那麼多藉口了。別再拖延，因為佛法可能會消失。（這是針對佛教在印度的滅絕所發出的警語。佛教徒由於接受太多新興觀點與教義，而導致混亂，最終失去了對佛陀本懷的認識。）我們如今輕易得道，卻一再拖延，今日不修、明日再說，但死亡可能隨時到來。這一切皆是「無我」的五蘊，無法掌控。那些老是憧憬未來的人，其實是極其愚痴的，因為未來難以預測，現在可以知道，過去只是記憶。

（此處尊者說明道諦的四層意義，並接著給予修行指導。）

觀察並審察此五蘊，看看它要告訴我們什麼。五蘊本身有什麼？*Sabbe saṅkhāra anicca*——一切行法皆無常。這個有為的色身是無常的，它是由他緣所生，隨生隨滅。觀照它「在這裡生、在這裡滅」極為重要。它從哪裡來？滅後去了哪裡？別問這些。它不是從可見之處來，而是因緣和合而於此生起。滅後不會去哪裡，就是於此消失。你應當觀察它「於此生起、於此消失」——這就是內觀的方法。就如閃電於空中乍現一樣，這是出自《優陀那》（*Udāna*）——佛陀的感興語錄。再如，用冷水洗澡，每次沖下去，溫熱便消退，冰冷即現。

當禪定力成熟時，五蘊的形相將會消失，只見生滅，唯見究竟法（*paramattha dhamma*）的生滅。你要觀照它於全身任何一處（如頭、身、手等）所生之處。根據《相應部》佛陀所言，若欲尋涅槃，應於這兩臂長的身體中尋之。（佛陀對天子羅睺羅所說，*SN.2.26*）五蘊中，唯有苦生與苦滅。色、受等五蘊，僅是名相而已。觀無常者，得道支。道支不是透過祈願與哀求而來的。（後來的佛

教徒多以祈禱代替修行，使佛教流於信仰宗教而失智慧，因此尊者曾批評有些弟子如同乞丐。）

已開發的道支，能斷除貪愛的根本。

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諸多藉口

一九六二年六月九日

[大多數佛教徒在修行（即，內觀）方面有諸多藉口。伊斯蘭教的信徒在他們的修行方面相當令人鼓舞。這是我們需要向他們學習的一個非常重要的觀點。誠然，四聖諦或中道並非像祈禱和誓願那樣容易的道路。這也是佛教在印度衰落並完全消失的原因之一，因為一些佛教徒沒有遵循佛法和戒律，而是熱衷於研究和思考，成為佛教哲學家。另一個重要的點是，他們在教義中加入了新的想法和觀點，使其成為流行佛教，以便與流行的印度教競爭。如果大多數佛教徒不了解巴利經典，並且沒有以實修來保持其純粹的形式，他們將會迷失道路，而且未來可能會迅速消失。在這種情況下，以下尊者開示值得深思。]

我們在整個輪迴（saṃsāra）中錯失了苦滅聖諦（Nirodha Sacca）和導向苦滅之道聖諦（Magga Sacca）這兩個美好的聖諦。沒有悲傷和死亡的存在從來就不是美好的生存。聖道是遠離恐懼、驚嚇和悲傷哭泣的道路。佛陀在過去世必須以不同的方式圓滿諸多波羅蜜，其原因就是為了尋找聖道。我們只需要跟隨他所發現的道路。

你不需要找那麼多藉口。不要太遲，因為它可能會消失。（這個警告反映了佛教在印度的完全消失。由於許多新的教義和觀點，佛教徒變得困惑，不知道佛陀真正教導的是什麼。）我們輕易地獲得了這條道路，不要將其推遲到明天或後天，死亡隨時可能降臨。這一切都可能發生，因為它是無我蘊（anatta khandha）。那些瞻望未來的人真是愚蠢至極。因為未來是不確定的，現在是已知的，而過去只是一個回憶。

（在此，尊者解釋了道聖諦的四種意義，然後給予了修行的指導。）

觀察和覺知五蘊，讓我們看看它會告訴我們什麼。五蘊本身有什麼？諸行無常（Sabbe saṅkhāra anicca）——一切有為法都是無常的。這個有為的五蘊是無常



的。它是被其他事物所緣起而生滅的。重要的是要看到它的在此生起和在此滅去。它從哪裡來？滅去後又去了哪裡？不要這樣問。它從一個看不見的地方而來，在此生起。它在此從因緣而生。滅去後，它沒有去任何地方。它在此消失。你必須觀察和覺知它的在此生起和在此滅去。這就是內觀的方式。它就像天空中的閃電。《優陀那經》（*Udāna Pāli*）中就有這樣的例子——佛陀的感嘆語。例如，如果你用冷水淋浴，每次你潑水，溫暖就會消失，寒冷就會生起。

如果定力成熟，五蘊的形狀和形式將會消失，你只會看到生起和滅去。你只會看到究竟法的消失（*paramattha dhamma*）。你必須跟隨它在整個身體（即，頭、身體、手等）的任何地方生起。在《相應部》（*Samyutta Nikāya*）中，佛陀說，如果你尋找涅槃，你將會在這一尋常之身中找到它。（佛陀對羅醯多舍天子說，《相應部》2.26 羅醯多舍經）。五蘊中只有生起的苦和滅去的苦。色、受等等都只是名稱而已。如果你能辨識無常，你就能獲得道支。你只能透過修習道支來獲得，而不是透過祈禱和請求。（後來的佛教徒過去和現在都做了很多向佛陀祈禱和請求的事情，佛教也因此淪為只有信仰而沒有智慧的宗教。因此，在一些開示中，尊者將一些弟子比作乞丐。）

已發展的道（道支）正在斬斷貪愛的根本。

## The Hidden Nibbāna

28<sup>th</sup> September 1962

[This is a Dhamma talk on Nibbāna based on the practice and paṭiccasamuppāda (D. A. process). Sayadaw gave quite a few talks on Nibbāna; his intention was wanting the yogis to have the right view on Nibbāna. With the wrong view it can be a hindrance for the practice. Most of the references were from the Pāli Suttas and sometime also referred to the commentary. In the later Buddhist traditions, they used quite a few terms for Nibbāna, and their origin could be connected with Indian philosophy and its religion, such as original mind or nature, Buddha nature, non-dualism, etc. The majority of Buddhists have misunderstanding and misinterpretation with Nibbāna. Actually, understanding of dukkha is more important than Nibbāna. Only by understanding of dukkha we can appreciate Nibbāna and want to free from dukkha and will endeavor on the path. Sayadaw's talks are very important for this purpose.]

Your teacher relies on the Dhamma according to what the Buddha has taught. Even though you didn't encounter the Buddha incline your mind on the Buddha and listen to this talk. The Buddha has practiced and know it by himself and taught it to us. Without any doubt and if you follow and practice it will free from the three rounds of existence (three vaṭṭa). The Buddha said that he himself didn't know the four Noble Truths and, in every life, has to make companions with the dangers of ageing, sickness and death. Discerning of the beginning of D. A. process is seeing dukkha sacca. Discerning of the ending of the process is seeing nirodha sacca. In this way he became a Buddha. It only has been seen by oneself, it becomes diṭṭhadhamma, and finish the practice (Sayadaw was reminding his disciples by making decision with one's knowledge, i.e., referred to diṭṭhadhamma) You have to practice and get the knowledge of making your own decision.

Where is Nibbāna? The answer is; it exists at the end of the khandha. Therefore, you have to note as the ending of khandha is Nibbāna. In Aruṇavatī Sutta (in Saṃyutta N., SN. 6.14) the ending of dukkha is Nibbāna. People think that Nibbāna is far away. It exists here (i.e., referred to the khandha). The khandha which you have attained is

covering on Nibbāna. You will find Nibbāna if you get the knowledge which can penetrate it. It exists at the ending of two armed-length khandha. With the khandha covered on it that not see Nibbāna. Form, feeling, saññā, etc. the five khandhas are arising continuously that it'll never end. Without the ending of the five khandhas can't see Nibbāna. You can't see it because it's covered by the revolving of khandha machine. Nibbāna arises at the place where covered by the khandhas if the khandhas stop or cut off there.

As an example, you're watching at a movie—The motioned pictures are always arising there that you can't see the white screen. It's covering by pictures and the background white screen not appears. In the same way it's covered with khandha's saṃsāra that can't see Nibbāna. Dāyaka Kywe—you can't find it in the Pāli texts. (He was a regular listener.) To a practicing yogi, with a blip, the khandha ceases—Nibbāna appears.

Even though Nibbāna is near us the khandha covers on it that can't see it. Again, you can't see the khandhas because it's covered up with ignorance (avijjā). We take the khandhas as man and woman because ignorance covers on it. Therefore, we can't see the khandha's machine revolving one by one with cessation. (Because of ignorance, we can't see the arising and passing away of the khandha.) Uncover ignorance with knowledge (vijjā) you'll see the khandhas. You'll see the khandha's machine. After with the penetrative knowledge (ñāṇa) of impermanence and the knowledge of knowing dukkha arises. At the end of the knowledge of knowing dukkha, Nibbāna arises. Nibbāna is covered by the khandha which is also covered by ignorance.

(There are double covers on it. Two different sizes of boxes can be exemplified—one is small and the other is bigger. A jewel is in a small box and again the small box is inside the bigger one. The bigger one is avijjā, the smaller one is khandha and inside the smaller one is the jewel—i.e., Nibbāna. This is my own metaphorical terms for avijjā, khandha and Nibbāna here should not take it directly. If not, we can be mistaken with the concept of the original mind which is similar to Sāṃkhya philosophy of pakati—the first cause or root cause. There is no first cause or root cause. Nibbāna is not in the khandha.)

(Sayadaw continued to use the D. A. Chart to explain the Dhamma process) Did we become man or woman in the past? Don't guess in this way (i.e., wrong thought).

Instead think about dhammas (phenomena) arise in us (right thinking). In past life we were moving like a double-blind man [i.e., the example for avijjā → saṅkhāra (section 1)]. This was also we had done samudaya sacca—the truth of the cause of dukkha. We had wasted our time in this way as a double-blind man. After death in this life, we get section 2 (i.e., viññāṇa, nāmarūpa...vedanā). We take this as good luck (as human being). It was the falling down of a double-blind man from walking, that was dukkha sacca. We get dukkha sacca because it's bad luck. It's the khandha with many kinds of disease (rogato). Is there any time the khandha frees from disease? (Sayadaw explained some of them.) Nibbāna exists at the ending of dukkha. The dhamma for practice is at section 2 (viññāṇa, nāmarūpa, etc.; i.e., the five khandhas), and if you follow it to the end will see it. By knowing section 2 as the five khandhas, and diṭṭhi falls away with the concept. Whatever phenomenon you discern in this section, you know it as dukkha sacca. With this knowledge, ignorance is blown away.

(continued to Cittānupassanā) Mind base (manāyatana) is the mind which extends the round of existence (Saṃsāra). Seeing consciousness, hearing consciousness, etc. can arise. It will cut off section 3 (taṇhā, upādāna and kammabhava) if you discern impermanence of the five khandhas with the path factors (maggaṅga). If section 4 (jāti, jarā, etc.) does not arise, the samudaya (section 3) ceases and dukkha (section 4) ends. No khandha in section 4 (i.e., jāti) demonstrates Nibbāna.

There are two Nibbānas appear; sa-upādisesa-nibbāna (Nibbāna with residue) or at section 2 still has the mind and body, and anupādisesa-nibbāna (Nibbāna without residue) or at section 4 without mind and body. With the attainment of present Nibbāna that the result Nibbāna is sure. With Nibbāna arises in section 2 and the khandhas not arise in section 4.

Contemplate the impermanence of seeing consciousness is dukkha sacca and magga sacca. The death of craving—taṇhā and not arising of it is samudaya sacca and nirodha sacca.

Whatever mind arises at other sense doors, it also has to be contemplated. Seeing impermanence is yathābhūta- ñāṇa—the knowledge of seeing it actually is. The ignorance (avijjā) which covered on the khandhas is blown away. We can alive only

with one mind each that if we can contemplate every mind arises and seeing one's own death. All the deaths are dukkha sacca and all the seeing are magga sacca. This is diṭṭhadhamma—seeing dukkha sacca personally. With the continuous contemplation see one's own corpses and become disenchantment with it. Vipassanā is seeing the death with the alive mind. Even though you disenchant with it, you still have to contemplate it as before. With the continuous contemplation on disenchantment and the not-wanting mind arises. At that time the khandhas will disappear (the whole section 2 disappears). With the disappearance of dukkha sacca and the cessation of dukkha nirodha sacca arise (dukkha nirodho sacca). Seeing Nibbāna is maggañāṇa (the path—Noble Eightfold Path). You have to contemplate dukkha sacca until it becomes dukkha nirodha sacca (dukkha ends).

### **Note:**

In this talk and other talks, we can see Sayadaw's skill and penetrative knowledge on the teaching of Dependent Co-arising. As the Buddha himself told Ven. Ānanda that it was deep and profound. Therefore, some well-known Buddhist scholars (east and west) misinterpreted the 12 links separated into three periods of time (past, present and future) as wrong. Still they had their followers in the east and west. Sayadawji talks can clear away this misinterpretation and misunderstanding.

## **隱藏的涅槃**

**1962年9月28日**

【這是一場根據實修與緣起理論（即因緣法）所開示的有關涅槃的法談。尊者對於涅槃開示過不少次，目的是讓禪修者對涅槃建立正見。若以錯誤之見看待涅槃，將成為修行的障礙。多數內容援引自巴利經典，有時也引述註釋書。後期佛教傳統中對涅槃賦予許多術語，如本來面目、佛性、非二元等，其觀點可能受到印度哲學與宗教的影響。大多數佛教徒對於涅槃皆有誤解與曲解。其實，理解「苦」比理解「涅槃」更為重要。唯有了解「苦」，我們才能真正欣賞涅槃、渴望離苦，並努力走上修道之路。尊者的這些開示，對此目的至為關鍵。】

你的導師所依據的，是佛陀親自教授的法。即使你未曾親見佛陀，也應將心趣向於佛陀，聆聽此法談。佛陀親身實踐、證得，然後將之教導我們。若你毫無

疑惑地依法而行，將可解脫三輪生死（即三輪轉：煩惱輪、業輪、生死輪）。佛陀曾說，自己在未證四聖諦之前，每一世都要與老病死為伍。觀見緣起的起點，即是見苦諦；觀見緣起的終點，即是見滅諦。正是這樣，他成為了佛。這種見解需親證而得，稱為「現法智」（*ditṭhadhamma*），修行即圓滿。尊者是在提醒弟子，要以自身的智慧作決斷（指現法證智）。

涅槃在哪裡？答案是：它存在於五蘊的終點。因此你要記得：五蘊的止息處，就是涅槃。《阿盧那瓦帝經》（《相應部》SN.6.14）中說：苦的終止處即是涅槃。人們總以為涅槃遙不可及，其實它就在此處（即五蘊之中）。你所執持的這個色身，正掩蓋著涅槃。若你獲得能透視此身的智慧，就能發現涅槃。它存在於這兩臂長之身的終處。因五蘊覆蓋著它，所以無法見到。色、受、想等五蘊不斷生起，不曾止息；若五蘊不止息，就無法見涅槃。涅槃是當五蘊止息、斷絕時出現的。

譬如你正看一部電影，螢幕上畫面不斷閃現，使你看不到那原本的白幕。這些畫面遮蔽了白幕，同樣地，五蘊的輪迴也遮蔽了涅槃。「Kywe 施主」——在巴利經中找不到此詞（他是一位經常聽法的在家人）。對一位真正修行的禪修者而言，只要五蘊一止息，涅槃便現前。

雖然涅槃離我們很近，但被五蘊覆蓋，看不見；而五蘊又被無明所遮蔽，所以連五蘊也看不清。我們會以為五蘊是男人女人，正是因無明之故。因此我們無法見到五蘊的生滅連環機制（*khandha machine*）。若以明智（*vijjā*）破除無明，就能見到五蘊。接著，以觀無常的透徹智慧（*ñāṇa*）觀見「苦的智慧」生起。當這種苦的智慧圓滿，涅槃即現。涅槃被五蘊所覆，而五蘊又被無明所覆。

（這是雙重遮蔽。可用兩個大小不同的盒子作比喻：小盒中藏著寶石，小盒又放在大盒之中。大盒是無明，小盒是五蘊，寶石即是涅槃。這是尊者自己的比喻，不可誤解為「本來面目」等類似於數論派的 *prakṛti* 概念，誤認涅槃為某種根本實體或本源。涅槃並不在五蘊之中。）

（尊者接著以緣起圖表解說法的流程）我們過去是男是女？別猜測這些（這是錯誤的思惟），應該想：「法」是如何在我們身上生起的（正思惟）。過去世我們如同雙盲之人般前行（即無明 → 行的緣起第一段），這也是我們造作「集諦」的方式——苦的因。我們像雙盲之人般浪費生命。此生死亡後，得「第二段」（即識、名色…受），我們會以為轉世為人是好運，其實只是雙盲人跌倒的下一步，這就是苦諦。這具色身充滿種種疾病（*rogato*），有哪一刻能離病？（尊者列舉其中幾種）涅槃存在於苦的終點。修行的範圍在第二段

（即識、名色等——五蘊），若你一路追尋到底，就能見到。當你認清第二段即是五蘊，錯見（*diṭṭhi*）與執取即會斷除。於此段中所觀察到的一切現象，皆是苦諦；有此智，無明即被吹散。

（進入「心隨觀」）意根（*manāyatana*）即是令輪迴延續之心。見、聞等識皆可生起。若能以道支觀察五蘊的無常，將斷除「第三段」（即貪、取、有）；若「第四段」（即生、老等）不再生起，則因（第三段）滅、苦（第四段）亦滅。若第四段無有五蘊之生，即是證得涅槃。

兩種涅槃將顯現：有餘依涅槃（*sa-upādisesa-nibbāna*），即第二段中仍有身心存在；無餘依涅槃（*anupādisesa-nibbāna*），即第四段中身心已滅。若現世證得有餘依涅槃，則來世必定證入無餘依涅槃。在第二段證得涅槃，則第四段不再生起五蘊。

觀照「見識」的無常，即是苦諦與道諦；貪欲的死亡與不再生起，即是集諦與滅諦。

無論任何心於任何根門生起，都必須觀照其無常。見無常即是「如實知見」（*yathābhūta-ñāṇa*）。覆蓋五蘊的無明被吹散。我們每一刻只能以一念存在，若能觀照每一念的生滅，便見自己之死。所有的死皆為苦諦，所有的觀照皆為道諦。這就是現法智——親見苦諦。持續觀照之後，將見自己屍體般的存在，對其生起厭離。內觀即是以活著的心觀死。即使你已厭離，仍要繼續觀照。持續觀照厭離心，則「不欲心」生起，此時五蘊即會止息（整個第二段止息）。苦諦滅，則苦滅聖諦生起（*dukkha nirodho sacca*）。見涅槃即是道智（*maggāñāṇa*，即八正道）。你必須觀照苦諦，直至它轉為苦滅聖諦。

附註：

從此開示與其他法談中，我們可見尊者對「緣起法」的深入理解與善巧教導。正如佛陀親對阿難尊者所言：「此法深奧微妙。」然而，部分知名東西方學者誤將十二因緣分作過去、現在、未來三世來解釋，此為誤解，卻仍在東西方有其擁護者。尊者的開示能有效破除這些錯誤見解與曲解。

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隱藏的涅槃

一九六二年九月二十八日

[這是一篇基於實修和緣起（D. A. 過程）的涅槃佛法開示。尊者曾多次開示涅槃；他的目的是希望瑜伽行者對涅槃有正確的見解。錯誤的見解可能會成為修行的障礙。大多數參考資料來自巴利經藏，有時也會引用註釋。在後來的佛教傳統中，他們使用了許多不同的涅槃術語，其起源可能與印度哲學及其宗教有關，例如本覺或自性、佛性、不二論等等。大多數佛教徒對涅槃存在誤解和錯誤詮釋。實際上，了解苦比了解涅槃更重要。只有透過了解苦，我們才能體會涅槃，渴望從苦中解脫，並努力走上解脫之道。尊者的開示對於這個目的非常重要。]

你的老師依據佛陀的教導來闡述佛法。即使你沒有遇到佛陀，也要將你的心導向佛陀，並聆聽這次開示。佛陀親自修行並證悟，然後將其教導給我們。毫無疑問，如果你遵循並實修，你將能從三界輪迴（三界）中解脫。佛陀說他自己過去也不知道四聖諦，並且在每一世都必須與老、病、死的危險為伴。辨識緣起過程的開始是見苦諦。辨識過程的結束是見滅諦。他就是這樣成為佛陀的。這只能由自己親自見證，它成為現法（*diṭṭhadhamma*），並完成修行（尊者透過提醒他的弟子要以自己的知識做出決定，即指現法）。你必須修行並獲得自己做出決定的智慧。

涅槃在哪裡？答案是：它存在於五蘊的止息之處。因此，你必須如是覺知，五蘊的止息就是涅槃。《阿盧那瓦底經》（*Aruṇavatī Sutta*，見《相應部》SN. 6.14）中說，苦的止息就是涅槃。人們認為涅槃很遙遠。它就在這裡（即，指五蘊）。你所擁有的五蘊覆蓋著涅槃。如果你獲得能夠穿透它的智慧，你就能找到涅槃。它存在於這一尋常之身的止息之處。由於五蘊的覆蓋，所以看不到涅槃。色、受、想等等五蘊不斷生起，永無止境。沒有五蘊的止息，就無法看到涅槃。你無法看到它，因為它被五蘊機器的運轉所覆蓋。如果五蘊停止或斷滅，涅槃就會在被五蘊覆蓋的地方顯現。

舉個例子，你看電影時——動態影像不斷出現，所以你看不到白色的螢幕。它被影像所覆蓋，背景的白色螢幕不會顯現。同樣地，它被五蘊的輪迴所覆蓋，所以看不到涅槃。達雅卡奎——你在巴利經典中找不到它。（他是一位經常聽法的人。）對於一位精進的瑜伽行者來說，剎那間，五蘊止息——涅槃顯現。

即使涅槃離我們很近，但由於五蘊的覆蓋，所以看不到它。再者，你無法看到五蘊，因為它被無明（*avijjā*）所覆蓋。我們將五蘊視為男人和女人，因為無明覆蓋了它。因此，我們無法看到五蘊機器一個接一個地運轉和止息。（由於無明，我們無法看到五蘊的生起和滅去。）以智慧（*vijjā*）揭開無明，你將會看

到五蘊。你將會看到五蘊機器。之後，隨著對無常的洞察智慧（*ñāṇa*）和對苦的知曉生起。在對苦的知曉結束時，涅槃生起。涅槃被五蘊所覆蓋，而五蘊又被無明所覆蓋。

（它有雙重覆蓋。可以用兩個不同大小的盒子來比喻——一個小，一個大。一顆珠寶在小盒子裡，而小盒子又在大盒子裡。大盒子是無明，小盒子是五蘊，小盒子裡面的珠寶是涅槃。這是我在這裡為無明、五蘊和涅槃所做的比喻，不應直接理解。否則，我們可能會誤解為與數論哲學的自性（*prakṛti*）相似的原始心識的概念——第一因或根本因。沒有第一因或根本因。涅槃不在五蘊之中。）

（尊者繼續使用緣起圖表來解釋佛法過程）我們過去是男人還是女人？不要這樣猜測（即，錯誤的想法）。相反，要思考在我們身上生起的法（現象）（正確的想法）。在過去世，我們像一個雙目失明的人一樣移動[即，無明→行（第一部分）的例子]。這也是我們過去所造的集聖諦——苦之原因的真理。我們像一個雙目失明的人一樣浪費了我們的時間。在此生死之後，我們獲得了第二部分（即，識、名色……受）。我們將此視為好運（作為人類）。這就像一個雙目失明的人走路時跌倒，那就是苦聖諦。我們遭受苦聖諦是因為這是厄運。它是充滿各種疾病的五蘊（*rogato*）。五蘊何時才能擺脫疾病？（尊者解釋了一些。）涅槃存在於苦的止息之處。修行的法在第二部分（識、名色等；即，五蘊），如果你遵循它直到最後，你將會看到它。透過將第二部分視為五蘊，邪見和概念就會消失。你在這部分辨識到的任何現象，你都會知道它是苦聖諦。有了這個智慧，無明就會被吹散。

（繼續到隨心觀）意處（*manāyatana*）是延伸輪迴（*Samsāra*）的心。見識、聞識等等可能會生起。如果你以道支（*maggāṅga*）辨識五蘊的無常，它將會斬斷第三部分（愛、取和有）。如果第四部分（生、老等）不生起，集（第三部分）就會止息，苦（第四部分）就會結束。第四部分（即，生）中沒有五蘊能展現涅槃。

有兩種涅槃顯現；有餘依涅槃（*sa-upādisesa-nibbāna*），或在第二部分仍然有身心；以及無餘依涅槃（*anupādisesa-nibbāna*），或在第四部分沒有身心。透過證得現前的涅槃，結果的涅槃是確定的。當涅槃在第二部分生起時，五蘊不會在第四部分生起。

觀照見識的無常是苦聖諦和道聖諦。渴愛（*taṇhā*）的死亡和它的不生起是集聖諦和滅聖諦。

無論什麼心在其他感官之門生起，都必須加以觀照。見無常是如實知見（*yathābhūta-ñāṇa*）——如實見到實相的智慧。覆蓋在五蘊上的無明（*avijjā*）被吹散了。我們一次只能活在一個心中，如果我們能夠觀照每一個生起的心，並看到自己的死亡。所有的死亡都是苦聖諦，所有的觀照都是道聖諦。這是現法（*diṭṭhadhamma*）——親自見到苦聖諦。透過持續的觀照，看到自己的屍體，並對其感到厭離。內觀是以活著的心看到死亡。即使你對它感到厭離，你仍然必須像以前一樣觀照它。透過持續觀照厭離，不想要的念頭就會生起。那時，五蘊將會消失（整個第二部分消失）。隨著苦聖諦的消失，苦滅聖諦（*dukkha nirodho sacca*）就會生起（苦的止息）。見到涅槃是道智（*maggañāṇa*）——八正道。你必須觀照苦聖諦，直到它成為苦滅聖諦（苦止息）。

註：

在這次開示和其他開示中，我們可以看見尊者在緣起教法的精湛技巧和洞察智慧。正如佛陀親口告訴阿難尊者，它是深奧難解的。因此，一些著名的佛教學者（東方和西方）將十二因緣劃分為三個時間段（過去、現在和未來）的解釋是錯誤的，但他們在東方和西方仍然擁有追隨者。尊者的開示可以消除這種錯誤的詮釋和誤解。

A Slave With Four Masters

18th December 1960

Your whole body is saṅkhāra dhamma—conditioned phenomena, such as hair, teeth, skin, etc. The Buddha also taught about it. It's true and it happens by conditioning. Eyes, ears, nose, tongue and body are conditioned by Kamma or the past Kamma. It's called kam-saṅkhāra and none of them is owned by us. (Kam is the Burmese word for Pāli word Kamma.) It will fall apart if kamma has done away with it. So, the body is owned by kamma. The face becomes clear and joyful with the wholesome mind. The hot material form (rūpa) and angry mind arise with the rough weather. Mind and form are changing by weather. The body becomes fat with the good foods. It's conditioned by the nutrient (āhāra). It's conditioning by the four saṅkhāra dhammas of kamma, mind (citta), weather (utu) and nutrient (āhāra). The five khandhas arise with the conditioning of them. Therefore, the five khandhas are conditioned khandhas. These four phenomena are making the body to develop and decline. So, nothing in the khandhas belongs to us. They are collected together by conditioning. So, it's saṅkhāra dhamma. You can also call it as the five khandhas. The khandha body is like a house supported with four posts; it will collapse if one of them broke down because it depends on others.

It's not our own and not related to us that it's anatta dhamma. It's true or not let's think about it. All the others will fall apart if kamma has done away with it. What about not eat foods (nutrient) and burnt down with temperature (utu)? The khandha exists momentarily because it's conditioning by them. All the conditioned phenomena (saṅkhāra) are in a moment. It's momentary arising and momentary passing away, momentary arising and momentary passing away, etc. Arising and passing away is not relating to you.

Therefore, saṅkhāra dhamma is unstable. If becoming stable, no one will be sent away as a corpse. And no one needs for medication, eat, change clothes, or fan the body; nor do they need to do any conditioning for it. You'll become a corpse if one of them asks you. So, which one of them you can rely on it? You have to accept it with their arrangements. You are hired to look after this body. In this situation you're still

boasting as; “What do you think I am?” The hired slave boasts with it as his own body. With the arising of crazy diṭṭhi, you’re boasting as **me**. Without knowing it as a khandha, it is moha-lunatic. All these crazinesses do not go away if not knowing the body as saṅkhāra (i.e., diṭṭhūmattaka and mohūmattaka).

These come to people who have a lot of worry, especially to older people. None of them is in your ability and power. It relates to the four saṅkhāra dhammas. Talking with saṅkhāra dhamma—knowledge of anatta arises as nothing is owned by us. Taṇhā, māna and diṭṭhi increase by not knowing it as saṅkhāra dhamma. Taking the five khandhas as me, I am, mine are wrong view, conceit, craving. Fall into affection with taṇhā, proud with māna and think with wrong view as me/I-ness, Therefore, there are more taṇhā lunatic, māna-lunatic and diṭṭhi-lunatic. You will not know it as anatta if you don’t know saṅkhāra. Atta will come in if not knowing of anatta. Papañca dhamma—proliferation increases if don’t know saṅkhāra. With knowing of it, papañca ceases and will end saṃsāra. The cause of not knowing saṅkhāra makes beings become over craziness.

(Sayadaw continued about the wanderer Subhadda who was the last disciple of the Buddha).

Subhadda asked three questions, these were:

- ① Are there any tracks in the sky by one who moves there?
- ② Are there any noble persons outside the Buddha’s teachings?
- ③ Is there any conditioned phenomena that is permanent?

(These three questions and answers were in the Dhammapada story.)

For teaching wanderer Subhadda, the Buddha prolonged his life span and waited for him. At near death, one would see Nibbāna by contemplating its impermanence and its ending when vedanā arose, and couldn’t die. It could stop death, and could wait for it for a while (here referred to the situation of the Buddha). Don’t think that your practice is a small one. Therefore, practice it for the success, and during the fruition

state (phala samāpatti) it can't die. It cannot transcend death and only can stop it for a period. No need to be in low spirit. (Sayadaw encouraged the disciples.) That's impossible if you yourself are lazy and dull. Your dullness can be corrected, but not for your laziness. There are 16 lazy excuses or places for the fools; e.g., it's too cold, it's too hot, etc. (The lazy people give 16 reasons for their excuses for doing things.) The Buddha also knew about these things or matters. You must have sympathy to yourself. Also concern for your teacher (i.e., Sayadaw) and don't enter into these places for your refuge.

There are a lot of Sa-gaing Chongs there and you also have a lot of them.

(Sa-gaing City or area is a well-known spiritual area with hilly ranges. Historically a famous area for spiritual seekers. Therefore, a lot of monasteries and secluded places for yogis. Here the Burmese word chong means secluded place. Combinations with other words can have different meanings, such as chong-kho means stay away from one's duty and lazy. So here Sayadaw referred to his disciples for their laziness for practice.)

Nibbāna is close to the khandha. Khandhas are saṅkhāra dhammas and you have to observe their unstable nature. In this way there will be never shortage of ariyas (noble beings) from sotāpanna to arahant.

[Some Burmese monks and Thai forest monks were very good evidence: In the 20th century of Burmese and Thai Buddhism we found ariya monks in these two countries—from sotāpannas to arahants. Some of them were tevijja arahants (e.g., Soon Loon Sayadaw) and some had super-normal power. According to the commentary which I heard as in these periods we could not have tevijja arahants. We should not take it as face value but only as a general view.]

四個主人的奴隸

1960 年 12 月 18 日

整個身體都是行蘊法——即有條件而生起的現象，比如頭髮、牙齒、皮膚等等。佛陀曾經教導過這一點。這是事實，是依條件而生的。眼、耳、鼻、舌、身，

都是由業或過去的業所造成的，稱為業行（*kam-saṅkhāra*；「kam」是緬語，對應巴利語的「kamma」），沒有一樣是屬於我們的。如果業消失了，這些就會解體。所以，這個身體是業所擁有的。

當心是善的時候，臉就會明朗歡喜。當天氣粗烈，熱的色法（*rūpa*）和嗔恨的心會生起。身心會隨著氣候而變化。吃得好，身體就會變胖，是由食物（營養）（*āhāra*）所引起的。這一切是由四種行法——業、心（*citta*）、氣候（*utu*）、營養（*āhāra*）所造作而成。五蘊就是由這些條件而生起的，所以五蘊是有條件的蘊（行蘊）。

這四種法讓身體生長又衰老。因此，蘊中沒有任何東西是屬於我們的。它們是依條件而聚合起來的，所以稱為行法。你也可以稱它為五蘊。這個五蘊身體就像一棟由四根柱子支撐的房子，只要一根柱子壞了，它就會倒塌，因為它是彼此依賴的。

這不是我們的，也與我們無關，因此是無我法。這是不是真的，你自己可以思考看看。如果業不再支持它，其他條件也會瓦解。不吃東西（營養斷絕）、被高溫焚燒（氣候極端），那又會怎樣？這個五蘊只是暫時存在，是由這些條件所造成的。所有**行法（條件所生法）**都是剎那即生剎那即滅，不斷地生滅、生滅、生滅……這種生與滅並不與你有關。

所以，行法是不穩定的。如果是穩定的話，就不會有人被抬去當屍體了。也沒人需要吃飯、吃藥、換衣服或搧風，身體也不需要這麼多調理與照顧了。如果它要求你這樣做，那你就差不多變成屍體了。那麼，你能依靠哪一個條件呢？你只能照著它們的安排來接受。你只是被雇來照顧這個身體而已。

可是在這種情況下，你還在自誇說：「你知道我是誰嗎？」就像一個被雇來照看身體的奴隸，還自誇這是他自己的身體。當邪見（痴見）升起時，你就會自誇這是「我」。如果不知道這是五蘊，就像痴狂了一樣。不知道身體是行法的話，就會一直處於這種狂妄狀態（即邪見之狂、無明之狂——*diṭṭhūmattaka* 與 *mohūmattaka*）。

這些「狂」在那些煩惱多的人，尤其是年紀大的人身上更多。這些條件都不是你能掌控的，它們只是四種行法之間的關係。如果能知道這些是行法，對「無我」的智慧就會升起，知道「沒有一樣東西是屬於我們的」。如果不知道這些是行法，貪、慢、見就會增長。把五蘊當作「我」、「我是」、「我的」就是邪見、慢心、愛染。

會對「貪」起情感執著，對「慢」起驕傲自滿，對「見」生起「我、我見」的錯誤想法。因此，就會有更多的「貪狂、慢狂、見狂」。如果不了解行法，就不會知道無我。不知道無我，**我見（有我）**就會出現。不知道行法，**戲論（*papañca dhamma*）**就會增長。若能認識行法，戲論就會停止，輪迴就會結束。不了解行法，就是眾生更加瘋狂的原因。

（接下來，尊者提到遊行「須跋陀羅」的故事。他是佛陀的最後一位弟子。）

須跋陀羅曾提出三個問題：

- ① 天空中有腳印嗎？
- ② 佛陀教外有聖者嗎？
- ③ 有沒有哪一個行法是永恆不變的？

（這三個問題與答案記載在《法句譬喻》中。）

佛陀為了教導須跋陀羅而延長了壽命，等待他到來。臨終時，若能觀察苦受生起、滅去的無常，就會見到涅槃，因此無法立刻死去。可以暫時延遲死亡（這裡指的是佛陀的狀況）。所以不要小看自己的修行。持續修行，一旦證入果定（*phala samāpatti*），在這期間就死不了。它雖不能超越死亡，但能暫時停止死亡。所以不要氣餒。（尊者鼓勵弟子們。）

若你懶惰、遲鈍，那是辦不到的。遲鈍還可以矯正，但懶惰不行。有十六種藉口是愚人會用來偷懶的，比如：「太冷了」、「太熱了」等等。（懶人會找十六個理由來逃避行動。）佛陀也知道這些藉口。你要對自己有慈悲心，也要對你的導師（即尊者）有責任心，不要躲到這些「藉口之地」去尋求安逸。

你身邊有很多**實皆山**的「茆」（懶散小庵），你內心也有很多「茆」。

（實皆是一個緬甸知名的靈修地區，多山多寺，是修行者的聖地。「茆」是緬語，意思是閉關處、小屋，也有懶散、閒置的意思。「茆扣」則是指懶散、推卸責任。所以這裡尊者用它來形容弟子們修行上的懶惰。）

****涅槃就在五蘊旁邊。五蘊是行法，你要觀察它的無常與不穩定。這樣的修行之路，就不會缺少聖者——從初果到阿羅漢。**

（緬甸與泰國的部分僧人就是非常有力的證明：在二十世紀的緬泰佛教中，我們發現有從初果到阿羅漢的聖者。有些是**三明阿羅漢（*tevijja arahant*）**，有些

具備神通。根據註釋書的說法，這個時代應該不會有三明阿羅漢，但我們不應該將這類說法當成絕對的事實，只能作為一般性的參考。）

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一個有四個主人的奴隸

一九六〇年十二月十八日

你的整個身體都是行法（saṅkhāra dhamma）——因緣和合的現象，例如頭髮、牙齒、皮膚等等。佛陀也教導過這一點。這是真實的，並且是依因緣而發生的。眼睛、耳朵、鼻子、舌頭和身體都是由業（Kamma）或過去的業所形成的。這稱為業行（kam-saṅkhāra），沒有一樣是屬於我們的。（Kam 是巴利語 Kamma 的緬甸語。）如果業力消盡，它就會瓦解。所以，身體是屬於業的。當內心良善時，臉容會變得清晰和喜悅。當天氣惡劣時，燥熱的色身（rūpa）和憤怒的心會生起。心和色身會隨著天氣而變化。身體會因為良好的食物而變得肥胖。這是由營養（āhāra）所形成的。它是被業、心（citta）、天氣（utu）和營養（āhāra）這四種行法所形成的。五蘊在這些條件的作用下生起。因此，五蘊是因緣和合的蘊。這四種現象使身體發展和衰敗。所以，五蘊中沒有任何東西屬於我們。它們是因緣和合而聚集在一起的。所以，它是行法。你也可以稱它為五蘊。蘊身就像一間由四根柱子支撐的房子；如果其中一根柱子斷裂，它就會倒塌，因為它依賴其他的柱子。

它不是我們自己的，也與我們無關，所以它是無我法（anatta dhamma）。這是真的嗎？讓我們思考一下。如果業力消盡，所有其他的都會瓦解。如果不吃食物（營養）並被高溫（utu）燒毀呢？五蘊只是暫時存在，因為它是被這些條件所形成的。所有因緣和合的現象（saṅkhāra）都只在一瞬間。它是剎那生起，剎那滅去，剎那生起，剎那滅去，等等。生起和滅去與你無關。

因此，行法是不穩定的。如果變得穩定，就不會有人被當作屍體送走。也沒有人需要藥物、進食、更換衣服或扇涼身體；他們也不需要為它做任何的造作。如果其中一個（條件）拋棄你，你就會變成一具屍體。那麼，你能夠依賴哪一個呢？你必須接受它們的安排。你被聘請來看顧這個身體。在這種情況下，你仍然自誇地說：「你以為我是什麼？」被僱用的奴隸會自誇這個身體是自己的。由於顛倒邪見（diṭṭhi）的生起，你自誇地認為是「我」。不將其視為五蘊，就

是愚癡的瘋狂（moha-lunatic）。如果不將身體視為行（即，執著於見解和執著於愚癡），所有這些瘋狂的行為都不會消失。

這些情況會發生在憂慮很多的人身上，特別是老年人。沒有一樣是在你的能力和權力範圍之內。它與四種行法有關。與行法交談——當知道沒有任何事物屬於我們時，無我（anatta）的智慧就會生起。不將其視為行法會增加貪愛（taṇhā）、我慢（māna）和邪見（diṭṭhi）。將五蘊視為「我」、「我是」、「我的」是錯誤的見解、我慢和貪愛。陷入對貪愛的執著，因我慢而驕傲，並以錯誤的見解認為是「我」或「我的」。因此，會有更多貪愛的瘋狂者、我慢的瘋狂者和邪見的瘋狂者。如果你不了解行，你就不會了解無我。如果不了解無我，我執就會產生。如果不了解行，戲論法（papañca dhamma）——妄想分別就會增長。了解它，戲論就會止息，輪迴就會結束。不了解行的原因使眾生變得過度瘋狂。

（尊者接著講述了遊行須跋陀，他是佛陀最後的弟子）。

須跋陀問了三個問題，分別是：

- ① 在空中移動的人，在空中是否有足跡？
- ② 在佛陀的教導之外，是否有聖者？
- ③ 是否有任何因緣和合的現象是永恆的？

（這三個問題和答案在《法句經》的故事中）。

為了教導遊行須跋陀，佛陀延長了他的壽命並等待他。臨終之時，當感受（vedanā）生起時，透過觀照它的無常和它的止息，就能見到涅槃，而不會死亡。它可以阻止死亡，並且可以暫時等待（這裡指的是佛陀的情況）。不要認為你的修行是微不足道的。因此，為了成功而修行，在果定（phala samāpatti）的狀態下，不會死亡。它不能超越死亡，只能暫時阻止它。不必意志消沉。

（尊者鼓勵弟子們。）如果你自己懶惰和遲鈍，那是不可能的。你的遲鈍可以被糾正，但你的懶惰卻不行。愚人有十六種懶惰的藉口或理由；例如，太冷、太熱等等。（懶惰的人為他們不做事的藉口提出了十六個理由。）佛陀也知道這些事情。你必須對自己抱有同情心。也要關心你的老師（即，尊者），不要將這些地方視為你的避難所。

那裡有很多實皆宗（Sa-gaing Chong），你們也有很多。

（實皆城或地區是一個以山脈聞名的靈修之地。歷史上是靈性追求者的著名地區。因此，有很多寺院和適合瑜伽行者的僻靜之處。這裡的緬甸語 **chong** 意指僻靜之處。與其他詞組合可以有不同的含義，例如 **chong-kho** 意指逃避責任和懶惰。所以在這裡，尊者指的是他的弟子們在修行上的懶惰。）

涅槃靠近五蘊。五蘊是行法，你必須觀察它們不穩定的本質。這樣，從須陀洹到阿羅漢的聖者（**ariya**）將永遠不會匱乏。

[一些緬甸僧侶和泰國森林僧侶是非常好的證明：在二十世紀的緬甸和泰國佛教中，我們在這兩個國家發現了聖者——從須陀洹到阿羅漢。他們中的一些是三明六通阿羅漢（**tevijja arahant**）（例如，孫倫尊者），有些則具有神通。根據我聽到的註釋，在那個時期我們不可能有三明六通阿羅漢。我們不應該完全相信它，而只是將其視為一般的觀點。]

## The Blind With Distortions

20<sup>th</sup> December 1960

The five sense objects are like five spears and the five khandhas are like the speared things. The khandhas are speared by sense objects in turn like a dart—salla. It has the trembled nature of sorrow, lamentation, etc. After speared by darts and get disease—roga of dukkha, domanassa, etc. (pain and grief). Therefore, the Buddha taught about it as salla, roga, etc. The feeling (vedanā) of happiness and sadness are arising in turn in the khandha. So, wanting to get the khandha is wanting to be speared by darts, and wanting to be suffered with many kinds of feeling. People who had prayed for the khandhas were fools (i.e., the majority of later Buddhists). For an example when speared by the dart of mosquito bite the body was trembled and itching dukkha vedanā arose. (We can give other examples for the other sense bases and objects (āyatanas). Is there anything to be desired or affectionate thing in the khandha? There is no happiness for whatever kind of khandhas (i.e., human khandha, devata khandha and brahma god khandha). It's a trembled khandha, disease khandha and we always have to be worried about it.

We're looking at it with the taṇhā eyes, but with the nyan eyes (knowledge) it's never free from diseases. (i.e., saṅkhāra dukkha, if we contemplate these dukkhas very often become wearisome and dispassion to the body.)

Therefore, the Buddha told Nakulapitā that except the fools all the wise never said of the body was free from diseases (SN. 22.1 Nakulapitusuttaṃ). Is there any pleasant about it? People thought the body was free from disease and prayed for the khandha as happiness (sukha). With the wrong perception comes wrong wishes and three distortions arise, these are distortions of perception, knowing and viewing (saññā, citta and diṭṭhi). Not knowing of having the khandha will spear by darts that all these things arise. Now we find out the culprit of the khandha (i.e., inversions or distortions—vipallāsa dhamma). Therefore, it will not get the khandha if we can abandon these three distortions. With the three corrections come and the three distortions must disappear. You must take it as only mind and body exist, not a man, not a woman, not a person and not a being. These are just perishing dhammas. Take off the distortion of

man and woman, only mind and body exist. Contemplate them as after arising and vanishing. Do you still take it as stable and permanent?

Abandon distortion of perception with "there is no such thing as man, woman, etc." Discard the distortion of knowing with "there is the existence of body and mind only".

Desert the distortion of viewing as stable and permanent with the right view "not stable and not permanent (anicca)".

Asking you to contemplate the impermanence of mind and body is to abandon the three distortions. This will become noble eyes, before you had the blind eyes of a worldling or *diṭṭhi-taṇhā* eyes. Painful *khandhas* (*apāya-khandhas*) will never arise by abandoning of *diṭṭhi-kammas* (actions with wrong views).

All kinds of *khandha* will arise (all kinds of living being) if you can't abandon the three distortions (*saññā*, *citta* and *diṭṭhi*), and then you must spear with all kinds of dart and must get all kinds of disease.

[Note: The above talk was about the three distortions of perceiving, knowing and viewing things wrongly as permanent, happiness, self and beautiful. So, it becomes 12 inversions—*vipallāsa*. Human beings develop these distortions or inversions for their whole life. Therefore, the Buddha referred them as *andha-puthujjana*—blind worldlings. Contemplation on blind worldling is very important for today humans. By observing on today world situations from society level to international level we can see the dangers and misfortunes which are the outcomes of ignorance or delusion with greed and anger (hatred). On the international level, there are more bad leaders and governments than before. These people are like the blind man leading the blinds. Therefore, there are a lot of human problems going on around the world. As an analogy it was like the ants which were blind and relied on the smell to find their ways. So, they followed each other behind and if the leader was not good, they would encounter dangers and difficulties.]

## 盲目與顛倒

1960年12月20日

五種感官對境就像五支標槍，而五蘊就像被這些標槍刺中的對象。五蘊輪流被這些感官對境刺中，如同被「毒箭」（*salla*）射中一樣，這會引發顫動、悲傷、哀慟等反應。被箭射中之後，就會生起「病」（*roga*）——即苦、憂等種種病痛。因此，佛陀稱這些為「毒箭」、「病患」等等。快樂與痛苦的「受」（*vedanā*）不斷輪流生起於這個身心之中。所以，想要這個「蘊身」，就等於想被毒箭刺中，想要承受種種痛苦的感受。那些祈求得此五蘊者，是愚癡之人（指後代多數的佛教徒）。

比如說，被蚊子叮咬一下，就像被小小毒箭刺中，整個身體都起反應，癢、痛的「苦受」隨即生起。其他感官對境也可以用類似的方式來說明。那麼，五蘊之中有什麼值得愛著的？無論是人類的五蘊、天界的五蘊，甚至梵天的五蘊，都不會帶來真正的快樂。這個「蘊身」只是顫動不安、充滿病苦的存在，我們總是不得不為它操心。

我們平時是用「貪愛的眼」來看待這個身體；但如果用「智慧之眼」（*ñāṇa*）來觀察，它永遠無法離開「病」的狀態（這是「行苦」*saṅkhāra-dukkha*）。如果我們經常觀照這種苦，就會對這個身體生起厭離與無欲。

因此，佛陀對那拘羅父（*Nakulapitā*）說過：除了愚癡者以外，有智慧者從不會說這個身體沒有病痛。（相應部 22.1《那拘羅父經》）所以，這個身體真有什麼值得歡喜的嗎？人們以為身體健康就是快樂，把「五蘊」當成「樂」（*sukha*）來祈求。

錯誤的認知，導致錯誤的願望，也就產生了三種顛倒：認知顛倒、知覺顛倒、見解顛倒（*saññā, citta, diṭṭhi*）。不明白「有五蘊就會被刺中」，才會生起這些顛倒。現在我們找到了禍首——五蘊的本質就是顛倒（*vipallāsa*）！所以，如果我們能捨棄這三種顛倒，就不會再有五蘊。

若能生起三種「正觀」，那麼三種顛倒就會消失。我們要明確知道：世間只有「名色」（*nāma-rūpa*），也就是「心與物質」，沒有男人、女人、沒有人、沒有眾生，只有不斷生滅的法。要把「人相、我相、性別相」這些顛倒移除，只留下心與物質的現象，觀察它們的生起與滅去。你還會認為它是恆常不變的嗎？要這樣去修正顛倒：

- 捨棄知覺顛倒：世間沒有真實的男人、女人等概念。



- 捨棄認知顛倒：正確知道只有心與色存在。
- 捨棄見解顛倒：正見為「無常、無恆、不穩定」。

佛陀教導我們觀察身心的無常，目的就是為了捨棄這三種顛倒。若能如此，就不再是盲眼凡夫，而是具足「聖眼」的人。在這之前，我們是用凡夫的眼、愛見（*taṇhā*）與邪見（*diṭṭhi*）在看。

捨棄邪見所造的業（*diṭṭhi-kamma*）之後，就不會再出生於痛苦的蘊身（惡趣的生命）。若無法斷除三種顛倒（知覺、認知與見解），那麼各種五蘊的生命都會不斷生起，也就不斷被各種毒箭刺中，染上種種病痛。

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### 註釋與補充：

以上的開示是針對「三種顛倒」（*vipallāsa*）而言——錯誤地將無常看作常、苦看作樂、無我看作有我、醜陋看作美麗。從知覺、認知到見解都出現顛倒，就形成所謂的「十二顛倒」。人類一生都活在這些顛倒中，因此佛陀稱凡夫為「盲目凡夫」（*andha-puthujjana*）。

我們若仔細觀察今日世界的情況，從社會層面到國際局勢，都可以看到無明、貪欲與瞋恨造成的種種災難。現今世界上的領導者與政府之中，邪惡愚癡者比過去還多。他們就像是盲人帶領盲人，結果只能是一同墮入深坑。

這種情形就像一群靠嗅覺尋路的螞蟻，彼此跟隨，如果領頭者迷失方向，整群螞蟻都會陷入困境。

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扭曲的盲者

一九六〇年十二月二十日

五種感官對象就像五支長矛，而五蘊就像被長矛刺中的東西。五蘊像飛鏢（*salla*）一樣輪流被感官對象刺中。它具有悲傷、哀號等顫抖的本性。被飛鏢刺中後，就會染上苦（*dukkha*）、憂惱（*domanassa*）等的疾病（*roga*）（痛苦和悲傷）。因此，佛陀將其教導為箭、病等等。快樂和悲傷的感受（*vedanā*）在五蘊中輪流生起。所以，想要獲得五蘊就等於想要被飛鏢刺中，想要承受各

種各樣的感受。那些祈求獲得五蘊的人是愚癡的（即，大多數後來的佛教徒）。舉個例子，當被蚊子叮咬的飛鏢刺中時，身體會顫抖，並生起搔癢的苦受（*dukkha vedanā*）。（我們可以為其他的感官基礎和對象（*āyatanas*）舉出其他的例子。）在五蘊中，有什麼值得渴望或愛戀的事物嗎？無論是哪一種五蘊（即，人類的五蘊、天人的五蘊和梵天神的五蘊），都沒有快樂可言。它是一個顫抖的五蘊，一個充滿疾病的五蘊，我們總是必須為它擔憂。

我們正以貪愛（*taṇhā*）之眼看待它，但以智慧（*nyan*）之眼來看，它從未擺脫疾病。（即，行苦（*saṅkhāra dukkha*），如果我們經常觀照這些苦，就會對身體感到厭倦和失去熱情。）

因此，佛陀告訴那拘羅之父（*Nakulapitā*），除了愚人之外，所有智者從未說過身體沒有疾病（《相應部》22.1 那拘羅之父經）。它有什麼令人愉悅的地方嗎？人們認為身體沒有疾病，並祈求五蘊帶來快樂（*sukha*）。由於錯誤的認知，就會產生錯誤的願望，並生起三種顛倒（*vipallāsa*），即認知的顛倒、知曉的顛倒和見解的顛倒（*saññā, citta and diṭṭhi*）。不了解自己擁有五蘊，就會被飛鏢刺中，所有這些事情就會生起。現在我們找到了五蘊的罪魁禍首（即，顛倒或扭曲——*vipallāsa dhamma*）。因此，如果我們能夠捨棄這三種顛倒，就不會再獲得五蘊。隨著三種正確的理解到來，三種顛倒必須消失。你必須將其視為只有身和心存在，而不是男人、不是女人、不是人、也不是眾生。這些都只是消逝的法。去除男人和女人的顛倒，只有身和心存在。觀照它們在生起後隨即消失。你仍然認為它是穩定和永恆的嗎？

以「沒有所謂的男人、女人等等」來捨棄認知的顛倒。以「只有身和心的存在」來捨棄知曉的顛倒。

以「不穩定且不永恆（*anicca*）」的正確見解來捨棄視為穩定和永恆的見解顛倒。

要求你觀照身和心的無常，就是為了捨棄這三種顛倒。這將會成為聖者的眼光，在你之前擁有的是凡夫俗子的盲眼，或是邪見貪愛之眼（*diṭṭhi-taṇhā eyes*）。透過捨棄邪見之業（*diṭṭhi-kammas*）（帶有錯誤見解的行為），痛苦的五蘊（*apāya-khandhas*）將永遠不會生起。

如果你不能捨棄這三種顛倒（*saññā, citta and diṭṭhi*），各種各樣的五蘊（各種各樣的眾生）將會生起，然後你必須被各種各樣的飛鏢刺中，並且必須染上各種各樣的疾病。

[註： 以上的開示是關於錯誤地將事物認知、知曉和視為恆常、快樂、自我和美麗的三種顛倒。因此，它變成了十二種顛倒——vipallāsa。人類在一生中發展出這些顛倒或扭曲。因此，佛陀將他們稱為盲目的凡夫（andha-puthujjana）。對於今天的人類來說，觀照盲目的凡夫非常重要。透過觀察當今世界從社會層面到國際層面的局勢，我們可以看見貪婪和瞋恨所導致的無知或迷惑所帶來的危險和不幸。在國際層面上，壞的領導人和政府比以前更多。這些人就像盲人領路。因此，世界各地發生了很多人類問題。打個比方，這就像盲目的螞蟻依靠氣味來尋找道路。所以，它們一個跟著一個，如果領頭的不好，它們就會遇到危險和困難。]

On Sensuality

21st December 1960

The five khandhas is like a riddle-tree (in Pāli—Kimsuka tree). A dog came under a riddle-tree and saw the red flowers on the ground. It took the fallen red flowers as pieces of red meat and ate them. It didn't satisfy his desire. The five sensual pleasures are also in the same way. Excrement, urine, snot, spittle, mucus, etc. come out from the body, but we think the things inside are good.

[Human's stupidity regarding their bodies is no limit. They carry around these dirty things and smelly toilets with them all the time, even in sleep. Men not only have affection to their toilets but also for the toilets of the opposite sex. They lure each other by beautifying themselves with clothes ornaments, perfume, cosmetics, etc. with the toilets inside them.]

After eating the fallen kimsuka flowers on the ground with it knew that these were not meat. It took the red flowers on the tree might be meat, and with expectation waiting under the tree for the flowers to fall off. Beings are dying without fulfilling their desire on sensual pleasures (kāmaguṇas). Was the dog oppressed by the kimsuka tree or the foolishness and wrong thinking of the dog under the tree?

You all are living like dog and dying like dog if behaving this way. You don't have the mind of a human. You have to cry if the kimsuka tree disappears (kimsuka tree referred to the khandhas) because you're worrying for the dog-mind and it will become the human-mind. (i.e., you don't want to be a human. Sayadawgyi was right. We can see the present-day dog culture around the world.) Today's talk demonstrates the great fault of sensual pleasures.

You separate the khandha into groups (i.e., all human's khandhas). You get 32 groups of them which group of your wife and son you love it or like it. The dog-mind is reducing to a little, before you're always expecting for it. None of the groups is

pleasant and attractive that none of them is valuable. The body has 32 groups or parts and mind phenomena have four groups.

Mind and body are impermanent and only at here you understand it as don't have the affectionate and lovable nature with insight (vipassanā). Separate it into 32 parts and taṇhā dies; discern it as mind and body diṭṭhi dies. Contemplating it as all conditions are impermanent and dukkha, all phenomena are not-self and will have no affection with it. Only that you want to run away from it like the dog under the tree. (In the story, at last, the dog also had disaffection with the red kimsuka flowers and left the tree.) Contemplate one's khandha as impermanence and also your wife's and son's khandhas as impermanent. Not doing this work is a great mistake. You'll be free from the life of a dog if the contemplation is clear with the discernment of internal and external phenomena. Also, you'll not die like a dog. You have the wise view on them as all of them are unreliable and throw them away. This is the attainment of the path knowledge. Impermanence becomes dukkha and right view becomes magga sacca.

Free from taṇhā is liberation from dying like a dog. This is Nibbāna. (In the time of the Buddha, dog ascetics were not unknown to humans today; for the dog culture of humans today is very close to theirs—for the reason that humans have a strong attachment to their pets.)

關於欲樂

1960年12月21日

「五蘊」就像是一棵謎樣的樹，在巴利文中稱為「**Kimsuka 樹**」。有一隻狗來到這棵樹下，看到地上掉的紅色花朵，誤以為是紅色的肉塊，便撿起來吃。但吃了之後，它的慾望仍未得到滿足。

五種感官的欲樂（**kāmaguṇa**）就像這樣。人的身體會排出糞便、小便、鼻涕、口水、痰液等等，但我們卻誤認為體內的東西是好的、值得執著的。

[人對自己身體的愚癡，幾乎沒有底限。他們隨時都「攜帶著廁所」——身體裡裝著各種髒污與臭物，連睡覺時都帶著。男人不僅對自己的「廁所」起愛執，還會對異性的「廁所」產生愛執。為了互相

吸引，他們還會用衣服、飾品、香水與化妝品來美化這些裝著廁所的身體。]

當狗吃完地上的紅花，發現這些不是肉後，它又抬頭看樹上的紅花，認為可能那才是真正的肉，於是滿懷希望地守在樹下，等待花落。眾生也是這樣，總是在五欲之中死去，從未真正滿足過。

請問：這隻狗是被 **Kimsuka 樹** 壓迫的嗎？還是被它自己的愚癡與錯誤思惟所害？

若你們也這樣活著、這樣死去，就如同那隻狗一樣。你們不是以人心在生活，而是以「狗心」在過活。如果哪天這棵 **Kimsuka** 樹消失了（比喻五蘊的消失），你們還會因此哭泣——那是因為你們還捨不得那顆「狗心」；如果能放下，就會從「狗心」轉為「人心」。如今我們觀察這世界，就能看到所謂的「狗文化」遍地都是，這正是說得沒錯。

今天這一開示，是要指出「欲樂」的巨大過患。

請你們試著將「五蘊」分成幾個部分（也就是每一個人的色身）。這樣一分，你會看到有**三十二個部分**（人體三十二分身），那你最愛你妻子與兒子的哪一部分？若能這樣觀察，那「狗心」會稍微減少；不然你原本是一直期待、渴望著這些東西的。

這三十二個部分，沒有哪一個是悅意、可愛的；它們之中沒有任何一部分是真正有價值的。身體有三十二個部分，心的現象也有四類。

當你看見「名色」（身心）是無常的，這時候才能透過觀智（**vipassanā**）明白：這些東西根本沒有值得愛著的本性。將身體分解為三十二分，貪愛（**taṇhā**）就會死去；辨別它為「名與色」，邪見（**diṭṭhi**）就會止息。

若能觀照一切「有為法」為無常與苦、觀照一切現象為無我，那麼你就會對它生起厭離，不再生起愛執之心。那時候，你就會像那隻狗一樣，最後對 **Kimsuka** 樹的紅花感到厭倦、離開了那棵樹。

請觀照自己的五蘊是無常的，也觀照你妻子與兒子的五蘊是無常的。如果不做這樣的觀照，將是一大錯誤。如果你能透徹觀察到「內與外」一切現象的本質，你就能脫離狗的生命，不會再像狗一樣地死去。

你會用智慧看待這些身心現象，知道它們是不可靠的，值得拋棄。這時候，就是你證得**道智**（**maggā-ñāṇa**）的時候。當你體悟無常為苦，正見成為道諦，這就是解脫之道。

擺脫「貪愛」就是從狗的生命中解脫出來；這就叫做**涅槃**（**Nibbāna**）。

（在佛陀時代，也有「狗行外道」（模仿狗的行為來修行者）；今日的人類文化，與他們也沒什麼不同，因為人類對寵物的愛執已強烈到與「狗行」無異。）

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**論感官之樂**

一九六〇年十二月二十一日

五蘊就像一棵謎樹（巴利語：**Kimsuka** 樹，火焰樹）。一隻狗來到謎樹下，看見地上的紅花。牠把掉落的紅花當作紅肉，並吃了下去。但這並不能滿足牠的慾望。五種感官的樂趣也是如此。糞便、尿液、鼻涕、唾液、黏液等等從身體排出，但我們卻認為身體裡面的東西是好的。

[人類對自己身體的愚蠢是沒有止境的。他們一直攜帶著這些骯髒的東西和臭氣熏天的廁所，即使在睡覺時也是如此。男人不僅對自己的廁所有感情，也對異性的廁所有感情。他們透過華麗的衣飾、珠寶、香水、化妝品等來美化自己，互相吸引，而這些美麗的外表下卻是同樣的廁所。]

狗吃了掉在地上的火焰樹花後，知道那不是肉。牠認為樹上的紅花可能是肉，於是滿懷期望地在樹下等待花朵掉落。眾生在感官的樂趣（**kāmaguṇas**）上無法滿足其慾望而死去。是火焰樹壓迫了那隻狗，還是樹下那隻狗的愚蠢和錯誤的想法？

如果以這種方式行事，你們都像狗一樣活著，像狗一樣死去。你們沒有人類的心。如果火焰樹消失了（火焰樹指的是五蘊），你們應該哭泣，因為你們擔心的是狗的心，而它將會變成人類的心。（即，你們不想成為人類。尊者說的是對的。我們可以看見當今世界各地的狗文化。）今天的開示闡明了感官之樂的巨大過失。

你們將五蘊分成不同的群組（即，所有人類的五蘊）。你們得到三十二個群組，你們愛或喜歡的是妻子和兒子的哪個群組呢？狗的心正在逐漸減少，以前你們



總是期待它。沒有任何一個群組是令人愉快和有吸引力的，也沒有任何一個群組是有價值的。身體有三十二個部分，而心理現象有四個群組。

身和心是無常的，只有在此你才能透過內觀（vipassanā）理解到它們沒有可愛和可喜的本性。將其分成三十二個部分，貪愛（taṇhā）就會死亡；將其辨識為身和心，邪見（diṭṭhi）就會死亡。觀照所有條件都是無常和苦，所有現象都是非我，你將不會對它產生愛戀。你只會像樹下的狗一樣想要逃離它。（故事中，最後，那隻狗也對紅色的火焰樹花失去了興趣，並離開了那棵樹。）觀照自己的五蘊是無常的，也觀照你妻子和兒子的五蘊是無常的。不做這項工作是一個巨大的錯誤。如果對內外現象的觀照清晰，並具備辨識力，你將會從狗的生活中解脫出來。而且，你也不會像狗一樣死去。你將對它們持有明智的看法，認為它們都是不可靠的，並將它們拋棄。這就是獲得道智。無常變成苦，正見變成道聖諦。

從貪愛中解脫出來就是從像狗一樣的死亡中解脫出來。這就是涅槃。（在佛陀的時代，犬類苦行者並非今日人類所不知；因為今日人類的犬類文化與他們的非常接近——原因在於人類對他們的寵物有強烈的執著。）

## Is It Your View or the Buddha's View?

24<sup>th</sup> December 1960

The view of the Buddha is the removal of desire and lust (chanda-rāga). To remove or destroy the clinging taṇhā on the five khandhas and properties. Desire and lust refer to taṇhā—craving. There are practices for the removal of them. Only you take the view of the Buddha, you will be a Buddhist. Only with the prayers and worship is still not a Buddhist yet. In giving talk, the Buddha usually taught about the removal of the attachment to the khandha, family members (e.g., wife, son, etc.) and properties. (later some Buddhists postulated new ideas and view into the teaching; the followers became confused and lost the fundamentals.) It was not the Buddha's view if we have attachment and worry to these things and matters. These are the views of falling into apāyas. (painful existences). You have to admonish yourself whenever attachment to the properties and wife and son arise. Admonish as this is not the view of the Buddha. At the time of attachment, you have to remember it instantly. It'll be your own view if not the view of the Buddha. With your own view it will go towards apāyas (woeful existences).

[This talk was based on Devadaha Sutta of Khandhavagga saṃyutta (SN. 22.2 Devadahasuttaṃ). The Buddha himself wanted the monks to interpret his teaching rightly. So, he sent them to see Ven. Sāriputta, who taught them what the Buddha-Dhammas are, which are now spreading in Southeast Asia and are widely studied.

From the history of Buddhism, we know about its disappearance in India and spread into Sri Lanka, Burma and Thailand where it maintained its original form and teachings. It is lucky for us that we still have the chance to study and practice what the Buddha has originally taught. The ways and the fruits of the practice are still available to us from the Pāli Nikāyas and teachers (both scholar and practice monks), such teachers as Ledi Sayadaw, Mogok Sayadaw, etc.

Nowadays we can see in some traditions with their new ideas and views have difficulties in their ways and practices. Even through the original teachings of Pāli

Nikāya, it is difficult to understand clearly and practice effectively without a good, experienced teacher. Sayadawji's talks were also supported the importance of maintaining and preserving its original teaching of the Buddha.]

Some people are still dissatisfied with the answer of the Buddha's view as that much (i.e., removal of desire and lust). So, they will ask more on it. In regard to what did the Buddha teach the removal of desire and lust. This is *in regard to* the removal of chanda-rāga on the five khandhas. You have to answer clearly as to remove the desire and lust in any one of the khandhas. The five khandhas are dukkha sacca, so they are not meant to be clung upon and are to be separated from it. They will again ask you what the benefit of removal of them is. The result of not removal of chanda-rāga on the khandhas is—the khandha will change and perish. When it is changed and perished there arise in one sorrow, lamentation, pain, displeasure and despair. Man and woman become husband and wife, so what are they doing for it about? For making wealth and money! (one man in the audience answered) No! You're looking for crying. (Sayadaw's answer)

You all talk about it as a marriage and become confused. You can't live without any for crying. You have to cry if looking for crying. You'll become unhappy if looking for unhappiness. (Sayadaw gave some examples for family life.) Please tell about the results of no desire. (i.e., removal of chanda-rāga) You have to answer in this way. One is devoid of desire, lust and clinging, then sorrow, lamentation, pain, displeasure and despair do not arise in one. This is to exhort you not to attach yourself to them if you don't want to cry (the point of which is to get relief from the dukkha).

In the sutta, Ven. Sāriputta only mentioned this much (i.e., not included on practice). You'll have passion, desire and lust if not practicing vipassanā. Therefore, with vipassanā practice you don't have desire regard to them. Only with the discernment of anicca, dukkha, anatta and asubha of its nature there will be no desire and affliction.

(This point is important because I had met a yogi who practiced a long retreat and discerned these natures but not to the ending of them. He was a businessman, so he had to maintain his practice in business life. Therefore, he had to activate anicca whenever had the chance to develop it. It did not affect his business and practice; a few years later, he achieved his goal.)

They'll ask again, with affection and desire what phenomena will dwell in the mind? Unwholesome dhamma (akusala) will dwell in the mind with affection and desire, and without it akusala dhamma cease. Therefore, you must practice vipassanā. You have to give the answers for the Buddha's view up to this point.

[After many years of listening to Sayadawji's talks with contemplation in daily life from current situations in societies around the world (i.e., to the international level among countries), I understand that the Buddha's message is so important to all human beings. Here, by 'the message of the Buddha', I mean the teaching on the 'Dhamma-Vinaya' in the Pāli Nikāyas.

The Buddha admonished very strong to some monks who misinterpreted his teachings regard with Dhamma and Vinaya, as to Bhikkhu Sāti in Mahātaṇhāsankhaya Sutta (MN 38) and Bhikkhu Aritṭha in Alagaddūpama Sutta (MN 22), both in Majjhima Nikāya. In the Aṅguttara Nikāya we can see some Suttas on the preserving the Dhamma which is good for contemplation. The list of them are: I:130-169, 2:20, 2:41, 4:160, 4:180, 5:79-80, 5:154-156, 5:201, 6:40, 7:59 (From Bhikkhu Bodhi's translations)

The explanation regard to the numbers—as example I:130-169. (I is the Book of the ones, 130 to 169 are the Sutta numbers.)

Before the Buddha passed away, he did not appoint nay personal figure to replace him. Here we can see the wisdom of the Buddha not like any other religious figures because man could not be reliable like the Dhamma. Even we can see the problem in later Buddhist tradition and other faiths, some of them were fighting each other for power and wealth. Therefore, the Buddha appointed the Dhamma-Vinaya as the teacher for all followers on his behalf. Even then some later Buddhists using the quotation—“Taking the sīla as your teacher”, without Dhamma.

This was like a person who only has one leg, instead of two legs or only has one arm, instead of two arms. In Pāli, Dhamma is represented the teaching of the Buddha, and Adhamma is the teaching which did not come from the Buddha.]

## 是你的見解？還是佛陀的見解？

1960年12月24日

佛陀的見解是：**斷除欲望與貪愛**（巴利：**chanda-rāga**）。這就是去除對「五蘊」與「財產」的執著與渴愛（**taṇhā**）。所謂「欲望與貪愛」即是指**渴愛**。佛陀教導了具體的修行方法來消除它們。

只有當你接受佛陀的見解，你才是真正的佛教徒。**光靠祈禱與禮拜，還不能成為佛教徒。**

佛陀在開示中，常教導如何捨離對色身（五蘊）、家庭成員（如妻子、兒子）及財產的執著。但後來一些佛教徒把各種新見解加入佛法中，導致後來的信眾混淆，偏離了根本的教義。

若我們仍執著、擔憂於這些事物，那就不是佛陀的見解，而是導致墮入**\*\*惡趣（apāya）\*\***的見解。每當你對財產、妻子、兒子生起執著時，你必須自我警覺地提醒自己：「這不是佛陀的見解！」如果那一刻你沒有記起這一點，那就是你的見解，而非佛陀的。你自己的見解只會導向惡趣。

【本講開示依據於《相應部·蘊相應》中的《提婆達多經》（SN 22.2 Devadahasuttaṃ）。佛陀當時希望比丘們正確理解其教法，因此派遣他們去聽舍利弗尊者的教導，明白什麼是真正的佛法（Buddha-Dhamma）。如今在東南亞流傳、研習的教法即源於此。】

從佛教歷史來看，佛法雖從印度消失，卻在斯里蘭卡、緬甸、泰國得以保存其原貌。今日我們仍有幸能依據**巴利尼柯耶（Pāli Nikāya）**與正確傳承的導師（如學問高深與修行實踐並重的法師們，例如**雷迪長老、摩谷長老**）來學習與實踐佛陀原教。

今天，有些傳統引入新的見解與方法，反而導致修行上許多困難。即使面對原始巴利教法，若無善知識指導，也很難真正了解、正確修習。

（因此，摩谷禪師的開示一再強調：**必須保護佛陀的原教**，不能讓它被曲解或淡化。）

有些人對佛陀所說的「斷欲、離愛」這種簡單直接的答案感到不滿，還會進一步問：「佛陀是針對什麼來說要去除欲望與貪愛呢？」

答案是：**針對對五蘊的渴愛（chanda-rāga）**。你必須明確回答：佛陀是要我們捨離對任何一蘊的欲與愛。

五蘊是苦諦（dukkha sacca），所以我們不應執著它們，應該與它們分離。

他們還會問：「斷除欲望與貪愛有什麼好處？」

答案是：若你未能斷除對五蘊的貪愛，這五蘊遲早會變異、敗壞。當它們變異與敗壞時，就會引發**憂愁、哀傷、痛苦、悲傷與絕望**。

男人與女人成為夫妻，那是為了什麼？

聽眾中有人回答：「為了賺錢致富。」

摩谷禪師回答：「錯了！你們是在尋找哭泣！」

你們談戀愛、結婚，搞得一團亂。說到底，你們的生活無非是在尋找哭泣而已。若你在尋找哭泣，自然就會哭；若你在尋找痛苦，當然就會不快樂。

【禪師接著舉了一些家庭生活的例子，說明其中充滿苦難。】

那麼，不起欲望是什麼結果？

你應該這樣回答：一個人若無欲、無愛、無執著，則**不會生起憂愁、哀傷、痛苦、悲傷與絕望**。這就是佛陀教導的根本：若你不想哭，就不要對這些事物執著。

在《提婆達多經》中，舍利弗尊者只講到這裡（並未深入談修行方法）。但若**不修習內觀（vipassanā）**，你仍會有情欲、渴望與貪愛。所以必須修內觀，才不會再對五蘊生起欲望。

只有當你了知五蘊的**\*\*無常（anicca）、苦（dukkha）、無我（anattā）與不淨（asubha）\*\***的本質時，**才會生起無欲無染**。

（這點非常重要。我曾遇過一位修行者，他閉關修習多年，雖未證到究竟，但已能洞察這些現象。他是一位商人，回到現實生活後，仍持續在日常中「觀無常」，並未影響到他的生意或修行。數年後，他證得了他的修行目標。）

接著他們又會問：「若有愛與欲，心中會住著什麼法？」

答案是：**\*\*不善法（akusala dhamma）\*\***會住進心中。若無愛與欲，不善法就會止息。

所以你必須修習內觀。你必須將上述這些內容，如實地回答他人，這才是佛陀的見解。

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【在多年來聆聽禪師的講法、並觀照當今社會與國際局勢後，我深刻體會到：佛陀的訊息對整個人類是多麼重要。這裡所說的「佛陀的訊息」，即是巴利尼柯耶中所傳下來的「法與律」（Dhamma-Vinaya）。】

佛陀對於曲解其教法的比丘們，態度非常堅決。譬如在《中部·大渴愛因緣經》（MN 38）中，佛陀責備了薩提比丘；在《中部·蛇喻經》（MN 22）中則責備了阿利吒比丘。

在《增支部》中，也有不少關於「如何守護正法」的經文，非常值得省思。這些經文如下：I:130–169, II:20, II:41, IV:160, IV:180, V:79–80, V:154–156, V:201, VI:40, VII:59（參考比丘菩提的英譯版本）

例如：I:130–169 中的 “I” 表示「一法集」（Book of the Ones），130–169 是經號。

在涅槃前，佛陀並未指定任何人來繼承他的地位。這正顯示佛陀的智慧，不像其他宗教創始人，因為**人是不可靠的，而法是可靠的**。

我們看到很多宗教與佛教後來的分支，為了權力與財產爭鬥不休。所以佛陀指定了「**法與律**」（Dhamma-Vinaya）來代表他教導眾生。

然而，後來有人卻只說「以戒為師」，卻不提「法」。這就像一個只有一條腿的人走路，或只有一隻手的人做事一樣不完整。

在巴利文中，「**Dhamma**」代表佛陀的正法，「**Adhamma**」則是指**不是佛陀所教的法**。

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這是你的觀點還是佛陀的觀點？

一九六〇年十二月二十四日

佛陀的觀點是去除欲與貪（chanda-rāga）。去除或摧毀對五蘊和財產的執取貪愛（taṇhā）。欲與貪指的是貪愛——渴望。有去除它們的修行方法。只有採取佛陀的觀點，你才會成為佛教徒。僅僅透過祈禱和崇拜還不是佛教徒。在說法時，佛陀通常教導去除對五蘊、家庭成員（例如，妻子、兒子等）和財產的執著。（後來一些佛教徒在教義中加入了新的想法和觀點；追隨者變得困惑並失去了根本。）如果我們對這些事物和問題有執著和憂慮，那就不是佛陀的觀點。這些是墮入惡道（apāyas，痛苦的存在）的觀點。每當對財產、妻子和兒子的執著生起時，你都必須告誡自己。告誡說這不是佛陀的觀點。在執著生起的那一刻，你必須立即記住它。如果不是佛陀的觀點，那將是你自己的觀點。憑藉你自己的觀點，你將走向惡道（woeful existences，悲慘的存在）。

[這次開示是基於《相應部·蘊相應》（Khandhavagga saṃyutta）的《提婆陀訶經》（Devadaha Sutta，SN. 22.2 Devadahassuttaṃ）。佛陀自己希望比丘們正確地理解他的教導。因此，他派他們去見舍利弗尊者，舍利弗尊者教導他們什麼是佛陀的法，這些法現在在東南亞廣泛流傳並被廣泛研究。

從佛教的歷史來看，我們知道它在印度消失，並傳播到斯里蘭卡、緬甸和泰國，在那裡它保持了其原始的形式和教義。我們很幸運仍然有機會學習和實修佛陀最初的教導。《巴利經藏》和老師們（學者和實修僧侶），例如雷迪尊者（Ledi Sayadaw）、莫哥尊者（Mogok Sayadaw）等，仍然為我們提供了修行的道路和果實。

如今，我們可以看到一些傳統以其新的想法和觀點在修行道路上遇到困難。即使透過《巴利經藏》的原始教義，如果沒有一位好的、經驗豐富的老師，也很難清楚地理解和有效地實修。尊者吉（Sayadawji）的開示也支持了維護和保存佛陀原始教義的重要性。]

有些人仍然對佛陀的觀點的答案（即，去除欲與貪）感到不滿意。因此，他們會問更多關於它的問題。關於什麼，佛陀教導要去除欲與貪呢？這是關於去除對五蘊的欲與貪（chanda-rāga）。你必須清楚地回答，是要去除對任何一個蘊

的欲與貪。五蘊是苦聖諦（*dukkha sacca*），所以它們不應該被執取，而是要與之分離。他們會再次問你，去除它們的好處是什麼。不去除對五蘊的欲與貪的結果是——五蘊會變化和消逝。當它變化和消逝時，在一個人心裡會生起悲傷、哀號、痛苦、不悅和絕望。男人和女人成為夫妻，那麼他們為此做了什麼呢？為了創造財富和金錢！（一位聽眾回答）不！你是在尋找哭泣。（尊者的回答）

你們都把它們當作婚姻來談論，並感到困惑。沒有任何哭泣的理由，你卻無法生活。如果你尋找哭泣，你就會哭泣。如果你尋找不幸，你就會變得不幸。

（尊者舉了一些家庭生活的例子。）請說說沒有慾望（即，去除欲與貪）的結果。（尊者）你必須這樣回答。一個人如果沒有慾望、貪婪和執著，那麼悲傷、哀號、痛苦、不悅和絕望就不會在這個人身上生起。這是勸告你，如果你不想哭泣（目的是從苦中解脫出來），就不要執著於它們。

在經文中，舍利弗尊者只提到了這麼多（即，沒有包含修行）。如果不修行內觀（*vipassanā*），你將會有激情、慾望和貪婪。因此，透過內觀的修行，你不會對它們產生慾望。只有透過辨識其本質的無常（*anicca*）、苦（*dukkha*）、無我（*anatta*）和不淨（*asubha*），才不會有慾望和煩惱。

（這一點很重要，因為我遇到一位瑜伽行者，他長期閉關修行，並辨識了這些本質，但沒有達到止息。他是一位商人，所以他必須在商業生活中保持修行。因此，他必須在有機會時就啟動無常的觀照來發展它。這並沒有影響他的事業和修行；幾年後，他達成了目標。）

他們會再次問，帶著愛戀和慾望，什麼現象會停留在心中？不善法（*akusala*）會帶著愛戀和慾望停留在心中，而沒有愛戀和慾望，不善法就會止息。因此，你必須修行內觀。你必須給出佛陀觀點的答案到此為止。

[多年來，透過聆聽尊者吉的開示，並在日常生活中的當前社會狀況（即，到國家之間的國際層面）中進行思惟，我理解到佛陀的訊息對所有人類都非常重要。這裡，我所說的「佛陀的訊息」指的是《巴利經藏》中關於「法-律」

（*Dhamma-Vinaya*）的教導。

佛陀非常嚴厲地告誡一些誤解他關於法和律教導的比丘，例如《中部·大渴愛滅盡經》（*Mahātaṇhāsāṅkhaya Sutta*，MN 38）中的薩提比丘（*Bhikkhu Sāti*）和《中部·蛇喻經》（*Alagaddūpama Sutta*，MN 22）中的阿利吒比丘（*Bhikkhu Ariṭṭha*）。在《增支部》中，我們可以看見一些關於保存佛法的經文，這些經

文有助於思惟。它們的列表是：I:130-169, 2:20, 2:41, 4:160, 4:180, 5:79-80, 5:154-156, 5:201, 6:40, 7:59（來自比丘菩提的翻譯）。

關於數字的解釋——例如 I:130-169。（I 是第一冊，130 到 169 是經文的編號。）

在佛陀入滅之前，他沒有指定任何個人來取代他。在這裡，我們可以看見佛陀的智慧，不像其他宗教人物那樣，因為人不像法那樣可靠。即使在後來的佛教傳統和其他信仰中，我們也可以看到問題，他們中的一些人為了權力和財富而互相爭鬥。因此，佛陀指定法-律作為所有追隨者代表他的老師。即便如此，一些後來的佛教徒引用了「以戒為師」這句話，卻沒有法。

這就像一個人只有一條腿，而不是兩條腿，或者只有一隻手臂，而不是兩隻手臂。在巴利語中，法代表佛陀的教導，非法（Adhamma）則是不來自佛陀的教導。]

The Danger of Craving

5th October 1960

There is little gratification in sensual pleasure (kāmaguṇa), but more dukkha. Here the Buddha taught about the way to the extermination of craving. It'll never give us satisfaction instead giving us sufferings most of the time. We are used to doing things which never give us satisfaction and will suffer accordingly to the actions (kamma). (Sayadaw referred it to the 12 links of D.A. Chart.) The four painful existences of the khandha will appear for us, because these are the actions done with the unwholesome mind (akusala citta). Is there any action to the good destination (sugati) and Nibbāna? It happens because with dissatisfaction we make the effort with clinging. This is the power of craving.

Taṇhā is very bad indeed. You have to die only with the burning of taṇhā fire if you can't throw it away. (i.e., referred to the holding of the blazing grass torch.) Because taṇhā is grasping at it. You are more foolish than that; you can't let go, even when it's burning. This is a kind of stupidity by burning oneself. Grasping to something which burns oneself is a kind of craziness. A burnt corpse by fire will go to apāya (woeful destination). Why? Because it was a miserable death. First don't go and hold at it. If you have already held at it, just throw it away. You all had held on it with family members (wife and children); but you still can be free if you let it go. Throw them away with knowledge (ñāṇa). You didn't see your first foolishness (i.e., went and held at it). You don't see your second foolishness (i.e., burn with kilesa fire and fall into painful existences—apāya. With knowledge (ñāṇa) contemplate all of them as non-self. It's contemplating of insight (vipassanā) by knowing as not good to hold on it. Contemplate with insight to external phenomena and also to one's body. Samudaya ceases (i.e., taṇhā) by not holding with taṇhā, upādāna and kamma, and the following dukkha also ceases. (i.e., birth—jāti).

渴愛的危險

1960年10月5日

在感官欲樂（**kāmaguṇa**）中，其實只有極少的樂趣，卻有大量的苦。這裡，佛陀所教的是滅除渴愛（**taṇhā**）的方法。感官欲樂永遠無法真正帶來滿足，反而大多時候帶來的是痛苦。

我們習慣於追求那些永遠無法滿足的事物，結果只會因應所造的業（**kamma**）而承受相應的苦果。

（禪師在此提到十二因緣圖，說明生命輪迴的因果關係。）

如果以不善心（**akusala citta**）造作業行，那麼來世就會出生於四種苦趣（惡趣，**apāya**）的五蘊之中。那麼，是否有通向善趣（**sugati**）與涅槃（**Nibbāna**）的行為呢？有的——若我們不被不滿足感所驅使、不以執著去努力造作，這才是正道。這裡所說的驅使力量，就是渴愛（**taṇhā**）。

渴愛實在非常危險。

如果你無法將它拋棄，那麼你終究只能在渴愛之火中死去。

（禪師舉例：「這就像拿著一把正在燃燒的火把」。）

渴愛就是緊抓著火把不放。你比那個人還愚蠢：即使知道手上的火把正在燒，也不肯放手。這就是「自焚式的愚癡」——緊抓會燒傷自己的東西，是一種瘋狂的表現。

如果一個人被火燒死，他會墮入惡趣（**apāya**）。為什麼？因為那是痛苦不堪的死亡。

所以——一開始就不要去抓那把火。如果你已經抓住了，就趕快丟掉！

你們都曾抓住了這些火把——例如對**家人（如妻子與孩子）**的執著。但只要你願意放手，仍然可以獲得解脫。

用**智慧（**ñāṇa**）**把它們丟掉！

你們從未看見自己**第一次的愚蠢**——就是去抓住那把正在燃燒的火。
你們也看不見**第二次的愚蠢**——就是因為煩惱之火（**kilesa**）焚身，導致墮入惡趣。

所以，應該以智慧觀照這一切為「**非我**」。這就是****觀智（vipassanā）****的修習：了知一切都不值得執取。

不僅要對外在現象觀照無常、無我，也要對自己的色身如此觀照。

當我們不再以渴愛（**taṇhā**）、執取（**upādāna**）與造業（**kamma**）去抓住事物時，集（**samudaya**）就會止息；隨之而來的苦（**dukkha**）——如出生（**jāti**）等，也會止息。

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渴愛的危險

一九六〇年十月五日

感官的快樂（**kāmaguṇa**）只有少許的滿足，卻有更多的苦。在此，佛陀教導了滅除渴愛的方法。它永遠不會給我們滿足，反而大部分時間都帶來痛苦。我們習慣於做那些永遠無法給我們帶來滿足的事情，並將根據行為（業，**kamma**）而受苦。（尊者將其指向緣起圖表的十二支。）苦的四惡道（**khandha**）將會為我們顯現，因為這些是以不善的心（**akusala citta**s）所造的行為。是否有任何導向善趣（**sugati**）和涅槃的行為？它的發生是因為我們在不滿足的情況下，帶著執取而努力。這就是渴愛的力量。

貪愛（**Taṇhā**）確實非常糟糕。如果你無法拋棄它，你只能在貪愛之火的燃燒中死去。（即，指拿著燃燒的草炬。）因為貪愛緊抓著它。你比那更愚蠢；即使它在燃燒，你也無法放手。這是一種自我焚燒的愚蠢行為。抓住會燒傷自己的東西是一種瘋狂。被火燒焦的屍體將會墮入惡道（**apāya**，悲慘的去處）。為什麼？因為那是一場悲慘的死亡。首先不要去抓住它。如果你已經抓住了，就把它扔掉。你們都曾緊抓著家人（妻子和孩子）；但如果你放手，仍然可以獲得自由。用智慧（**ñāṇa**）把它們拋棄。你沒有看到你第一次的愚蠢（即，去抓住

它)。你也沒有看到你第二次的愚蠢（即，被煩惱之火燒毀並墮入痛苦的存在——惡道）。用智慧（*ñāṇa*）觀照所有這些都是非我。這是透過知道不應該執著它而進行的內觀（*vipassanā*）觀照。以內觀觀照外在現象，也觀照自己的身體。透過不以貪愛、執取（*upādāna*）和業（*kamma*）來執取，集（*samudaya*，即貪愛）就會止息，隨之而來的苦（*dukkha*，即生——*jāti*）也會止息。



## Is Everything That Happens Anatta?

30<sup>th</sup> December 1960

Who makes the five khandhas to arise? Matter or form (rūpa) arises by kamma, mind (citta), temperature (utu) and nutrient (āhāra) which are the four causes. The four mind dhammas (feelings, perceptions, mental formations and consciousness) arise by sense objects and sense doors (arom and dvāra). The four causes are always conditioned matters. It was like the example of a house supported by four posts. Is it according to your own nature or according to their arrangement? It will be collapsed and perished by one of the causes. Do they belong to you or are they controlled by the four causes? You have received the non-self (anatta) khandhas. You get something which is not your own. You'll be alive if they order you to be alive. If they want you to die and you have to die. The body has to follow accordingly if the mind asks the body to lift the leg and the hand. Even walking for one step does not belong to you. The mind is controlling the body. Only the mind wanting to breathe in and out arises, the body can breathe in and out. It'll die if the mind did not arise.

The Buddha and arahants had already seen these natures that they could not take joy in it. We are oppressed and tortured accordingly by them. You can say it as anatta and also as dukkha sacca. You have to accept if it asks you to live on or have to be in pain or have to die. Don't take it as you're unlucky. You take it as only kamma (past action) and become wrong view. (In Ledi Sayadaw's *Anatta Dīpanī*, painful feelings or illness and diseases are mostly related to the mind, temperature and nutrient.)

Blaming everything only on kamma becomes kammavādī diṭṭhi (i.e., everything happens because of kamma—it's a wrong view on kamma.) After arriving to any life of existence by its arrangement will treat you as slave.

It is only in Nibbāna (which is ) without these four causes. Kamma is the arrangement of it if someone takes painful existence. Temperature (utu) causes the earth to be in fire (at the time of Doomsday). Food causes someone dies with food poisoning. Nibbāna is free from these things. Only arriving to Nibbāna will free from anatta (i.e.,

free from the three universal characteristics of anicca, dukkha and anatta). It has been said by some people that whatever happens is anatta (i.e. there is nothing you can do). This is the voice of a slave. It means whatever happens I'll accept it. You have to change this kind of non-self (anatta), if not, you'll never overcome it. (the four bases of power: desire—chanda, persistence—viriya, intentness—citta and discrimination—vīmaṃsā are important here.) Therefore, we have to come out from their province (i.e., the four causes). If not, we have to age, to pain and to die; and then have to be born. There is no happiness in them. This kind of happiness is the happiness of a slave.

## 發生的一切都是無我嗎？

1960年12月30日

是誰讓五蘊（**khandha**）生起的？

色（**rūpa**）是由業（**kamma**）、心（**citta**）、\*\*溫度（**utu**）與飲食（**āhāra**）這四種因緣而生起的。至於其他四個心法（受、想、行、識），則是由境（**arom**）與門（**dvāra**）\*\*這兩類條件生起的。

這四個因緣都是依他而起的條件法（無常、變壞、不自主）。

就像一間房子是靠著四根柱子支撐起來的。那這間屋子，是依你自己的意願存在的嗎？還是依這些支撐條件而存在？

只要其中一根柱子倒了，它就會崩塌壞滅。那它是屬於你的嗎？還是受制於這四種因？

你所得到的是「無我」的五蘊——也就是你所擁有的，其實不屬於你。

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你之所以還活著，是因為那些因緣\*\*「允許」你活著\*\*。如果它們要你死，那你就得死。

當心命令身體去抬起腳、舉起手，身體才會聽從去做。連走一步路都不是「你」在做的。

心在指揮著身體：\*\*只有當心想要吸氣與吐氣的時候，身體才會呼吸。\*\*如果心不起作用，身體也會死去。

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佛陀與阿羅漢之所以不再對五蘊生起喜愛，是因為他們已經看清了這一切的真相。

我們都是依著這些因緣被壓迫與折磨的。

因此，你可以說這一切是「無我」，也可以說這是苦諦（**dukkha sacca**）。

如果這些因緣讓你活、讓你受苦、讓你死，你就只能接受它。

不要誤以為自己只是倒霉，然後說：「這是我過去的業。」這樣反而會成為錯見。

（在犍陀利沙多《無我之光明》（**Anatta Dīpanī**）中提到：疼痛、疾病多與心、溫度與飲食有關。）

若把一切都歸咎於業，就變成業見（**kammavādi-ditṭhi**）——也就是：「一切都是業造成的。」這是對業的錯誤理解。

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一旦出生於某一道（存在），就會按照該道的安排來「奴役」你。

只有在涅槃（**Nibbāna**）中才沒有這四種因緣。涅槃是解脫之境，不再受制於業、溫度、飲食、心等因緣的安排。

例如：

- 由業而墮入苦趣；
- 世界末日時，由溫度所致的大火焚燒大地；
- 因飲食不當而中毒死亡；
- 這些現象皆與這四因相關。

只有證得涅槃，才真正脫離了「無我」的支配（即無常、苦、無我的束縛）。

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有些人說：「無論發生什麼都是無我，沒什麼好做的。」  
這種想法，其實是**奴隸的語言**，就是「不管發生什麼我都接受。」

你必須改變這樣的無我現象，否則你永遠無法超越它。

（這裡，佛陀教導四神足是關鍵——欲（**chanda**）、精進（**viriya**）、心定（**citta**）、觀察（**vīmaṃsā**）。）

所以，我們必須從這些因緣的掌控之下解脫出來。否則就只能不斷地老、病、死，再重新投生，無窮無盡。

在這樣的存在中是沒有真正的快樂的，那種快樂只是奴隸式的快樂。

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所有發生的事都是無我嗎？

一九六〇年十二月三十日

是什麼使五蘊生起？色（**rūpa**，物質或形色）由業（**kamma**）、心（**citta**）、溫度（**utu**）和營養（**āhāra**）這四個原因生起。這四個是物質的因。四種心法（感受、知覺、心所和識）由感官對象和感官之門（**āyatana** 和 **dvāra**）生起。這四個原因總是因緣和合的物質。這就像一個由四根柱子支撐的房子的例子。它是根據你自己的意願，還是根據它們的安排呢？它將會因為其中一個原因而倒塌和消亡。它們屬於你，還是受這四個原因控制？你已經獲得了非我（**anatta**）的五蘊。你得到了一些不屬於你自己的東西。如果它們命令你活著，你就會活著。如果它們要你死，你就必須死。如果心要求身體抬起腿和手，身體就必須相應地遵循。即使走一步路也不屬於你。心在控制身體。只有當心想要吸氣和呼氣時，身體才能吸氣和呼氣。如果心沒有生起，身體就會死亡。

佛陀和阿羅漢們早已看清這些本性，所以他們無法從中獲得樂趣。我們因此而受到它們的壓迫和折磨。你可以說它是無我，也可以說它是苦聖諦。如果它要求你活下去，或者必須承受痛苦，或者必須死亡，你都必須接受。不要認為自己是不幸的。如果你認為這只是業（過去的行為），就會產生錯誤的見解。

（在雷迪尊者的《無我之光》（Anatta Dīpanī）中，痛苦的感受或疾病大多與心、溫度和營養有關。）

將一切都歸咎於業，就會變成宿命論（kammavādī diṭṭhi，即一切發生都是因為業——這是對業的錯誤見解）。透過其安排而來到任何生命的存在，都將像奴隸一樣對待你。

只有在沒有這四個原因的涅槃（Nibbāna）中才是真正的自由。如果有人承受痛苦的存在，業是它的安排。溫度（utu）導致地球著火（在世界末日時）。食物導致有人食物中毒而死。涅槃擺脫了這些事物。只有到達涅槃才能從無我中解脫（即，從無常、苦和無我這三種普遍特性中解脫）。有些人說，無論發生什麼都是無我（即，你什麼都做不了）。這是奴隸的聲音。這意味著無論發生什麼，我都會接受。你必須改變這種無我（anatta），否則你永遠無法克服它。

（四神足：欲（chanda）、勤（viriya）、心（citta）和觀（vīmaṃsā）在此非常重要。）因此，我們必須從它們的領域（即，這四個原因）中出來。否則，我們就必須衰老、受苦和死亡；然後又必須出生。其中沒有真正的快樂。這種快樂是奴隸的快樂。

Human Perils

8th January 1961

[Sayadaw also gave night-time Dhamma talks to disciples who stayed at the center. Most of them were 30 minutes only. Here is one of these talks. It was about the importance of taking refuge, not for Buddhists only but also for all human beings. This talk was based on a story in Dhammapada—Buddhavagga (Dhp. 188 ~ 192), the story of Aggidatta Hermit who had 10,000 followers and taught them paying homage to forests, mountains sacred trees, etc. They had the potentials for enlightenment that the Buddha went to teach them Dhamma and all became arahants.

The Buddha's discourse to them was: When threatened with danger men went to many as a refuge but these kinds of refuge was not a safe refuge and also not the best ones. One cannot be freed from all the evil consequences of existence (dukkha) by coming to such a refuge.

One took refuge in the Buddha, Dhamma and Ariya Saṅgha and penetrated the four Noble Truths which led to the cessation of dukkha. This indeed was the safe and best refuge.

There are other many types of refuge by man. Majority of people are craving and clinging for them which create human problems internally and externally. These kinds of wrong refuge are sensual pleasures, money, wealth, power, fame, etc. These kinds of wrong refuge can lead mankind to destruction. Today a lot of human and environmental problems in societies to the international level are testified to the point.]

You're reciting—Buddhaṃ saraṇaṃ gacchāmi, Dhammaṃ saraṇaṃ gacchāmi and Saṅghaṃ saraṇaṃ gacchāmi. (i.e., reciting the formula of taking refuge in the Buddha, Dhamma and Saṅghaṃ) But it's unstable yet. Why is that? This kind of refuge is not knowing or penetrating the truth (sacca) yet. Only after you have penetrated the truth and your refuge becomes stable. You must not think that with an

unstable refuge you are safe from falling back into the painful or woeful existences (apāyas). This refuge, which will never perish wherever, whenever and under whatever circumstances you may be, can only be possible if you know the Noble Truth. Having a stable refuge and not falling into the painful existence are of the same essence; they have a cause and effect relationship. Of all the perils, the worst is the peril of association with "wrong people"—manussatova.

[note: some Burmese Buddhists do Pāli-chanting for prayer they make wishes of free from some perils—bhaya; as example—free from amanussatova—wild or fierce spirits, etc. Here the human peril which Sayadaw referred to is association with people who have wrong views and teaching which can harm one. In the Aṅguttara Nikāya, we can find some teachings on perils by the Buddha. All these are interesting and useful for reflections.

Perils (bhaya): Due to fools (sutta 1, Book of the Three, AN. 3.1 Bhayasuttaṃ); future perils (AN. 5.77 Paṭhama-anāgatabhayasuttaṃ ~ AN.5.80 Catuttha-anāgatabhayasuttaṃ; Perils of reproaches, punishment, bad destinations); (AN.4.121 Attānuvādasuttaṃ); In misconduct (AN.4.122 Ūmibhayasuttaṃ; AN.5.174 Verasuttaṃ; AN.9.27 Paṭhamaverasuttaṃ; AN.10.92 Bhayasuttaṃ); In sensual pleasures (AN.6.23 Bhayasuttaṃ; AN.8.56 Bhayasuttaṃ); separating mother and son (sutta 62, Book3).

All these suttas related to the Aṅguttara Nikāya translation by Bhikkhu Bodhi.]

Here human peril means becoming of Christians or Muslims with their talks. Leaning towards wrong views is more painful than beating by someone. It'll be cured if someone beating up you and after hospitalization. It can send you to painful existences (apāyas). Is it not more fearful by encountering this human peril?

(It is very interesting and penetrating by using the Buddha-Dhamma to contemplate the many kinds of perils make by human beings. Humans have the potential of changing or transcending of everything if we use our knowledge and power rightly and wisely, the earth can be Heaven or Hell. It depends on that we are wise or stupid.)

Without our own knowledge (ñāṇa), we take their saying as it could be right. There are many faiths in the world because of the encounter with human perils (views, teachings, doctrines, beliefs, etc.) They taught to people whatever they thought as it might be true and converting people. (most of them were speculations or misinterpretations of the experience.) It was not true (i.e., not direct experience) you'll encounter the perils of falling into painful existences (apāya) if you believe in them. You'll encounter apāya perils if you encounter human perils (wrong views and blind faiths).

(Here Sayadaw told the story of Aggidatta Hermit who was misleading people by his wrong view, belief and teaching. He made a rule for his followers: If any of them are defiled with lobha, dosa or moha (greed, anger or delusion), they have to punish themselves by carrying a bucket of sand to fill a designated area. Later this place became a sand mount and occupied by a powerful serpent (magical nāga). It described worldlings has a lot of defilement. It is true that worldlings can even give up their lives for taṇhā and indulge in momentary transient pleasures. See today 21st century modern world.)

If you discern impermanence is arriving at the truth (sacca). After the penetration of dukkha sacca and it becomes the noble true refuge which is stable and unshakable.

人類的危機

1961年1月8日

禪師不只在白天開示，對於住在禪修中心的弟子們，也在夜間進行法談，通常大約 30 分鐘。這一篇開示，就是其中一場夜間開示。主題是「皈依的重要」，不只是佛教徒，所有人類都應該理解與實踐皈依的真正意義。

這次的開示是依據《法句經·佛陀品》（Dhp. 188–192）的故事來說明的。故事主角是**阿耆達多（Aggidatta）**仙人，他有一萬名弟子，教導他們對森林、山岳、神樹等自然物進行禮拜。這些弟子們具有解脫的潛質，因此佛陀親自前往教導他們正法，結果全部證得阿羅漢果。

佛陀對他們開示說：

當人們遭遇危險時，會尋求各種皈依處，但這些皈依不是安全的、也不是最殊勝的。

依靠這些皈依，無法解脫生死輪迴的痛苦（苦果）。

真正的皈依是：

皈依佛、法、僧，並貫通四聖諦，證得苦滅。

這樣的皈依才是安全、穩固與究竟的。

錯誤的皈依：人類自身製造的危險

人們還有許多其他「皈依處」。但這些皈依往往來自**貪愛與執著**，內外都引發問題，甚至是人類自己製造的災難。錯誤的皈依包括：

- 感官享樂
- 金錢與財富
- 權力與名聲

這些錯誤的依靠會導致人類走向毀滅。今天許多社會與全球性的環境危機，都是證據。

真正的皈依是「見法」

你們每天在誦念：

Buddhaṃ saraṇaṃ gacchāmi（我皈依佛）

Dhammaṃ saraṇaṃ gacchāmi（我皈依法）

Saṅghaṃ saraṇaṃ gacchāmi（我皈依僧）

但這樣的皈依仍不穩固，為什麼呢？

因為你還沒有見法、沒有證得真理（**sacca**）。

只有當你「見到真理」，皈依才真正穩固。

沒有穩固的皈依，就還會墮落到惡趣（地獄、畜生、餓鬼）中。

唯有當你「證入四聖諦」，這樣的皈依才會是：

- 永不敗壞
- 不受時空與條件影響
- 在任何境遇下都不動搖

真正的皈依與不墮惡道，是因果相依的。

最大的危機：與「錯誤的人」為伍

在各種危險中，最可怕的是什麼？

是人類自身的危機，也就是與有邪見的人來往（manussatova）。

有些信徒在唸巴利祈願文時，會祈求免於各種災難（bhaya），例如：

- 不受鬼神（amanussa）干擾
- 避免惡緣、疾病、天災……

但禪師指出，真正可怕的是「與錯誤的人來往」的危險。

佛陀在《增支部》中有許多關於危機的開示，舉例如下：

- 因愚人而生的危機（AN 3.1）
- 對未來的危機（AN 5.77~80）
- 感官享樂的危機（AN 6.23, AN 8.56）
- 行為偏差的危機（AN 4.122, AN 10.92）
- 信錯宗教或師長的危機（見本講義主旨）

這些都是真正值得我們省思與防範的「人類危機」。

被邪見影響的後果

今天世界上會有這麼多宗教與信仰，大多數都是受到錯誤見解與教導的影響。

許多人只是聽到別人說就信了，並沒有自己的智慧（ñāṇa）去辨別真偽。

這些教義大多來自推測、想像、誤解，而非證知（直觀體證）真理。

如果你信受這些說法，就會：

- 背離正法
- 墮入惡趣（apāya）

因此，遇到「人類的危機」＝遇到「錯誤見解」，也就等同面臨墮落的危險。

阿耨達多仙人的故事

禪師在此處講述阿耨達多仙人的故事：

他自己有邪見，也誤導弟子。他的教義是：

若有弟子心中生起貪瞋癡（三毒），就要罰自己提一桶沙去填指定區域。

久而久之，那裡變成一座沙丘，被一條有神通的龍蛇（nāga）佔據。

這個故事說明：

- 凡夫的煩惱多得不得了，就像那堆積如山的沙子；
- 人類甚至會為了貪愛而捨命，只為追求片刻的快樂。

看看現代社會，哪個不是這樣？

人們為了享樂、財富、聲望，賠上健康、良知甚至生命。

真正的皈依：觀無常、見苦諦

若你能如實觀察無常（anicca），就是抵達真理（sacca）的開始。

當你證知苦諦（dukkha sacca），這樣的「皈依」才是：

- 聖者的皈依（ariya saraṇa）
- 穩固不動的皈依
- 解脫生死的皈依

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# 人類的危難

一九六一年一月八日

[尊者也為住在中心的弟子們舉行夜間佛法開示。大多數只有三十分鐘。以下是其中一次開示。內容是關於皈依的重要性，不僅對佛教徒，也對所有人類而言都是如此。這次開示是根據《法句經·佛陀品》（Dhp. 188 ~ 192）中的一個故事，即阿奇達塔隱士的故事。他有一萬名追隨者，教導他們禮敬森林、山脈、聖樹等等。他們有證悟的潛力，佛陀前去教導他們佛法，所有人都成為阿羅漢。

佛陀對他們開示說：當人們受到危險威脅時，會尋求許多避難所，但這些避難所並非安全的避難所，也不是最好的避難所。來到這樣的避難所，並不能從所有存在的惡果（苦）中解脫出來。

一個人皈依佛、法、僧三寶，並洞悉四聖諦，這將導向苦的止息。這才是真正安全和最好的避難所。

人類還有許多其他類型的避難所。大多數人都在渴求和執著於這些，這在內外都造成了人類的問題。這些錯誤的避難所包括感官的快樂、金錢、財富、權力、名譽等等。這些錯誤的避難所可能將人類引向毀滅。當今社會乃至國際層面的許多人類和環境問題都證明了這一點。]

你們正在念誦——「佛陀 *ṃ saraṇaṃ gacchāmi*，*Dhammaṃ saraṇaṃ gacchāmi*，*Saṅghaṃ saraṇaṃ gacchāmi*。」（即，念誦皈依佛、法、僧的公式）但它仍然不穩定。為什麼會這樣？這種皈依還沒有真正了解或洞悉真理（*sacca*）。只有在你洞悉真理之後，你的皈依才會變得穩定。你絕不能認為，憑藉不穩定的皈依，你就能安全地避免再次墮入痛苦或悲慘的存在（*apāyas*）。這種無論何時何地、在任何情況下都不會消失的皈依，只有在你了解四聖諦時才有可能。擁有穩定的皈依和不墮入痛苦的存在是同一本質的；它們之間存在因果關係。在所有的危難中，最糟糕的危難是與「錯誤的人」交往的危難——*manussatova*。

[註：一些緬甸佛教徒會念誦巴利文祈禱，他們祈願擺脫某些危難——*bhaya*；例如——擺脫 *amanussatova*——野蠻或兇猛的鬼神等等。這裡尊者所指的人類危難是與持有錯誤觀點和教導、可能傷害自己的人交往。在《增支部》中，我們可以找到一些佛陀關於危難的教導。所有這些都很有趣且有助於反思。

危難 (bhaya)：由於愚人（經文 1，三集，AN. 3.1 Bhayasuttaṃ）；未來的危難（AN. 5.77 Paṭhama-anāgatabhayasuttaṃ ~ AN.5.80 Catuttha-anāgatabhayasuttaṃ；責備、懲罰、惡道的危難）；（AN.4.121 Attānuvādasuttaṃ）；在惡行中（AN.4.122 Ūmibhayasuttaṃ；AN.5.174 Verasuttaṃ；AN.9.27 Paṭhamaverasuttaṃ；AN.10.92 Bhayasuttaṃ）；在感官的快樂中（AN.6.23 Bhayasuttaṃ；AN.8.56 Bhayasuttaṃ）；分離母子（經文 62，三集）。

所有這些經文都與比丘菩提翻譯的《增支部》有關。]

這裡的人類危難指的是因為他們的言談而成為基督徒或穆斯林。傾向錯誤的觀點比被人毆打更痛苦。如果有人毆打你，住院治療後還能痊癒。但傾向錯誤的觀點可能會將你送入痛苦的存在 (apāyas)。遇到這種人類危難不是更可怕嗎？

（運用佛陀的教法來思惟人類製造的各種危難，是非常有趣且深刻的。如果我們正確且明智地運用我們的知識和力量，人類有改變或超越一切的潛力，地球可以成為天堂或地獄。這取決於我們是聰明還是愚蠢。）

沒有我們自己的智慧 (ñāṇa)，我們就會認為他們說的是對的。世界上有許多信仰，都是因為遇到人類的危難（觀點、教導、教條、信仰等等）。他們將自己認為可能是真實的東西教導給人們，並轉化人們。（他們中的大多數都是猜測或對經驗的誤解。）如果相信它們，那並非真實（即，非直接經驗），你將會遇到墮入痛苦存在 (apāya) 的危難。如果你遇到人類的危難（錯誤的觀點和盲目的信仰），你將會遇到惡道的危難。

（尊者在此講述了阿奇達塔隱士的故事，他以錯誤的觀點、信仰和教導誤導人們。他為他的追隨者制定了一條規則：如果他們中的任何人被貪 (lobha)、瞋 (dosa) 或癡 (moha) 所染污，他們必須懲罰自己，提一桶沙子填滿指定的區域。後來這個地方變成了一座沙山，並被一條強大的蛇（魔法那伽）佔據。這描述了凡夫俗子有很多的煩惱。的確，凡夫俗子甚至可以為了貪愛而放棄生命，沉溺於短暫的快樂。看看今天的二十一世紀現代世界。）

如果你能辨識無常，就是到達真理 (sacca)。在洞悉苦聖諦之後，它將成為穩定且不可動搖的聖者真實皈依處。

## Anicca Ñāṇa, the Saviour

10<sup>th</sup> January 1961

[Before the Buddha, until now, and even into the future; humanity has always looked externally for their creator and Saviour. Human beings will never find them, because it never exists outside them. Only the Buddha knew who were the real creator and the Saviour. It was like a king looking for the sound of a lute inside a lute by breaking it down into pieces, and then reduced them into splinters, and then burnt them with fire and reduced them into ashes, and then he winnowed the ashes in the strong wind and let them be carried away by the current of the river, but he never found the music in the lute. (from Saḷāyatana-Saṃyutta, the Simile of the Lute)

It was also like the following analogy. A philosopher (it seems an unwise person) postulated an idea or view such as—In Nature there could be some strange animals, as examples tortoise with hairs and rabbit with horns in the wild. He taught it to his students, and they believed in him because they thought he was wise. In their whole life they were always looking for it, only their life span came to an end and never found it because it was non-existence. This kind of searching will never come to an end, not only this life but also many future lives to come.]

It was like the rust corroded the iron, in the same way the things which had been searched would destroy us. By using and consuming the things which have been searched become craving, clinging and action (taṇhā, upādāna and kamma). We are suffered with our own properties. Why is that? Because we don't know how to consume them. It will not become fault to us if we consume it for the practice. We don't have right or proper attentions in using them.

We don't contemplate anicca to the things and the mind during consuming. Therefore, the things we have searched is sending us to the four apāya like the rust corrodes the iron. By contemplating on the things and the mind as impermanence will fulfill our desire and at the same time lead to freedom. (Sayadaw continued to teach disciples on the reflection of the four requisites—foods, clothes, dwellings and



medicines. If we don't know the D.A. teaching, we take it as normal in all of our daily activities. In reality, we're living with the three unwholesome dhammas of lobha, dosa and moha, nearly all the time. Therefore, the Buddha said that the frequent homes of living beings were the four apāya which mentioned it very often in his many talks.) The Buddha gave this talk to the monks and it related to the monk—Tissa (Sayadaw told the story in gist. The monk Tissa received a new robe, and he planned to wear it the next day. But that very night unfortunately he passed away. See Dhammapada verse and story—impurities/Malavagga, Dh. 240).

At near death, the monk Tissa didn't contemplate anicca to his new robes. Because of his attachment on the new robes and reborn as a louse in it. The louse was called as animal—tiracchāna because it was far away from the Path, Fruit and Nibbāna. After a man dies, made merit for him and share it with him. But if he was reborn as hell being, animal, human and heavenly being, he could not receive the merit. These beings have their own kinds of food or nutrient. Only the hungry ghosts (petas) who are living near it houses (i.e., attachment to their homes) and in the villages. They are eating and drinking excrement, urine, snots, etc. near houses and villages.

Only these beings receive the shared merits. Therefore, you all have to try hard in the practice. With one mistake you're finished. At near death contemplate the impermanence of feeling, mind, etc. If you can't contemplate anicca, then reflect it as loathsome (asubha) and dukkha sacca. You'll attach to anything if you don't reflect in these ways. Now, you still have the time and do practice for its readiness or preparation. At near death you can't make it. In this talk, what you have to remember is the properties you have worked for are tormenting at you.

At near death except “Anicca ñāṇa” (knowledge of impermanence) there is nothing you can rely on it. Therefore, do the practice to discern impermanence for its readiness or preparation.

## 無常智——真正的救主

1961年1月10日

【在佛陀出世之前、當時乃至未來，人類一直都向外尋找造物主與救主。然而，人類永遠找不到他們，因為這些根本不存在於外部世界。唯有佛陀知曉誰才是真正的造物者與救主。這情形就如一位國王為了尋找琴音之所在，將琵琶拆解為木片，再焚燒成灰燼，接著撒入烈風之中，讓它們隨著河流飄散，最終卻仍找不到音聲的所在。（參見《六處相應》之〈琵琶譬喻〉）

又如以下的譬喻：有位哲學家（應為一位愚癡者）主張某種觀念，如：「自然界中可能存在一些奇異的動物，例如生有毛髮的烏龜與長有角的兔子。」他將這種說法教導給學生，學生們因為認為他有智慧而深信不疑。結果他們一生都在尋找這類動物，直至壽命終結也未曾找到，因為這些根本不存在。如此的追尋不僅此生無果，未來無數世也無所獲。】

這就如鐵鏽會侵蝕鐵一般，這些被我們所追尋的東西，也會反過來摧毀我們。當我們使用與享受這些事物時，就會生起渴愛（*taṇhā*）、執取（*upādāna*）與造業（*kamma*）。我們正因為自己的所有物而受苦。為什麼會這樣？因為我們不知道如何正確地使用它們。若能將這些事物用於修行，它們就不會對我們造成過錯。只是我們對使用它們時，缺乏正確與恰當的觀照。

我們在使用這些物品與心境時，沒有對它們觀照無常。因此，我們所追尋的東西，便如鐵鏽侵蝕鐵那樣，將我們導向四惡趣。若能觀照這些物品與心境為無常，便能滿足所求，同時通往解脫。（尊者接著教授弟子們關於四資具——食物、衣服、住處與藥物——的正確省思。如果我們不了解緣起的教法，就會認為日常所作一切都是理所當然。然而事實上，我們幾乎整日都活在貪（*lobha*）、瞋（*dosa*）、癡（*moha*）這三種不善法中。因此佛陀曾說，眾生的常住之處就是四惡趣，這在佛陀的許多開示中都反覆出現。）

佛陀曾向比丘們開示此法，與一位名為帝沙（*Tissa*）的比丘有關。（尊者簡略講述此故事：帝沙比丘獲得了一件新僧衣，並打算隔天穿上它；然而當晚他便不幸往生。詳見《法句經》第 240 偈與〈垢穢品〉中的故事。）

臨終時，帝沙比丘未能對其新僧衣觀照無常。由於對新僧衣的愛執，他轉生為其中的一隻虱子。這隻虱子被稱為畜生（*tiracchāna*），意即遠離道、果與涅槃的眾生。人死後，若為其造福回向，但若他轉生為地獄眾生、畜生、人或天界眾生，都無法接受這些福德。因為他們各自有其特有的食物與資糧。唯有餓鬼（*peta*）——那些仍執著於住處、居住於房舍與村落附近者——會接受這些回向之福。他們以排泄物、尿液、鼻涕等為食，棲息於村落之側。

唯有這類眾生能接受所回向的福德。因此，各位務必要努力修行。臨終若有一次錯誤，就可能徹底墮落。臨終時，應觀照受、心等之無常。若無法觀無常，也應作不淨觀（*asubha*）或苦諦觀（*dukkha sacca*）。若不作如是觀，將對任何事物生起執著。如今你們尚有時間，應為臨終的正念作好準備。到了臨終時，已來不及修習。

在這篇法語中，你們應當牢記：那些你們辛苦所得的財物，終將成為折磨你的根源。

到了臨終之時，除了「無常智」（*Anicca ñāṇa*）之外，沒有任何東西能真正倚靠。因此，現在就應修習觀察無常，為此做好準備與備妥。

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臨終時唯一可依靠的：**無常智（*anicca ñāṇa*）**

臨命終時，除了**觀無常的智慧**之外，沒有任何可依靠的東西。

如果你那時候還不能觀無常，那就用下列方法：

- 觀「不淨相」（*asubha*）
- 觀「苦諦」（*dukkha sacca*）

若你什麼都不觀，哪怕是一件衣物、一個人、一件事，你都會執著上去。

所以現在還活著、有時間，就要開始修行，**準備好臨終的時刻**。

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**開示總結：**

「你為了生活而追求得來的一切，終將反過來折磨你。

**臨終時，唯有無常智是你真正的救主。**

所以，現在就開始修無常的觀照。」

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無常智，救度者

一九六一年一月十日

[從佛陀之前，直到現在，甚至未來；人類總是向外尋找他們的創造者和救度者。人類永遠找不到他們，因為他們從未存在於自身之外。只有佛陀知道誰是真正的創造者和救度者。這就像一位國王想要在琵琶內部尋找琵琶的聲音，他將琵琶拆成碎片，然後磨成細末，再用火燒成灰燼，然後在強風中簸揚灰燼，讓它們隨河水流逝，但他始終沒有在琵琶中找到音樂。（出自《六處相應》，琵琶譬喻）

這也像以下的類比。一位哲學家（似乎是一位不明智的人）提出了一個觀點，例如——在自然界中可能存在一些奇怪的動物，例如長毛的烏龜和長角的兔子。他將此教導給他的學生，學生們相信他，因為他們認為他很聰明。他們一生都在尋找這些動物，直到生命結束也沒有找到，因為它們根本不存在。這種尋找永遠不會結束，不僅是今生，還有許多未來的生命。]

這就像鐵鏽腐蝕鐵一樣，同樣地，我們所尋找的東西也會毀滅我們。使用和消耗我們所尋找的東西會變成渴愛、執取和行為（*taṇhā, upādāna and kamma*）。我們因自己的財產而受苦。為什麼會這樣？因為我們不知道如何正確地使用它們。如果我們為了修行而使用它們，就不會成為過失。我們在使用它們時沒有正確或適當的用心。

我們在消耗事物和念頭時，沒有觀照它們的無常。因此，我們所尋找的東西正像鐵鏽腐蝕鐵一樣，將我們送往四惡道。透過觀照事物和念頭的無常，將能滿足我們的願望，同時導向解脫。（尊者接著教導弟子們反思四資具——食物、衣服、住所和醫藥。如果我們不了解緣起的教導，我們會在所有的日常活動中將其視為正常。事實上，我們幾乎一直都生活在貪、瞋、癡三種不善法中。因此，佛陀說，眾生經常居住的地方是四惡道，他在許多開示中經常提到這一點。）佛陀對比丘們做了這次開示，它與一位名叫帝須（*Tissa*）的比丘有關（尊者簡述了這個故事。帝須比丘得到了一件新袈裟，他計劃第二天穿上它。但不幸的是，當天晚上他就去世了。參見《法句經·垢穢品》的偈頌和故事，Dhp. 240）。

臨終之時，帝須比丘沒有觀照他新袈裟的無常。由於他對新袈裟的執著，而轉生為其中的一隻蟲子。這隻蟲子被稱為畜生（*tiracchāna*），因為它遠離了道、果和涅槃。人死後，為他做功德並迴向給他。但如果他轉生為地獄眾生、畜生、人類或天人，他就無法領受功德。這些眾生有他們自己的食物或營養。只有那些住在房屋附近（即，執著於他們的家）和村莊裡的餓鬼（*petas*）才能領受迴向的功德。他們在房屋和村莊附近吃喝糞便、尿液、鼻涕等等。

只有這些眾生才能領受迴向的功德。因此，你們都必須努力修行。一個錯誤就可能前功盡棄。臨終之時，觀照感受、念頭等的無常。如果你無法觀照無常，那就將其反思為令人厭惡的（*asubha*）和苦聖諦。如果你不以這些方式反思，你將會執著於任何事物。現在，你們還有時間，為了準備好而修行。臨終之時，你們將無法做到。在這次開示中，你們必須記住的是，你們努力獲得的財產正在折磨你們。

臨終之時，除了「無常智」（*anicca ñāṇa*，對無常的知識）之外，沒有任何東西可以依賴。因此，為了準備好，請修行以辨識無常。

True Refuge—God or Dhamma?

14th January 1961

[The Buddha and ariya disciples were great differences from all worldlings—*puthujjana* which meant man with full of defilements (*kilesa*). So, worldlings include all ordinary humans from religious leaders, philosophers, politicians, economists, scientists, wealthy people, etc. the lists will never end. After his enlightenment the Buddha was looking for a teacher who he could depend on because without a teacher was not good. But he could not find anyone who could surpass him in *sīla*, *samādhi* and *paññā*. So, he took the Dhamma as his teacher. This was not worldly dhamma, truly Noble Dhamma. Even worldly dhammas there are two types—unwholesome and wholesome.

Unwholesome dhammas lead to suffering, problems, disharmony, chaos and destruction etc. (many kinds—we can see this in the world situation today.) Wholesome dhammas are the opposite but by itself cannot transcend *dukkha*, birth, old age, sickness and death. It cannot immunize from unwholesomeness. So, beings still can have the chances to fall into woeful existences (*apāyas*). Even at near his death the Buddha not appointed his successor. He appointed the Dhamma as his successor and teacher of all his followers—including all kinds of living beings because all beings are part of nature—the dhamma means natural phenomena and natural laws and principles.

This was the wisest thing to do. Throughout human history we will only find people choosing or appointing their religious and political figures; to act as their teachers or leaders. Later these teachers and leaders had problems within the communities and became corrupted. Even we could find these kinds of leadership in later Buddhist communities, because man was easily corrupted as worldling. But natural laws and principles are never changed and universal, if have to change man has to change his mind and not Dhamma. If change the Dhamma will become *Adhamma*—non-Dhamma of the Buddha. By not changing the Dhamma, it will last longer; people do not confuse with the teaching and practice, and will have the good results.

Wholesome dhammas are the foundation for human survival and progress. We can see this in some suttas on the universal Monarch—cakkavattirāja, because they ruled the world according to the Dhamma, they depended on the Dhamma, took the Dhamma as their refuge, then were revering, cherishing, doing homage to the Dhamma. The Monarch, his governments and all the citizens followed and behaved accordingly to the Dhamma—such as Directing oneself rightly (Atta-sammā-pañidhi-ca), well mastered discipline (Vinayo ca susikkhito), etc. that it could be called Golden Era—peaceful, harmonious, happiness, progress and well-being. (see all these wholesome dhammas in the Maṅgala Sutta, Suttanipāta). If we observe today world there are more bad leaders and governments around the world than before, a lot of chaos going on.

Why is that? Because these people are taking refuge in the unwholesome dhammas which represent a blind man. A blind man has eyes, but he cannot see the shining and brilliant Sun which represents the Dhamma, which can see and penetrate the blind man internally and externally very clear. Therefore, the Buddha called worldling as blind worldling—andha-puthujjana. Dhamma represents Buddha and the Ariya Saṅgha because if no Dhamma and there will be no Buddha and A. Saṅgha, vice versa. The tiratana—Buddha, Dhamma and A. Saṅgha are inseparable. They are true refuge and with Dhamma can solve all the ills of the human problem.]

When someone falls off a ship or a boat and drowns, whom is he going to rely on then? That's when you have to rely on yourself. Here you are all drifting with the current of taṇhā water. Taṇhā is asking you to work for the matters of family members (wife and children) and business. You'll arrive to the four apāya (woeful existences) if you sink in the taṇhā river. Let you busy with all these matters (worldly affairs) and you'll sink in the kilesa water. If you look at this and that houses all are drifting in the water of kilesas, and no one has anything to rely on yet. But there is a path factor raft (the raft of maggaṅga—Noble Eightfold path) for a reliance. It'll not become the five path factors (karaka-maggaṅga) if you do not practice and contemplate—as for the eight path factors, it's still very far away. For a drifting person in the river he'll end up in sinking in it. He'll never rise up again if sinking in it.

(This is not an exaggeration the Buddha himself gave an analogy to Mahānāma as like a pebble falling into the water bottom could not rise up again—this referred to a worldling. A sotāpanna is like butter that never sinks to the bottom of the water which refers to the woeful and terrible existence—apāya.

You have to rely on yourself means not the physical body—it refers to the maggan—path factors. You cross the water (taṇhā) with your own maggan raft, and you will get your own Nibbāna. Just because you don't get it through dāna and sīla, it doesn't mean you don't have to rely on them. But it needs your own maggan raft. (Dāna and sīla are far causes). Why do I have to encourage you strongly? Because you all are still empty-handed with it. All the human businesses are drifting in the kilesa water. You are in foolishness with losses.

(These words seemed insignificant but has profound meaning behind it. Any living beings born as a human being is a very rare chance. The Buddha himself gave a simile of a blind turtle and a yoke with a single hole on it. A blind turtle in the sea every hundred years it emerged to the surface only once. The yoke also was floating on the water. The turtle's head went into this single hole was very difficult indeed. In the same way, if a being falls into hell, it is harder for it to come back up again to the human world than a turtle's head meets the hole of a yoke in the ocean. Most human beings only indulgence in sensual pleasures, so they also in heedlessness to do good and merits. They are just wasting their times and good chances by doing foolish things with one's life.)

You were sent by Dhamma to human world. There are three kinds of Dhamma—unwholesome, wholesome and Nibbāna. Unwholesome dhammas send beings to bad destinations (dugati), wholesome dhammas to good destinations (sugati) and the path factors to Nibbāna—the ending of Dukkha. So, you have to go wherever by the Dhamma. Dhamma is natural fixed course and always in this way after the winter and summer will come (God is not and not-existence like the atta concept). Dhamma will function with its natural fixed course. You can't make wishes for it. This is utu niyāma—the natural fixed course of temperature (weather). Kamma niyāma—the natural fixed course of action is beings will be born in any places or arrive to any places send by kammās. It's nothing to do with your own power and ability.

Therefore, you have to rely on the Dhamma. After death, you have to go with the arrangement of Dhamma.

It is the cause of the Dhamma (not by God or the Creator) that makes the difference between people. These are Dhamma niyāma—the natural fixed course of natural phenomena. The Buddha said that you had to rely on yourself—atta hi attano nātho (Dhp. 160). It does not mean this physical body, but it refers to the Dhamma. You all are using it wrongly as—we have to rely on ourselves. This body is non-self and who can own it?

I'll give you the story of the verse—gatha mentioned by the Buddha to the monks.

[Sayadaw told the story of Kumāra Kassapa's mother who had strong attachment to her son Ven. Kumāra Kassapa, who was an arahant. When she had got no respond from him, and she came to her senses and saw the fault of any attachment. She was already a bhikkhunī herself for some years already. After putting down her attachment and with the practice became arahant. The Buddha spoke the following gatha:

One indeed is one's own refuge; no one be a refuge to us.
With oneself thoroughly tamed can attain the refuge— Nibbāna,
Which is difficult to achieve.
(from Dhammapada—Atta Vagga—Self Verse 160)

Human beings will never solve their problems and sufferings if they are always looking for outside power to help them. Their minds are the Creators and their Saviours are also their inner qualities of the mind—the wholesome and transcendental Dhammas.]

When you are alive, contemplate the impermanence of phenomena. At dying, also contemplate the impermanence of phenomena and die with it. And then all the impermanent phenomena (khandha or dukkha) cease here and the path factors (maggaṅga) lead to Nibbāna.

真正的依止——是神？還是佛法？

1961年1月14日

【佛陀與聖弟子與一切凡夫——充滿煩惱的補特伽羅（puthujjana）——有著極大的差別。所謂的凡夫，包含一切普通人，無論是宗教領袖、哲學家、政治家、經濟學者、科學家、富有之人等，全都是凡夫的一部分，這個名單幾乎無窮無盡。

佛陀證悟後，曾尋找一位可以依止的老師，因為沒有老師並非良事。但他找不到在戒（**sīla**）、定（**samādhi**）、慧（**paññā**）三方面超越自己的人，因此他便以「法」（**Dhamma**）為自己的導師。這裡所說的法，並非世俗的法，而是真正的「聖法」（**Ariya Dhamma**）。

即使在世間法中，也有兩種：不善法與善法。不善法導向苦惱、問題、不和、混亂與毀滅（這些我們在當今世界的局勢中可見一斑）；善法則恰恰相反，能帶來秩序與和諧，但它們本身無法超越**苦、生、老、病、死**，也不能保證免於墮入不善之境。因此，眾生仍可能墮入惡趣（**apāya**）。

即使在臨入涅槃前，佛陀也未任命任何人作為繼承者，而是以「法」作為他的繼承者與一切眾生的導師。因為所有眾生皆是自然的一部分，「法」即代表自然現象與自然法則。

這是極具智慧的決定。人類歷史中，我們看到人們總是任命宗教與政治領袖作為導師或領袖；但這些人往往在後來的群體中出現問題甚至腐化。即便在後來的佛教社群中，也出現了這類問題，因為凡夫容易腐化。然而，自然法則與原理是不變的，是普遍的；若需改變，應改變人心，而非改變佛法。若改變法，將成為**非法（Adhamma）**，非佛所說之法。唯有不改變佛法，才能使佛法長存，人們不會對教法與修行感到困惑，並將獲得善果。

善法是人類得以生存與進步的根基。我們可從一些經典，如《轉輪聖王經》中見到，轉輪王能以法治天下，是因他們依止於法、尊敬法、愛惜法、禮敬法。國王、政府與全體人民皆依法而行，如：「正立己志（**Atta-sammā-pañidhi**）」、「善習戒律（**Vinaya ca susikkhito**）」等。這樣的時代堪稱為「黃金時代」——和平、和諧、幸福、進步與福祉。（見這些善法於《吉祥經》〈《經集》〉中）

若觀察今日世界，邪惡的領袖與政府反而比過去更多，社會紛亂不安。

這是為什麼？因為人們正依止於**不善法**，如同一個瞎子一般。瞎子雖有眼睛，但無法見到象徵佛法的光明太陽。佛法能清楚地照見內外的瞎子，因此佛陀稱凡夫為**盲目的凡夫（andha-puthujana）**。

佛法代表佛陀與聖僧（**Ariya Saṅgha**），因為若無法，則無佛與聖僧，反之亦然。「三寶」（**佛、法、僧**）是不可分的，是眾生真正的依止。唯有佛法，才能解決人類所有的問題與苦。

當一個人從船上墜入水中快要溺斃時，他還能依靠誰？那時只能靠自己。現在你們也正在**貪愛之水（taṇhā）**中漂流。**貪愛**讓你為了家人（妻兒）與生意忙碌。若你沉溺於貪愛之河，最終將墮入四惡趣。讓你繼續忙於世事，你便會沉入煩惱之水（**kilesa**）。你看看那一間間房屋，全都漂浮在煩惱之水中，沒有人真正有依靠。唯一可依靠的是八正道的**「道支之筏」（**maggāṅga**）**。若不修行與觀照，它不會變成五種實踐的道支（**karaka-magga**）。而完整的八支道，更是遙不可及。漂流者最終將沉沒，若沉沒，便永不再起。

（這不是誇大，佛陀自己也對大名王（**Mahānāma**）說過：凡夫如同沉入水底的石頭，無法再浮起；而入流者（**sotāpanna**）則如油脂一般，永不沉於水底，也即不墮入苦趣惡道。）

所謂「依靠自己」，並非指這個色身，而是指**道支（maggāṅga）**。你要靠自己的「道之筏」來渡過貪愛之水，才能抵達自己的涅槃。不能只靠布施與持戒（它們是遠因），必須有自己的修道之筏。為何我如此勸導你們？因為你們現在仍空手而無筏。凡間一切事業，全都漂浮在煩惱之水中，你們正處於無知與損失中。

（這些話看似平凡，實則蘊含深意。能得人身者，極為稀有。佛陀以瞎龜與浮輓譬喻此事：有一隻瞎龜百年浮出水面一次，而一個僅有一孔的木輓漂在海中，這隻瞎龜能將頭穿入木輓之孔，比眾生從地獄再度投生為人還要容易。大多數人只沉迷於感官欲樂，疏於修善行福，將寶貴的生命浪費於愚行之中。）

你們是被「法」送來人間的。法有三類：**不善法、善法與涅槃法**

（**Nibbāna**）。不善法導向惡趣（**dugati**），善法導向善趣（**sugati**），而道支法則導向涅槃——苦的止息。你終將隨「法」而去。法具有自然的必然性與恆常性，就像冬去夏來一樣（「神」並無此性，猶如「我」的概念本就非實）。法的運作是自然的，無法以願望改變，這就是**氣候的自然規律（utu**

niyāma)；而**業的自然規律 (kamma niyāma) **則是眾生依業而生於諸界，這與個人之能力與權力無關。

因此，你們應依靠佛法。人死後，將隨「法」的安排而去。

眾生之差異，皆源於法的因（非神亦非造物主）。這是**法的自然規律 (Dhamma niyāma)**。佛陀說：「**自己是自己的依止 (atta hi attano nātho)**」（《法句經》第 160 偈）。這並不是指物質身體，而是指「法」。你們誤解了「依靠自己」的真正涵義。這個身體非我，誰能真正擁有它？

我來說個關於佛陀說此偈頌的故事。

【尊者講述關於**拘摩羅迦葉 (Kumāra Kassapa) **之母的故事。她是出家多年的比丘尼，對自己已證阿羅漢果的兒子仍懷強烈執愛。當兒子對她不加理會後，她終於省悟到愛執的過患，放下執著並修行至阿羅漢果。佛陀於是說偈如下：】

「誠然，一切應以自己為依止，他人不能作依止。
若能善自調御，便得難得的依止——涅槃。」
——《法句經·自品》第 160 偈

若眾生總是向外尋求力量與救援，就永遠無法解決問題與苦。**眾生之心就是創造者，而他們的救主亦是心中之良善與超越的法。**

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## 真正的皈依處——神或佛法？

一九六一年一月十四日

佛陀與聖弟子和所有凡夫（充滿染污的人）有著巨大的差異。凡夫包括所有普通的世人，從宗教領袖、哲學家、政治家、經濟學家、科學家到富人等等，名單永無止境。佛陀證悟後，曾尋找一位可以依止的老師，因為沒有老師是不好的。但他找不到在戒 (sīla)、定 (samādhi) 和慧 (paññā) 方面能超越自己的人。因此，他以佛法 (Dhamma) 為師。這不是世俗的法，而是真正的聖法。即使是世俗的法，也有兩種——不善法和善法。

不善法導致痛苦、問題、不和諧、混亂和毀滅等等（種類繁多——我們可以在當今世界局勢中看到）。善法則相反，但其本身無法超越苦（*dukkha*）、生、老、病、死。它無法使人免於不善。因此，眾生仍然有可能墮入惡道

（*apāyas*）。甚至在佛陀臨近涅槃時，也沒有指定繼承人。他指定佛法作為他的繼承人和所有追隨者的老師——包括所有種類的眾生，因為所有眾生都是自然的一部分——佛法意味著自然現象、自然法則和原理。

這是最明智的做法。縱觀人類歷史，我們只會發現人們選擇或任命宗教和政治人物作為他們的老師或領導者。後來，這些老師和領導者在社群內部出現問題，並變得腐敗。即使在後來的佛教社群中，我們也能發現這種領導方式，因為凡夫很容易受到腐蝕。但是，自然法則和原理從未改變且是普遍的，如果要改變，人必須改變自己的心，而不是佛法。如果改變佛法，它將變成非法

（*Adhamma*）——非佛陀的教導。通過不改變佛法，它將流傳更久；人們不會對教導和實踐感到困惑，並將獲得良好的結果。

善法是人類生存和進步的基礎。我們可以在一些關於轉輪聖王

（*cakkavattirāja*）的經文中看到這一點，因為他們根據佛法統治世界，他們依賴佛法，以佛法為皈依，然後尊敬、珍愛和禮敬佛法。國王、他的政府和所有公民都遵循並按照佛法行事——例如正確地引導自己（*Atta-sammā-pañidhi-ca*），以及良好地掌握戒律（*Vinaya ca susikkhito*）等等，那樣的時代可以被稱為黃金時代——和平、和諧、幸福、進步和福祉。（參見《吉祥經》

（*Maṅgala Sutta*，《經集》（*Suttanipāta*））中的所有這些善法）。如果我們觀察今天的世界，我們會發現比以往更多的壞領導人和政府，到處都是混亂。

為什麼會這樣？因為這些人皈依於代表盲人的不善法。盲人有眼睛，但他看不見代表佛法的閃耀奪目的太陽，而佛法能夠清晰地從內到外看穿盲人。因此，佛陀稱凡夫為盲目的凡夫（*andha-puthujjana*）。佛法代表佛陀和聖僧伽（*Ariya Saṅgha*），因為如果沒有佛法，就不會有佛陀和聖僧伽，反之亦然。三寶

（*tiratana*）——佛陀、佛法和聖僧伽是不可分割的。它們是真正的皈依處，通過佛法可以解決人類問題的所有弊病。

當有人從船上或小舟上掉下來溺水時，他將依靠誰呢？那時你必須依靠自己。你們現在都隨著貪愛（*taṇhā*）的流水漂流。貪愛要求你為家人（妻子和孩子）和事業奔波。如果你沉溺於貪愛的河流中，你將到達四惡道（*apāya*）。如果你忙於所有這些事務（世俗事務），你將沉溺於煩惱（*kilesa*）的流水中。如果你看看這家那家，所有的房子都在煩惱的流水中漂流，沒有人有任何可以真正依



靠的東西。但是，有一條道路因素的木筏（八正道的木筏——*maggāṅga*）可以作為依靠。如果你不實踐和觀照，它就不會成為五個道路因素（*karaka-maggan*），至於八個道路因素，那還非常遙遠。對於在河中漂流的人來說，他最終會沉沒。如果沉沒，他將永遠無法再次浮起。

（這並非誇大，佛陀本人曾向摩訶男（*Mahānāma*）做過一個比喻，就像一顆鵝卵石掉入水底後無法再次浮起——這指的是凡夫。須陀洹（*sotāpanna*）就像奶油，永遠不會沉到水底，這指的是悲慘可怕的存在——惡道（*apāya*）。）

你必須依靠自己，這不是指這個肉身——而是指道路因素（*maggan*）。你用自己的道路因素之筏渡過貪愛的流水，你將獲得自己的涅槃（*Nibbāna*）。僅僅因為你沒有通過布施（*dāna*）和持戒（*sīla*）獲得它，並不意味著你不需要依靠它們。但它需要你自己的道路因素之筏。（布施和持戒是遙遠的因）。我為什麼要如此強烈地鼓勵你們？因為你們仍然一無所有。所有的人類事業都在煩惱的流水中漂流。你們都在愚癡中遭受損失。

（這些話看似微不足道，但背後卻有深刻的含義。任何以人類身份出生的眾生都是非常罕見的機會。佛陀本人曾做過一個盲龜浮木的比喻。一隻盲龜每百年才浮出海面一次。一個帶有一個孔洞的浮木也在水上漂流。盲龜的頭要鑽進這個唯一的孔洞是非常困難的。同樣地，如果一個眾生墮入地獄，要再次回到人間比盲龜的頭鑽進海中浮木的孔洞還要困難。大多數人只沉溺於感官的快樂，因此也疏於行善積德。他們只是在浪費時間和良好的機會，用生命做愚蠢的事情。）

你是被佛法送到人間的。有三種佛法——不善法、善法和涅槃。不善法將眾生送到惡趣（*dugati*），善法則送到善趣（*sugati*），而道路因素則引導至涅槃——苦的止息。因此，你必須依照佛法而行。佛法是自然的固定規律，總是這樣運作，冬去夏來（神不是存在也不是非存在，就像我（*atta*）的概念一樣）。佛法將按照其自然的固定規律運作。你無法對它許願。這是時節規律（*utu niyāma*）——氣溫（天氣）的自然固定規律。業力規律（*kamma niyāma*）——行為的自然固定規律是眾生將出生在任何地方或到達任何地方，這都是由業力決定的。這與你自身的力量和能力無關。因此，你必須依靠佛法。死後，你必須依照佛法的安排而去。

是佛法的因（不是神或造物主）造成了人與人之間的差異。這些是法性規律（*Dhamma niyāma*）——自然現象的自然固定規律。佛陀說過，你必須依靠自己——「*Attā hi attano nātho*」（《法句經》第 160 偈）。這不是指這個肉身，



而是指佛法。你們都錯誤地理解為——我們必須依靠自己。這個身體是非我（non-self）的，誰能擁有它呢？

我將講述佛陀對比丘們所說的偈頌的故事。

（尊者講述了庫瑪拉迦葉（Kumāra Kassapa）的母親的故事，她對身為阿羅漢的兒子庫瑪拉迦葉尊者有著強烈的執著。當她沒有得到他的回應時，她醒悟過來，看到了任何執著的過失。她自己已經是一位比丘尼多年了。放下執著並通過修行後，她證得了阿羅漢果。佛陀說了以下的偈頌：

「自己確是自己的皈依處，他人焉能為皈依？自己徹底調伏者，能得難得之皈依處——涅槃。」（出自《法句經》〈自品〉第 160 偈）

如果人類總是尋求外在力量的幫助，他們將永遠無法解決自己的問題和痛苦。他們的心是創造者，而他們的救世主也是他們內在的心靈品質——善和出世間的佛法。）

當你活著時，觀照諸法的無常。臨終時，也要觀照諸法的無常，並與之一起逝去。然後，所有無常的現象（五蘊或苦）在此止息，而道路因素（八正道）則引導至涅槃。

## The Art of Living and Dying

25<sup>th</sup> to 30<sup>th</sup> September 1961

[Here are six talks on dying—the first three talks based on Channovāda Sutta: Advice to Channa (MN 144 Channovādasuttaṃ) and the last three talks based on Anāthapiṇḍika (MN 143 Anāthapiṇḍikovādasuttaṃ), both suttas are in the Uparipaṇṇāsapāli—Saḷāyatanavagga, Majjhima N. In the Channovāda Sutta—Ven. Channa was gravely ill and wanted to take his life with a knife because he took himself as an arahant. Ven. Sāriputta and his younger brother Ven. Cunda went to see him. Ven. Sāriputta asked him questions for wanting to know his practice. Channa overestimated his attainment but Ven. Sāriputta knew that he was not arahant. Ven. Cunda also knew it because both of them were arahants. So Cunda reminded Channa about what the Buddha had constantly given attention to monks as an instruction. When someone's mind was shaking, he was in dependent, if not shaking he was independence. So, there was tranquility in him with no bias. Without bias there was no coming and going. Without coming and going there was no passing away and re-appearing. Without passing away and reappearing there was no here nor beyond nor in between. This was the end of Dukkha.

After Sāriputta and Cunda left, Channa took his own life. Instantly he knew his over estimation and quickly continued the contemplation and became arahant before passed away. He was success because already has experience before with his practice. According to Sayadaw it was the importance of discerning of anicca before that could overcome difficulties.

In the Anāthapiṇḍika Sutta—upāsaka Anāthapiṇḍika was gravely ill and Ven. Sāriputta and Ven. Ānanda went to see him. Sāriputta knew that he would not survive, so giving him a series of talk related to the practice. The objects of practice were—six sense bases, six sense objects, six consciousnesses, six contacts, six elements, five khandhas, this world and the world beyond, what is seen, heard, sensed and cognized. What Sāriputta taught him was with the practice he should not cling them by training the mind not depending on them. After hearing this talk the upāsaka

cried because he never heard these kinds of talk before. Sāriputta comforted him by saying that this kind of Talk was good for the monks only not to lay people. He requested Sāriputta for this kind of talk also should give to lay people, because some could have the potentials for realization. Anāthapiṇḍika usually went to see the Buddha three times a day but the Buddha never gave him this kind of talk. The Buddha himself could have some reasons for it—one reason was Anāthapiṇḍika himself was not matured enough to this kind of talk for the higher realization. (He was already a sotāpanna).

Ask the people, "Do they know how to die?" I expect most people's answer will be "No," or they may even answer, "I don't want to die." Not to mention death, they don't even know how to live themselves. If they do not know how to live with their own lives, it will become more difficult for them to face death. The Buddha's education is the art of living and dying. The above two suttas is about living and dying. Upāsaka Anāthapiṇḍika's life was an example for living and Ven. Channa's life for dying. There were a lot of Dhammas for living and dying in the Pāli-Nikāyas. Dying is very important for everyone, because the dying moment will decide our future existences.]

Entering into the fruition attainment—phala samāpatti is from the process of impermanence the mind in a blip is inclining towards Nibbāna element. (This referred to Sāriputta and Cunda who were staying on the mountain Vulture Peak for seclusion.) The Buddha had the skill of entering into the fruition attainment within in-breath and out-breath. He could control or govern his mind to this level. (told the story of Channa). Ven. Sāriputta questioned Channa on his attainment ; Do you take consciousness which arises from the contact of object and sense-base as me or mine?"

Ven. Channa's answer: NO, I don't take it in these ways Bhante. He has discerned impermanence that not taking them as me or mine. So, he had right view, but not an arahant yet. This was only insight knowledge (vipassanā ñāṇa). The worldlings (i.e., practicing yogis) also can have it. Whatever mind arises if you discern its not-existing is right view. Vipassanā ñāṇa means discerning of the not-existing of the arising phenomena; i.e., seeing from the existing phenomena to its not-existing phenomena (its arising and its vanishing).

Two minds can't exist in a parallel event or at the same time. The contemplating mind has to follow later that only can see the not existing of its phenomena. It's not contemplating the non-existence of phenomena. Non-existence of phenomena are just concepts (e.g., God, tortoise hairs, man, etc.) From the existence of a phenomenon to its non-existence is an ultimate concept (tissari-paññatti). It's one kind of concepts, and not the concept of non-existence. As an example—for U Mar Din if you touch anywhere on the body, you will not find it (this talk was given to upāsaka U Mar Din). You can't find it because it's non-existing.

The existing phenomena are arising—udaya, not-existing is vanishing—baya, hence it's udayabbaya ñāṇa or vipassanā ñāṇa—insight knowledge. People didn't see these Pāli-passages and didn't know what has been said. Mind with mind cannot see the arising and vanishing at the same time. But one mind sees the arising phenomenon and the following mind sees the vanishing phenomenon; observing at it in a blip and not seeing it there.

Before it has been seen here, but with the knowledge (ñāṇa which is the contemplating mind) mind looks at it and not see it. This is the view in the practice. Not-existing is anicca (impermanence) and the knowing mind (contemplating mind) is magga (the five path factors). You see the existing phenomenon to its not-existing phenomenon. It's not totally non-existence. This is very important words in regard to vipassanā knowledge. From the side of knowledge (ñāṇa) all of them are in this way.

Ven. Cunda told Ven. Channa as with the dependency the mind was wavering and with the independence it was not wavering. Ven. Channa was with craving (taṇhā) he had dependence on the khandha. He had affliction on the khandha. So, he didn't want to suffer with dukkha vedanā that talking about to take his life with the knife. This was talking about taṇhā attached to the khandha. Taṇhā is wavering if the khandha is shaking (i.e., afflicted). Far or near distances are not the main point. With dependence, it will shake.

(Sayadaw retold the story of Ven. Channa). You have to know the arisings of phenomenon and also not the existing of it. This is right view. The view of the insight knowledge (vipassanā magga view) is this view. It's not the view of the path factors which is supramundane path factors (lokuttara magga). You can contemplate anyone

of the four satipaṭṭhānas. It's important to discern the vanishing phenomena. The Buddha had said that if you contemplate one of them it includes all of them. Why the Buddha was asking the monks to try the practice? He wanted them to have the right view. When with the arising of vedanā you're wavering by attaching to the khandha.

Sense objects and sense bases are connected with wrong view and craving (diṭṭhi-taṇhā—see the Nandakovādasuttaṃ Sutta in Majjhima N., MN 146). Worldlings don't like to be in calmness. They want to be in wavering. The saying of the couple is living and dying together means smiling and grimacing together (man and woman who have strong attachment to each other). Smiling is taṇhā and not a peaceful happiness.

After that you'll be in grimace because D.A. process is continued. If you are able to end smiling and the grimace will be ended. You don't see the original nature of the khandha, so that you could smile; and when you see it, you have to be in grimace. Its own nature is changing—vipariṇāma. Only by knowing its original nature that smile and grimace will be finished. This is by insight practice. Don't smile when it arises; and don't grimace when it vanishes. You must contemplate at it with the equanimity of insight—vipassanā upekkhā.

You have to know the arising and vanishing of the phenomena. This is the nature of the khandha. The original nature of the khandha is arising and vanishing. It's free from the smile and grimace that it's also insight (vipassanā) and also equanimity (upekkhā).

The view of insight is discerning of impermanence, and the view of transcendental knowledge (lokuttara magga) is the view of no arising and vanishing of Nibbāna. These are the differences between them. You have to practice until the khandha disappears and only with the knowledge leaving behind (i.e., the contemplating mind with the eight path factors or the path factored mind). It's peaceful because with no khandha and kilesa. Remember it as you have arrived at Nibbāna with body and mind tranquility (i.e., kāya and citta passaddhi). The commentary mentioned it as kāya passaddhi (body tranquility), citta passaddhi (mind tranquility) and kilesa passaddhi (non-kilesa tranquility).

Only with the contemplating mind (the eight-path factored mind) is leaving behind the process (therefore, the mind experiences perfect peace and happiness—i.e., Nibbāna.) You follow the process of arising and vanishing by focusing on them. After that you'll become disenchanted and disgusted with them, and then it'll come to you as no arising and vanishing will be good—with that decision the arising and vanishing phenomena come to an end. The body, mind and defilement calm down which the commentary mentioned as kāya, citta and kilesa-passaddhis respectively. You note it as the path knowledge (i.e., maggaṅga).

You have to practice hard according to the processes of the knowledge. Have to discern the vanishing phenomena (this is the knowledge of dissolution of formations—bhaṅgānupassanā ñāṇa—this stage is the climax of anicca). If you see them a lot, you will become disenchanted with them. Even becoming of disenchanting with them, you still have to observe them. (even become don't want to see them and stop the practice.) With the strong disenchantment and the knowledge of not wanting them will arise. All the other knowledges are included here.

(The Buddha did not mention all of them in many suttas only three of them—rise and fall, disenchantment and path knowledge—the commentary mentioned ten of them.)

You'll not get the next khandha (i.e., new one) if you die with no attaching to the khandha.

(The following talks were related to the Anāthapiṇḍikovāda Sutta)

With attachment beings take rebirths at places where they have attached to it. The monk Tissa had attachment to the robe (a new robe for a monk) that became a louse in the new robe. Some died with the attachment to their wives and children born as dogs, snakes, etc. People are buying things because they desire for them and this is attachment. So, they can become louses, cockroaches, etc. if no attachment will not become again. (showed it with the chart of D.A. process). Only with insight knowledge comes in there will be no attachment. Attachment will be ceased by seeing impermanence. You must contemplate with insight to the attached phenomena if you want Nibbāna. There is no attachment by knowing them as impermanent, suffering

and non-self. The most affectionate phenomenon is one's own khandha. Therefore, all is finished if we exterminate it (one's affectionate khandha).

(Sayadaw told the story in the Anāthapiṇḍikovada Sutta)

What is not clinging? With practice not clinging to the object only become non-attachment. Non-attachment comes by knowing the nature of the khandha. Knowing the nature of khandha is insight knowledge. They have the nature of impermanent, suffering, non-self and the truth of suffering (dukkha sacca). Because of our human surroundings, such as parents, teachers, etc. its original nature lost. In these ways inversions come in (vipallāsa) and seeing them with distortions. Clinging will arise if you see not its original nature, with that next life will come. Close your eyes and contemplate feelings which arise on the body, you can't see man, woman, etc., attachment of craving and clinging (taṇhā and upādāna) fall away.

(Ven. Sāriputta gave instruction to Anāthapiṇḍika)

You must not cling to form, feeling, perception, formation and consciousness—the five khandhas; what is seen, heard, sensed and cognized; and all the dhammas. If you discern impermanence note it as emptiness—suññatā. It becomes emptiness.

We all have to die and must do the practice on the existing khandha for not clinging to it. The way of not clinging is to know it as useless. You'll cling to it if you take it as useful. Because of the clinging and khandha comes into being. The practice of not clinging to the existing khandha is the most important one. You have to use the knowledge eye—ñāṇa-cakkhu to observe the existing khandha, and will see its impermanence, suffering, non-self, loathsome and truth of suffering (dukkha-sacca). You can see it only with right view.

Clinging—upādāna is the truth of the cause of suffering—samudaya-sacca. The clinging—khandha—upādānakkhandha is the truth of suffering—dukkha-sacca. If you have clinging, dukkha will arise. The objects are emptiness—suññatā, the sense bases are also emptiness and clinging fall off. The Buddha Dhamma (Sāsana) will disappear if no one teaches emptiness and you also don't have the ear to listen to



them. (This point is more evident in later traditions which get lost in rite, ritual and superstitions.)

(Anāthapiṇḍika passed away and reborn in Tusita Heaven as a young beautiful devata. When the night was well advanced, he went to see the Buddha and addressed him with stanzas.)

He addressed to the Blessed One that only the Noble Eightfold Path extinguished defilements and leading to Nibbāna. The path factors arise by observing with knowledge (ñāṇa) on the khandha's original nature. King Milinda asked Ven. Nāgasena as explained for him how impermanence of phenomena leading to Nibbāna. Ven. Nāgasena didn't answer them from what he had heard from others. His answer was his own direct experience. Contemplating knowledge is turning towards rising and falling by progressing towards Nibbāna. After that all the khandhas disappear and leaving behind with the contemplating knowledge. The contemplating knowledge is from the impermanence side it turns towards no impermanence. With all the impermanence is truth of suffering (dukkha sacca) and without them is nirodha sacca—the ending of dukkha. From the side of dukkha sacca it turns towards nirodha sacca, but the khandha still exists (this is the yogi's body, but the mind do not experience it).

## 《生與死的藝術》

1961 年 9 月 25 日至 30 日

【以下為關於「臨終」的六篇開示——前三篇依據《給遮那的忠告經》（Channovāda Sutta, MN 144），後三篇則根據《給給孤獨長者的忠告經》（Anāthapiṇḍikovāda Sutta, MN 143）。兩部經典皆收錄於《中部經典》第五集《六處品》（Saḷāyatanavagga）。】

在《遮那經》中，比丘遮那（Ven. Channa）病重欲以刀自盡，因他自認已證阿羅漢果。舍利弗尊者與其弟尊者軍荼（Ven. Cunda）前往探視。舍利弗詢問他修行內容，發現他高估了自己的成就；舍利弗與軍荼皆已證阿羅漢果，因此清楚遮那尚未證果。軍荼遂提醒他：佛陀常教導比丘要觀察內心是否搖動。若心搖動，則是依賴（有依）；若不搖動，則為無依。無偏執則心寂靜，無有來去；

無來去則無有生滅，再無「此處」、「他方」或「中間」之別，這即是苦的止息。

舍利弗與軍荼離去後，遮那仍自殺，但他在臨終前即時覺知過失，迅速續觀而證阿羅漢果。之所以能成就，是因他過去已有觀行經驗。尊者指出：正是先前對無常的明見，使他能克服此一關鍵時刻的難關。】

在《給孤獨長者的忠告經》中，優婆塞給孤獨長者（Anāthapiṇḍika）病重，尊者舍利弗與尊者阿難前往探視。舍利弗知道他不久於人世，便對他作了一連串與修行相關的開示。所開示的觀照對象為——六根（眼、耳、鼻、舌、身、意）、六塵（色、聲、香、味、觸、法）、六識、六觸、六界、五蘊、此世與他世、所見、所聞、所感、所知等等。舍利弗告誡他：這些境界都不應執取，應訓練心不依賴於它們。

聽後，給孤獨長者感動流淚，因他從未聽過如此深妙的法語。舍利弗安慰他說，這類法一般只向比丘開示，並不對在家人講說。長者請求舍利弗，這類法語應同樣開示給在家人，因為有些在家人也具備證悟的潛質。給孤獨長者平日每日三次親見佛陀，卻從未聽聞此類開示。佛陀或許有其原因——其一為長者當時尚未成熟至能領受此種高深法語的階段。（當時他已證入初果。）

**尊者提問：「人們知道如何死亡嗎？」**

多數人恐怕回答「不知道」，甚至說「我不想死」。他們不僅不了解死亡，連「如何正確地活著」都未曾明白。若連活著都不懂，面對死亡只會更加困難。佛陀的教導，其實正是一門「活著與死亡」的藝術。

上述兩部經典正是關於「如何活、如何死」的典範：在家人給孤獨長者的生命是「正確活著」的示範；比丘遮那的臨終歷程，則是「正確死亡」的表現。巴利三藏中有大量關於「生與死」的佛法。因為「死亡」攸關極大，它將決定未來的去處與生命狀態。

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## 入於果定（Phala-samāpatti）

入果定，是一種在極短的剎那之中，心傾向於「涅槃法界」的過程（這部分內容出自尊者舍利弗與尊者軍荼於靈鷲山入定之例）。佛陀具有極高的修習技巧，可於一吸一呼之間入於果定，徹底掌握自心（接著講述遮那故事）。

舍利弗曾問遮那：「你是否將由根與塵觸生起的識，視為『我』或『我所』？」

遮那回答：「不，尊者，我不作如是見解。」他已對無常有所觀照，故不再執取五蘊為「我」。這表示他具備**正見**，但仍未證阿羅漢果，尚屬觀智

（vipassanā ñāṇa），而非究竟解脫。即便是一般行者（世界人），亦可證得此觀智。

凡所生起之心，若能觀見其「不再存在」，即是正見。觀智即是觀察諸法從「生起」至「不存」的過程，即「生滅智」（udayabbaya ñāṇa），屬於毘婆舍那智（vipassanā ñāṇa）。

兩個心不能同時並行存在。觀照之心必須於下一個剎那生起，才能見到先前心的「不存」。此觀不是「觀無」或「觀無有」，因為那只是概念（如神、長毛龜、有角兔、人我等）。從「有」觀至「無」，這稱為「終極的假名」

（tissari-paññatti），是一種概念，並非「無」的概念。

舉例來說，若你觸摸烏瑪丁（U Mar Din，居士）之身體任何部位，將找不到「人」這個實體。因為所尋之物實為「不存」。

「生」是 **udaya**，「滅」是 **baya**，所以「生滅智」也可稱為「無常智」。許多人從未見過這些巴利詞句，亦不知佛所說者為何。心不能同時見到「生」與「滅」，只能依次見之——一心見生起，下一心見滅去。此即：剎那間觀見其不再存在，即是無常。

心本在此見法，但隨後的觀照智起時，再看回去卻已不見。這就是修行中的正見：「不存」即是無常（anicca），而觀知的心即是道（magga，即五道支）。從「現起」見至「不現」，這並非完全不存在，而是剎那消失的現象，這對觀智而言極為重要。

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後續段落，涵蓋：

- 遮那如何因依賴而煩惱（taṇhā 與 khandha 的連結）
- 世人如何誤將笑與哭（taṇhā 與 vipariṇāma）視為幸福
- 如何以「平等心」觀照「笑與哭」的生滅，達至「不執取」
- 正見觀智與超世間道智的差異（vipassanā vs. lokuttara magga）

- 臨終觀法、五蘊之止息與解脫（涅槃）的關係
- 給孤獨長者的故事與正念觀法的臨終應用
- 為何「不執取」即是最重要的修行實踐
- 佛陀以「空」與「不實」為正道之核心（*suññatā*）
- 安那比達尊者轉生為兜率天神的教誨

## 遮那的依賴與渴愛

尊者軍荼對遮那說：「當心有所依賴時，它會動搖；無依賴時，它便不動搖。」遮那因對五蘊（*khandha*）有貪愛（*taṇhā*），所以對之有所依賴，並且生起煩惱與壓迫。他不願忍受痛受（*dukkha vedanā*），因此談及以刀結束生命。這說明，他對五蘊生起渴愛，而渴愛的本質就是搖動與動盪。

距離的遠近不是重點，只要有依賴，便會動搖。

（尊者再次敘述遮那的故事）

修行者必須了解「法」的生起，也要了解它的「不再存在」，這才是正見。這是觀智的正見（*vipassanā magga-diṭṭhi*），並非超世間的正道智（*lokuttara magga*）。四念處中的任何一處皆可作為觀照對象，重點是能夠如實了知「滅去」的現象。

佛陀說，觀照一種念處，實則涵攝四者。他之所以勸導比丘們修行，是為了讓他們得正見。

當感受（*vedanā*）生起時，若對之執取，心便會動搖、黏著於五蘊。根與塵的接觸會引發錯見與渴愛（*diṭṭhi-taṇhā*，可參見《難達拘經》（MN 146））。凡夫不喜靜止，他們偏愛動搖與追逐。

世人所說的「生死相依」——其實就是「一起笑、一起愁」；笑，是貪愛的展現，但這並不是寧靜的快樂。接著，就會出現痛苦，因為緣起法（D.A.）仍在運作中。

若能終止「笑」，那麼「哭」也會止息。因為你未見五蘊的本來面目，才會笑；當你看見它的本質時，便會愁苦。五蘊的本質即是變異（*vipariṇāma*）。唯有如實了知其本質，「笑」與「愁」才會止息。

這就是觀智的功能：當法生起時，不以之為樂而「笑」；當法消失時，不以之為苦而「哭」，而是以「**觀智的平等心**」（**vipassanā upekkhā**）觀照。

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## 觀照生滅的智慧

你必須明白現象的生與滅，這就是五蘊的本質——生滅不停。唯有從「不笑不哭」的平等心中觀照，才能達到真正的內觀（**vipassanā**）與平等（**upekkhā**）。

觀智之見，是「無常」的見；而超世間道智之見，則是「無生無滅」（**Nibbāna**）的見。兩者的差異，即在於此。

修行要直到五蘊止息，只留下觀智（即具備八正道的心）。這個階段是完全寂靜的，因為沒有五蘊、沒有煩惱。請記住：這即是抵達涅槃的狀態——身心寂靜（**kāya passaddhi** 與 **citta passaddhi**）。註疏中稱此為：**身的寂靜、心的寂靜、煩惱的寂靜（kilesa passaddhi）**。

唯有觀照之心（具足八道支的心）脫離了現象的流程，才能體驗究竟的平靜與快樂——即涅槃。

觀察生與滅的過程，將導致**厭離（nibbidā）與厭惡（virāga）**，進而產生一個決定：「不再有生滅將是最好的。」隨此決定，生滅止息；身、心與煩惱皆歸寂靜，註疏中稱此為三種寂靜（身、心、煩惱）。

此即是**道智（magga ñāṇa）**。

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## 觀滅智與厭離之道

你必須依據**觀智之道次第**精進修行，特別是要觀察「滅去現象」（**bhaṅgānupassanā ñāṇa**，即觀行中對形成法的消滅觀）。這個階段是觀無常的高潮。若能頻頻見到這些滅去的現象，你將對它們生起厭離。

即使已生起厭離，仍須繼續觀察（不可因此退失道心）。當厭離心極強時，將生起「不願再有」的智（欲解脫智）。其他一切觀智皆包含於其中。

（佛陀在許多經中只提三種觀智：**生滅智、厭離智與道智**；而註疏中則詳列十種觀智。）

若臨終時能夠**不執取五蘊**，則不會再生起下一世的五蘊（新五蘊）。

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### 給孤獨長者的臨終開示與故事

給孤獨長者之死即是例證。凡夫因執取之故，常投生於其所愛執之處。例如比丘帝沙（Tissa）對新僧衣執著，死後即轉生為衣中的虱子。有人死時執著妻兒，便轉生為狗、蛇等。

人們購買東西是因為有貪欲，這便是執著。因此，來生可能成為虱子、蟑螂等。若無執著，就不會再有後有（rebirth）。（尊者以緣起圖表說明此理）

唯有生起觀智，執取才能止息。見無常即能斷除執取。若欲證涅槃，必須以觀智觀照你所執著之法。因見其為無常、苦與無我，執著即止。人最愛執之法，正是自己的五蘊。因此，若能摧毀此「所愛之五蘊」，一切便能了結。

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### 尊者舍利弗開示給孤獨長者：

「你不可執取於色、受、想、行、識——五蘊；也不可執取於所見、所聞、所感、所知；也不可執取於一切法。」

若你能觀察到無常，應以「**空性（suññatā）**」來作觀。它即是空。

我們終將死亡，因此應於當下的五蘊上修習不執著。修習不執著的方式，就是如實知見它是**無用的**。若認為有用，就會執取；有執取，便有五蘊生起。因此，「不執取現有之五蘊」是最重要的修行。

應以**\*\*智眼（ñāṇa-cakkhu）\*\***觀察當下的五蘊，便會見到它是無常、苦、無我、不淨，且是真實的苦（dukkha sacca）。唯有透過正見，才能見到這一切。

執取（upādāna）即是苦因（**集諦**）；執取的五蘊（**upādānakkhandha**）即是苦（**苦諦**）。若有執取，苦便必然生起。對境本質上是「空」；六根門亦是「空」，故執取能夠落空。

佛法（Sāsana）若不教導「空」，且眾生亦無聞法之耳，則佛法將逐漸消失。（這一點在後世佛教發展中更為明顯：儀式化與迷信取代了智慧的修行。）

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## 給孤獨長者之後生與證言

給孤獨長者死後，生於兜率天，成為一位年輕莊嚴的天神。當夜深人靜時，他前往佛前頂禮，並以偈頌向佛致敬：

「唯有八正道，能滅煩惱，導向涅槃。」

八道支的生起，是透過觀智（*ñāṇa*）於五蘊的本質上而生。彌蘭王（*Milinda*）曾問那迦毘子尊者（*Nāgasena*）：「諸行無常如何導向涅槃？」

那迦毘子尊者並非憑傳聞作答，而是以自身證悟為解說。他說：觀智之流，向「生滅」之法觀行，進而轉向「無生滅」的涅槃。當觀行至極，五蘊止息，唯有觀智（具道支之心）留存。

從無常之側（*anicca*）轉向「無無常」；從苦諦之側（*dukkha sacca*）轉向滅諦（*nirodha sacca*）；此時，五蘊雖仍存在（即禪修者之身），但心已不再經驗五蘊。

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生與死的藝術

一九六一年九月二十五日至三十日

[此處為六篇關於死亡的開示——前三篇開示基於《闍陀教誡經》（*Channovāda Sutta*）：給闍陀的忠告（《中部尼柯耶》144 經，*《闍陀教誡經》*）；後三篇開示基於給孤獨長者（*Anāthapiṇḍika*）（《中部尼柯耶》143 經，*《給孤獨長者教誡經》*），這兩部經都位於《中部尼柯耶》後分五十經

（*Uparipaṇṇāsapāli*）的六處品（*Saḷāyatanavagga*）中。《闍陀教誡經》中，闍陀尊者病重，想用刀自殺，因為他自認為是阿羅漢。舍利弗尊者和他的弟弟純陀尊者去看望他。舍利弗尊者問了他一些問題，想了解他的修行。闍陀高估了自己的證悟，但舍利弗尊者知道他不是阿羅漢。純陀尊者也知道，因為他們兩位都是阿羅漢。所以，純陀提醒闍陀佛陀一直以來給予比丘們的教導。當一個人的心動搖時，他就是依賴的；如果不動搖，他就是獨立的。因此，他內心平

靜，沒有偏見。沒有偏見就沒有來去。沒有來去就沒有死亡和再出現。沒有死亡和再出現，就沒有此世、彼世和中陰。這就是苦的止息。

舍利弗和純陀離開後，闍陀自殺了。他立刻意識到自己高估了自己，並迅速繼續觀照，在去世前成為阿羅漢。他成功了，因為之前已經有修行的經驗。根據尊者的說法，在那之前辨明無常的重要性可以克服困難。

在《給孤獨長者教誡經》中，給孤獨長者病重，舍利弗尊者和阿難尊者去看望他。舍利弗知道他活不久了，所以給他了一系列與修行相關的開示。修行的對象是：六內處、六外處、六識、六觸、六界、五蘊、此世和彼世，以及所見、所聞、所覺、所知。舍利弗教導他，通過修行，他不應該執著這些事物，要訓練心不依賴它們。聽完這些開示後，給孤獨長者哭了，因為他以前從未聽過這樣的開示。舍利弗安慰他說，這種開示只適合比丘，不適合在家居士。他請求舍利弗也應該給在家居士這種開示，因為有些人可能有證悟的潛力。給孤獨長者通常每天去見佛陀三次，但佛陀從未給他這樣的開示。佛陀自己可能有某些原因——其中一個原因是給孤獨長者自己還不夠成熟，無法接受這種能帶來更高證悟的開示。（他已經是須陀洹了）。

問問人們：「他們知道如何死亡嗎？」我預計大多數人的答案會是「不知道」，或者他們甚至可能回答：「我不想死。」更不用說死亡了，他們甚至不知道如何好好活著。如果他們不知道如何好好地活著，那麼面對死亡將會更加困難。佛陀的教育是生與死的藝術。以上兩部經就是關於生與死的。給孤獨長者的生活是生活的榜樣，而闍陀尊者的生活是死亡的榜樣。《巴利經藏》中有很多關於生死的佛法。死亡對每個人都非常重要，因為死亡的那一刻將決定我們未來的存在。]

進入果定（*phala samāpatti*）是從無常的過程中，心在剎那間傾向於涅槃的境界。（這指的是住在靈鷲山的舍利弗和純陀為了隱居而進入果定。）佛陀有在吸氣和呼氣之間進入果定的能力。他可以將自己的心控制或引導到這個層次。（講述了闍陀的故事）。舍利弗尊者問闍陀關於他的證悟：「你是否將由根境接觸所生起的識視為我或我的？」

闍陀尊者的回答是：「不，尊者，我不會這樣認為。」他已經辨明了無常，所以不將它們視為我或我的。因此，他具有正見，但尚未成為阿羅漢。這只是觀智（*vipassanā ñāṇa*）。世俗人（即修行瑜伽士）也可以擁有它。無論生起什麼樣的心，如果你能辨明它的非存在，那就是正見。觀智意味著辨明生起現象的

非存在；也就是說，從現有的現象看到其非存在的現象（它的生起和它的滅去）。

兩種心識不可能在同一事件或同一時間並存。觀照的心識必須隨後才能看到其現象的非存在。它不是觀照現象的非存在。現象的非存在只是概念（例如，神、龜毛、人等等）。從現象的存在到其非存在是一個終極概念（*tissari-paññatti*）。它是一種概念，而不是非存在的概念。舉個例子——對於吳瑪丁（U Mar Din）來說，如果你觸摸身體的任何部位，你都找不到它（這次開示是給在家居士吳瑪丁的）。你找不到它，因為它是非存在的。

現有的現象是生起（*udaya*），非存在是滅去（*baya*），因此它是生滅智（*udayabbaya ñāṇa*）或觀智（*vipassanā ñāṇa*）——洞察之智。人們沒有看到這些巴利文段落，也不知道所說的是什麼。心識不能同時看到生起和滅去。但是，一個心識看到生起的現象，而隨後的心識看到滅去的現象；在剎那間觀察它，而看不到它的存在。

在此之前它曾經存在，但憑藉知識（*ñāṇa*，即觀照的心識），心識觀察它卻看不到它的存在。這是修行中的見解。非存在是無常（*anicca*），而知曉的心識（觀照的心識）是道（*magga*，即五個道支）。你看到現有的現象到其非存在的現象。它並非完全的非存在。這對於觀智來說是非常重要的話語。從知識（*ñāṇa*）的角度來看，一切都是如此。

純陀尊者告訴闍陀尊者，由於依賴，心會動搖；而由於獨立，心不會動搖。闍陀尊者由於渴愛（*taṇhā*），而對五蘊產生依賴。他對五蘊有煩惱。因此，他不願承受苦受（*dukkha vedanā*），才想用刀自殺。這是在談論對五蘊的貪愛。如果五蘊動搖（即受苦），貪愛也會動搖。距離的遠近不是重點。有了依賴，就會動搖。

（尊者重述了闍陀尊者的故事）。你必須知道現象的生起，也要知道它的非存在。這是正見。觀智（*vipassanā magga*）的見解就是這種見解。它不是出世間道支（*lokuttara magga*）的見解。你可以觀照四念處中的任何一個。辨明滅去的現象非常重要。佛陀說過，如果你觀照其中一個，就包含了所有。佛陀為什麼要求比丘們嘗試修行？他希望他們擁有正見。當感受（*vedanā*）生起時，你由於執著五蘊而動搖。

感官對象和感官基礎與邪見和渴愛相連（*diṭṭhi-taṇhā*——參見《中部尼柯耶》的《難陀教誡經》，MN 146）。世俗人不喜歡平靜，他們喜歡動搖。夫妻所說

的生死相隨，意味著同甘共苦（彼此強烈執著的男女）。微笑是渴愛，而不是寧靜的快樂。

在那之後你將會愁眉苦臉，因為緣起（D.A.）的過程仍在繼續。如果你能夠結束微笑，愁眉苦臉也會結束。你沒有看到五蘊的本性，所以你會微笑；而當你看到它時，你就會愁眉苦臉。它自身的本性是變化（vipariṇāma）的。只有通過了解它的本性，微笑和愁眉苦臉才會結束。這是通過內觀修行實現的。當它生起時不要微笑；當它消失時不要愁眉苦臉。你必須以內觀的平等心

（vipassanā upekkhā）來觀照它。

你必須知道現象的生起和滅去。這是五蘊的本性。五蘊的本性是生起和滅去。它擺脫了微笑和愁眉苦臉，因此也是內觀（vipassanā），也是平等心（upekkhā）。

內觀的見解是辨明無常，而出世間智慧（lokuttara magga）的見解是涅槃的無生無滅。這是它們之間的區別。你必須修行直到五蘊消失，只留下智慧（即具備八支正道的觀照心或具備道支的心）。它是平靜的，因為沒有五蘊和煩惱。記住，你已經以身心寂靜（即身輕安和心輕安，kāya and citta passaddhi）到達了涅槃。註釋中提到它是身輕安（kāya passaddhi）、心輕安（citta passaddhi）和煩惱輕安（kilesa passaddhi）。

只有具備觀照的心（具備八支正道的心）才能留下這個過程（因此，心體驗到完美的和平與快樂——即涅槃）。你通過專注於生起和滅去來跟隨這個過程。在那之後，你將會對它們感到厭倦和厭惡，然後你會意識到無生無滅才是好的——隨著這個決定，生起和滅去的現象就結束了。身、心和煩惱平靜下來，註釋中分別提到這是身輕安、心輕安和煩惱輕安。你將其記錄為道智（即八正道，maggaṅga）。

你必須根據智慧的過程努力修行。必須辨明滅去的現象（這是壞滅隨觀智——bhaṅgānupassanā ñāṇa——這個階段是無常的頂峰）。如果你經常看到它們，你就會對它們感到厭倦。即使對它們感到厭倦，你仍然必須觀察它們。（即使不想看到它們而停止修行。）隨著強烈的厭倦，以及不想要它們的知識將會生起。所有其他的知識都包含在這裡。

（佛陀在許多經中沒有提到所有這些，只提到了其中的三個——生起和滅去、厭離和道智——註釋中提到了十個。）

如果你在死亡時沒有執著五蘊，你將不會得到下一個五蘊（即新的五蘊）。

（以下的開示與《給孤獨長者教誡經》有關）

由於執著，眾生在他們所執著的地方轉生。提舍比丘執著於他的僧袍（一件新的比丘僧袍），結果轉生成了新僧袍裡的一隻蝨子。有些人死時執著於他們的妻子和孩子，轉生成了狗、蛇等等。人們購買東西是因為他們渴望它們，這就是執著。因此，如果沒有執著，他們可能會轉生成蝨子、蟑螂等等，而不會再次轉生。（用緣起圖表說明）。只有當內觀智慧生起時，才不會有執著。通過看到無常，執著將會止息。如果你想要涅槃，你必須以內觀來觀照所執著的現象。通過了解它們是無常、苦和無我，就不會有執著。最令人愛戀的現象就是自己的五蘊。因此，如果我們消滅它（自己所愛戀的五蘊），一切就都結束了。

（尊者講述了《給孤獨長者教誡經》中的故事）

什麼是不執著？通過修行不執著於對象，才會變成不執著。不執著來自於了解五蘊的本性。了解五蘊的本性是內觀智慧。它們具有無常、苦、無我和苦諦的本性。由於我們人類的環境，例如父母、老師等等，它的本性喪失了。以這種方式，顛倒（vipallāsa）產生，並以扭曲的方式看待它們。如果你看不到它的本性，執著就會產生，隨之而來的是下一生。閉上你的眼睛，觀照身體上生起的感受，你看不到男人、女人等等，渴愛和執取（taṇhā 和 upādāna）的執著就會消失。

（舍利弗尊者給予給孤獨長者教誡）

你必須不執著於色、受、想、行、識——五蘊；所見、所聞、所覺、所知；以及所有的法。如果你辨明無常，就將其視為空——suññatā。它就變成了空。

我們都必須死亡，並且必須對現有的五蘊進行修行，以便不執著於它。不執著的方法是將其視為無用。如果你認為它有用，你就會執著它。由於執著，五蘊才會產生。不執著於現有的五蘊的修行是最重要的。你必須用智慧之眼（ñāṇa-cakkhu）來觀察現有的五蘊，將會看到它的無常、苦、無我、令人厭惡和苦諦。只有通過正見你才能看到它。

執著（upādāna）是苦因諦（samudaya-sacca）。執著的五蘊

（upādānakkhandha）是苦諦（dukkha-sacca）。如果你有執著，苦就會生起。對象是空（suññatā），六根也是空，執著就會脫落。如果沒有人教導空性，而你也沒有耳朵去聽聞，佛陀的教法（Sāsana）將會消失。（這一點在後來的傳統中更加明顯，它們迷失在儀式、典禮和迷信中。）

（給孤獨長者去世後轉生到兜率天，成為一位年輕美麗的天人。夜已深時，他去見佛陀，並以偈頌向佛陀致意。）

他向世尊說，只有八正道才能熄滅煩惱，引導至涅槃。通過以智慧（ñāṇa）觀察五蘊的本性，道支才會生起。彌蘭陀王問那先比丘，請他解釋現象的無常如何引導至涅槃。那先比丘沒有從他聽到的內容來回答，他的答案是他自己的直接體驗。觀照的智慧是朝向生起和滅去，並朝向涅槃前進。在那之後，所有的五蘊都消失了，只留下觀照的智慧。觀照的智慧從無常的一面轉向無無常。所有的無常都是苦諦，而沒有它們則是滅諦——苦的止息。從苦諦的一面轉向滅諦，但五蘊仍然存在（這是瑜伽士的身體，但心沒有體驗到它）。

Importance of Habitual Practice

20th October 1961

[This talk was based on the Assaji Sutta in the Khandhavagga, Saṃyutta Nikāya (SN 22. 88, Assajisuttam). The Buddha was dwelling at Rājagaha in the Bamboo Grove. Bhikkhu Assaji was dwelling Kassapaka's Park, sick afflicted and gravely ill. Because of his illness he lost his attainments of jhāna. The Buddha went to see him and gave encouragement as samādhi practice was not the essence of his teaching. So, the Buddha gave him the instruction on insight practice—vipassanā. At the end of the Buddha's exposition of the three characteristics, he became an arahant.]

With painful feeling arising, Assaji failed to obtain samādhi, and he was in despair. The Buddha told him: “You carefully note that samādhi is not the essence of Dhamma in my teaching (sāsana). Only insight practice is the essential one.” Maybe you'll tell me ‘I have been practicing for a while now and I haven't got samādhi yet.’ You should not be in low spirit because of weak samādhi. In the Buddha's teaching samādhi is not the real essence. Assaji's mind was uplifted. Samādhi is as a supporting factor and wisdom (paññā) is the main one. “Listen to me what I tell you”, and the Buddha asked him to contemplate with insight. Feelings exist, minds exist and the five khandhas exist.

“I'll ask you and give me the answers”, the Buddha turned his mind to the objects. Assaji's samādhi was fallen apart and also with illness; therefore, the Buddha asked him to contemplate the khandha to arrive at the insight knowledge. From now on you all have to practice and become the habitual kamma (āciṇṇaka kamma). Every time feeling arises, you have to contemplate and discern its anicca. The Buddha taught as someone has strong wrong view (diṭṭhi) contemplating the minds (cittānupassanā) and with strong craving (taṇhā) on feeling (vedanānupassanā). At any time, you have to practice it becomes habitual kamma. Āciṇṇa kamma means to exercise it very often. I remind it to all of you. What is the reason for it? The search for something comes with a desire, and you also don't want to be separated from the family members.

But you have to leave the properties behind and also separate from the family members. So, you can't deny it that it'll be difficult for your dying. This is not for the main concern. The main concern is prepared for the habitual kamma which the Buddha has mentioned it. Knowledge (i.e., vipassanā) has to be exercised very often. You need to contemplate a lot on the mind and feeling. Anicca and anicca ñāṇa have to fit in together (i.e., discerning of anicca). It becomes habitual kamma if you practice every day.

With a lot of practice and at the time of near death, the thought which you don't want to separate from the family members and let go of the properties can be arisen. If I have to give you an example, your habitual kamma of practice is like the strong flowing water current. Your mind states of unwilling to separate and let go of things are like a stick coming in the way of current, with the strong current the stick is moving away from its path. Your vipassanā practice every day is like the strong water current. In this way the wholesome habitual kamma (āciṇṇaka kamma) will give the result and the unwholesome death proximate kamma (āsanna kamma) will give the way or shun away from it. You have to practice urgently for the matter of winning at near death.

Āciṇṇa kamma is the duty of everyday exercise and āsanna kamma is the matter of near-death actions. Āsanna kamma will give the result if you don't have the insight practice. It's quite fearful indeed. The clinging to family members will drag one to apāyabhūmi—woeful existences, and the clinging is taṇhā—craving. D.A. process arises and with the clinging and action—upādāna-kamma become woeful birth. Āsanna kamma throws the being down there.

You all have the wholesome merits, but these are not done by you very often. You must do one of the four satipaṭṭhāna very often. The cars and things which you have bought, the houses, buildings which you have built, etc., are your enemies.

It may come at near death. These fearful things and related to āsanna kamma which close to the mind at death (cuti citta). Near the cessation of the mind consciousness it can arise (i.e., near the cessation of death consciousness). Upāsakas (lay supporters) who has built Buddha images and monasteries had been in apāyas—woeful

existences were by āsanna kammās. They did not have the insight knowledge, but if they could practice and attained the path knowledge then the āsanna kamma couldn't obstruct them. You must practice to have the āciṇṇaka kamma. For Queen Mallikā, an āsanna kamma came in at near death, and she fell into painful existence. (She had remorse for a small mistake which had been done before at near death.) She had offered the greatest dāna which could happen at each Buddha's time. (Sayadaw told the story)

She didn't attain the path knowledge that her destination of rebirth was unstable. Only the path knowledge had been seen, Nibbāna would be stable, if it wasn't then it's unstable. You have to remember it for two points; either you had attained the path knowledge or had practiced to the point of becoming habitual-kamma (see the Channovāda Sutta of Majjhima Nikāya, MN 144).

It's probable that at near death the matters of family members (wife and children) and businesses can come in. Someone with no insight practice is no easy for him to separate with these things at near death. Āciṇṇaka kamma will send one to good destination (sugati) or Nibbāna (i.e., with vipassanā practice). So, don't be lazy at it. At near death you have to contemplate with all of your energy. Why can you contemplate with all of your energy? It's because with the power of āciṇṇaka kamma, otherwise if you see the hell sign and have to go accordingly. You'll become animal if seeing the animal sign. Someone with the āciṇṇaka kamma he can change them by seeing it. If you see hell fire and you know I'll go there. Because you have heard about them before. At that time, you had to contemplate the khandha with full force and can realize Nibbāna by seeing anicca, its disenchantment and its ending.

There is nothing to be in low spirit about it. Someone who had the āciṇṇaka kamma and at near death he could become arahant (e.g., Ven. Channa). Someone without the āciṇṇaka kamma he has to go accordingly with the sign of rebirth. The Buddha explained the two differences on worshipping him and the insight practice. Having respect and worship in the Buddha can send someone to good destination (sugati), and with the practice arrive Nibbāna.

Reduce the practice of worship the Buddha and with more on Vipassanā practice become āciṇṇaka kamma.

(The commentary gave an example: The old cows stayed near the entrance door of a cow pen. These old cows came out first from the pen when the door was opened in the early morning. Here the old cows represented the āsanna kamma near death. It appears first if there is no habitual kamma. Sayadaw explained about it here.)

You don't need to listen to this kind of talk just only for merits. Offering of drinking water to travellers is also making merits (In the old days in Burma some Burmese established water pot shelves along the road sides for travellers, usually underneath shady trees and even some had small opened sālā for rest.) The Buddha preferred the cutting off all wholesome, unwholesome and mixed kammās (i.e., mixed with positive and negative actions). The action which cut off all other kammās is vipassanā kamma and maggan kamma (i.e., insight knowledges and path knowledges). Practice for a while and stop for a while, this cannot become habitual.

You have to practice a lot for it. You're succeeded if the knowledge fit in with impermanence (the contemplating mind discerns anicca).

(Sayadaw continued Assaji's story)

The Buddha gave an instruction of Dhamma with questions and answers form to Ven. Assaji, and during the instruction he became arahant. Here samādhi was only helping and supporting the practice. Vipassanā practice is leading by wisdom. Vipassanā practice includes samādhi factors. Samādhi factors include in the practice if you discern anicca. During the practice also includes sīla factors.

慣行修習之重要

1961 年 10 月 20 日

【本次開示根據《相應部·蘊相應·阿攝惟經》（SN 22.88 Assajisuttam）而說。佛陀當時住於王舍城的竹林精舍，比丘阿攝惟（Assaji）居於迦葉園，病重且苦痛不堪，因病失去了禪那的成就。佛陀親自前往探視並予以開示，指出：定

（**samādhi**）非佛法之核心，毘婆舍那（**vipassanā**）觀行才是根本要義。佛陀向他開示三相後，阿攝惟即證得阿羅漢果。】

阿攝惟因病痛而失去定力，陷入失望。佛陀對他說：「你要仔細記得，在我的教法（**sāsana**）中，**定並非修行的根本要素，毘婆舍那觀行才是本質。**」也許你們會說：「我修了一段時間了，但仍未得定。」但你們不該因此氣餒。佛陀的教法中，**定是助緣，而非核心；智慧（**paññā**）才是修行的主導力量。**

佛陀鼓勵阿攝惟：「聽我所說的，你要作如是觀。」佛陀引導他以觀智觀照諸蘊：感受存在、心存在、五蘊存在。佛陀以問答方式引導阿攝惟反觀五蘊。因為他定已破損，又遭病擾，佛陀教導他**觀照五蘊以得觀智**。

修習應成為「慣行業」（**āciṇṇaka kamma**）

從今起，你們也必須這樣修行，讓觀行成為**慣行業（āciṇṇaka kamma）**。每當感受生起，便應觀察其無常（**anicca**）。佛陀曾開示：若人有強烈的邪見（**diṭṭhi**），應修**觀心念處（cittānupassanā）**；若具強烈的貪愛（**taṇhā**），則修**觀受念處（vedanānupassanā）**。

只要常常修行，即可成為「慣行業」——意即**日常經常實行的業力**。我再次提醒你們這點。為什麼如此重要？因為一切執取皆由於欲望而起，尤其是不願與家人分離的渴望。

然而，到死時，你終究得離開財產，也得與家人分離。這點不可否認，而臨終將是難關。

真正要關注的是：**你是否已為「慣行業」做好準備？**佛陀指出，應使觀智（**vipassanā**）成為日常之業。**應多多觀察「心」與「受」的無常**。無常與無常智必須「契合」——即觀見無常。若每天修行，即可形成慣行業。

慣行業 vs 近行業：臨終的決勝關鍵

若經常修行，則臨終時，即便心中升起不願離開家人與財產的念頭，也能不為所動。例如：你的觀行如強烈水流，而這些念頭就像掉入水中的木棍，終將被水沖走。**你每日的觀行，就是這股強流。**

如此，**善的慣行業（āciṇṇaka kamma）**將於死時現前，**惡的近行業（āsanna kamma）**便被排除。你們現在就應急切修行，因為這關係到「臨終是否得勝」的大事。

- **āciṇṇaka kamma（慣行業）**：每日持續修行所成的力量。
- **āsanna kamma（近行業）**：臨終前最後現起的業力。

若無觀行，臨終時便由近行業主導，這是極其危險的。對家人執取會將人拖入四惡趣，這執取即是渴愛（taṇhā）。隨著執取與造業（upādāna-kamma），緣起法運作，導致墮落投生於苦界。

表面有福業，但無觀智仍不可靠

你們雖然也行了許多善業，但若未成為常行，就仍不足恃。你應該常修四念處之一。你所購買的車子、房子、建築物等等，其實就是你臨終的敵人！

這些與近行業相連的恐怖念頭，極可能在臨終識（cuti citta）將滅時出現。那一刻，若無觀智將無法抵擋。

尊者舉例：有些在家人雖建佛像、供養寺院，但由於臨終被近行業所擾，最終墮入惡趣。若他們能修習毘婆舍那，證得道智（magga ñāṇa），近行業便無力干擾。

后妃瑪利卡的故事

舉一實例：波斯匿王后瑪利卡（Queen Mallikā）。她臨終時，由於一個小小過失而生懊悔，結果墮入惡趣。她是歷代佛陀出世時都曾供養「最殊勝布施」的功德主之一，但仍因近行業墮落。

她未證得道智，因此投生之去向不穩定。唯有見道者，其涅槃才穩固；未證道者，其命運無常易變。

所以你要記住兩件事：**第一是你已證道；第二是你已將修行內化為慣行業。**（參見《遮那經》，MN 144）

臨終觀行的重要性與救贖力量

臨終時，家人與事業的念頭可能蜂擁而至。對未修習觀行者而言，要放下這些極為困難。

慣行業會將人導向善趣（sugati），甚至導向**涅槃**（若具足觀行）。所以**絕不可懈怠**。

你應該在臨終時全力觀行。為何能全力以赴？**因為你平日有「慣行業」的力量**。

若見到地獄之相，你也會知道自己要去那裡；若見畜生之相，你也會如是。然而若你具備觀智之力，便能立即觀照五蘊，見無常、見厭離、見滅，從而**證入涅槃**。

不要灰心！具備「慣行業」者，即便臨終也能證得阿羅漢果（如遮那比丘）。反之，無觀行者，則依業而墮。

供佛與修行的差異

佛陀解釋：**供養與禮敬佛陀**可導致善趣（sugati）；**修行毘婆舍那**則可導向涅槃。

減少供佛的時間，**多修觀行**，方能成為「慣行業」。

註疏舉例：****老牛總是站在牛棚門口，清晨門開時，牠們最先出來。****這些老牛象徵「近行業」，若無慣行業，它們將最先主導死亡之後的命運。尊者在此指出其中深意。

真正的功德：觀行與斷業

你不應僅為了求功德而聽法。即便沿路供水於行人亦是福業（在昔日緬甸，人們常於路旁設水壺與涼亭供人休息飲水）。

但佛陀所重視的，是**能夠斷除一切善、惡與雜染業的行為**。而此種行為，正是**觀行之業（vipassanā kamma）與道智之業（maggan kamma）**。

若只是間歇修行——一會兒修，一會兒不修——**這永遠無法成為慣行業**。

你必須反覆精進，直至觀智與無常契合——即「觀心明見無常」，那麼你就成功了。

佛陀指導阿攝惟比丘的對話（續）

佛陀以問答方式對阿攝惟開示佛法。開示過程中，他即證得阿羅漢果。此中定（*samādhi*）僅為助緣，觀行才是主導。

毘婆舍那修行中，自然含有定支。只要觀見無常，定支已包含其中；**戒（*sīla*）**也同樣在觀行中自然具足。

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## 習慣性修行的重要性

一九六一年十月二十日

[本次開示基於《相應部》《蘊品》（*Khandhavagga*）的《阿說示經》（*Assaji Sutta*）（SN 22. 88, *Assajisuttam*）。佛陀當時住在王舍城竹林精舍。阿說示比丘住在迦葉波迦園，生病、受苦且病重。由於他的疾病，他失去了禪那的證得。佛陀去看望他，並給予鼓勵，因為三摩地修行並非他教導的精髓。因此，佛陀給予他內觀修行——毗婆舍那的指導。在佛陀闡述三相（無常、苦、無我）結束時，他成為了一位阿羅漢。]

由於痛苦感受的生起，阿說示無法獲得三摩地，他感到絕望。佛陀告訴他：

「你仔細地注意到，在我教導（*sāsana*）中，三摩地並非佛法的精髓。只有內觀修行才是最根本的。」也許你會告訴我：「我已經修行了一段時間，但還沒有獲得三摩地。」你不應該因為三摩地薄弱而感到沮喪。在佛陀的教導中，三摩地並非真正的精髓。阿說示的心因此振作起來。三摩地是一個支持因素，而智慧（*paññā*）才是主要的。「聽我告訴你」，佛陀要求他以內觀來觀照。感受存在，心識存在，五蘊存在。

「我將問你，你回答我」，佛陀將他的心轉向所緣。阿說示的三摩地已經崩潰，而且還生病；因此，佛陀要求他觀照五蘊以達到內觀智慧。從現在開始，你們都必須修行並成為習慣性的業（*āciṇṇaka kamma*）。每次感受生起時，你都必須觀照並辨明它的無常。佛陀教導說，對於有強烈邪見（*diṭṭhi*）的人，要觀照



心識（cittānupassanā）；而對於對感受（vedanānupassanā）有強烈渴愛（taṇhā）的人，也要如此。任何時候，你都必須修行，使其成為習慣性的業。āciṇṇa kamma 意味著非常頻繁地練習它。我提醒你們所有人。原因是什麼？對某事物的尋求伴隨著欲望，而且你也不想與家人分離。

但是你必須留下財產，也必須與家人分離。所以，你不能否認這會讓你的臨終變得困難。這不是主要關心的問題。主要關心的問題是為佛陀所提到的習慣性業做好準備。智慧（即毗婆舍那）必須非常頻繁地練習。你需要大量地觀照心識和感受。無常（anicca）和無常之智（anicca ñāṇa）必須相互契合（即辨明無常）。如果你每天都修行，它就會成為習慣性的業。

通過大量的練習，在臨終之時，不想與家人分離和放下財產的想法可能會生起。如果我必須給你一個例子，你習慣性修行的業就像強勁的流水。你不想分離和放下事物的心態就像一根阻擋水流的木棍，在強勁的水流下，木棍會被沖離原來的路徑。你每天的毗婆舍那修行就像強勁的水流。這樣，善的習慣性業（āciṇṇaka kamma）將會帶來結果，而不善的臨終近業（āsanna kamma）將會讓路或避開它。為了在臨終時獲勝，你必須緊急地修行。

āciṇṇa kamma 是日常練習的義務，而 āsanna kamma 是臨終行為的事項。如果你沒有內觀修行，āsanna kamma 將會帶來結果。這確實相當可怕。執著於家人會將人拖入惡趣（apāyabhūmi）——悲慘的存在，而執著就是渴愛（taṇhā）。緣起（D.A.）的過程生起，伴隨著執著和行為——執取業（upādāna-kamma）導致悲慘的轉生。āsanna kamma 將眾生推入那裡。

你們都有善的功德，但你們並不經常做這些。你必須非常頻繁地修習四念處中的一個。你買的汽車和物品，你建造的房屋、建築物等等，都是你的敵人。

它可能在臨終時出現。這些可怕的事物與臨終時接近心識（cuti citta）的 āsanna kamma 有關。在心識意識即將停止時，它可能會生起（即接近死亡意識停止時）。建造佛像和寺院的優婆塞（在家護法）由於 āsanna kamma 而墮入惡趣——悲慘的存在。他們沒有內觀智慧，但如果他們能夠修行並獲得道智，那麼 āsanna kamma 就無法阻礙他們。你必須修行以擁有 āciṇṇaka kamma。對於末利迦王后來說，一個 āsanna kamma 在她臨終時出現，她因此墮入痛苦的存在。

（她在臨終時為之前犯下的一個小錯誤而後悔。）她曾進行過每個佛陀時代可能發生的最偉大的布施。（尊者講述了這個故事）



她沒有證得道智，所以她的轉生目的地是不穩定的。只有當道智被證得，涅槃才會是穩定的，如果沒有證得，那就是不穩定的。你必須記住這兩點：要么你已經證得了道智，要么你已經修行到成為習慣性業的程度（參見《中部尼柯耶》的《闍陀教誡經》，MN 144）。

很可能在臨終時，家人（妻子和孩子）和事業的事情會湧現出來。沒有內觀修行的人，在臨終時很難與這些事物分離。āciṇṇa kamma 會將人送到善趣

（sugati）或涅槃（即通過毗婆舍那修行）。所以，不要懶惰。在臨終時，你必須用盡全力來觀照。你為什麼能用盡全力來觀照？那是因為有 āciṇṇaka kamma 的力量，否則，如果你看到地獄的景象，就必須隨之而去。如果你看到動物的景象，你就會變成動物。擁有 āciṇṇaka kamma 的人，他可以通過看到這些景象來改變它們。如果你看到地獄之火，你知道我將會去那裡。因為你以前聽說過這些。那時，你必須全力觀照五蘊，並通過看到無常、對它的厭離和它的止息來證悟涅槃。

對此沒有什麼可沮喪的。擁有 āciṇṇaka kamma 的人在臨終時可能會成為阿羅漢（例如，闍陀尊者）。沒有 āciṇṇaka kamma 的人，他必須根據轉生的景象而行。佛陀解釋了崇拜他和內觀修行這兩者的區別。對佛陀的尊敬和崇拜可以將人送到善趣，而通過修行則可以到達涅槃。

減少對佛陀的崇拜，多進行毗婆舍那修行，使其成為 āciṇṇaka kamma。

（註釋舉了一個例子：老牛待在牛棚入口附近。清晨開門時，這些老牛首先從棚裡出來。這裡，老牛代表臨終的 āsanna kamma。如果沒有習慣性的業，它會首先出現。尊者在此對此進行了解釋。）

你不需要僅僅為了功德而聽這種開示。向旅行者提供飲用水也是積累功德（在緬甸古代，一些緬甸人在路邊，通常在陰涼的樹下，甚至有些還設有小型開放式的休息亭，設置水罐架供旅行者飲用）。佛陀更喜歡斷除所有善、不善和混合的業（即混合了正面和負面行為的業）。斷除所有其他業的行為是毗婆舍那業和道業（即內觀智慧和道智慧）。修行一段時間，然後停止一段時間，這無法成為習慣。你必須大量地修行才能做到。如果智慧與無常相契合（觀照的心識辨明無常），你就成功了。

（尊者繼續講述阿說示的故事）

佛陀以問答的形式給予阿說示尊者佛法的教導，在教導過程中，他成為了阿羅漢。這裡，三摩地只是幫助和支持了修行。毗婆舍那修行是由智慧引導的。毗

婆舍那修行包含三摩地因素。如果你辨明無常，三摩地因素就包含在修行中。  
在修行過程中也包含戒律因素。

## Only Dukkha Exists

28<sup>th</sup> October 1961

(Sayadaw told the story of Rohitassa devata)

The end of the world means Nibbāna. Only with knowledge (ñāṇa—i.e., Vipassanā knowledge and path knowledge) you arrive there and no other ways or methods.

Here the world is saṅkhāra-loka—conditioned world. This khandha body is saṅkhāra loka and we have it by conditioning. Loka—the world or the khandha is arising and vanishing moment to moment. You can't arrive to Nibbāna with good kamma, but with good knowledge (ñāṇa) will arrive there. It's clear that Nibbāna is the way of knowledge—ñāṇa. The action way (kamma path) leads to 31 realms of existence. There are three paths—kamma path, jhānic path and ñāṇa path (the ways of action, absorption and vipassanā). Kammic path is the far cause, jhānic path is the near cause and ñāṇa-patha (the path of knowledge) is the direct way.

(Here Sayadaw used ñāṇa-patha as the direct way instead of the cause, Nibbāna is not arising by causes because it is free from the three universal characteristics.)

Now human life span is very short (average 75 years); if you want to reach Nibbāna quickly, you must follow the ñāṇa-path. In the two-armed length khandha, follow it with knowledge and observe with it. Follow with one which you prefer it among the four satipaṭṭhāna. If you are able to discern feelings with knowledge, then observe feelings; if the mind then observe the mind, etc. contemplate their arising phenomena with ñāṇa on the arising and vanishing of the conditioned world (saṅkhāra loka), it is insight practice (vipassanā).

The Buddha taught that the four Noble Truths existed in the khandha. Except greed (lobha or taṇhā—craving) all the other name and form (nāma and rūpa) is dukkha sacca. It's the cessation of dukkha-nirodha sacca if no taṇhā exists. When I ask you

“Do the khandhas disappear?”; it is loka nirodha sacca—the truth of the cessation of the world or mind and body.

(Sayadaw had the skill of using the Pāli language in many forms to describe the experience.)

Sutavā ariya-sāvaka—the learned disciple of noble being’s (here the yogi) eye is magga sacca—the truth of the path. While observing it the world—loka will tell you as “I am dukkha sacca.” The khandha will tell you as—“I am anicca, I am dukkha, and I am nirodha.” Khandha is the teller and ñāṇa is the observer. It’ll tell you what it has to say. It will not tell you any more if it has nothing to say.

The observer will see the ending of it. The ending of the khandha is Nibbāna. Birth and death are loka, arising and vanishing are loka, arising dukkha and vanishing dukkha are loka. You have to decide it as in the 31 realms of existence have no happiness at all. If you ask me, how long do I have to contemplate it? This is difficult to say; however, it is also easy to say. It’ll take long if the kilesa is thick. If kilesa is thin, with the practice in the morning and you can realize it in the evening. Don’t talk about perfection (pāramī). What happens to me? Do I have pāramī? Don’t think about it. You have to increase your faith and energy. You see the truth if you discern impermanence. It’s only listening to the sacca dhamma and to see sacca—the truth by observing it.

(Sayadaw talked about the practice on feeling)

There are no times without feeling. During the pregnancy in the womb is dukkha. After birth is also dukkha. At the time of death is dukkha. Except dukkha arising and dukkha ceasing there is nothing exists. You’ll see it clearly as it’s only dukkha. Dukkha disappears if khandha disappears, it disappears under the observing mind. Nibbāna exists at the ending of khandha. It will arrive to the end by following its process. You’ll see Nibbāna by developing it with bhāvetabba—contemplating many times. It’ll never appear by waiting for it with good kamma (including with prayers as some Buddhists and other faiths). It’ll only arise by waiting and observing with good ñāṇa. The ending of the world—loka means one’s own loka-khandha. With the not

wanting mind arises for the khandha and loka—the world comes to an end (all the three worlds will come to an end for the arahant).

## 《唯有苦存在》

1961 年 10 月 28 日

（尊者開示羅希多羅天子（Rohitassa devatā）的故事）

「世間之盡」即是涅槃。唯有藉由智慧（**ñāṇa**——即毘婆舍那智與道智），才能抵達彼岸，除此之外別無他途。

此處所說的「世界」（loka），即是**行蘊世界（saṅkhāra-loka）**，是條件所生之世界。這個色身（khandha）即是行蘊世界，因緣條件生起而有。這個「世間」——即五蘊——每一剎那都在生滅。

你無法依靠善業（**kamma**）抵達涅槃，唯有依靠正智（**ñāṇa**）方可到達。很清楚地，涅槃是智慧之道（**ñāṇa-path**）。

行為之道（**kamma-path**）只能導向三十一界（31 realms）；這世間有三種「道」可通向不同去處：

1. 業道（**kamma path**）——遠因
2. 禪道（**jhānic path**）——近因
3. 智道（**ñāṇa path**）——直接之道

（在此，尊者將「智道」視為通向涅槃的直接之道，而非因為「涅槃」不屬於因緣法，超越三相——即無常、苦、無我。）

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在短命人身中，唯有智道才是捷徑

如今人壽極短（平均 75 歲），若想快速證得涅槃，必須依智道修行。

在這長僅兩臂的色身中，應以觀智追隨觀察。於四念處中，隨你所喜歡的項目修行即可：

- 若能以智慧觀察受，就修「觀受」；
- 若喜觀心，就觀心——

如是依智慧觀照諸蘊之生滅，這即是毘婆舍那修行（vipassanā）。

佛陀說：四聖諦皆存在於五蘊中。

除貪愛（lobha 或 taṇhā）外，一切名色法（nāma-rūpa）皆屬苦諦（**dukkha sacca**）。若無貪愛存在，即是苦的止息（涅槃、滅諦）。

當我問你們：「五蘊會止息嗎？」那即是世間的止息（**loka-nirodha sacca**），即名色（身心）之止息。

（尊者極善用巴利語言，以多種角度描述修行體驗。）

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## 五蘊說法、智慧聽聞

有學的聖弟子（**sutavā ariya-sāvaka**）之眼即是「道諦」（**magga sacca**），即正在觀照之行者。當你觀察時，「世間」會對你說：「我是苦諦（**dukkha sacca**）！」——

五蘊會向你宣告：「我是無常（**anicca**）、我是苦（**dukkha**）、我是止息（**nirodha**）！」

- 五蘊是說話者，觀智是聆聽者。
- 若它還有話要說，它會繼續說；
- 若一切已盡，它將沉默。

觀者將見其終結。五蘊的終結即是涅槃。

- 出生與死亡是世間；
- 生起與滅去是世間；
- 苦的生起與苦的滅去，是世間。

你必須深信：在三十一界中毫無真正的樂。

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## 觀無常，見真諦

若你問：「我還要觀多久呢？」

這很難說，也很容易說——

- 若煩惱（kilesa）深重，則需時甚久；
- 若煩惱稀薄，可能晨觀而暮證！

不要談什麼波羅蜜（pāramī）。

「我有波羅蜜嗎？」「我能證嗎？」——別想這些。你只需增長你的信心與精進。

只要你觀見無常，你就見到了真理。

所謂修行，就是聽聞聖法（sacca-dhamma），並以智慧直接觀見四聖諦（sacca）。

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## 關於「受」的觀行

沒有哪個時刻沒有「受」存在：

- 胎中之苦，是「苦」；
- 出生之後，依舊是「苦」；
- 臨終之時，亦是「苦」。

除了「苦的生起」與「苦的止息」，此世間根本沒有其他東西存在。

你將清楚見到：「只存在苦！」

當五蘊止息，苦亦止息——是在觀智下止息。涅槃即存在於五蘊的盡頭。

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## 涅槃不是祈願來的，是修觀所得

跟隨這個「生滅的過程」，最終將抵達其盡頭（即涅槃）。

若要見到涅槃，需以\*\*「培育」（bhāvetabba）——即反覆觀行\*\*來實現。



它絕不會因為「行善、祈禱」而顯現——（某些佛教徒或他教信徒誤以為可藉善業或禱告得之）。  
它唯有因「具足觀智」而現前。

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**終結世間，即終結自身的五蘊**

「世界的終點」（loka-nirodha），即是你自己的**色身（khandha）止息**。  
當「不想再要此身」之心生起時，**你自己的世界便終結**。  
（對阿羅漢而言，三界也皆於彼處終止。）

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這篇法語不僅指出「唯有苦存在」，更強調了「涅槃不是靠善願、祈禱或福報可得，而是靠正見與觀智」的根本真諦。

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唯有苦存在

一九六一年十月二十八日

（尊者講述了羅醯多娑天子的故事）

世界的盡頭指的是涅槃。只有通過智慧（**ñāṇa**——即毗婆舍那智慧和道智）你才能到達那裡，沒有其他方式或方法。

這裡的世界是行界（**saṅkhāra-loka**）——有條件的世界。這個五蘊之身是行界，我們通過條件而擁有它。世間（**loka**）——世界或五蘊是剎那生滅的。你無法通過善業到達涅槃，但通過善的智慧（**ñāṇa**）可以到達那裡。很明顯，涅槃是智慧之道——**ñāṇa**。行為之道（業道） **dān dēn** 三十一界的輪迴。有三條道路——業道、禪那道和智慧道（行為、入定和毗婆舍那的方式）。業道是遠因，禪那道是近因，而智慧道（**ñāṇa-patha**）是直接的道路。

（這裡，尊者將智慧道用作直接的道路，而不是原因，因為涅槃不是由因緣生起的，它超越了三共相。）

現在人類的壽命非常短暫（平均七十五年）；如果你想快速到達涅槃，你必須遵循智慧之道。在這個兩臂長的五蘊之身中，用智慧跟隨它，並用智慧觀察它。在四念處中選擇你偏愛的一個來跟隨。如果你能夠用智慧辨明感受，那就觀察感受；如果是心識，那就觀察心識等等。用智慧觀照有條件世界（行界）的生滅現象，這是內觀修行（毗婆舍那）。

佛陀教導說，四聖諦存在於五蘊之中。除了貪（lobha 或 taṇhā——渴愛），所有其他的名色（nāma and rūpa）都是苦諦。如果沒有渴愛存在，那就是苦滅諦（dukkha-nirodha sacca）。當我問你「五蘊消失了嗎？」；這是世間滅諦（loka nirodha sacca）——世界或身心止息的真理。

（尊者擅長以多種巴利語形式來描述體驗。）

多聞聖弟子（sutavā ariya-sāvaka）——聖者的博學弟子（這裡指瑜伽行者）的眼是道諦（magga sacca）——道路的真理。在觀察它的時候，世界——世間會告訴你：「我是苦諦。」五蘊會告訴你——「我是無常，我是苦，我是滅。」五蘊是講述者，智慧是觀察者。它會告訴你它必須說的。如果它沒有什麼要說的，它就不會再說了。

觀察者將會看到它的終結。五蘊的終結就是涅槃。生和死是世間，生起和滅去是世間，生起苦和滅去苦是世間。你必須決定，在三十一界中根本沒有快樂。如果你問我，我必須觀照多久？這很難說；然而，也很容易說。如果煩惱深厚，就需要很長時間。如果煩惱輕薄，早上修行，晚上就能證悟。不要談論波羅蜜（pāramī）。我會怎麼樣？我有波羅蜜嗎？不要想這些。你必須增強你的信心和精進。如果你辨明無常，你就會看到真理。這只是聽聞聖法（sacca dhamma），並通過觀察看到真理（sacca）。

（尊者談論關於感受的修行）

沒有沒有感受的時候。在子宮裡的懷孕是苦。出生後也是苦。死亡的時候是苦。除了苦的生起和苦的止息，沒有其他存在。你會清楚地看到，這只有苦。如果五蘊消失，苦就會消失，它在觀察的心識下消失。涅槃存在於五蘊的終結。它將通過遵循其過程到達終點。你將通過多次觀照（bhāvetabba）來發展它，從而看到涅槃。它永遠不會通過以善業（包括一些佛教徒和其他信仰的祈禱）等待而出現。它只會通過以善的智慧等待和觀察而生起。世界的終結——世間指的是一個人的世間——五蘊。隨著對五蘊和世間的不想要的心生起，世界就結束了（對於阿羅漢來說，所有三界都將結束）。

Perfection for Nibbāna

(no date)

Amata means deathless which is Nibbāna. The way or path to the deathless is the path factors (maggaṅga) or the four paths (magga)

[This talk was based on a sutta in the Saṃyutta Nikāya, but Sayadaw did not mention its name.]

You have to go straight and will arrive to the deathless. You encountered me this life because you had fulfilled your perfection (pāramī). Making wish for life existence was making prayers to die with feeling because at any time never lacking from feeling (i.e., vedanā, which is one of the five khandhas, is present momentarily.)

Not knowing of dukkha sacca that beings prayed for vedanā.

Making wish was taṇhā and what they got was the killer (khandha).

Nibbāna only attains by contemplating with magga sacca on the dukkha sacca. Contemplating on the arising and vanishing of phenomena is developing dukkha sacca. Come out from impermanence and arrive Nibbāna (the Buddha taught in Udāna Pāli). Not seeing impermanence is coming out from impermanence.

At first contemplate impermanence with the five path factors (maggaṅga). After the ending of impermanence completes with the eight path factors and it is on the main road of the path (magga), with the continuous walking it'll be sure of arriving at the deathless Nibbāna. The eight path factors (Noble Eightfold Path) send the yogi to the deathless. Without the five path factors arising can't become the eight path factors, or no insight knowledge (vipassanā ñāṇa) and the path knowledge can't arise. Whenever you observe the khandha only impermanence exists. (i.e., udayabbaya—arising and vanishing). Only those who know the impermanence of the dukkha and thus awaken to it; only then will they emerge from impermanence and attain Nibbāna. I want you to come out from here (i.e., anicca) that importantly I have to tell it. This khandha is

full of dukkha; anicca khandha disappears is dukkha disappear. The absence of dukkha is Nibbāna; and the knowledge which there is no dukkha existed is path wisdom.

Therefore, in the Udāna Pāli, the Buddha mentioned as there was Nibbāna without any conditions. What kind of conditions is Nibbāna? It's object condition—ārammaṇa paccayo. You have to note it carefully. It's ārammaṇika-adhipati paccayo—predominant object condition.

It's as a sense object condition for people who had no defilements—kilesa. Nibbāna is nāma dhamma—mind phenomenon. It will not let the mind incline towards it with the kilesas of greed (lobha), anger (dosa) and delusion (moha). Nibbāna does not accept anyone who has pollution, otherwise, it would not call people to incline towards it. It doesn't have connection with any kilesa.

Why have you still not seen it yet? Because you still have pollution in your heart. So Nibbāna is selecting people. First with insight knowledges to clear away defilements (kilesa). It will accept the mind inclines towards Nibbāna with the path knowledge of no defilement at last. In this case, vipassanā ñāṇa is still cleaning up defilements and magga ñāṇa has finished it. It's still cleaning kilesa if still seeing of impermanence. After piling up the kilesa rubbish, and burn it down with maggaṅga fire that Nibbāna invites coming to see it. (this is the commentary gave the example.) Even it's not easy to clean kilesa to finish it still far away. It can't be possible to see Nibbāna which is the ending of anicca if still not discerning of anicca. If seeing impermanence dawn is arising which was mentioned in the Nāmarūpa-pariccheda textbook. Transcendental knowledge has to be arisen by discerning of anicca. When the day dawns, the sun will soon be out.

You don't need any pāramī (perfection)—The Buddha taught the five padaniyangas; and if practicing in accordance with it, you would realize Nibbāna. The main factor in this is the discernment of impermanence.

The five padaniyangas are: ① Have strong faith ② Good health ③ Practicing with straight forward mind ④ Practicing diligently ⑤ Discerning of impermanence

Therefore, discerning of impermanence means one has the perfection that you have to continue the practice.

《圓滿以證涅槃》

(日期不詳)

「阿摩吒」(amata) 即為「無死」，也就是涅槃。
通往無死的道路，就是八正道(maggaṅga) 或稱四道(四種聖道，magga)
**。

你們必須直行正道，才能抵達無死之境。今生得以遇見我，是因為你們過去已培育了波羅蜜(pāramī)。

祈願來生的存在，其實就是在祈求「再與感受而死」，因為任何時刻皆不離受(vedanā)——即五蘊之一，時時刻刻皆現起。

不知「苦諦」(dukkha sacca) 的人，便會對感受生起祈求與執取。
祈願之心即是渴愛(taṇhā)，而你所得到的，就是「殺手」——五蘊(khandha)！

以道智觀苦，方證涅槃

唯有以「道諦(magga sacca)」來觀照「苦諦(dukkha sacca)」，才能證入涅槃。

觀察現象的生滅，即是在修習苦諦。離開無常，即能抵達涅槃——佛陀於《優陀那經》中如此教示。

不見無常，即是尚未出離無常。

初修時，以五道支(五種心所)來觀察無常。當無常的現象止息時，便具足八道支(八正道)，這是正道的主幹。只要持續行走於此道上，必定抵達無死之境(涅槃)。

八正道將修行者導向無死。不生起五道支者，就不可能轉化為八道支；若無觀智（vipassanā ñāṇa），也就不會生起道智（magga ñāṇa）。

唯有無常，存在於五蘊之中

每當你觀察五蘊時，只會見到「無常」（anicca）——即「生滅相」（udayabbaya）。

唯有知見苦的無常，並因之覺醒者，才能超越無常，證入涅槃。

我希望你們從這裡出離——從「無常」出離，因此特別叮嚀。

這個「身」充滿「苦」，而「無常的五蘊」止息，即是「苦」的止息。

「苦」的止息即是涅槃；而知見「苦不再存在」的智慧，即是道智（magga ñāṇa）。

涅槃為無條件法，唯清淨者能證見

《優陀那》中佛陀說：「涅槃是無條件之法（asaṅkhata dhamma）。」
那麼，涅槃是什麼樣的條件呢？

它是「所緣條件（ārammaṇa paccayo）」，請你們牢記。

它是「支配性所緣條件（ārammaṇika-adhipati paccayo）」，也就是「主導性的觀境」。

這種觀境唯對無煩惱者有效。

涅槃是「名法（nāma dhamma）」——即一種心法。

若心仍有貪、瞋、癡（lobha, dosa, moha）等煩惱，涅槃將不會召喚此心趨向於它。

涅槃不接受任何污染之心。

為何你尚未見涅槃？

因為你內心仍有污染。涅槃會「挑選」來者——先以觀智清除煩惱，最後由「無煩惱之道智」引領心趣向涅槃。

- 觀智（vipassanā ñāṇa）——仍在清除煩惱；
- 道智（magga ñāṇa）——已將煩惱斷盡。

只要還在見無常，就代表煩惱尚在清除中。

如堆積了許多煩惱之垃圾，最後須以八道支之火焚盡，涅槃才會招喚你來見它

——
（註疏中以此為譬喻）

即使尚未斷盡煩惱，仍可藉觀無常漸次清除。若連無常都尚未見到，那麼涅槃——即無常之終點——更不可能見到。

觀無常即黎明，黎明後即見日

只要見到無常，即表示「黎明」已現（Nāmarūpa-pariccheda 手冊中如此記載）。

超世間之智，必由見無常而生起。

如同天亮前會先有曙光，太陽即將升起。

真正的「波羅蜜」是什麼？

你不需要神秘的「波羅蜜」——

佛陀教導的是「五種精勤因（pañca padāniyaṅga）」：

1. 堅固的信心（saddhā）
2. 良好的健康（ārogya）
3. 直心修行（ujugatā citta）
4. 不懈精進（viriya）
5. 見無常（anicca）

因此，見無常即是具備波羅蜜，亦是修行的圓滿之道。

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## 涅槃的圓滿

（無日期）

不死（Amata）指的是涅槃。通往不死的道路或途徑是道支（maggaṅga）或四道（magga）。

[本次開示基於《相應部》的一部經，但尊者並未提及經名。]

你必須直行，才能到達不死之境。你今生遇到我是因為你已圓滿了你的波羅蜜（pāramī）。祈願生命的存在等於祈禱與感受一同死亡，因為在任何時刻都不會缺乏感受（即五蘊之一的感受（vedanā）是剎那存在的）。

眾生因為不了解苦諦（dukkha sacca）而祈求感受（vedanā）。

祈願是渴愛（taṇhā），而他們得到的是殺手（五蘊，khandha）。

只有通過以道諦（magga sacca）觀照苦諦（dukkha sacca）才能證得涅槃。觀照現象的生起和滅去是發展苦諦。從無常中出來，到達涅槃（佛陀在《自說經》（Udāna Pāli）中如此教導）。不見無常就是從無常中出來。

首先以五道支（maggaṅga）觀照無常。在無常止息圓滿後，具足八道支，這就是在正道（magga）上，持續前行必定能到達不死涅槃。八道支（八聖道）引導瑜伽行者走向不死。如果沒有五道支的生起，就無法成為八道支，或者沒有內觀智慧（vipassanā ñāṇa），道智也無法生起。無論何時你觀察五蘊，都只有無常存在（即生滅——udayabbaya）。只有那些了解苦的無常，從而覺醒的人；只有那樣，他們才能從無常中出來並證得涅槃。我希望你們從這裡（即無常）出來，這是非常重要的，我必須告訴你們。這個五蘊充滿了苦；無常的五蘊消失，苦就消失。苦的缺席就是涅槃；而知道沒有苦存在的智慧就是道智。

因此，在《自說經》中，佛陀提到存在一個沒有任何條件的涅槃。涅槃是什麼樣的條件？它是所緣緣（ārammaṇa paccayo）。你必須仔細注意。它是所緣增上緣（ārammaṇika-adhipati paccayo）——主要的所緣緣。

對於沒有煩惱（kilesa）的人來說，它是作為一種感官對象的條件。涅槃是名法（nāma dhamma）——心靈現象。它不會讓心因貪（lobha）、瞋（dosa）和癡

（moha）的煩惱而傾向於它。涅槃不接受任何有污染的人，否則，它就不會呼喚人們傾向於它。它與任何煩惱都沒有關聯。

為什麼你還沒有看到它？因為你的心中仍然有污染。所以涅槃是在選擇人。首先通過內觀智慧清除煩惱（kilesa）。它最終會接受沒有煩惱的道智之心傾向於涅槃。在這種情況下，毗婆舍那智仍在清除煩惱，而道智已經完成了它。如果仍然看到無常，就仍在清除煩惱。在堆積了煩惱的垃圾之後，用八道支的火焰將其燒毀，那時涅槃才會邀請你前來見證。（這是註釋中給出的例子。）即使清除煩惱並完成它並不容易，仍然很遙遠。如果仍然沒有辨明無常，就不可能看到作為無常止息的涅槃。如果看到無常的曙光正在升起，這在《名色分別論》教科書中有所提及。必須通過辨明無常才能生起出世間的智慧。當黎明到來時，太陽很快就會出來。

你不需要任何波羅蜜（圓滿）——佛陀教導了五種基本的要素（padaniyangas）；如果按照這些要素修行，你將會證得涅槃。其中最主要的因素是辨明無常。

五種基本的要素是：① 擁有堅定的信心 ② 身體健康 ③ 以正直的心修行 ④ 精勤修行 ⑤ 辨明無常

因此，辨明無常意味著一個人具備了必須持續修行的圓滿。

## Sukha Nibbāna

(In 1954)

[Sayadaw returned to Amarapura from Mogok in November 1952. This talk was delivered in 1954 that an early talk there. It seems that not many of those who came to listen to the discourse in the early days were very close to Sayadaw. Therefore, Sayadaw sometimes even called out the names of some female disciples in Q and A style to get their response. After two or three years never mentioned their names again and only to two or three laymen sitting in front of him. The early talks were also a little more than an hour and later changed to only an hour.]

You attain the path knowledge if seeing the cessation of dukkha. The hot element and the death element all are ceased, including all the seeds to hells.

It has the meaning of you will never encounter with all kinds of suffering.

I am encouraging you with the practice to get the knowledge (i.e., path knowledge) of the cessation of dukkha. At getting old and at dying will be difficult for you, all these come to you if not get this knowledge. You don't get it by praying and must do it yourself. In you there are except the perishing minds and nothing exists.

These are arising and vanishing, arising and vanishing—in this way. Following the arising mind and contemplate them with ñāṇa. Check them always as: not exist and has vanished, not exist and has vanished, etc.; only all these will come to you. This is the dukkha of existing. Because of not existing that it becomes dukkha. Is still your own mind? It's not your mind, the dukkha of arising and vanishing.

Do you become disenchanted and wearisome by seeing a lot of them?

Does it not arise in your mind ñāṇa all becoming dukkha? The not wanting mind (ñāṇa) arises. However, you look for it (these dukkha) and not arising any more, instead the path knowledge arises. The not wanting mind is path knowledge. The

black dukkha disappears you'll find the white sukha. Seeing all the black is seeing dukkha. With a lot of looking at them, you'll see the white.

The cessation of dukkha means you can't find it. You'll see sukha if not seeing dukkha. Dukkha nirodha ñāṇa—this is the knowledge of seeing the cessation of dukkha. Only the black dhamma does not exist, but something is there. Even though nothing is there, a knowing exists—ñāṇa exists. Today Dhamma is not easy. I am talking on the real Nibbāna. Someone has not seen dukkha, then the cessation of dukkha does not come out from him. This sukha is Nibbāna and the seeing of it is magga ñāṇa. Sukha and ñāṇa are on a line one ahead and one behind.

(i.e., the same as the mind experiences sukha Nibbāna. Here Sayadaw's skill in using language).

It'll be clear with example to express the refined Dhamma. Daw Shwe had a boil on her hand that kept hurting. The wound would heal when all the pus came out. If I ask her; "How are you Daw Shwe?" She will answer me as it's gone.

(Daw Shwe seemed older than Sayadaw and one of the regular listeners of his talks with her husband.).

Disappearing and pain are at the same place. It means dukkha does not exist anymore. At the time of pain this arm and this dukkha, after disappearance this arm and this sukha. At the time of seeing impermanence is this body khandha, after that not seeing dukkha and only see the happiness. This is Nibbāna with the khandha. It can't be changed and has to go in this way. The differences are the growing of the boil and the disappearing of it. At the contemplating place have to see dukkha and sukha. Is Nibbāna far away? If you still haven't seen the dukkha, then don't expect to see the sukha. Only by seeing dukkha sacca, you'll see nirodha sacca.

## 《樂涅槃》

( 1954 年 · 阿瑪拉普拉 )

【尊者自 1952 年 11 月自莫哥返回阿瑪拉普拉，此為 1954 年早期的開示之一。當時多數聽眾尚未與尊者熟識，講法中尊者會以問答形式呼喚部分比丘尼弟子的名字以促進互動。二至三年後則不再如此，僅針對前排少數在家弟子而說。早期講法時長稍超過一小時，後來固定為一小時左右。】

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## 見到苦的止息，即是證得道智（*magga ñāṇa*）

當你見到苦的止息時，即是證得道智。那時，**熱的元素、死的元素**都止息了，連帶通往地獄的種子也止息了。

這代表：**你將永遠不再與任何形式的苦相遇。**

我是在鼓勵你們精進修行，以獲得**見苦止之智（*dukkha-nirodha ñāṇa*）**，即「道智」。否則，當你老年來臨、死亡將至時，一切困難都會降臨，因為你沒有具足這種智慧。

這智慧不是靠祈禱得來的，**必須由你親自修行而來。**

你內在的一切，除了「滅去的心」之外，什麼也不存在。  
心心續續地生滅、生滅，如是而已。

你應該隨著「生起的心」而以智慧去觀察它們，**反覆確認：「已不復存在、已滅去了；已不復存在、已滅去了……」**

你將不斷見到這些。

**這就是「存在的苦」——因為「無常不住」，所以是苦。**

那是你的心嗎？不是的，  
那只是「生滅之苦」。

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## 見苦多了，自然會厭離苦

你是否因為看見太多「苦的生滅」，而感到厭煩、疲憊？

當你對一切所觀生起：「都是苦！」的認知時，  
「不欲之心」（即不再渴望）便會生起。

然而，此時你再尋找那「苦」，它已不再現起，  
取而代之的是一道智（**magga ñāṇa**）生起了。

這「不欲之心」，就是道智。

黑色的苦滅去了，你將見到白色的樂。

當你不斷觀察黑色苦法，終會看見白色的樂法。

「苦的止息」意味著：你再也找不到它（苦）了。

若你未見「苦」，就無從見「樂」。

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**黑苦滅，白樂顯；知見苦止，即是道智**

當你見不到苦時，樂自然現起。

這就是\*\*「見苦止之智」（**dukkha-nirodha ñāṇa**）——  
這種智慧知見「苦法不復存在」，但某種知覺（**ñāṇa**）\*\*仍存在。

今日我所說的法不易理解，  
因為我是在說**真正的涅槃**。

若有人尚未見苦，  
那麼「苦的止息」也不可能在他心中出現。

這個「樂」，就是**涅槃（sukha Nibbāna）**，  
能見到它的，是**道智（magga ñāṇa）**。

**樂與智如同一線相連——前一後。**

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**尊者以「手癰」為譬喻，說明苦與樂的轉變**

這段法語用譬喻說明更為清楚：

例如\*\*施慧女士（Daw Shwe）\*\*手上長了一顆癰，疼痛不已。  
當膿液完全排出，傷口開始癒合時，若我問她：「施慧，現在如何？」  
她會回答：「它好了（沒了）。」

（施慧是尊者早期固定聽法的在家弟子，似乎年長於尊者。）

消失與痛苦出現在同一處所。

這表示：苦已不再存在。

- 疼痛時，是這隻手，是「苦」；
- 消失後，還是這隻手，但變成「樂」。

觀察無常時，是此「身體五蘊」；  
當「苦不復現」時，你只會見到「樂」。

這就叫做：「有五蘊時見無常，無五蘊時見涅槃」。

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### 涅槃的出現，依觀苦為前導

這是固定的道理，不會有變：

- 生癰是苦的滋長；
- 癰癒是苦的消失。

於觀行之所，必見「苦」與「樂」兩相。

那麼，涅槃是否遙不可及？

若你連「苦」尚未見過，

那麼「樂」當然也不必期待！

唯有見「苦諦」，方能見「滅諦」！

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此篇講記以簡樸語言，道出「由見苦而見樂」、「由無常至涅槃」、「從黑法滅去，白法現前」的根本實修之路，  
強調無須幻想、無須祈禱，只需觀察、如實照見：五蘊的生滅即苦，苦止即樂。

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樂——涅槃

（一九五四年）

[尊者於一九五二年十一月從抹谷回到阿瑪拉布拉。本次開示於一九五四年進行，是早期的開示之一。似乎早期前來聽講的人中，與尊者並非都非常親近。因此，尊者有時甚至會以問答的方式點名一些女弟子的名字，以獲取她們的回應。兩三年後，便不再提及她們的名字，而只對坐在他面前的兩三位在家居士說話。早期的開示時間也略長於一小時，後來改為僅一小時。]

若見苦之止息，你便證得道智。熱元素和死亡元素皆止息，包括所有通往地獄的種子。

其意為你將永不遭遇各種苦難。

我鼓勵你們精進修行，以獲得苦之止息的智慧（即道智）。年老和臨終之時，若未獲得此智慧，一切苦難將會降臨於你。此智慧非祈禱可得，必須親身實踐。在你之中，除了壞滅的心識，別無他物存在。

這些是生起和滅去，生起和滅去——如此這般。跟隨生起的心識，並以智慧觀照它們。時時檢視它們：不存在且已消失，不存在且已消失等等；唯有這些會向你顯現。這是存在的苦。由於不存在，它才成為苦。這仍然是你的心嗎？這不是你的心，而是生起和滅去的苦。

看多了這些，你會感到厭倦和疲憊嗎？

所有一切都成為苦，這個智慧（*ñāṇa*）是否在你心中生起？不想要的心（*ñāṇa*）生起。然而，你尋找它（這些苦），它卻不再生起，取而代之的是道智生起。不想要的心就是道智。黑色的苦消失了，你將會找到白色的樂。看到所有黑色就是看到苦。大量觀察它們，你將會看到白色。

苦的止息意味著你再也找不到它。若不見苦，你將見樂。苦滅智（*dukkha nirodha ñāṇa*）——這是見到苦之止息的智慧。只有黑色的法不存在了，但某種東西在那裡。即使什麼都沒有，一種知曉仍然存在——智慧（*ñāṇa*）存在。今日佛法不易。我正在談論真正的涅槃。若有人未見苦，則苦之止息不會從他心中生起。此樂即涅槃，而見到它則是道智（*magga ñāṇa*）。樂與智在一條線上，一前一後。

（即心體驗到樂——涅槃。此處展現了尊者運用語言的技巧）。

以例子來表達精妙的佛法將會更清楚。朵瑞（Daw Shwe）的手上長了一個不斷疼痛的膿瘡。當所有膿液排出後，傷口就會癒合。如果我問她：「朵瑞，你好嗎？」她會回答我說它已經好了。

（朵瑞似乎比尊者年長，是她丈夫陪同下經常來聽講的聽眾之一）。

消失和疼痛在同一個地方。這意味著苦不再存在。疼痛之時是這隻手臂和這個苦，消失之後是這隻手臂和這個樂。見無常之時是這個身體五蘊，之後不見苦，只見樂。這是與五蘊同在的涅槃。它無法改變，必須如此進行。不同之處在於膿瘡的生長和消失。在觀照之處必須同時見到苦和樂。涅槃遙遠嗎？如果你還沒有見到苦，那就不要期望見到樂。只有見到苦諦，你才會見到滅諦。

Ascending with Three Knowledges

(no date)

The Buddha's duty was to teach people until they understood. For practicing was the duty of disciples (sāvaka) who listened to the talks. This is not getting with prayers. I am talking about what the Buddha had taught. So, don't have any doubt on it. One of the verses which nearly everyone know is:

Sabbe saṅkhārā aniccā-ti,	All conditioned phenomena are impermanent;
Yadā paññāya passati;	when one sees this with insight-wisdom,
Atha nibbindati dukkhe,	one becomes weary of dukkha.
Esa maggo visuddhiyā.	This is the path to purity.

I'll show you the three stages of the process. This side is three objects of the contemplation, and the opposite side is three ñāṇa of the contemplating mind ① The first stage is—Sabbe saṅkhārā aniccā-ti → from the side of object. Yadā paññāya passata is—at that moment you have to contemplate it with insight wisdom → this is the contemplating ñāṇa.

First you have to practice in this stage. It means observing anicca with paññā. When it shows its impermanence contemplate with paññā. This is not for reciting, but it tells you for the contemplation. This is the gatha (verse) shows you the practicing process of entering towards Nibbāna. Whatever mind or form (rūpa) you want to observe will discern anicca.

The observed object and the contemplating ñāṇa have fit in together, or ① and ① fit in together (i.e., anicca and paññā).

(Here Sayadaw told the disciples that he was following the Buddha's system of teaching them in the form of questions and answers.)

Is there any time when anicca is not displayed? The Buddha's concern was you didn't observe it, so he included the word—"Yadās → When it shows anicca to teach you.

(The Buddha was quite exact in his teaching. So, there is no place for the later monks—especially scholars and philosophers to change it or add new ideas and formulated views in to his Dhamma.)

② Let's go to the second stage —

Atta nibbindati dukkhe—when it shows dukkha, contemplate it until it becomes disenchanted or wearisome. Dukkhe and nibbindati have to be combined. You contemplate it until it becomes wearisome as anicca is dukkha sacca.

- ① The first stage is the knowledge of seeing anicca (yathābhūta ñāṇa)
- ② The second stage is the knowledge of disenchantment (Nibbidā ñāṇa)
- ③ The third stage is the path knowledge of (Magga ñāṇa)

Visuddhiya means purify from kilesa, that is Nibbāna. Esa maggo is the path knowledge. ① and ② are vipassanā knowledges. ③ is lokuttara ñāṇa—transcendental knowledge. After the ending of disenchanting with anicca and the path knowledge arises.

These three stages are ascending with its maturity in accordance with the nature of dhamma. It doesn't need anything for you to do it. Even you're disenchanted with them, continue with the contemplation without stopping it. It has to be brought to maturity; it needs to be developed (bhāvetabba) by deep contemplation. Knowledge of disenchantment will arise if seeing a lot of aniccas. You can't stop it.

There are three types of person in attaining of the path knowledge.

- 1. Turning inward to one's own khandha with ñāṇa while talking (e.g., Sāriputta).
- 2. Contemplating one's khandha after receiving the instructions
- 3. Someone has to practice a lot by developing it—neyya person (today yogi)

(Sayadaw continued to talk about the three stages of the ascending knowledges).

- ① The first stage is yathābhūta ñāṇa
- ② The second stage is nibbidā ñāṇa
- ③ The third is path knowledge—magga ñāṇa

Yathābhūta ñāṇa means the knowledge of seeing as it really is; anicca exists that knowing it as anicca; the knowing and the reality fit together. You're the three rooted persons (tihetuka) if having the first stage of knowledge. (born with the wholesome roots of non-greed, non-hatred and non-delusion.) By practicing hard in this life, you will attain the path knowledge. You don't commit the five heavy kammās—pañcā ānantariya kamma and have dispelled wrong views; if you discern arising and vanishing phenomena and I'll take the guarantee that in this life you must attain the path knowledge. Don't worry about that if you have not these six faults (i.e., five heavy kamma + wrong views). Don't be in low spirit in regard with the ten knowledges or 16 knowledges. These were taught by Ven. Sāriputta and all of them included in the three stages of knowledge (as mentioned above) which taught by the Buddha.

The first stage must practice a lot; the second stage practice little, and it'll be transferred by itself to the 3rd stage (i.e., anicca, nibbidā and magga ñāṇa respectively). Just practice hard for the practice and Dhamma will carry on by itself. In the satipaṭṭhāna sutta, it mentioned as one could attain it in seven years with weak faculty and sharp faculty in seven days. In the Bodhirājakumāra Sutta (MN 85), the Buddha taught the prince Bodhirājakumāra that one who practiced with sharp faculty in the morning could realize Nibbāna in the evening.

《以三智向上》

【佛陀的職責是「教導」，直到眾生真正理解；而「修行」，則是聽聞佛法的弟子（**sāvaka**）的責任。】

這條修行路，不是靠祈願可以得到的。我現在所說的內容，都是佛陀親自教導的法，因此請勿生起絲毫懷疑。

諸行無常偈：佛陀指示的修道三階段

這首為人熟知的偈頌，即是佛陀親自指出的修道三階段：

Sabbe saṅkhārā aniccā'ti ,
一切行法皆無常；
Yadā paññāya passati ,
當以慧眼照見此理時；
Atha nibbindati dukkhe ,
便對諸苦厭離；
Esa maggo visuddhiyā .
此即清淨之道。

尊者說明：此偈展開了三個修行階段——

1. 觀察對象（法）：「一切行法皆無常」（sabbe saṅkhārā aniccā'ti）
2. 觀照心的智：「當以慧眼照見」（Yadā paññāya passati）
3. 發展至厭離與道智：「便對諸苦厭離，此即清淨之道」

這不是單純朗誦的偈語，而是佛陀告訴我們如何實際觀行的過程。

第一階段：觀無常 (yathābhūta ñāṇa)

這是「如實知見」的智慧，能夠以觀智照見現象的真相——無常（anicca）。

每當你觀察名或色（nāma or rūpa），都能見到無常。

所觀之法（現象）與觀照的智慧（paññā）相應，即「觀與所觀契合」。這是佛陀親自以問答法教授弟子的方式。

佛陀在偈中特別使用「Yadā」（當……之時）這個詞，提醒弟子：任何時候現象顯現其無常之相，你都應當即刻以智慧觀察它。

（尊者也提醒後代學者與論師，佛陀的教法精確無比，不應任意增減、妄加解釋或創造新見。）

第二階段：厭離智 (*nibbidā ñāṇa*)

當你反覆觀察無常之相，就會逐漸生起厭離與倦怠之心 (*nibbidā*)。
也就是說：對苦 (*dukkha*) 不再執取，心生遠離。

所以，「*dukkhe*」與「*nibbindati*」是觀與果的結合。

這階段稱為「厭離智」 (*nibbidā ñāṇa*)，亦屬於毘婆舍那智 (*vipassanā ñāṇa*) 之一。

第三階段：道智 (*magga ñāṇa*)

當厭離成熟，八正道的超世間智慧 (*lokuttara ñāṇa*) ——**道智 (*magga ñāṇa*) **即現起。這是涅槃之門。

Esa maggo visuddhiyā：此即通往清淨（離煩惱）之道。

修行三階梯：從觀智到涅槃

尊者再次總結三階段智慧：

1. *yathābhūta ñāṇa* —— 如實知見智（見無常）
 2. *nibbidā ñāṇa* —— 厭離智（見苦而倦離）
 3. *magga ñāṇa* —— 道智（見滅、證涅槃）
-

三種修行者的涅槃之道

尊者說，修行者可分三種：

1. 邊聽邊觀，當下見道者（如尊者舍利弗）
2. 聽聞後觀行者（即理解後內觀）
3. 需勤修多時者 (*neyya* 根器——今時多屬此類)

只要無五無間罪與邪見，就必定能證道

尊者鼓勵大家：

- 若你已得第一階段的觀智（yathābhūta ñāṇa）
- 若你不是五種極重惡業者（pañcā ānantariya kamma）
- 若你已破除邪見

那麼，我可以擔保：今生你必得道智！

別被「十六觀智」弄迷糊了！

不要被觀行中的十種或十六種觀智搞得灰心。那是尊者舍利弗系統整理出來的，而佛陀所教導的，本質上皆涵攝於這三階段：

1. 無常見（如實知）
 2. 厭離苦
 3. 入道證涅槃
-

修行的進展自然有其成熟次第

- 第一階段：觀察多，努力多
- 第二階段：觀察次數漸少
- 第三階段：道智自現，不可強求

如佛陀於《念處經》中言：鈍根者七年，利根者七日即可證道；
在《菩提王子經》（MN 85）中也說：若利根者於晨修行，夕時可證涅槃。

這篇講記簡明扼要地引導修行者理解：

- 從「見無常」開始，
- 至「厭離苦」中段，
- 最終「證入滅」——這三步，不需雜念、不需神通、也不需祈願，只要依法精勤修行，涅槃終至。

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## 以三種智慧向上提升

（無日期）

佛陀的責任是教導人們直到他們理解。而聽聞開示的弟子（*sāvaka*）的責任則是修行。這不是通過祈禱就能得到的。我所說的是佛陀所教導的，所以不要對此有任何懷疑。幾乎每個人都知道的偈頌之一是：

諸行無常， *Sabbe saṅkhārā aniccā-ti*, 若以慧觀， *Yadā paññāya passati*; 則厭離苦， *Atha nibbindati dukkhe*, 此乃清淨道。 *Esa maggo visuddhiyā*.

我將向你們展示這個過程的三個階段。這邊是觀照的三個對象，而對面是觀照心識的三個智慧：① 第一階段是——諸行無常（*Sabbe saṅkhārā aniccā-ti*）→ 從對象的角度來看。若以慧觀（*Yadā paññāya passata*）是——在那一刻你必須以內觀智慧觀照它 → 這是觀照的智慧。

首先你必須在這個階段修行。這意味著以智慧觀察無常。當它顯現其無常時，以智慧觀照。這不是用來背誦的，而是告訴你用於觀照。這個偈頌向你展示了進入涅槃的修行過程。無論你想觀察什麼心識或色法（*rūpa*），都會辨明無常。

被觀察的對象和觀照的智慧必須相互契合，或者 ① 和 ① 相互契合（即無常和智慧）。

（尊者在此告訴弟子們，他遵循佛陀的教導體系，以問答的形式教導他們。）

有沒有無常不顯現的時候？佛陀的擔心是你們沒有觀察到它，所以他加入了「*Yadā*」（當…時）這個詞——當它顯現無常時來教導你們。（佛陀的教導非

常精確。因此，後來的比丘——尤其是學者和哲學家——沒有權利改變它或在他的佛法中加入新的想法和形成的觀點。）

② 讓我們進入第二階段——則厭離苦（*Atha nibbindati dukkhe*）——當它顯現苦時，觀照它直到它變得厭離或疲憊。苦（*Dukkhe*）和厭離（*nibbindati*）必須結合起來。你觀照它直到感到厭倦，因為無常是苦諦。

第一階段是見無常之智（如實知智，*yathābhūta ñāṇa*）

第二階段是厭離之智（*Nibbidā ñāṇa*）

第三階段是道智（*Magga ñāṇa*）

清淨（*Visuddhiya*）意味著從煩惱（*kilesa*）中淨化，那就是涅槃。此乃清淨道（*Esa maggo*）是道智。① 和 ② 是毗婆舍那智慧。③ 是出世間智慧（*lokuttara ñāṇa*）。在對無常的厭離結束後，道智生起。

這三個階段隨著其成熟度而向上提升，符合法的本性。不需要你做任何事情。即使你對它們感到厭倦，也要繼續觀照，不要停止。它必須達到成熟；需要通過深入的觀照來發展它（*bhāvetabba*）。如果看到大量的無常，厭離之智就會生起。你無法阻止它。

證得道智的人有三種類型：

在說話時，以智慧向內觀照自身的五蘊（例如，舍利弗）。

在接受教導後，觀照自身的五蘊。

必須通過發展來大量修行的人——可調伏者（*neyya person*，今天的瑜伽行者）。

（尊者繼續談論向上提升的三個智慧階段）。

第一階段是如實知智（*yathābhūta ñāṇa*）

第二階段是厭離之智（*nibbidā ñāṇa*）

第三階段是道智（*magga ñāṇa*）

如實知智（*yathābhūta ñāṇa*）意味著如實見的智慧；無常存在，知道它是無常；知曉和實相相符。如果你擁有第一階段的智慧，你就是三因緣者（*tīhetuka*）。（天生具有無貪、無瞋、無癡的善根。）通過今生的努力修行，你將證得道智。你不犯五逆重罪（*pañcā ānantariya kamma*），並且已經摒棄了邪見；如果你辨明生滅現象，我可以保證你今生必定證得道智。如果你沒有這六種過失（即五逆重罪 + 邪見），就不用擔心。不要因為十種智慧或十六種智慧而感到沮喪。這些是舍利弗尊者所教導的，所有這些都包含在佛陀所教導的三個智慧階段中（如上所述）。

第一階段必須大量修行；第二階段修行較少，它會自行轉移到第三階段（即分別是無常、厭離和道智）。只要努力修行，佛法就會自行運作。在《念處經》（*satipaṭṭhāna sutta*）中提到，根器弱者可在七年內證得，根器利者可在七日內證得。在《菩提王子經》（*Bodhirājakumāra Sutta*，MN 85）中，佛陀教導菩提王子，根器利者若在早上修行，晚上就能證悟涅槃。

## Becoming and Eight Faults

(no date)

[Sayadaw based this talk on a sutta called the Simile of the Great Log, Saḷāyatana-Saṃyutta. This sutta is quite well-known because many monks using it to talk lay people. Once the Buddha was dwelling at Kosambī on the bank of the river Ganges. A great log being carried along by the current of the river and the Buddha pointing the log to the monks and delivered this talk. It was simple but has profound meaning in it. A very significant person in the audience was a cowherd Nanda because after the talk he asked the Buddha for permission to become a monk. After becoming a monk, Venerable Nanda dwelt alone and practiced diligently; he became an Arahant.]

Rounds of existence—Saṃsāra birth, aging and death are going in a round continuously (i.e., jāti, jarā and maraṇa). Three or four bad things (plus vyādhi—sickness) are in a series which is called Saṃsāra. (Sayadaw talked about the simile of the great log) The saṃsāric traveller is like a great log. A yogi who has not attained Nibbāna is one who has never before contemplated with insight (vipassanā) on the six bases of internal sense, such as the eyes, ears and nose, etc. Having affection to them was like the log veers towards the near shore. You'll not have affection to them if contemplating with insight. Then it'll not veer on towards the near shore. Again, the yogi had affection for the six external sense objects of sight, sound, smell, etc. It was like the log veers towards the far shore.

Sinking in the mid-stream is sunk by taṇhā-rāga (craving and lust). Getting cast up on high ground is māna—conceit or has conceit. It can continue to float in the stream of current by contemplating all of them with insight. Getting caught by human beings means don't want to separate with family members and wealth (here Sayadaw referred to his audience. In the sutta the Buddha referred to monks.) After freeing from here getting caught by devatas—non-human beings. Before the realization of Nibbāna, you would have the aspiration and desire to enjoy the happiness of heavens and brahma worlds.

(Sayadaw made a lot of effort in many of his talks to change his audience's wrong inspiration and desire or traditional mistaken ideas and views of common Buddhists.

One of these is that many Buddhists make merits for the worldly happiness that they pray and inspire for these enjoyments before arriving at the Nibbāna.)

The log continues by floating down getting caught in a whirlpool. It was sucking in by the whirlpool of five cords of sensual pleasure. Inward rottenness is a person who does not have sīla. The Sāmsāric traveller who has not reached the Nibbāna is caught up in one of these eight faults. By contemplation of impermanence to one's khandha, one will be free from all these eight faults. Do it for the penetration of one truth (i.e., dukkha sacca).

## 《成有與八種過失》

（依據《相應部·六處相應》〈大木喻經〉 Saḷāyatana Saṃyutta 所說）

佛陀曾於恆河畔的拘睺彌（Kosambī）住所中，指著一根被水流沖送而下的大木，對比丘們說法。這則譬喻看似簡單，卻蘊含極深義理。當時在場的一位牧牛人難陀（Nanda）聽聞後請求出家，後來獨修不懈，證得阿羅漢果。

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### 輪迴如大木漂流

「輪迴」（saṃsāra）即是\*\*不斷的生、老、病、死（jāti, jarā, vyādhī, maraṇa）\*\*的循環，苦事一連串接踵而至。

尊者解釋：「**輪迴行者**就如同這根**漂流的大木**。若尚未證得涅槃的行者，是從未以毘婆舍那觀智（vipassanā）觀照過六根（眼、耳、鼻、舌、身、意）之人。」

- 若**執取內六根**，就如大木靠向**近岸**；
- 若**貪著外六塵**（色、聲、香、味、觸、法），則如木漂向**遠岸**。

若能以觀智照見，就不會偏向兩岸，仍能隨流前行。

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## 八種過失譬喻：輪迴者之困境

佛陀以大木漂流為譬喻，指出尚未證入涅槃的行者，常被\*\*八種過失（八失）\*\*所困：

1. 靠向近岸：貪著六根（內處）
  2. 靠向遠岸：愛染六塵（外境）
  3. 沉入中流：為貪欲與情愛（*taṇhā, rāga*）所沉沒
  4. 擱淺高地：因慢（*māna*）而自大或執著見解
  5. 被人抓住：執著親人財產（指在家眾）
  6. 被天神抓住：渴望人天快樂（未證涅槃前仍祈願升天）
  7. 被漩渦捲入：沉溺於五欲之流（色聲香味觸）
  8. 內部腐壞：缺乏戒律（*sīla*）之護持
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## 尊者的法義補充

莫哥尊者指出，許多佛教徒喜好布施、修福，是為了來生得享天福，這是根本動機錯誤。

若未證涅槃前仍執取人天之樂，即是被「天神抓住」。

若沉溺於五欲，就如大木被漩渦吸入——難以自拔。

若沒有戒法約束，就如木頭內部腐爛，無法浮行。

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## 解脫之道：觀照無常，超越八失

尊者教導：觀照自身五蘊的無常（觀五蘊生滅），即能脫離這八種過失。

觀無常，見其變壞、無法掌控，便不再生起執取與依戀。

這一切，皆是為了圓滿透徹「苦諦」（*dukkha sacca*）。唯有從五蘊中見苦，才能走上正道，出離輪迴。

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## 《成有與八種過失》

【本次開示根據《大木喻經》（*Saṃyutta Nikāya, Saḷāyatana Saṃyutta*）而說。此經極為知名，佛陀於憍賞彌（*Kosambī*）恆河畔，見一段巨木漂流於河中，即向比丘們作比喻開示。聽眾中有一位放牛人難陀（*Nanda*），聽法後即請求出家，精進修行，後來證得阿羅漢果。】

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### 輪迴如大木漂流：生、老、死不斷循環

輪迴（*samsāra*）即是：

- 生（*jāti*）、
  - 老（*jarā*）、
  - 死（*maraṇa*），
- 三者相續不斷地循環。

加上病（*vyādhī*），這三、四種苦相連不絕，即稱為輪迴流轉。

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### 大木喻的深義：未證涅槃者猶如漂木

一位尚未證入涅槃的行者，如同這段漂流中的大木：

尚未曾以觀智（*vipassanā*）觀察六內處（眼、耳、鼻、舌、身、意）者，  
對此六根生起愛著，就如同木頭漂向近岸。

若有以觀智觀照六根者，則不會生起愛著，木頭便不會漂向近岸。

同理，對六外處（色、聲、香、味、觸、法）生起愛著，則如木頭漂向遠岸。

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### 八種成有的過失：輪迴之八失

尊者依據佛陀的譬喻，進一步指出輪迴者面對的「八種障礙與過失（八失）」如下：

1. 漂向近岸：對六內處（根）生愛——如對眼、耳等自己的色身有所執著。
2. 漂向遠岸：對六外處（塵）生愛——如對外在色聲等境生愛著。
3. 沉入河中：為貪愛與淫欲（**taṇhā-rāga**）所吞沒。
4. 被冲到岸上：因**\*\*慢心（māna）\*\***而被擱淺——「我比他人優越」、「我已證得」等心態。
5. 被人抓住：不願離開**親人與財產**（此處尊者針

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## 《成就與八大過失》

（根據《六處相應部》〈大木譬喻經〉所講，佛陀曾在迦桑比河畔的拘薩蒙比住時，以一根大木隨流而下作譬喻，向比丘們說法。）

當時，佛陀指著那根隨流而動的大木，向眾比丘闡說：

世間一切有為法皆處於輪迴之中，這輪迴包括出生、老化與死亡（**jāti、jarā、maraṇa**），再加上各種惡劣因素，甚至疾病（**vyādhī**）也隨之而來。如此連續不斷的生滅，便構成了**輪迴（saṃsāra）**。

佛陀用大木的譬喻說明：

- **輪迴的行者**就如同那根大木一樣，隨著流動而飄泊不定。
- 一個未曾以毘婆舍那觀照內部六根（眼、耳、鼻、舌、身、意）的人，就好比那木頭因對內在感官執取而偏向近岸；
- 同理，若對外在六塵（色、聲、香、味、觸、法）生起愛著，則好似那木頭偏向遠岸。

再者：

- 若木頭在中流處下沉，便象徵著因**貪欲與情慾（taṇhā、rāga）**而沉淪；
- 若木頭被沖至高岸，則比喻因**自尊或傲慢（māna）**而離開正道。
- 只有當你以正觀（以智慧觀察）內外諸法時，大木才能順流而行，不偏向彼岸。

此外，佛陀指出：

- 若因執取而留戀家庭與財富（這裡尊者特別提及在場聽眾，雖在經中佛陀是對比丘講法），就如同木頭被卡住，難以自由流動。
- 當你還未證入涅槃之前，往往還會產生渴望享受天界、梵天幸福的心態（即對非人間諸樂有所依戀）。

接著，譬喻繼續描述：

那根大木最終又被捲入漩渦，這漩渦代表著**五種感官愉悅的束縛**，使人內在腐敗，這正是缺乏戒律（sīla）之人的特徵。

總而言之，未證涅槃的輪迴行者，便會陷於這**八大過失**之中。

佛陀強調：

若能以智慧觀察自心（觀察五蘊之無常），便能從這八大過失中徹底解脫，達到對苦諦（**dukkha sacca**）的究竟貫徹。

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此講記以簡樸而深邃的譬喻，勸導眾生必須以毘婆舍那觀照，認識內外六根及其對應感官對象所生的執取，明白輪迴的本質與八大過失。只有透過持續觀察無常，才能漸次捨離這些束縛，最終穿越生滅苦海，證得涅槃。

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有與八種過失

（無日期）

[尊者本次開示基於《相應部》《六處相應》中名為《大木片譬喻經》的一部經。這部經相當著名，許多比丘都用它來向在家居士說法。有一次，佛陀住在拘睺彌，在恆河岸邊。一根巨大的木頭被河水沖流而下，佛陀指著那根木頭對比丘們做了這次開示。它很簡單，但蘊含著深刻的意義。聽眾中一位非常重要的人物是牧牛人難陀，他在聽完開示後請求佛陀允許他出家。出家後，難陀尊者獨自居住，精勤修行；他成為了一位阿羅漢。]

輪迴（Samsāra）的循環——生、老、死（jāti, jarā and maraṇa）持續不斷地進行。三四件壞事（加上疾病——vyādhī）接連發生，這就是輪迴。（尊者談到了大木片譬喻）輪迴的旅人就像一根巨大的木頭。一位尚未證得涅槃的瑜伽行者，就像從未以內觀（vipassanā）觀照過六內處（如眼、耳、鼻等）的人。對它們產生愛戀就像木頭傾向於近岸。如果以內觀觀照，你將不會對它們產生愛戀。那麼它就不會傾向於近岸。同樣地，瑜伽行者對六外處（如色、聲、香等）產生愛戀，就像木頭傾向於遠岸。

沉沒在中流是被貪欲（taṇhā-rāga）所淹沒。擱淺在高地上是慢（māna）——我慢或有我慢。通過以內觀觀照所有這些，它可以繼續漂浮在水流中。被人抓住意味著不想與家人和財富分離（這裡尊者指的是他的聽眾。在經文中，佛陀指的是比丘）。從這裡脫離後，被天人（devatas）——非人眾生抓住。在證悟涅槃之前，你會渴望享受天界和梵天世界的快樂。

（尊者在他的許多開示中都努力改變聽眾錯誤的希求和慾望，或一般佛教徒傳統的錯誤觀念和見解。其中之一是，許多佛教徒為了世俗的快樂而積累功德，他們在到達涅槃之前祈求並渴望這些享受。）

木頭繼續順流而下，被捲入漩渦。它被五種感官快樂的漩渦吸進去。內在的腐爛是指沒有戒（sīla）的人。尚未到達涅槃的輪迴旅人會陷入這八種過失中的一種。通過觀照自身五蘊的無常，一個人將會從所有這八種過失中解脫出來。為了洞徹一個真理（即苦諦）而這樣做。

The Nature of Dukkha

(no date)

The Buddha taught us not attached to the present khandha and not wishing for the khandha of the future to come, by dying in this way was the best way (from Majjhima Nikāya).

A wanderer asked Ven. Sāriputta on dukkha and sukha (from AN. 10.65 Paṭhamasukhasuttaṃ, AN. 10.66 Dutiyasukhasuttaṃ). Sāriputta answered him that taking rebirth again was dukkha and not taking rebirth was sukha. One will attach to the khandha without insight ñāṇa. Praying for the khandha is to become the eating and chewing stuff of ageing and death. It was the same as chicken, pig, etc. are becoming the eating and chewing stuff for human beings. Only the fools are doing this thing. Another point is that death is just an increase of earthly soil in vain.

[This point supports what the Buddha had said in the Anamatagga Saṃyutta, Mount Vepulla discourse (SN 15. 20 Vepullapabbatasuttaṃ)—from the Buddha Kakusandha to the Buddha Gotama between the four Buddhas, its height decreasing—i.e., Mount Vepulla.]

It's not increasing your own well-being. The new one changes and the old one vanishes is the working of the khandha. The khandha's nature is arising and vanishing. This is the dukkha nature of the khandha. It happens all the time. Vipariṇāma lakkaṇaṃ dukkha saccaṃ—the characteristic of change is truth of dukkha.

You observe it with ñāṇa and will talk about its changing and vanishing. It has only dukkha sacca, and with a lot of observing the time will come for no affection to the khandha. This only comes to someone who observing it intensely.

Only by knowing the present dukkha and no desiring and wishing for the absent (future) dukkha. It's becoming clear that not doing vipassanā to know very well about this khandha that having affection to the present khandha and desiring for the absent

khandha. It continues to show its changing and vanishing with many observing. Vedanā shows like water bubbles arise on water when rains fall on it. You get the knowledge of as it really is—yathābhūta ñāṇa. Continue to observe, and you'll know its oppressive dukkha—dukkhassa-pīḷanāṭṭha. It oppresses without pity to a person who has affection with it.

Only by knowing the changing and vanishing that has no affection to the present khandha. You get yathābhūta ñāṇa if seeing the changing and vanishing in details.

They show it in the way of non-stop, not seeing them is andha-puthujjana—a blind worldling. Because one even doesn't know about oneself. No vipassanā is like someone born in darkness and die in darkness. If you arrive to this stage of yathābhūta ñāṇa from the blind worldling you become good worldling (kalyāṇa puthujjana). After that you'll see it as the dukkha machine is revolving. This is seeing its function. It's rising up to the knowledge of seeing it as disgusting and wearisome. It becomes nibbidā ñāṇa—knowledge of revulsion. Furthermore, it's closer to the stage of not wanting this khandha. After that, all the dukkha ceases and becomes nirodha and magga—cessation and path knowledge.

《苦的本質》

佛陀教導我們：不要執取當前的五蘊（**khandha**），也不要祈求來生的五蘊。能夠這樣死去，才是最好的死法。（依《中部》所說）

再生是苦，不再生是樂

一位外道遊行曾問尊者舍利弗「什麼是樂、什麼是苦？」
（出自《增支部》10 集，第 65 與 66 經 Paṭhamasukha 與 Dutiyasukha）

尊者回答：

- 再生是苦（**dukkha**）
- 不再生是樂（**sukha**）

若未具備觀智（vipassanā ñāṇa），就會對五蘊生起執取。
祈求得來的五蘊，其實就是讓「老與死」來啃咬的肉塊。
這如同雞、豬成為人類的食物一樣，祈求五蘊就是自投羅網。
唯有愚人，才會如此行為。

死亡不是成就，而是徒增塵土

尊者說明：死亡只是「徒然增加地球的塵土而已」。

（此觀點亦與《無始相應部》（SN 15.20）〈毗富羅山經〉相符：
佛陀說，自迦拘尸尊佛至本師喬達摩佛之間，山體高度逐漸下降，暗示眾生愚痴增長。）

死亡不是福德的累積，而只是苦的延續。
五蘊的本質，是生滅無常（udaya-bbaya），
新者不斷生起、舊者迅速消逝，這就是苦的運作方式。

變壞相：苦的真相

佛陀說過：
「變壞相（vipariṇāma lakkhaṇaṃ）即是苦諦（dukkha saccaṃ）」

當你以觀智（ñāṇa）觀察五蘊時，
便能看出它不斷變壞、不停消失，苦諦即現於當下。

長期這樣觀察，終會對五蘊不再起愛著。
這一切，只會在深觀之人身上發生。

認識現前苦，斷除未來苦

唯有如實知見現前的苦，才能不對未來的五蘊生起希望。

若不作毘婆舍那觀察，就會對當前的五蘊產生愛著，
甚至還會祈求未來的五蘊再來——這正是輪迴不止的根源。

當你日日觀察其生滅，便會見到：

- 感受（vedanā）如雨滴落水，起泡即滅；
 - 你將得如實智（yathābhūta ñāṇa）——如實知見五蘊的本質。
-

感受無情地壓迫有情

繼續觀察，你將進一步看見：

- 這五蘊會無情地壓迫你（dukkhassa pīlanāṭṭha）
- 它從不憐憫你，只是因你有愛著，它才壓迫得更緊。

唯有觀察它的變壞與消逝，你才會不再愛著現前五蘊。

由盲目眾生，轉為善見行者

若能見到其詳盡生滅，你便得如實智（yathābhūta ñāṇa）。

這些生滅不曾停歇，若你看不見它們，就如佛所說：

「andha-puthujjana」——盲目凡夫。

這樣的人，不知自己為誰，也不知自己在受什麼苦。

若無毘婆舍那，就如同「在黑暗中出生，在黑暗中死去」。

一旦你從盲目凡夫轉變為善見的世間人（kalyāṇa puthujjana），你會見到：「這是一台名為五蘊的苦機器，正在不斷運作！」

從如實智至厭離智，乃至道智

這樣的觀察會進一步導向：

- 厭離智（nibbidā ñāṇa）——見到它令人作嘔、令人厭煩。
- 接著你不再想要這個五蘊了。

這樣一來：

- 所有的苦止息（nirodha）將出現，
- 隨之而來的是八正道（magga）——正道智生起。

這篇講記深刻揭示佛陀教法中的核心重點：

- 不要貪求未來的五蘊；
- 不要執取現前的五蘊；
- 唯有觀苦、見滅，才能證涅槃。

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## 苦的本質

（無日期）

佛陀教導我們不要執著於現在的五蘊，也不要希求未來的五蘊到來，以這種方式死亡是最好的（出自《中部尼柯耶》）。

一位遊行向舍利弗尊者詢問苦與樂（出自《增支部》10.65《初樂經》和10.66《第二樂經》）。舍利弗回答他說，再次投生是苦，不再投生是樂。若無內觀智慧（insight ñāṇa），人將會執著於五蘊。祈求五蘊就像變成老死啃食的東西，如同雞、豬等成為人類啃食的東西一樣。只有愚人才會做這種事。另一個重點是，死亡只不過是徒然地增加地上的土壤。

[這一點支持了佛陀在《無始相應》（Anamatagga Saṃyutta）的韋布拉山（Mount Vepulla）開示（SN 15. 20 Vepullapabbatasuttaṃ）中所說的——從拘留孫佛到釋迦牟尼佛之間的四位佛陀，山的高度逐漸降低——即韋布拉山。]

這並非增進你自身的福祉。新的生起，舊的滅去，是五蘊的運作。五蘊的本性是生起和滅去。這是五蘊的苦性。它無時無刻不在發生。「變易性是苦諦」（Vipariṇāma lakkhaṇaṃ dukkha saccaṃ）。

你以智慧（*ñāṇa*）觀察它，將會談論它的變化和消失。它只有苦諦，大量觀察之後，將會不再對五蘊產生愛戀。這只會發生在那些強烈觀察它的人身上。

只有了解當下的苦，而不欲求和希求不存在的（未來的）苦。很明顯，不修習毗婆舍那以充分了解這個五蘊，就會對當下的五蘊產生愛戀，並欲求未來的五蘊。通過多次觀察，它持續顯現其變化和消失。感受（*Vedanā*）的顯現如同雨水落在水面上時產生的水泡。你將獲得如實知智（*yathābhūta ñāṇa*）。持續觀察，你將會了解其壓迫性的苦（*dukkhassa-pīḷanāṭṭha*）。它毫不留情地壓迫那些對它有愛戀的人。

只有了解變化和消失，才會不對當下的五蘊產生愛戀。若能詳細地看到變化和消失，你將獲得如實知智（*yathābhūta ñāṇa*）。

它們以不停歇的方式顯現，看不到它們就是盲目的凡夫（*andha-puthujjana*）。因為人甚至不了解自己。沒有毗婆舍那就像生於黑暗，死於黑暗。如果你從盲目的凡夫到達如實知智的階段，你將成為善的凡夫（*kalyāṇa puthujjana*）。在那之後，你將會看到它如同一個運轉的苦機器。這是看到它的功能。它將提升到視其為令人厭惡和疲憊的智慧。它將成為厭離之智（*nibbidā ñāṇa*）——厭惡的智慧。更進一步，它更接近於不想要這個五蘊的階段。在那之後，所有的苦都將止息，成為滅（*nirodha*）和道（*magga*）——止息和道智。

## The Worst Danger

(no date)

The first important matter is closing the doors of woeful existence—apāyas. (i.e., hells, animals and hungry ghosts) What is the reason? When the causes are there, lobha, dosa, moha, diṭṭhi, etc., arise in the heart (mind). These unwholesome mental states arise because the seed of hells is in the mind. Don't be afraid and fear of other things. Diṭṭhi—wrong view is the real seed of hell. (Sayadaw gave some suttas to support this point.) After diṭṭhi falls away (i.e., sotāpanna) even lobha, dosa, moha are still there these can't send one to hells (with diṭṭhi the three coarsest unwholesome roots are eradicated except the mild ones).

Even sotāpanna still makes khandha and goes to the good destinations (sugati); but never creates khandha and goes to dugati—the bad destination. So it becomes clear that only this one (diṭṭhi) needs to be abandoned. You don't need to be worried if diṭṭhi falls away. In the Mahā-vedalla sutta (MN 43) of Majjhima Nikāya, the Buddha mentioned as after eradicating diṭṭhi, beings did not fall into apāya dugati—painful destinations. To strip away diṭṭhi is the task of sotāpatti-magga—the path knowledge of the stream-enterer. Dāna, sīla and samatha can't make diṭṭhi fall away. For example, “Do you have diṭṭhi or not, if I do it, then I'll get it?” (i.e., on dāna). If I have sīla, in next life I will have long life. In the Suttanipāta, the Buddha mentioned that with the attaining of sotāpatti magga would not fall into the four painful existences (apāya). There are many suttas on this point that refer to it.

Without knowing the natural process of the mind and body with its impermanence, people are stuck by the diṭṭhi.

There are two ways to strip off diṭṭhi: 1. Temporary and 2. Destroy the cause. The temporary way has clear knowledge on the nature of mind and body and discerning of impermanence is called cūḷa-sotāpanna—small stream-enterer. In the next life he will not fall into apāya, but he will be unsafe after the following life. The Buddha preferred the second way for us all. The way of destroying the cause because diṭṭhi arises by cause. This is the destruction of the underlying tendency (anusaya) with the

path knowledge. The temporary way of stripping off diṭṭhi is by insight knowledges. It's temporary cessation by discerning of impermanence.

(Continued to talk about three kinds of diṭṭhi.)

The wrong view you all don't have is the view of annihilation—uccheda diṭṭhi. So, only two wrong views are left for you. Having the identity view—sakkāya diṭṭhi that view of eternalism arises. With the falling away of identity view the other two are also gone. Even seeing a lot of aniccas in the khandha in full volume if having a teacher who can't explain it very well and sassata-diṭṭhi not fall away. Therefore, the method of stripping off the wrong view is very important.

(Even in the Buddha's time some of his disciples had the wrong views that the Buddha himself or other great disciple helping them to have the right view. Nowadays many yogis also had this problem. Sayadaw's Dhamma talks are very good to deal with this problem.)

There are two phenomena—the mind and the body (nāma and rūpa) that are capable of knowing and be known. However, you are looking for the weight in mind, and it doesn't have it. What can be weighted is the body or form (rūpa). Only you go in and disturb them that diṭṭhi arises. It's clear by itself. Both of them (i.e., mind and body) are the real existence of sakkāya

(Phenomenal existence and not the personal existence. It seems to be as wrong view, sakkāya has to be translated as personal existence and as a reality may be translated as phenomenal existence.)

You all go in and confusing them with the I-ness, it becomes wrong view (diṭṭhi). You have nothing to fear from them, except diṭṭhi.

Even the Buddha had the sakkāya (i.e., mind/body) but he didn't have diṭṭhi. In the mind dhamma lobha, dosa and moha are included in it, but they are real phenomenal existence—sakkāya, if the I-ness goes in and makes it become confusion and diṭṭhi arises. Then take sakkāya as I, me, etc. (phenomenon becomes personality) You all are always connecting or pairing them together (maybe like a beloved couple).

Therefore, the Buddha had reminded us to destroy identity view (sakkāya diṭṭhi). Using them as language is all right, the point here is taking it as a reality in thoughts and views.

You all are mixing it up although it can't be mixed-up together. Mind/body are impermanent phenomena, so it never mix-up with the I-ness in any ways. If you want to them mix sakkāya with sammā-diṭṭhi (right view) but never with wrong view (micchā-diṭṭhi). Therefore, without the help of a teacher is impossible. (A Buddha had arisen to the world was for this important purpose or task.) Mind and body exist that seeing only as mind/body become right view. That is seeing the reality of what is really having of it. Wrong view never runs away if right view not arises. It's not easy to rise sugati (good destinations) directly if falling into apāyas.

[It's especially here mentioned beings become man and deity from hell. Usually, beings are from hell to animal and then become hungry shades, but it could be directly from deity to hell—see Subrahmā deity and his 1000 celestial nymphs. (SN. 2.17 Subrahmasuttaṃ; SA. i. 88f; DA. iii. 750; MA. i. 190f)]

The life span in hells is no limit. You are succeeding of the first stage if you understand mind/body and discern impermanence.

[The life span in hells depends on the person and its type of action. Here, I would like to include a story in gist as food for thought. After the hermit Sumedha had the confirmation that he would become Gotama the Buddha in the future, his friend Megha left the lay life and became a hermit and student of Bodhisatta Sumedha. Past is a memory, now is the knowing and future is unknown. Unluckily for his downfall, a bad hermit went to their area and Megha met him and became a friend. Later he had disillusioned with the hermit life and returned to lay life. His life became worse and at last became an alcoholic and committed the heavy action of killing his own mother. After death, he fell into Mahā avīci hell.

Bodhisatta Sumedha became Gotama the Buddha after he fulfilled the ten pāramīs for four incalculable and 100,000 aeons. At that time Megha was born as a big fish in the sea—possibly a whale. A boat carrying Buddhists encountered this huge fish in the sea; facing with this perilous situation, they cried out for help, calling out the name of Gotama the Buddha. After hearing the name of Gotama the Buddha, the animal went

away. The name of the Buddha stirred up memories of his past; clinging to the Buddha, he passed on and was reborn as a human being in Bārāṇasī. He became a novice arahant with the name of Dhammaruciya. (Dhammaruciyattheraapadāna, Ap.ii.429f) There are many profound Dhammas for contemplation. Here I only want to mention two of them—wrong view and the uncertainty in saṃsāra.]

## 《最嚴重的危險》

佛陀教導我們，修行首先要緊的是：

**關閉惡趣之門（apāya）**，也就是地獄、畜生、餓鬼三惡道。

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### 為何要急於遮止墮惡趣？

因為只要內心中具備貪（lobha）、瞋（dosa）、癡（moha）、邪見（diṭṭhi）等因，就會引生墮惡趣的業果。

地獄的種子並不在他方，而是在自己的心中。

尊者強調：

- 不要害怕其他事物，真正該畏懼的是「邪見」本身。
  - 邪見是導致墮地獄的根本種子。
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### 證入須陀洹果，永不墮惡趣

尊者引《中部》〈大分別經〉（MN 43 Mahāvedalla Sutta）說明：

- 一旦邪見斷除（即證須陀洹道），
- 即使尚有貪、瞋、癡等微細煩惱，也不會再墮入惡趣。

這是因為證初果者，已斷除三種粗重煩惱根本（貪、瞋、癡的根源）。所以，**關鍵就是要先斷邪見**。

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## 佈施、持戒、禪定不能斷邪見

尊者說明：

即便行善修福，若心中仍有錯誤的「我執」，仍然無法脫離邪見。

例如：

- 「我布施，就會得到回報」
- 「我持戒，來生就會長壽」

這些想法仍是以我為中心的欲求型思想。

只有證得須陀洹果（**sotāpatti magga**），才能根本斷除邪見。

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## 斷除邪見有兩種方式

### 1. 暫時的斷除：

- 透過觀察名色法（**nāma-rūpa**）的無常而知見其非我。
- 此稱為小須陀洹（**cūḷa-sotāpanna**）。
- 來生不墮惡趣，但再來一生就未必了。

### 2. 根本的斷除：

- 透過毘婆舍那觀智與證道斷除潛在的邪見隨眠（**diṭṭhi-anusaya**）
  - 佛陀希望弟子們採取此種方式：**從根本原因上破除邪見**。
- 

## 三種邪見的說明

尊者簡要區分三種邪見：

1. **斷滅見（uccheda-diṭṭhi）**：否定來世與因果（大多數人已無）
2. **常見（sassata-diṭṭhi）**：相信有永恆的我（未破除者常見）
3. **身見（sakkāya-diṭṭhi）**：認為五蘊是真我或屬於我（根本見）

只要破除身見，其他兩種也隨之破除。

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## 錯誤將現象當作「我」——邪見的根源

尊者指出：

- 名與色是能知與被知的現象（現象實有）
- 若錯誤地將「我」投入其中，就成為邪見（**diṭṭhi**）

即使佛陀也具備五蘊（**sakkāya**），但他無「我執」，因此無邪見。

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## 不要將語言上的「我」當作實體

佛陀允許語言上使用「我」、「我見」，但僅為世俗言說。  
若在思維與見解上執取為真實存在的「我」，即是邪見。

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## 正見與錯見的根本分野

- 將名色見為「現象」是正見（**sammā-diṭṭhi**）
- 將名色當作「我」是邪見（**micchā-diṭṭhi**）

正見不生，邪見就不會自動消失。  
所以，要有善知識、導師指導修觀，否則無法自破邪見。

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## 邪見導向地獄，極為危險

尊者舉例說明輪迴無常與墮落的危險：

- 有時眾生可由地獄直接升天；
- 有時卻可由天界直接墮地獄（如《相應部》**Subrahmā** 天子與其千位天女的故事）

地獄中無定壽，極難出離。

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## 譬喻故事：邪見的下墮與佛號的救度

尊者提及一則感人故事：

- 修行人**梅伽（Megha）**，與未來佛\*\*須摩那仙人（Sumedha）\*\*是朋友。
- 雖曾修道，後來交惡友、犯逆罪（弑母），墮入**大阿鼻地獄**。
- 佛陀證道後，梅伽轉生為一條大魚，遇人稱念佛名，便遠離。
- 因聞佛名觸發宿因，得轉生為人，後證得阿羅漢果，名**法喜尊者（Dhammaruciya Thera）**。

此中可見兩大法義：

1. 邪見為地獄根本因
2. 輪迴不確定、充滿變數，唯有正見能得出離

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最壞的危險

（無日期）

首要之事是關閉惡道（apāyas）之門。（即地獄、畜生和餓鬼）原因何在？當因緣具足時，貪（lobha）、瞋（dosa）、癡（moha）、邪見（diṭṭhi）等便在心中（意）生起。這些不善的心態生起，是因為地獄的種子在我心中。不要害怕和恐懼其他事物。邪見——錯誤的見解才是地獄真正的種子。（尊者引用了一些經文來支持這一點。）邪見斷除後（即成為須陀洹），即使貪、瞋、癡仍在，也不會將人送入地獄（邪見斷除後，最粗重的三種不善根已被根除，只剩下輕微的）。

即使須陀洹仍然造作五蘊，並往生善趣（sugati）；但絕不會造作導致惡趣（dugati）的五蘊。由此可見，唯一需要捨棄的是這個（邪見）。如果邪見斷除，你就不需要擔心。《中部尼柯耶》的《大空經》（Mahā-vedalla sutta，MN

43) 中，佛陀提到，在根除邪見後，眾生不會墮入惡趣——痛苦的去處。去除邪見是須陀洹道 (sotāpatti-magga) ——入流者的道智的任務。布施 (dāna)、持戒 (sīla) 和止禪 (samatha) 無法使邪見斷除。例如，「你有邪見嗎？如果我布施，我會得到它嗎？」(即關於布施)。如果我持戒，來生我將會長壽。《經集》(Suttanipāta) 中，佛陀提到，證得須陀洹道將不會墮入四惡道 (apāya)。關於這一點，有許多經文提及。

由於不了解身心及其無常的自然過程，人們被邪見所困。

有兩種去除邪見的方法：1. 暫時的；2. 摧毀原因。暫時的方法是對身心的本質有清晰的了解，辨明無常，稱為小須陀洹 (cūḷa-sotāpanna) ——小入流者。來生他不會墮入惡道，但在下下生之後將會不安全。佛陀更希望我們都採取第二種方法——摧毀原因的方法，因為邪見是由原因產生的。這是以道智摧毀潛在的習氣 (anusaya)。暫時去除邪見的方法是通過內觀智慧。通過辨明無常，這是暫時的止息。

(繼續談論三種邪見。)

你們所有人沒有的邪見是斷滅見 (uccheda diṭṭhi)。所以，你們只剩下兩種邪見。擁有身見 (sakkāya diṭṭhi)，從而產生常見。隨著身見的斷除，其他兩種邪見也會消失。即使在五蘊中大量地看到無常，如果有一位不能很好地解釋的老師，常見也不會斷除。因此，去除邪見的方法非常重要。

(即使在佛陀的時代，他的一些弟子也有錯誤的見解，認為佛陀本人或其他偉大的弟子會幫助他們獲得正見。如今，許多瑜伽行者也有這個問題。尊者的佛法開示對於處理這個問題非常有益。)

有兩種現象——心和身 (nāma and rūpa)，它們能夠知和被知。然而，你在心中尋找重量，它並沒有重量。可以被衡量的是身體或色法 (rūpa)。只有你介入並擾亂它們，邪見才會產生。它本身就很清楚。它們兩個 (即心和身) 是身見的真實存在。

(現象的存在，而不是個人的存在。似乎身見 (sakkāya) 作為錯誤的見解，必須翻譯為個人的存在，而作為實相，則可以翻譯為現象的存在。)

你們所有人都介入並以「我」的概念混淆它們，這就變成了邪見 (diṭṭhi)。除了邪見，你沒有什麼可害怕的。

即使佛陀也有身見（即身心），但他沒有邪見。在心法中包含了貪、瞋、癡，但它們是真實的現象存在——身見（sakkāya），如果「我」的概念介入並使其混淆，邪見就會產生。然後將身見視為我、我的等等（現象變成了人格）。你們總是將它們聯繫或配對在一起（也許像一對愛侶）。因此，佛陀提醒我們要摧毀身見（sakkāya diṭṭhi）。將它們作為語言使用是可以的，這裡的重點是在思想和見解中將其視為真實的存在。

你們所有人都將其混淆，儘管它們無法混淆在一起。身心是無常的現象，所以它絕不會以任何方式與「我」的概念混淆。如果你想讓身見與正見（sammā-diṭṭhi）混合，但絕不與邪見（micchā-diṭṭhi）混合。因此，沒有老師的幫助是不可能的。（佛陀的出現於世正是為了這個重要的目的或任務。）身心存在，只將其視為身心就成為正見。那就是看到真實擁有的實相。如果正見不生起，邪見永遠不會消失。如果墮入惡道，直接往生善趣並不容易。

[這裡特別提到眾生從地獄轉生為人和天人。通常，眾生從地獄轉生為畜生，然後成為餓鬼，但也可能直接從天人墮入地獄——參見須梵摩天子及其一千位天女。（SN. 2.17 Subrahmasuttaṃ; SA. i. 88f; DA. iii. 750; MA. i. 190f）]

地獄的壽命是沒有限制的。如果你理解身心並辨明無常，你就成功地進入了第一階段。

[地獄的壽命取決於個人及其行為的種類。在此，我想簡要地講述一個故事，以供思考。在蘇美達隱士得到未來將成為喬達摩佛陀的確認後，他的朋友梅伽離開了在家生活，成為隱士並作為菩薩蘇美達的學生。過去是記憶，現在是知曉，未來是未知。不幸的是，一個壞的隱士來到他們的地區，梅伽遇到了他並成為朋友。後來他對隱士的生活感到幻滅，回到了在家生活。他的生活變得更糟，最後成為一個酒鬼，並犯下了殺害自己母親的重罪。死後，他墮入了摩訶阿鼻地獄。

菩薩蘇美達在經歷了四無數十萬劫圓滿了十波羅蜜後，成為了喬達摩佛陀。當時，梅伽轉生為海裡的一條大魚——可能是一條鯨魚。一艘載著佛教徒的船在海上遇到了這條巨大的魚；面對這種危險的情況，他們呼喊求救，呼喚喬達摩佛陀的名字。聽到喬達摩佛陀的名字後，那條動物游走了。佛陀的名字喚起了他過去的記憶；執著於佛陀，他去世並轉生為波羅奈的一個人類。他成為一位名為達摩魯奇亞的新學阿羅漢。（Dhammaruciyaṭṭheraapadāna, Ap.ii.429f）有很多深刻的佛法值得深思。這裡我只想提到其中兩個——邪見和輪迴中的不確定性。]

Importance of Dukkha Sacca

(no date)

The saṃsāra is very long for us without knowing the Four Noble Truths. To know one Noble Truth of Dukkha is the most important one.

(In some suttas, the Buddha has said that he only teaches the dukkha and the ending of the dukkha. In the past and the future, what all other Buddhas had taught and will teach is the same thing.)

By penetrating of dukkha sacca, samudaya sacca (i.e., taṇhā) is abandoned. If you don't cut off from ignorance (avijjā) and the connection with death is never cutting off. If khandha does not disappear, death does not disappear either; for the disappearance of khandha is Nibbāna.

(This is the reason Sayadaw sometimes asked his disciples as: “Do their khandhas disappear or not?”)

Whoever of impermanence has ended, and its dying phenomenon also comes to an end. With the ending of death is seeing the deathless. The seeing of impermanence is the beginning of insight (vipassanā). The arising of phenomenon is udaya and its vanishing is bhaya. For example, a feeling (vedanā) is arising; it's not there when you observe. In Burmese, it's phit—arising and pyat—vanishing = phit/pyat. Seeing it with the five path factors—i.e., sati, viriya, samādhi and sammā-diṭṭhi, sammā-saṅkappa.

(These five path factors are called karaka-maggan functional or working path factors. In most of Sayadaw's talks, he emphasized vipassanā knowledge and it's also mentioned a lot by the Buddha himself. So, sometimes some Buddhists had misunderstood Sayadaw because it seemed he did not give much emphasis on the arising phenomena. It's not true if someone doesn't know the arising and how does he know the vanishing. Buddha Dhamma is simple and direct but profound. Sayadaw's talks are also like that with listening a lot will develop one's wisdom faculty.)

How did the commentary on Aṅguttara Nikāya say about impermanence? It was said that with the seeing of impermanence the eight path factors would arise. Therefore, don't let doubt arise as "Could I attain Nibbāna? (after seeing anicca). The yogi's duty is discerning of anicca, just contemplate for seeing impermanence.

By discerning of impermanence, you have to know that it arrives to the climax. It'll continue to see in more details. Later vipassanā knowledge is conducive to the path knowledge as anantara paccayo—proximity condition. If not seeing impermanence still not become the insider of the Buddha-Dhamma—the insider of the Buddha Sāsana). Because the Buddha Dhamma does not enter into the heart yet. Of these two knowledges of lokiya magga and lokuttara magga (mundane and supramundane knowledges) to get the lokiya magga is more important.

The hindrances (nīvaraṇas) are hindering the mind for seeing anicca and Nibbāna.

(This talk was based on the five hindrances to explain the practice. The following talk also related to the five hindrances).

Kukkucca—remorse and worry could arise at the time of practice and near death.

(Remorse is thinking about negative things which one had done. Worry is thinking about positive things which one has not done yet.)

《苦諦的重要性》

佛陀教導我們：輪迴之所以綿延不絕，是因為眾生不了解四聖諦。
在四聖諦中，最首要的是——正確認知「苦諦」（**dukkha sacca**）。

佛陀只教「苦」與「苦的止息」

在多部經典中，佛陀曾說：

「我只教導一件事——苦，與苦的止息。」
這也是過去、未來所有諸佛所教的唯一正法。

透過苦諦，斷除集諦與無明

- 透徹了解苦諦，才能捨斷集諦（即貪愛 *taṇhā*）。
- 若不從根本斷除無明（*avijjā*），那麼與「死」的連結就永不斷。
- 只要五蘊未滅，「死」就不會止息。

尊者說：五蘊的止息，即是涅槃。

觀無常即是觀死，見死即見不死

尊者時常問弟子們：「你們的五蘊有消失嗎？」

若能觀照無常的終結，則與之相應的「死的現象」也將止息。
當「死」止息時，就見到了「不死」（涅槃）。

觀無常：觀行的起點

觀無常（*anicca*）是毘婆舍那的起點。

- 法的生起稱為「*udaya*」
- 法的滅去稱為「*bhaya*」

譬如：觀察感受（*vedanā*）時，它剛生起，就已消失。

在緬語中說是：「*phit*」生起、「*pyat*」消失——一閃即滅。

若能以五種功能性的道支（*karaka magga*）來觀察這點，即具備觀行基礎：

1. 正念（*sati*）
2. 精進（*virīya*）

3. 定 (samādhi)
 4. 正見 (sammā-ditṭhi)
 5. 正思惟 (sammā-saṅkappa)
-

佛法雖簡單，卻深刻直透人心

有人誤會尊者似乎強調「滅去」而忽略「生起」，這並非事實。
佛法之觀行，正是從「生」而見「滅」。

佛陀說得簡明而徹底：見無常，即見法。

《增支部》註解：見無常即能生起八正道

《增支部》註解書指出：

「只要見到無常，八正道即隨之而起。」

所以，不要懷疑：「我能證得涅槃嗎？」

行者的責任，就是觀察無常，僅此而已。

從觀智至道智的次第：接續條件

- 當你觀無常達到高潮時，會見得越來越清晰。
 - 此時，毘婆舍那智 (vipassanā ñāṇa) 就成為**道智 (magga ñāṇa)**的近行緣 (anantara paccayo)。
 - 若未見無常，即尚未進入佛陀的聖教之「門內人」——仍是外門漢。
 - 只有**證得世俗道智 (lokiya magga)**，才算真正進入佛法。
-

五蓋是障礙見法的最大障礙

五蓋（nīvaraṇa）會遮障心識，使你無法見到無常與涅槃。

此講記以「五蓋」為中心來開示修行障礙。

接下來的講記也會延續這個主題。

臨終與修行中的「悔與憂」

尊者特別提醒兩種障礙最常在修行與臨終時出現：

- **kukkucca**（悔）：對過去未善行為的懊悔
 - **uddhacca**（憂）：對未成功德或尚未做的事而擔心
-

唯有透徹見苦，才能知滅；唯有如實見五蘊生滅，才有可能證入涅槃。

~~~~~

## 苦諦的重要性

（無日期）

若不知四聖諦，我們的輪迴將極其漫長。了解苦聖諦是最重要的。

（在一些經文中，佛陀說他只教導苦及苦的止息。過去和未來，所有其他佛陀所教導和將教導的都是同樣的事情。）

透過徹悟苦諦，集諦（即渴愛）便被捨棄。若不斷除無明（avijjā），與死亡的連結便永不斷絕。若五蘊不消失，死亡也不會消失；因為五蘊的消失即是涅槃。

（這就是尊者有時會問他的弟子：「他們的五蘊消失了嗎？」的原因。）

誰的無常已止息，他的死亡現象也隨之止息。死亡止息即是見到不死。見無常是內觀（vipassanā）的開始。現象的生起是生（udaya），其滅去是滅

（bhaya）。例如，一個感受（vedanā）正在生起；當你觀察時，它就不在那裡了。在緬甸語中，它是 phit——生起，pyat——減去 = phit/pyat。以五道支——即念（sati）、精進（virīya）、定（samādhi）、正見（sammā-diṭṭhi）、正思惟（sammā-saṅkappa）來觀察它。

（這五個道支稱為作業道支或功能道支。在尊者的大部分開示中，他都強調內觀智慧，佛陀本人也經常提到。因此，有時一些佛教徒誤解了尊者，因為他似乎沒有過分強調生起現象。如果一個人不知道生起，又如何知道減去呢？佛陀的教法簡單直接卻深奧。尊者的開示也是如此，多聽將能增長一個人的智慧。）

《增支部》的註釋是如何描述無常的？據說，隨著無常的見到，八道支將會生起。因此，不要讓「我能證得涅槃嗎？」（在見到無常之後）的懷疑生起。瑜伽行者的責任是辨明無常，只需觀照以見無常。

透過辨明無常，你必須知道它會達到頂峰。它將會持續以更細微的方式顯現。之後，毗婆舍那智慧會作為近取因（anantara paccayo）導向道智。若不見無常，仍然無法成為佛陀教法（佛陀的教法）的內在者。因為佛陀的教法尚未進入內心。在這兩種智慧——世間道（lokiya magga）和出世間道（lokuttara magga）中，獲得世間道更為重要。

五蓋（nīvaraṇas）阻礙了心識見到無常和涅槃。

（本次開示基於五蓋來解釋修行。接下來的開示也與五蓋有關。）

悔恨（kukkucca）和憂慮可能在修行時和臨終時生起。

（悔恨是思考自己做過的負面事情。憂慮是思考自己尚未完成的正面事情。）

## Dealing With the Five Spiritual Faculties and Five Hindrances

(no date)

In vipassanā practice you should know how to balance the five spiritual faculties of the contemplating mind (ñāṇa). These five spiritual faculties are—confidence (saddhā), energy (virīya), mindfulness (sati), concentration (samādhi) and wisdom (paññā). You also have to know how to expose the five hindrances. The five hindrances are—sensual desire (Kāmacchanda), aversion (byāpāda), sloth and torpor (thīna-middha), restlessness and remorse + worry (uddhacca-kukkucca) and doubt (vicikicchā). You also have to know how to keep up with the signs (nimitta) of vipassanā (e.g., anicca nimitta). Remember them very well! These are important. After dealing with the five spiritual faculties and the five hindrances, and you must keep up with the signs arising from the practice and not letting them disappear. In this way the practice will be successful. The five hindrances are covering up the objects of contemplation, such as the five khandhas and its impermanence (anicca).

The first one is balancing art of the five spiritual faculties.

The second exposing and dealing with the five hindrances.

The third one is keeping up with the vipassanā nimitta.

All these came from the story of Bhikkhu Soṇa in the Aṅguttara Nikāya.

(Sayadaw told Ven. Soṇa's story)

He did not get the result because of over striving (i.e., virīya—effort) and he either could not deal with the hindrances which covered up the true nature of phenomena. With over striving his mind was restless, and he did not know how to overcome it. So Ven. Soṇa couldn't see impermanence. Then he thought about returning to mundane life. So, the mind was turning towards laziness—kosajja which was refined dosa (dissatisfaction).

By relaxing his energy and become lazy, with the giving up mind became restless. The mind of restlessness and laziness were arising in him like a struggle.

[Sayadaw gave the similes for these two hindrances of sloth and torpor or laziness and restless from the Saṅgārava Sutta, the Book of Five, Aṅguttara Nikāya (AN. 5.193 Saṅgāravasuttaṃ). The Buddha explained to brahmin Saṅgārava on the negative results of the five hindrances. A basin of water covered with algae and water plants. If someone wanted to check his facial reflection inside, he would not be able to see it clearly. In the same way a mind obsessed and oppressed by sloth and torpor will not see the reality.

A bowl of water stirred by the wind rippling and swirling into wavelets. If someone wants to examine his own facial reflection in it, he'll not see it clearly. In the same way a mind obsessed and oppressed by restlessness will not see the reality.

Again, Sayadaw explained these two hindrances with Ven. Soṇa (Koḷivīsa) from the Aṅguttara Nikāya—Soṇa Sutta, the Book of the Sixes (AN. 6.55 Soṇasuttaṃ). The simile the Buddha explained to Soṇa was playing a lute but Sayadaw using the Burmese harp—not the western harp. When the strings of the lute/harp are neither too tight nor too loose and adjusted to a balance pitch is easy to play with a pleasant music. If the strings are too tight or too loose will has the opposite result—i.e., not easy to play and unpleasant sounds arise. In the same way, if viriya is aroused too forcefully leads to restlessness and if the energy is too lax leads to laziness. So, the Buddha taught him resolved on the balancing of energy would achieve evenness of the five spiritual faculties and taking up with the object or keeping up with the nimitta as mentioned by Sayadaw in this talk.]

Allow your efforts to be practiced with a balanced effort between the extremes of too much or too much relaxation. Contemplate their anicca and returning to the impermanence of the khandha if restlessness and laziness come in. This will see the khandha with magga. I'll talk about the balancing art of the Dhamma.

1. Make adjustment of confidence (saddhā) and wisdom (paññā).
2. Make adjustment of effort (viriya) and concentration (samādhi).

The amount of mindfulness (sati) is never over like the other factors. Making an able adjustment will discern impermanence. Out of mindfulness is the working of delusion (moha).

There, the Buddha reminded us to have sati all the time. Some have strong faith (saddhā) but no wisdom that they have respect on things which should not pay much attention to it—for example, on the form of the Buddha or Buddha images. Their faith and respect don't reach to the wisdom (ñāṇa) Buddha. Taṇhā comes in with over faith. They are in the wrong direction without encountering a good teacher, because wisdom is retreated.

Over paññā become a cunning person (clever and deceitful). With the excessive factors kilesa creeps in to the practice. With the evenness of the five spiritual faculties, the impermanence of the phenomena fit in together.

(i.e., discerning of impermanence—this point is very important for yogis because vipassanā ñāṇa is vipassanā upekkhā—equanimity of insight).

Cunning dhamma is delusion (moha) because it's wrong knowledge (micchā-ñāṇa). This is the power of ignorance (avijjā).

[We can now see a lot of delusion in many worldly areas of politics, economics, business, media, science technology and so on. This does not bode well for humanity.

After clearing away the problems of an evenness of spiritual faculties and five hindrances and the khandha nimitta arises. This is the literary expression—the khandha own nature appears. This is anicca—impermanence.

[In the Comprehensive Manual of Abhidhamma—Abhidhammattha Saṅgaha, it explained on the 28 material phenomena (rūpa). It was divided into eleven types, and the last one is as follows:

XI. Characteristics of matter

25. Production

26. Continuity

27. Decay

28. Impermanence



The five khandhas are—arising and vanishing together that mind also has the same nature.]

If you practice in this way, it's not impossible to get the result. Just do the contemplation! You can keep up with the nimitta longer (i.e., not miss anicca) and Nibbāna will be closer to appear (very similar to the nimitta of jhāna practice). Ven. Soṇa had perfection, but he was lacking with these three factors. (Important of good teacher is one of the conditions for realization.)

[These things are very important for practising yogis. Many of them, when their practice did not develop, became spiritually depressed and gave up their practice; some even attributed this to their pāramīs. Sayadawgyi had great wisdom and compassion; and he also had the courage to change some traditional belief, view and idea which went against the Dhamma. Before him was not talking much about these mistaken belief, view and idea to lay people by the monks. Even in Theravada Buddhism has this problem, so it's no need to talk about the other traditions. They are relying on the outside power than Dhamma and becoming like other faiths.]

## 處理五根與五蓋

（日期不詳）

在毘婆舍那（vipassanā）修行中，行者應該了解如何平衡觀心的五種修行根本（**pañca indriya**）。這五根為：

- 信（**saddhā**）
- 精進（**virīya**）
- 正念（**sati**）
- 定（**samādhi**）
- 慧（**paññā**）

同時也必須知道如何揭示並對治五蓋（**pañca nīvaraṇa**），即：

1. 欲貪（**kāmacchanda**）
2. 瞋恚（**byāpāda**）
3. 昏沉與睡眠（**thīna-middha**）
4. 掉舉與悔（**uddhacca-kukkucca**）
5. 疑（**vicikicchā**）

此外，你也必須學會如何持續保任觀行中所生的隨念相（**nimitta**），例如「無常相（**anicca nimitta**）」。

要好好記住這三點，這些都是修行成功的關鍵！

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### 三大修行原則

1. 五根的平衡之道
2. 揭露與對治五蓋
3. 保任毘婆舍那隨念相（**vipassanā nimitta**）

這些原則源自《增支部》中比丘\*\*索那（**Soṇa**）\*\*的故事。

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### 比丘索那的故事（**Sayadaw 所述**）

比丘索那因過度用功（即過強的精進 **virīya**）而未得成果，也無法對治那些遮蔽實相的煩惱蓋障（五蓋），導致內心躁動不安，無法見到無常。因此他甚至起了退轉之意，打算還俗。

此時他的心轉向了懈怠（**kosajja**），這是一種微細的瞋意（**dosa**）。

當他鬆懈努力，心變得懶散，接著又陷入掉舉不安的狀態，心在懶散與躁動之間掙扎不已。

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## 兩種蓋障的譬喻（援引自《僧伽羅婆經》，《增支部》5.193）

佛陀對婆羅門僧伽羅婆說明五蓋的過患：

- 昏沉與睡眠（*thīna-middha*）

如同盛水盆被水藻與浮草覆蓋，無法映照臉影。被昏沉壓制的心，亦無法如實見法。

- 掉舉與悔（*uddhacca-kukkucca*）

如同風起波紋翻騰之水盆，亦無法映現自身面貌。被掉悔壓制的心，同樣無法看見真相。

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## 古琴的譬喻（《增支部》6.55〈索那經〉）

佛陀教導索那時，以古琴為喻（Sayadaw 改用緬式琴代之）：

- 弦若拉得太緊或太鬆，都難奏出悅耳之音；
- 唯調至適中，方能演奏和諧樂音。

同樣地，若精進太過，則生掉舉；若過於放逸，則成懈怠。

佛陀教導索那：「**平衡精進**可導致五根均衡，並可如實取境，保任隨念相。」

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## 調整與對治的具體方法

若心落入懶散與掉舉，應觀照其**無常（anicca）**，回到**五蘊的無常性**上來。如此觀照，便是以道智（*magga*）見五蘊。

### 五根的兩組調節：

1. 調整信（*saddhā*）與慧（*paññā*）
2. 調整精進（*virīya*）與定（*samādhi*）

**\*\*正念（sati）\*\***則無需調整，因它永不過度。若失去正念，即是無明（*moha*）作祟。佛陀提醒我們：**正念應時時保持**。

## 五根失衡的過患

- 有人信心強，但智慧弱，對不該執著之物執著（如佛像形式），這是信未與智相應。此時\*\*貪欲（taṇhā）\*\*潛入，方向錯誤，缺乏善知識指引，導致智慧退轉。
- 有人智慧過強，但缺乏信心，變得**狡猾、狡慧**（即錯誤知見 micchā-ñāṇa），這是\*\*無明（avijjā）\*\*的表現。

若五根均衡，觀所緣的無常性與觀智自然契合。

毘婆舍那智即是「觀智之捨（vipassanā upekkhā）」。

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## 觀行中的「隨念相」顯現

當五根均衡、五蓋被破時，\*\*五蘊的本質相（khandha nimitta）\*\*自然顯現。這就是「無常相（anicca nimitta）」，即法的真相。

在《阿毘達摩概要精解》中對\*\*色法（rūpa）\*\*特性之分類如下（第十一類）：

25.生起（Production）

26.持續（Continuity）

27.變壞（Decay）

28.無常（Impermanence）

五蘊皆為生滅相續，心法亦如是。

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## 修行要領總結

如此修行，並非難事；只需如實觀照！

若你能持續觀照，不失無常相（即保任隨念相），**涅槃將日益接近**（如同禪定中守住禪相）。

比丘索那雖具足波羅蜜，但當時他欠缺這三項修行要素，因此未證果。

由此可見，**具足善知識之指導，是證悟的重要條件之一。**

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## 修行人的警策

許多行者因修行未得進展而灰心、放棄，甚至將原因歸咎於缺乏波羅蜜。莫哥尊者具備大智與大悲，敢於糾正傳統中違背正法的錯誤見解。他指出，即便在上座部傳統中，也常見依賴外力、迷信儀式而不依正法修行的現象。

「佛法之路，是內向自觀之路，非外求之道。」

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## 《處理五根與五蓋》

在內觀修習中，行者必須善知：

1. 如何平衡五根（*pañca indriya*）
2. 如何揭露與對治五蓋（*pañca nīvaraṇa*）
3. 如何持續把握觀行所生的「隨念相（*nimitta*）」，例如「無常相」（*anicca nimitta*）

尊者強調：

記住這三項，對修行成敗至關重要！

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## 一、五根的平衡藝術（*balancing the spiritual faculties*）

五根如下：

- 信（*saddhā*）
- 精進（*virīya*）
- 正念（*sati*）
- 定（*samādhi*）

- 智慧 (paññā)

正念不會過度，其他四者需保持平衡：

- 信太強、慧太弱 → 易陷迷信與愛著外相（如佛像形體）
- 慧太強、信薄弱 → 易變成狡巧之人（「狡慧」即邪見，屬無明之相）
- 精進太強 → 產生躁動、浮動不安（掉舉）
- 定太強 → 墮入昏沉、沉重無力

唯有五根平衡，觀智才能圓熟，見法如實。

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## 二、五蓋的揭露與對治

五蓋如下：

1. 欲貪 (kāmacchanda)
2. 瞋恚 (byāpāda)
3. 昏沉與睡眠 (thīna-middha)
4. 掉舉與悔 (uddhacca-kukkucca)
5. 疑 (vicikicchā)

這些煩惱會覆蓋所觀對象（如五蘊與無常），使行者無法直見實相。

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譬喻說明（來自《五集·僧伽羅婆經》）

- 昏沉與惛沉：如池水被青苔覆蓋，看不見倒影。
  - 掉舉與悔：如池水被風吹皺，波浪浮動，看不清水中倒影。
- 

## 三、觀行的「隨念相」不能失

所謂「隨念相」（vipassanā nimitta），如觀行時出現的：

- 無常相（anicca nimitta）
- 生滅相（udayabbaya nimitta）
- 知見相應的五蘊本質（khandha nimitta）

一旦現起，不可錯失或中斷，要持續觀照。

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### **比丘索那的啟發：調琴之道，即調五根之道**

《增支部》第六集〈索那經〉中，佛陀對比丘索那說法：

修行如同調琴（說者以緬式琴為譬）：  
弦太緊則音高難聽，太鬆則無力走音；  
唯有調至適度，方可奏出和樂。

同理，**精進與定需互為調整，信與慧亦須均衡**。  
此即修行之「中道」精神。

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### **實踐方法簡述：**

- 若出現掉舉或懈怠 → 回到觀五蘊之無常
  - 若念力失 → 調整回正念，避免落入無明
  - 信、慧不均 → 檢視是否執著外相或流於聰明邪見
  - 調整至五根平衡，即見法現前：
    - 所見即「生滅相」
    - 所得即「毘婆舍那捨」（vipassanā upekkhā）
- 

### **重要提醒：**

「不要說自己沒有波羅蜜，只是還沒調對方法而已。」



許多行者以為修行無進展是因福報不足，其實多半只是五根失衡、五蓋未破、無法守住隨念相。

尊者勉勵：

「只要真正調好五根、破除五蓋、守住隨念相，涅槃自然現前。」

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對治五根與五蓋

（無日期）

在毗婆舍那修行中，你應該知道如何平衡觀照心（*ñāṇa*）的五根。這五根是：信（*saddhā*）、精進（*virīya*）、念（*sati*）、定（*samādhi*）和慧（*paññā*）。你還必須知道如何揭露五蓋並加以對治。五蓋是：欲貪（*Kāmacchanda*）、瞋恚（*byāpāda*）、昏沉睡眠（*thīna-middha*）、掉舉惡作（*uddhacca-kukkucca*）和疑（*vicikicchā*）。你還必須知道如何跟上毗婆舍那的相（*nimitta*）（例如，無常相 *anicca nimitta*）。好好記住它們！這些很重要。在對治五根和五蓋之後，你必須跟上修行中生起的相，不要讓它們消失。這樣修行才會成功。五蓋覆蓋了觀照的對象，例如五蘊及其無常（*anicca*）。

第一點是平衡五根的藝術。

第二點是揭露和對治五蓋。

第三點是跟上毗婆舍那的相。

所有這些都來自《增支部》中梭那比丘的故事。

（尊者講述了梭那尊者的故事）

他沒有得到結果，是因為過度精進（即精進 *virīya*）以及他無法對治那些覆蓋現象真實本質的障礙。由於過度精進，他的心變得躁動不安，他不知道如何克服它。因此，梭那尊者看不到無常。然後他想回到世俗生活。所以，他的心轉向了懶惰——*kosajja*，這是細微的瞋恚（不滿）。

通過放鬆他的精進而變得懶惰，隨著放棄的心生起，他變得躁動不安。躁動和懶惰的心在他心中像一場鬥爭般生起。

[尊者引用了《增支部》《五集》的《散迦羅婆經》（*Saṅgārava Sutta*，AN. 5.193 *Saṅgāravasuttaṃ*）中關於昏沉睡眠或懶惰以及掉舉這兩種蓋的譬喻。佛陀向婆羅門散迦羅婆解釋了五蓋的負面結果。一個被藻類和水生植物覆蓋的水盆。如果有人想在裡面檢查他的面部倒影，他將無法清楚地看到它。同樣地，一個被昏沉睡眠所困擾和壓迫的心將看不到實相。

一個被風吹動而漣漪蕩漾的水碗。如果有人想在裡面檢查他的面部倒影，他將無法清楚地看到它。同樣地，一個被掉舉所困擾和壓迫的心將看不到實相。

尊者再次引用了《增支部》《六集》的《梭那經》（*Soṇa Sutta*，AN. 6.55 *Soṇasuttaṃ*）中關於梭那（拘利毗舍）尊者的這兩種蓋的譬喻。佛陀向梭那解釋的譬喻是彈奏琉特琴，但尊者使用的是緬甸豎琴——不是西方的豎琴。當琉特琴/豎琴的弦既不太緊也不太鬆，並調整到平衡的音高時，很容易彈奏出悅耳的音樂。如果弦太緊或太鬆，將會產生相反的結果——即不容易彈奏，並且會產生難聽的聲音。同樣地，如果精進過度，會導致掉舉；如果精進過於鬆懈，會導致懶惰。因此，佛陀教導他，決心平衡精進將能實現五根的平衡，並如尊者在本次開示中所提到的，跟上所緣或跟上相。]

讓你的努力在過度用力與過度放鬆之間取得平衡。如果掉舉和懶惰來襲，觀照它們的無常，並回到五蘊的無常。這將能以道來觀察五蘊。我將談談佛法的平衡藝術。

調整信（*saddhā*）與慧（*paññā*）。

調整精進（*virīya*）與定（*samādhi*）。

念（*sati*）的量永遠不會過多，不像其他因素。做出恰當的調整將能辨明無常。缺乏正念是愚癡（*moha*）的運作。

因此，佛陀提醒我們要時時保持正念。有些人有很強的信心（*saddhā*），但沒有智慧，他們尊敬不應該過分關注的事物——例如，佛陀的形像或佛像。他們的信心和尊敬沒有達到智慧（*ñāṇa*）佛陀。過度的信心會帶來渴愛（*taṇhā*）。如果沒有遇到好的老師，他們就會走錯方向，因為智慧退卻了。

過度的智慧（paññā）會使人變得狡猾（聰明且欺騙）。過度的因素會使煩惱（kilesa）潛入修行。通過五根的平衡，現象的無常才能相互契合。

（即辨明無常——這一點對於瑜伽行者非常重要，因為毗婆舍那智是毗婆舍那捨——內觀的平等捨）。

狡猾的法是愚癡（moha），因為它是錯誤的知識（micchā-ñāṇa）。這是無明（avijjā）的力量。

[我們現在可以在政治、經濟、商業、媒體、科學技術等等許多世俗領域看到大量的愚癡。這對人類來說並非好兆頭。

在清除五根不平衡和五蓋的問題後，五蘊的相就會生起。這是文學性的表達——五蘊自身的本性顯現出來。這就是無常（anicca）。

[在《阿毗達摩概要》（Abhidhammattha Saṅgaha）中，它解釋了二十八種色法（rūpa）。它分為十一類，最後一類如下：十一、物質的特性 25. 生起 26. 相續 27. 衰老 28. 無常

五蘊是生起和滅去同時發生，心也具有相同的本性。]

如果你以這種方式修行，獲得結果並非不可能。只需觀照！你可以更長時間地跟上相（即不遺漏無常），涅槃將更接近顯現（與禪那修行的相非常相似）。梭那尊者具有圓滿的波羅蜜，但他缺乏這三個因素。（善知識的重要性是證悟的條件之一。）

[這些對於修行的瑜伽行者非常重要。他們中的許多人，當他們的修行沒有進展時，變得精神沮喪並放棄了修行；有些人甚至將此歸因於他們的波羅蜜。尊者具有偉大的智慧和慈悲；他也有勇氣改變一些與佛法相悖的傳統信仰、觀點和想法。在他之前，比丘們很少向在家居士談論這些錯誤的信仰、觀點和想法。即使在上座部佛教中也存在這個問題，所以沒有必要談論其他傳統。他們依賴外在的力量而不是佛法，變得像其他宗教一樣。]

The Most Dangerous Enemy

(no date)

[Here is again a Dhamma talk based on wrong view (diṭṭhi) which came from Aggivacchagotta Sutta—to Vacchagotta on fire, Majjhima Nikāya (MN 72). Sayadaw himself used this sutta a lot in many of his talks on dealing with diṭṭhi. The Buddha was using the extinction or cessation of fuel and fire for Nibbāna was a very good and clear simile on the nature of Nibbāna. If we study the talks of Mogok Sayadaw, he put more emphasis on killing diṭṭhi because it's the seed of apāya dugatis (hell, animals and hungry shades).

Combining with taṇhā becomes great taṇhā—diṭṭhi-taṇhā, the sufferings it creates are in wide range and unthinkable. Its influence is from the lowest hells to the highest existence of neither perception nor non-perception—the immaterial jhānic plane, except for the five pure abodes for the non-returners (anāgāmi). After eradicated diṭṭhi suffering waiting for a stream-enterer was only seven drops of water compared with the sufferings in the ocean of water which a worldling had to be suffered. Someone eradicated diṭṭhi had stable sīla, so he never harmed himself and others in any ways.

If we observe nowadays societies from family level to international level, we can see a lot of sufferings and problems come from diṭṭhi—self-centred behaviors and conducts, selfishness, envy, jealousy, competition syndrome (unwholesome competitions), stinginess, hostility, violence, rivalry, ill-will, etc. Only when the Buddha was born did living beings have the right view; although not many knew about it and not many could accept it. How thick is human's ignorance (avijjā)? They always worship their dangerous enemy all the time with money, power and fame. Later their bad teacher sends them to the four woeful existences. Therefore, the Buddha warned us that the frequent homes of living beings were the apāya-bhūmi. Only we know the Buddha Dhamma will understand the compassion and wisdom of the Buddha and ariya sāvakas.]

Diṭṭhupādāna (clinging with wrong view) means binding with wrong view, after that taṇhā follows behind it. Diṭṭhi is like the rope which binds a man's body. Taṇhā is like the river water which drifting away the man who has been bound with diṭṭhi rope. (Here Sayadaw used the words binder and drifter for diṭṭhi rope and taṇhā water which carrying the saṃsāric traveler in to the ocean of saṃsāra.)

Throughout the saṃsāra beings are always in this situation. If diṭṭhi does not fall away (i.e. the diṭṭhi rope), then only drifting, whirling (whirlpool) and sinking will follow. Thus, the Buddha mentioned that if diṭṭhi disappeared, all others would collapse (i.e. kilesa; and will eventually be affirmed as Nibbāna).

It becomes clear how much important for diṭṭhi to be fallen off. (This explains the importance of shedding of the diṭṭhi.) There are two causes for diṭṭhi arising—wrong attention (ayoniso) and listening to wrong teachings. Khandha itself is impermanent (anicca), suffering (dukkha), not-self (anatta), 32 parts of loathsomeness (asubha) but someone takes it as —wrong view of permanent, wrong view of happiness, wrong view of self and wrong view of beautiful (nicca-diṭṭhi, sukha-diṭṭhi, atta-diṭṭhi and subha-diṭṭhi). Combining them with the khandha becomes identify view—sakkāya-diṭṭhi. Without seeing of impermanence diṭṭhi can't fall away. (Sayadaw talked about the extensiveness of taint of view—diṭṭhāsava and Vacchagotta brahmin.)

After diṭṭhi falls away (i.e., momentary by contemplation) and doing dāna it'll send one to the goal of Nibbāna (merit with right view and inspiration for Nibbāna or the ending of dukkha). Because this kind of dāna includes ñāṇa.

[Sayadaw always helps donors to have right view and attitude on dāna practice. He encouraged them to perform the highest dāna by enriching with insight which also was taught by the Buddha, also the donors should have the right attention and aspiration for ending dukkha. Otherwise, it becomes useless dāna because it leads to becoming khandhas which is dukkha sacca. Sayadaw's interpretation of dukkha is—duk—disgusting, kha—useless → dukkha—disgusting and useless. Is it true or not? If a person dies, no one wants to keep his/her body around; for the remains become as disgusting and useless as a rotting log.]

Only with the understanding of D.A. process that diṭṭhi will fall away. (This is one of the main reasons all living beings have the wrong view if no Buddha had arisen.)

With the diṭṭhi off, we can appreciate the Nibbāna.

(Some Buddhists who had diṭṭhi do not appreciate Nibbāna because they want to come and go according to their own desires—bhava-taṇhā. So, they postulated a doctrine of atta-Nibbāna.)

In the sutta Vacchagotta brahmin asked the Buddha—after the arahant died where did he reappear again? The Buddha’s answer was—the term “reappear” did not apply to the arahant. Actually, the Buddha had to answer him as—after the arahant died and did not reappear but to Nibbāna. If the Buddha gave this direct answer it would make Vacchagotta’s mind confused. With diṭṭhi wholesome merits will not pure (because diṭṭhi is kilesa). Diṭṭhi falls away that Nibbāna arises will be clear.

(Sayadaw explained the 12 links of D.A. process.)

In the 12 links of D.A. process only the fuel and fire exist, i.e., khandha fuel and kilesa fire which are dukkha and samudaya. Dukkha has to be discarded, and Samudaya has to be abandoned. The fuel is consumed, and the fire is extinguished by cutting off the D.A. process. Freedom from the vaṭṭas (rounds of existence—these are khandha vaṭṭa, kilesa vaṭṭa and kamma vaṭṭa) means that the fuel is consumed and the fire is extinguished. So, the fire has gone out and the fuel has finished is Nibbāna.

[Note on identity view and arahant:

Recently an advanced vipassanā yogi came to visit me and discussed on Dhamma. He has been practising for many years, so I take it that he has overcome the identity view (sakkāya diṭṭhi). He was talking about his own experiences and his doubt on the quality of arahant. Likewise, he had read about on arahant by a well-known Tibetan teacher who had said that arahant still had defilement.

The reason of his conclusion was: an arahant had *vāsanā* (a habitual formation/habitation), so arahant could not be pure like the Buddha, and he had to wait for a while in the future, and then continued his spiritual journey and became a Buddha (Where does the arahant go and waiting for his future practice?) It seemed to me a lot of later Buddhists even do not know what arahant means. They misinterpreted the Buddha-Dhamma according to their own views and doctrines. They regarded Arahants as selfish; in fact they did not even know that the stream-enterers had already overcome selfishness.

It is a very big gap between *sotāpanna* and arahant. Even the Buddha never mentioned that an arahant was selfish and still defiled, because he himself was an arahant. (see the First nine attributes of the Buddha).]

Sotāpanna already overcame identity view and doubt on the Buddha, Dhamma and Saṅgha; therefore, he and the Tibetan teacher had doubt in the Buddha, Dhamma and Saṅgha. It meant they hadn't still overcome the identity view and appreciated Nibbāna Element (*dhātu*)... yet. It reminds me what Mogok Sayadawgyi had said in some of his talks; he said if someone had wrong views on Nibbāna couldn't realize the first Nibbāna (i.e., *Sotāpanna*).

It seems to me identity view (*atta-diṭṭhi*) and craving for becoming (*bhava-taṇhā*) very deep-rooted in living beings and both dhammas are deeply related to each other. We can see their evidences in the suttas, present day human beings and in the views, doctrines and philosophy of later traditions.

Buddhists who did not know the Buddha–Dhamma in the Pāli Nikāya could not let go or still clinging to Nibbāna with wrong view—*sassata* or *uccheda diṭṭhi*. With *sassata* they created *atta-Nibbāna*, and they could come and go according to their *bhava-taṇhā*. With *uccheda* they hated Nibbāna and clung to their *diṭṭhi-taṇhā* (*kāma taṇhā*) like the worms in the pit toilet. These worms (white worms) take the smelly yellowish stuffs as gold which also today humans are fighting each other for it up to the international level.

Thus Mogok Sayadawgyi interpreted Nibbāna in many different ways in order to expel the wrong view of it, without which Buddhists would not be able to lay down

diṭṭhi-taṇhā and would never be free from Dukkha. So diṭṭhi is the most dangerous enemy to all living beings.

最危險的敵人

（無日期）

【這又是一篇關於邪見（diṭṭhi）的佛法開示，根據《阿迦婆遮瞿多經》（Aggivacchagotta Sutta, MN 72）——佛陀對婆羅門婆遮瞿多談論「火」的譬喻，收錄於《中部》。莫哥尊者在許多談及破除邪見的開示中經常引用這部經典。佛陀以燃料與火的熄滅來比喻涅槃，是極為深刻且清晰的譬喻。若我們研讀莫哥尊者的講法，可以看到他特別強調斷除邪見，因為這是導致惡趣（地獄、畜生、餓鬼）輪迴的種子。】

當邪見與貪愛（taṇhā）結合時，便成為強烈的「邪見貪愛」（diṭṭhi-taṇhā），其帶來的苦難極其廣泛且難以想像。其影響從最低的地獄遍及到最高的「非想非非想處」（無色界定），唯有五淨居（不還果所生處）不受其染。當一位行者斷除了邪見之後，尚待經歷的苦就如同七滴水，相較於凡夫於輪迴大海中所受的苦猶如整個大海。已斷邪見者，其戒行穩固，不再以任何方式傷害自己或他人。

若我們觀察當代社會，從家庭層級至國際層級，可清楚見到許多痛苦與問題源自於「我見」的行為與思想：自我中心、自私、嫉妒、競爭心、不捨、敵意、暴力、仇恨等皆是其現象。唯有佛陀出世時，眾生才有機會獲得正見，雖然當時也不是很多人能理解或接受佛法。人類的無明有多深？他們總是崇拜自己的最大敵人——金錢、權力、名聲。之後，錯誤的導師（邪見導師）將他們送往惡趣。因此，佛陀警告我們：眾生最常棲息的地方是惡趣。唯有瞭解佛法，才能真正體會佛陀與聖弟子的慈悲與智慧。

「邪見取」（Diṭṭhupādāna）意即對邪見的執取，之後貪愛便隨之而生。邪見就像是綁住人的繩索，而貪愛就如河水般將被束縛之人漂流而去。（此處尊者

以「繩索」與「河水」作譬喻，形容邪見與貪愛如何將眾生捲入無盡輪迴之海。）

眾生在輪迴中始終處於這樣的狀態。若邪見不斷除，則只會被漂流、旋轉（如漩渦）與沉沒所帶走。因此佛陀說：只要邪見滅除，其他煩惱也將崩壞（最終證得涅槃）。

這也顯示出斷除邪見是何等重要。邪見的生起有兩個根本原因：一為「不如理作意」（*ayoniso manasikāra*），一為「聽聞錯誤教法」。五蘊本身是無常、苦、無我、三十二不淨，但人們卻執取為常、樂、我、美（*nicca-diṭṭhi*、*sukha-diṭṭhi*、*atta-diṭṭhi*、*subha-diṭṭhi*）。當這些錯見與五蘊結合時，即形成「身見」（*sakkāya-diṭṭhi*）。若無見到無常，邪見無法滅除。

尊者也提到「見漏」（*diṭṭhāsava*）的遍布與婆羅門婆遮瞿多的案例。

當邪見暫時滅除後，所行的布施（*dāna*）會導向涅槃的目標，因為此類布施已涵攝於智慧之中。

【尊者總是引導施主們以正見行布施，鼓勵他們以內觀增上此布施，正如佛陀所教。他亦勸誡施主應以「願離苦」為願心。若僅為求福報而施，則不過是累積五蘊，也即是苦諦。莫哥尊者曾詮釋「苦」（*dukkha*）為 *duk*（厭惡）+ *kha*（無用）= *dukkha*（厭惡且無用）。此說有理，因為人死後，遺體無人願久留，終成腐朽之木。】

唯有真正了解「緣起」（*D.A.*）流程，邪見才得以滅除。這也是為何若無佛出世，眾生無法自行離開邪見。

當邪見斷除後，便能真實欣賞涅槃。

【一些有邪見的佛教徒無法欣賞涅槃，因為他們仍有「有愛」（*bhava-taṇhā*），想依自己的意願來來去去。他們甚至創造出「我所擁有的涅槃」（*atta-Nibbāna*）的理論。】

在經中，婆遮瞿多問佛陀：「阿羅漢死後再生何處？」佛陀答：「『再生』一詞對阿羅漢並不適用。」實際上，佛陀若直接說「阿羅漢死後不再重生，而入於涅槃」，將令對方更加困惑。若尚有邪見，福業也不清淨。唯有邪見滅除，才能真正體證涅槃。

尊者接著解說十二緣起支：

十二因緣中，實際上只存在兩種：「五蘊之燃料」與「煩惱之火」，即苦與集。苦應該捨斷，集應當斷除。當燃料用盡、火焰熄滅時，緣起的流轉便被中止。遠離三輪迴（行輪、煩惱輪、業輪）即是燃料用盡、火焰熄滅，這便是涅槃。

【關於「身見」與「阿羅漢」的補充說明：

最近有一位進階的內觀行者來與我討論佛法。他修行多年，我認為他應該已斷除身見（sakkāya-diṭṭhi）。但他談到自己對「阿羅漢」的懷疑，以及讀到某西藏教師說「阿羅漢仍有煩惱」，因此認為阿羅漢尚不究竟，將來還需繼續修行才能成佛。這種說法似乎來自誤解，甚至不知道「阿羅漢」一詞的真義。事實上，連入流果（sotāpanna）者都已斷除自私心。佛陀自己也是阿羅漢，從未說過阿羅漢仍有染污。

入流果已斷「身見」、對佛法僧的疑惑，因此若某人對佛、法、僧仍有疑，那表示他尚未證入初果，尚未真正欣賞「涅槃法界」（nibbāna dhātu）。

莫哥尊者曾說過：「若對涅槃抱持邪見者，無法證得第一次的涅槃」（即入流果）。可見「身見」（atta-diṭṭhi）與「有愛」（bhava-taṇhā）深植於眾生心中，兩者密切相關。在經藏、當代人類思想及諸多後期教派的教義中均可見其跡象。】

若不了解巴利三藏中的佛法，佛教徒便無法真正放下對涅槃的錯誤執取。持「常見」（sassata）者創造出「我所擁有的涅槃」；持「斷見」（uccheda）者則厭惡涅槃，執取於「邪見貪愛」（diṭṭhi-taṇhā）與「欲愛」（kāma-taṇhā），如同廁所中的白蛆視臭物為金寶，如今人類也正為此互相爭鬥，甚至蔓延至國際層級。

因此，莫哥尊者從多方面詮釋涅槃，目的就是為破除錯見。若不破除邪見與貪愛，佛教徒永遠無法從苦中解脫。邪見，是一切眾生最危險的敵人。

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## 最危險的敵人

（無日期）

[這裡又是另一次基於邪見（*diṭṭhi*）的佛法開示，它來自《中部尼柯耶》的《火的譬喻經》（*Aggivacchagotta Sutta*）——對婆蹉種說法（MN 72）。尊者本人在他的許多關於對治邪見的開示中都大量使用了這部經。佛陀用燃料和火的熄滅或止息來比喻涅槃，這是一個非常好的、清晰的比喻，說明了涅槃的本質。如果我們研究抹谷尊者的開示，他更強調斷除邪見，因為它是惡道（地獄、畜生和餓鬼）的種子。

邪見與渴愛（*taṇhā*）結合，成為強大的渴愛——邪見之渴愛（*diṭṭhi-taṇhā*），它所造成的痛苦範圍廣泛且難以想像。它的影響從最低的地獄到既非想亦非非想處——無色界禪定，除了不還者（*anāgāmi*）的五淨居天。在斷除邪見後，一個須陀洹所要承受的痛苦，與一個凡夫必須承受的如大海般的痛苦相比，只不過是七滴水而已。斷除邪見的人具有穩固的戒律，因此他絕不會以任何方式傷害自己和他人。

如果我們觀察當今社會，從家庭層面到國際層面，我們可以發現許多痛苦和問題都源於邪見——以自我為中心的行為和舉止、自私、嫉妒、競爭症候群（不善的競爭）、吝嗇、敵意、暴力、敵對、惡意等等。只有在佛陀出世後，眾生才有了正見；儘管知道的人不多，能接受的人也不多。人類的無明有多深厚？他們總是花費金錢、權力和名聲來崇拜他們危險的敵人。後來，他們的惡師將他們送入四惡道。因此，佛陀警告我們，眾生經常居住的地方是惡趣。只有了解佛陀的教法，我們才會理解佛陀和聖弟子的慈悲和智慧。]

邪見取（*Diṭṭhupādāna*，執取邪見）意味著被邪見束縛，之後渴愛緊隨其後。邪見就像捆綁人身的繩索。渴愛就像河水，將被邪見之繩捆綁的人沖走。（這裡尊者用「捆綁者」和「漂流者」來比喻邪見之繩和渴愛之水，它們將輪迴的旅人帶入輪迴的海洋。）

在整個輪迴中，眾生總是處於這種情況。如果邪見不被斷除（即邪見之繩），那麼隨之而來的只有漂流、旋轉（漩渦）和沉沒。因此，佛陀提到，如果邪見消失，所有其他的煩惱都會崩潰（最終將被確認為涅槃）。

由此可見，邪見的斷除是多麼重要。（這解釋了捨棄邪見的重要性。）邪見的生起有兩個原因——不正思惟（*ayoniso*）和聽聞錯誤的教導。五蘊本身是無常（*anicca*）、苦（*dukkha*）、無我（*anatta*）、三十二種不淨（*asubha*）的，但

有人卻認為它是一一常見、樂見、我見和淨見（*nicca-diṭṭhi, sukha-diṭṭhi, atta-diṭṭhi and subha-diṭṭhi*）的錯誤見解。將這些與五蘊結合就成為身見（*sakkāya-diṭṭhi*）。若不見無常，邪見無法斷除。（尊者談到了見煩惱——*diṭṭhāsava* 的廣泛性以及婆蹉種婆羅門。）

邪見斷除後（即通過觀照暫時斷除），再行布施，將會引導人們到達涅槃的目標（帶著正見和對涅槃或苦之止息的希求的功德）。因為這種布施包含了智慧（*ñāṇa*）。

[尊者總是幫助布施者持有正確的見解和態度來行布施。他鼓勵他們通過增長智慧來進行最高的布施，這也是佛陀所教導的，同時布施者應該有正確的動機和對止息苦的希求。否則，它將成為無用的布施，因為它會導致產生作為苦諦的五蘊。尊者對苦的解釋是一一 $duk$ ——令人厭惡， $kha$ ——無用  $\rightarrow$   $dukkha$ ——令人厭惡且無用。這是真的嗎？如果一個人死了，沒有人想把他的屍體留在身邊；因為遺體會變得像一根腐爛的木頭一樣令人厭惡且無用。]

只有理解緣起（*D.A.*）的過程，邪見才會斷除。（這是如果沒有佛陀出世，所有眾生都持有邪見的主要原因之一。）

邪見斷除後，我們才能體會涅槃。

（一些持有邪見的佛教徒不欣賞涅槃，因為他們想根據自己的慾望來來去去——有愛 *bhava-taṇhā*。因此，他們假定了一種我涅槃（*atta-Nibbāna*）的學說。）

在經文中，婆蹉種婆羅門問佛陀——阿羅漢死後會再投生到哪裡？佛陀的回答是一一「再投生」這個詞不適用於阿羅漢。實際上，佛陀本應回答他——阿羅漢死後不再投生，而是入涅槃。如果佛陀給出這個直接的答案，會使婆蹉種的心感到困惑。由於邪見，善的功德不會清淨（因為邪見是煩惱）。邪見斷除，涅槃生起將會清晰明瞭。

（尊者解釋了緣起十二支。）

在緣起十二支中，只有燃料和火焰存在，即五蘊的燃料和煩惱的火焰，它們是苦和集。苦必須被捨棄，集必須被斷除。通過切斷緣起的過程，燃料被消耗，火焰被熄滅。從輪迴（*vaṭṭas*，即五蘊輪、煩惱輪和業輪）中解脫出來意味著燃料被消耗，火焰被熄滅。所以，火焰熄滅，燃料耗盡就是涅槃。

[關於身見與阿羅漢的註釋：



最近，一位進階的毗婆舍那瑜伽行者來拜訪我，並討論佛法。他已經修行多年，所以我認為他已經克服了身見（sakkāya diṭṭhi）。他談論了自己的經驗以及對阿羅漢品質的懷疑。同樣地，他讀到一位著名的藏傳佛教老師關於阿羅漢的著作，該老師說阿羅漢仍然有染污。

他得出這個結論的原因是：阿羅漢有習氣（vāsanā，一種習慣性的形成/習性），所以阿羅漢不可能像佛陀一樣純淨，他必須在未來等待一段時間，然後繼續他的靈性旅程並成為佛陀（阿羅漢去哪裡等待他未來的修行？）在我看來，許多後來的佛教徒甚至不知道阿羅漢是什麼意思。他們根據自己的觀點和教義誤解了佛陀的教法。他們認為阿羅漢是自私的；事實上，他們甚至不知道入流者已經克服了自私。

須陀洹和阿羅漢之間存在著巨大的差距。即使佛陀也從未提到阿羅漢是自私且仍然有染污的，因為他自己就是一位阿羅漢。（參見佛陀的前九種德行）。]

須陀洹已經克服了身見以及對佛、法、僧的懷疑；因此，他和那位藏傳佛教老師都對佛、法、僧產生了懷疑。這意味著他們仍然沒有克服身見，也沒有體會涅槃界（dhātu）……。這讓我想起抹谷尊者在他的一些開示中所說的；他說，如果有人對涅槃持有錯誤的見解，就無法證得第一個涅槃（即須陀洹）。

在我看來，身見（atta-diṭṭhi）和有愛（bhava-taṇhā）在眾生心中根深蒂固，這兩種法彼此之間有著深刻的聯繫。我們可以在經文中、當今人類以及後來的傳統的觀點、教義和哲學中看到它們的證據。

那些不了解巴利三藏中佛陀教法的佛教徒，無法放下或仍然以錯誤的見解（常見或斷見）執著於涅槃。抱持常見者創造了「我涅槃」（atta-Nibbāna），他們可以根據自己的有愛來來去去。抱持斷見者則憎恨涅槃，並像糞坑裡的蟲子一樣執著於他們的邪見之渴愛（欲愛 kāma taṇhā）。這些蟲子（白色的蟲子）將臭氣熏天的黃色物質視為黃金，而今天的人類也在為此在國際層面上互相爭鬥。

因此，抹谷尊者以許多不同的方式解釋涅槃，以驅除對它的錯誤見解，否則佛教徒將無法放下邪見之渴愛，永遠無法從苦中解脫。所以，邪見是所有眾生最危險的敵人。

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