

# 莫哥西亞多開示錄

-- 空、有為及無為

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

結語（第 13 部之後）（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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## Epilogue (after Part 13)

Here the conclusion has double meanings—ending of Mogok Sayadaw’s talks and some reflections on the translations and Mogok–Dhamma or Buddha-Dhamma. These translations are only parts of over a thousand talks which were recorded more than half-century ago. Sayadaw had great wisdom, and his talks were not ordinary but with the quality of penetration. It reminds me about the teachings by the disciples of the Buddha—such sāvaka as; Sāriputta, Puṇṇa-mantāniputta, Mahā Kaccāna.

It was very fortunate that one of his last lay disciples U Tan Daing put a lot of effort to compile Sayadaw’s recorded talks and transcribed into many volumes and Sayadaw’s Dhamma survives into these days. Nowadays it seemed to be more than 39 volumes—each volume included 13 or 14 talks each. I have no doubt that Mogok Dhamma benefits a lot of Burmese Buddhists in study and practice of Buddha-Dhamma. For example, recently a meditation teacher of Mahasi system combined with Mogok Dhamma talks with Mahasi method had great success in teaching yogis because he was an open-minded teacher and not clinging to tradition and had fixed views.

Once Sayadaw said to one of his closest disciples as in the future his talks would be more valuable than gold. It’s true Sayadaw’s talks and Buddha Dhamma are like the seven noble treasures—faith, virtue, moral shame, moral dread, learning, generosity and wisdom (saddhā, sīla, hiri, ottappa, suta, cāga and paññā). I met some students of Goenkaji—they had practised for a period of time and advanced in practice but without a teacher’s guidance for continuing the practice. After they knew about Mogok Dhamma and overcame their difficulties. Even with a lot of listening and reading (i.e., the transcribed talks) with contemplation or reflection on Dhamma increase our wisdom faculty and will become wiser and intelligent. Not like the teachings of reliance on the outside power which makes the mind become blunt as a rusted knife.

Even if we temporarily possess the seven noble treasures (sattavidha-ariya-dhana), such as the "treasure of hearing" (sutadhana; also known as "good knowledge" on the Dhamma—kalyāṇa-mitta), it will be of great benefit to our lives; there are other

reasons. Therefore, I decided to translate them for other Buddhists not because my English language was very good. The Burmese Buddhists had never tried it before; even though they knew that Mogok's talks were noble treasures or riches and it benefited many Buddhists. Recently some new meditation methods and teachings appeared and its followers translated them and spread outside Burma. Many Burmese benefited from Sayādawgyi's talks but no one tried to translate it for others.

There are now Buddhist schools in Burma open to the lay community, and more lay people are studying the Sutta Nikāyas, the Abhidhamma and commentaries—such as the Visuddhimagga. These people are younger generation. There were only a few older people who interested in Abhidhamma before. This is a good sign for Burmese Buddhism. There are some Burmese meditation systems are spread outside Burma, but it's very rare to see Dhamma translations books by well-known scholar monks and meditation teachers. Even Ledi Sayadaw's books are very rare in Burmese before. Only not very long-time ago, a well-known publishing group with the help of Ledi monks made Ledi Sayadaw's work available in Burmese. Ledi Sayadaw's works are also very important for translations to spread it outside Burma.

I have already mentioned above my English language is not excellent, but Mogok talks are like the noble treasures and noble taste of Dhamma. So, I wanted to share it with others; besides, there was no one else who would try to do it. I have the habit of making notes whatever good books (Dhamma or worldly) which I am reading (including listening Dhamma talks). This is one of the important factors for Mogok Dhamma coming into existence. In fact, I would like to translate from the books transcribed by the Mogok Centre; for in each of the talks they contain other essences of the Dharma, but I do not have these books to hand. Even if I try them alone, it takes me for many years to finish it.

When I was still in Burma in 1980 Mogok talks were only 33 in volumes. In my short biography on U Sun Lwin (Ven. Ādiccaramsī) for his Dhamma in retreat I have mentioned he had studied Mogok talks in volumes donated to him by friends. These were 39 volumes, and he wrote about them for four volumes in gist and finished it in 1990. At the time when he finished, Mogok Dhamma volumes were 44 volumes in numbers.

Although I cannot translate the full Dhamma talk (each one is an hour long), it is better than nothing. I hope in the future some Dhamma protectors will come out to do this noble task. Hopefully, there will be some Dhamma protectors out there in the future for this noble task.

Sayadaw himself never gave titles to his talks, so I choose the title of each talk. I had never written anything before as a book. I used the pen to write these translations and gave it to a Theravada group of the people for typing corrections. But they found no one who could make correction for me, even they make a lot of mistakes in typing. So, it had wasted a lot of my energy and times. At last, I found someone who could help my works for correction and came into completion. If I could find him earlier, these works (i.e., Eighteen Days in Solitude, Mogok Sayadaw's Dhamma Talks and Protection with Blessings—Maṅgala Sutta) would come out quite earlier.

Here I want to say gratitude and appreciation to people who help me to finish these projects, especially to two kalyāṇa mittas:

Firstly, to Upāsikā Daw Lay Thwe (New Zealand) who offered me Mogok Sayadaw's Dhamma Talks—the Noble Treasure which helps me to sharpen my wisdom faculty.

Secondly to Upāsaka—Nanda (Taiwan), without his corrections, my project could be still in the saṃsāric existence of corrections.

Every beginning has the ending except Nibbāna Element. From the beginning of these project to the end of it, I had learnt something about the noble beings and ancient Chinese sages for their love, and compassion and services to their fellow human beings. For Buddhist monks—starting from Ven. Ānanda to present day Burmese Tipiṭaka Sayadaws they memorized the Buddha Dhamma until to this day; it was not an easy task. It would need a lot of memory (sati), energy and concentration power to maintain it.

Therefore, we still benefit from the noble treasure in its original form. The ancient Chinese sages preserved their teachings and works on many slices of bamboo in calligraphy and all these slices of bamboo were connected together with strings. From cutting bamboos to finish a book with many slices of bamboo was not an easy thing

to do. There was also the work of preservation of the slices of bamboo from insects and other things which I have no knowledge about them.

So the teaching chapters of the Buddha and the ancient sages are not easy to come by; unlike the media nowadays, if you press a button it appears on the screen. But a lot of them are rubbish and polluted matters which increase one's defilement. After death, it'll send one to the painful birth (hell, animal and hungry shade).

If someone listened or read Sayadaw's talks many times with contemplation, it would be for sure that he/she will become a genuine Buddhist and with its practice at least can discern anicca. If this translation can help someone in this direction or solving his difficulties and problems in the practice then it's worthwhile for me to do the translation.

**May the Dhamma live on!**

Sabbe sattā sukhitā hontu!

## 【結語】

本結語具有雙重意涵——既是莫哥尊者法語的終章，也是一段關於翻譯工作、莫哥法（Mogok Dhamma）乃至佛陀正法的反思。這些翻譯內容僅是尊者於半世紀前錄製的千餘篇開示中的一小部分。尊者具足深邃的智慧，其法語並非尋常，而具有穿透性，令人聯想到佛陀的聲聞弟子如舍利弗、富樓那、摩訶迦旃延等人的開示。

非常有幸的是，尊者晚年的一位在家弟子 U Tan Daing 傾注心力，將尊者的錄音記錄彙編成冊，成就了今日莫哥法的保存與流通。如今這些開示彙編似已超過三十九冊，每冊收錄十三至十四篇講記。我深信莫哥法對緬甸佛教徒在學與

修兩方面皆有極大利益。例如，近期一位兼修馬哈希系統與莫哥法語的禪師，正因其開放心胸、不執於傳統與定見，成功地引導眾多禪修者。

尊者曾對親近弟子說過：「未來，我的開示比黃金更珍貴。」此話實不虛，尊者的法語與佛陀正法猶如七種聖者財：信、戒、慚、愧、多聞、布施、智慧（*saddhā, sīla, hiri, ottappa, suta, cāga, paññā*）。

我曾遇見幾位高恩嘎（*Goenkaji*）系統的禪修者，他們雖已修習有成，卻因缺乏師資指導而感困頓，後來接觸莫哥法後，終得突破。即便只是多聽多讀（即閱讀法語記錄），並配合省察，也能增長慧根，使人變得更具智慧，不同於依賴外力、導致心智如鏽刀般遲鈍的教導。

即使只是暫時擁有這「聽聞之財」（*sutadhana*，即善知識與多聞），亦對人生大有助益。因此，我之所以翻譯這些法語，並非因英語能力出眾，而是因為緬甸佛教徒從未嘗試過此舉——雖然他們深知莫哥法語為聖者之財，並已令無數佛弟子受益。近來，一些新興禪修法門與教導已被翻譯並傳播至海外；然則，無人願將莫哥尊者的教法翻譯並與世人分享。

緬甸如今已有佛教學校向在家眾開放，愈來愈多的在家人學習《經藏》、《阿毘達摩》與《清淨道論》等論典，且多屬年輕世代。過去，僅有少數年長者涉獵阿毘達摩，這是緬佛教的良好徵兆。雖然有些緬甸禪修法門已流布海外，但罕見由著名法師或學者比丘親自撰寫的法本翻譯本。即便如雷迪尊者（*Ledi Sayadaw*）的著作，在緬文出版亦極為稀少，直到近年由知名出版社與雷迪系法師合力推廣，其著作方廣為流通。雷迪尊者的法語同樣極具翻譯與推廣價值。

如前所述，吾之英語並非上乘，但莫哥尊者的法語猶如聖者之寶、法味之甘露，實應與人分享。再者，無人願承此任，我唯有自任。本人習慣閱讀善書（不論世間或出世間）與聽法時作筆記，這一習慣正是莫哥法語翻譯出現的關鍵因素之一。事實上，我本欲從莫哥中心出版的講記書籍中翻譯，因其每篇講記尚蘊含其他法義精髓，奈何手邊無書，即使獨自翻譯亦需多年方能完成。

1980年我仍在緬甸時，莫哥法語僅有33卷。於我為尊者U Sun Lwin（阿迪查藍西尊者）撰寫的短傳中提及，他曾研讀友人贈與的莫哥講記，共39冊，並於1990年完成四冊摘要寫作。當時，莫哥法語已增至44冊。

雖我無法逐篇翻譯每篇完整講記（每篇皆約一小時），但略有翻譯總好過一無所有。願未來有護法者出現，承擔此一崇高使命。

尊者從未為其開示命名，因此每篇講記的標題皆由我擬定。此前我從未撰寫書籍，是以以筆書寫譯稿後，交由一個上座部佛教團體輸入電腦並校對，但他們無人能替我修改，反而錯誤百出，浪費我許多精力與時光。最終，我找到一位能協助修訂者，此作方得完成。若早日相識，這些作品（如《十八日孤修》、《莫哥尊者法語》、《以吉祥守護》）或早已問世。

在此，我要向協助我完成本項目的眾人表達感謝與敬意，尤其兩位善知識：

第一位是來自紐西蘭的優婆夷 Daw Lay Thwe，賜予我莫哥尊者的法語寶藏，使我智慧之根得以磨利。

第二位是來自台灣的優婆塞 Nanda，若無他的修訂協助，我的譯稿或仍滯留於輪迴式的反覆修正中。

凡有開始者皆有終結，惟涅槃界除外。從本項目之初至今，我亦學習到聖者與中國古聖先賢對人類的悲憫與奉獻精神。自阿難尊者至今的緬甸三藏法師，比丘們皆以極大記憶力、精進力與定力守護佛陀正法至今，殊為不易。

因此，我們至今方能以原貌受用這無上法財。古代中國聖賢將典籍刻於竹簡，以書法書寫，再以繩貫串，從砍竹、刻字至書成皆極費工時，並須避免蟲蛀等損害。這些技藝我未深知，然可見其保存之不易。

佛陀與古聖所傳之法章，實非易得，非如今日媒體只需一鍵即現；且多為污染與雜訊，只增貪瞋癡，死後導致痛苦之生（地獄、畜生、餓鬼）。

若有人反覆聽聞、閱讀並省察尊者法語，必成為真正佛弟子，並於實修中得見無常。若此譯作能助人於此方向精進、解決修行障礙，則我所付出的一切皆值得。

願正法久住！

願一切眾生幸福安樂！

**Sabbe sattā sukhitā hontu!**

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## 後記



此處的結論具有雙重含義——莫哥尊者開示的結束，以及對翻譯和莫哥佛法或佛陀正法的反思。這些翻譯只是半個多世紀前錄製的數千次開示中的一部分。尊者擁有廣大的智慧，他的開示非同尋常，具有穿透力。這讓我想起了佛陀弟子的教導——例如舍利弗、富樓那彌多羅尼子、摩訶迦旃延等尊者。

非常幸運的是，他晚年的在家弟子吳丹丁（U Tan Daing）付出了巨大的努力，彙編了尊者的錄音開示，並將其轉錄成許多卷冊，使得尊者的佛法得以流傳至今。如今似乎已超過 39 卷——每卷包含 13 或 14 次開示。我毫不懷疑莫哥佛法在佛陀正法的研習和實踐方面，使許多緬甸佛教徒受益匪淺。例如，最近一位內觀禪修老師將瑪哈希系統與莫哥尊者的開示相結合，在教導禪修者方面取得了巨大的成功，因為他是一位思想開放的老師，不固守傳統，也沒有固定的觀念。

尊者曾對他最親近的弟子之一說，將來他的開示將比黃金更有價值。尊者的開示和佛陀正法確實如同七聖財——信、戒、慚、愧、聞、捨、慧（*saddhā, sīla, hiri, ottappa, suta, cāga and paññā*）。我遇到了一些葛印卡（Goenkaji）的學生——他們已經修行了一段時間，並且在實踐中有所進展，但由於沒有老師的指導而難以繼續修行。在他們了解莫哥佛法後，克服了他們的困難。即使僅僅透過大量的聽聞和閱讀（即轉錄的開示），加上對佛法的思惟或反省，也能增長我們的智慧，使我們變得更聰明、更有智慧。這不像依賴外在力量的教導，那會使心變得遲鈍，如同生鏽的刀。

即使我們暫時擁有七聖財（*sattavidha-ariya-dhana*），例如「聞財」

（*sutadhana*；也稱為對佛法的「善知識」——*kalyāṇa-mitta*），它也會對我們的生活帶來巨大的利益；還有其他原因。因此，我決定將它們翻譯給其他佛教徒，並非因為我的英語非常好。緬甸佛教徒以前從未嘗試過；即使他們知道莫哥的開示是珍貴的寶藏，並且使許多佛教徒受益。最近出現了一些新的禪修方法和教導，其追隨者將其翻譯並傳播到緬甸以外。許多緬甸人從尊者的開示中受益，但沒有人嘗試將其翻譯給他人。

現在緬甸有許多向在家社群開放的佛學院，越來越多的在家眾正在學習《經藏》、《阿毗達摩》和註釋——例如《清淨道論》。這些人是年輕一代。以前只有少數老年人對《阿毗達摩》感興趣。這對緬甸佛教來說是一個好兆頭。一些緬甸的禪修系統已傳播到緬甸以外，但由著名的學者僧侶和禪修老師翻譯的佛法書籍卻非常罕見。甚至雷迪尊者的著作在以前的緬甸也很少見。直到不久



前，一個著名的出版集團在雷迪僧侶的幫助下，才使雷迪尊者的著作在緬甸出版。雷迪尊者的著作對於將佛法傳播到緬甸以外的翻譯工作也非常重要。

我已在上面提到我的英語並不優秀，但莫哥的開示就像佛法的珍貴寶藏和高雅品味。所以，我想與他人分享；此外，也沒有其他人會嘗試去做。我習慣於記錄我正在閱讀的任何好書（佛法或世俗），包括聽聞佛法開示。這是莫哥佛法得以存在的重要因素之一。事實上，我想從莫哥中心轉錄的書籍中進行翻譯；因為在每一次開示中，它們都包含著佛法的其他精髓，但我手邊沒有這些書籍。即使我單獨嘗試，也需要很多年才能完成。

一九八〇年我還在緬甸時，莫哥的開示只有三十三卷。在我為烏孫倫（Ven. Ādiccaramsī）的閉關佛法所寫的簡短傳記中，我提到他曾研讀朋友捐贈給他的莫哥開示，共有三十九卷，他將其精要寫成四卷，並在一九九〇年完成。在他完成時，莫哥佛法的卷數已達四十四卷。

雖然我無法翻譯完整的佛法開示（每次長達一小時），但總比沒有好。我希望將來會有護法出來承擔這項崇高的任務。希望將來會有護法來完成這項崇高的任務。

尊者本人從未為他的開示命名，所以我為每一次開示選擇了標題。我以前從未寫過任何書籍。我用筆寫下這些翻譯，並交給一個上座部佛教團體進行打字校對。但他們找不到任何人能為我校對，甚至他們在打字時也犯了很多錯誤。所以，這浪費了我大量的精力和時間。最後，我找到了一位可以幫助我校對作品並使其完成的人。如果我能早點找到他，這些作品（即《寂靜十八日》、《莫哥尊者佛法開示》和《以祝福保護——吉祥經》）就會更早出版。

在此，我要向幫助我完成這些專案的人們表達我的感激和感謝，特別是兩位善知識：

首先，感謝烏帕西卡朵蕾特維（紐西蘭），她提供我莫哥尊者的佛法開示——這份珍貴的寶藏幫助我磨礪了我的智慧。

其次，感謝烏帕薩卡南達（台灣），沒有他的校對，我的專案可能仍然處於永無止境的校對輪迴之中。

萬事萬物皆有終結，唯有涅槃界除外。從這個專案的開始到結束，我從高貴的聖者和古代中國的賢者身上學到了他們對同胞的愛、慈悲和奉獻。對於佛教僧侶——從阿難尊者到今日的緬甸三藏持者，他們至今仍背誦著佛陀的教法；這並非易事。這需要大量的記憶力（念）、精力和定力才能維持。

因此，我們至今仍然受益於以其原始形式存在的珍貴寶藏。古代中國的賢者將他們的教導和著作以書法的形式保存在許多竹簡上，所有這些竹簡都用繩子連接在一起。從砍伐竹子到完成一本由許多竹簡組成的書並非易事。還有保存竹簡免受昆蟲和其他東西侵害的工作，我對此一無所知。

因此，佛陀和古代賢哲的教誨章節來之不易；不像現在的媒體，你按一下按鈕，它就會出現在螢幕上。但其中許多是垃圾和污染的東西，會增加一個人的煩惱。死後，它會將人送到痛苦的出生（地獄、畜生和餓鬼）。

如果有人多次聽聞或閱讀尊者的開示並加以思惟，可以肯定的是，他/她將成為真正的佛教徒，並且透過實踐至少可以辨識無常。如果這份翻譯能夠在這個方向上幫助某人，或者解決他在修行中的困難和問題，那麼我所做的翻譯就是值得的。

願佛法長存！

願一切眾生安樂！

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