

# 莫哥西亞多開示錄

## -- 空、有為及無為

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

跋（第 16 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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## **Postscript (after Part 16)**

This is the end of Mogok Sayadaw's Dhamma Talks. I hope that in the future some Burmese Buddhists will come forward to translate the entire talks to preserve the Dhamma. Here, I also want to sort out some misunderstandings regarding these translations. These could come from Burmese Buddhists who have the chance to listen to and read Mogok Talks in Burmese.

I have to say it again, these translations come from my own transcriptions of Sayadaw's talks on disks. See the Translator's Notes. I have written four books; only Mogok Talks are the most difficult for me, and they also take a lot of my time for tasks such as transcriptions, translations, checking with some suttas, corrections, etc. It takes some years to finish them.

Sayadaw gives his talks mostly in short sentences and very rarely uses pronouns. Therefore, I add some pronouns to the sentences where needed. The readers can also distinguish some of my notes and contemplations from Sayadaw's ones by the written marks of brackets – ( ) and [ ]. Without these brackets are Sayadaw's own words.

There are two kinds of monks whose contributions made the Dhamma and the world shine brightly. The first kind is someone who has great learning in Dhamma and also penetrates the Dhamma with practice – such as Ledi Sayadaw and Mogok Sayadaw. Their teachings on Sacca Dhamma help Buddhists to understand the Dhamma profoundly and clearly.

The second kind is someone without much great learning but who possesses a lot of experience and knows how to live the holy life according to the Buddha's instructions.

For example, the Thai Forest Tradition – such as Laun Pu Sao Kantasilo, Laung Pu Mun Bhuridatto, and their disciples, Laung Por Chah, etc. We need both types of monks for the Buddha Dhamma to last long and for the welfare of human beings, especially Buddhists.

Without Dhamma education and knowledge, humans don't know how to behave and live their lives, leading to more sufferings and problems in their present

lives and future. They also don't know how to solve human and environmental problems and disasters.

If we observe animals, whether as pets or for consumption, we will see or discover human nature and habits in them. Most humans think we are superior to them. So we exploit and misuse them for sensual pleasures. We will never realize that in the future, we ourselves are sure to encounter these kinds of fate and misfortune. In the future, humans born as animals will suffer more than before because no more natural forests exist and water is polluted and poisonous. So most humans, after death, will end up in animal farms for meat production, and the violent, cruel humans will be in hell realms.

The doors to hell and ghost realms are also widely open for humans, to welcome them. Human beings are more and more greedy with anger and ill-will than before. Disputes and conflicts are becoming more violent and cruel. Humans have developed brains but mostly misuse them. They only know how to indulge in sensual pleasures and do not know how to develop their minds to find true happiness and peace.

Human evolution is only possible with Dhamma education and training of body, speech, and mind. Material progress and indulgence in sensual pleasures alone are not real evolution and progress. A mind defiled and rotten inside will never lead to true progress and happiness; instead, it creates problems, dangers, destructions, and sufferings. These things are also mentioned in some of the suttas. At the time of Doomsday, even if humans can survive, it is a natural disaster. So why can't humans survive and escape from man-made dangers, disasters, and sufferings? Human destiny is in their own minds and hands. How you view, think, and act is what you are. This is the law of kamma and dhamma nature. It's interesting to study the Cakkavatti-Sīhanāda Sutta with contemplation. There, when human moral behavior plunges to the lowest level, it is the darkest time in human history. At that time, the human lifespan is only 10 years. Is it possible? Why not? At that time, human beings were more like animals. A female would give birth to many babies like an animal. They would grow up quickly like cats and dogs.

The interesting part is the seven days war of humans. It might be the greatest world war, which would wipe out 90% of humans on earth. Their weapons of mass destruction could excel those of today's man. The arms competition of super-powers shows their foolishness and shamelessness. In these darkest times, humans don't have

any moral standards at all. All the 10 wholesome dhammas disappear, and unwholesome dhammas prevail. After the darkest time in human history, 10% of the world population starts to correct their wrong views, thinking, and actions. With good moral standards and behavior, the lifespan increases back again slowly to many thousands of years. And then it falls back to 10 years.

At the time when the human lifespan is 80 thousand years, Buddha Metteya will arise in the world. Nowadays, Buddhists who want to meet him should diligently practice *sīla*, *samādhi*, and *paññā*. The best way is to end *dukkha* in this *Sāsana*.

We should not take the incidents mentioned in this sutta as myth. Some phenomena already happened in the past, and the future ones are predictions of the Buddha. If we have common sense, it is not difficult to understand them. These are according to the law of nature – dhamma nature. Today, world society and natural phenomena all support it. The three lokas mentioned by the Buddha are connected. The *saṅkhāra loka* is the superior one. One protects oneself and protects others and nature. This is an unfailing truth.

It is beneficial to use some suttas to contemplate human nature, its situation, and essence. What are humans doing and searching for on this earth? This is a very important question for every human being. This is related to human well-being, happiness, and peace. There are two types of human beings – blind worldlings and wise worldlings. They have nothing to do with their worldly knowledge, status, and wealth – such as politicians, economists, billionaires, scientists, AI technicians, etc. This mostly depends on Dhamma Knowledge and Dhamma Education.

Therefore, the most important question for humans is: - What are humans searching/questioning for? The answer is also not an easy one because the human defiled mind is complicated and extensive.

The human quest and search have many levels – from the coarsest, most inferior to the most refined and noblest things. This is similar to human views on Blessings – *Maṅgalas*. It depends on their interests and desires. The results will differ, from the lowest hell to permanent Peace and Happiness. In the same way as the teaching of *Maṅgala*, the Quest/Search – (*Pariyesanā*) of Dhamma teaching only the Buddha can give the clear-cut answer.

The following reflections are based on Sayadaw U Uttama's talks and some suttas.

In the Majjhima Nikāya is the Ariyapariyesanā Sutta – the Noble Search, Sutta no. 26. There the Buddha mentioned two kinds of search: ignoble search and noble search. What is ignoble search? Someone, being himself subject to birth, seeks what is subject to birth. In relation to aging, sickness, death, sorrow, and defilement, he seeks what is also subject to these things.

What is the noble search? Someone, being himself subject to birth, understands the dangers and seeks the unborn security from bondage, i.e., Nibbāna. In relation to aging, sickness, death, sorrow, and defilement, he seeks the un-aging, unailing, deathless, sorrowless, undefiled security from bondage, Nibbāna.

And then the Buddha continues to talk about his search for enlightenment.

In the Aṅguttara Nikāya, the Book of the Fours is a sutta called the Quests, sutta no. 255. Here the Buddha only mentioned four of them, excluding birth and sorrow.

In the Maggasam̐yutta, a group of suttas mentioned searches. There the Buddha mentions three searches: the search for sensual pleasures, the search for existence, and the search for a holy life.

The above lists of ignoble search and noble search are as far as I know in the suttas. I am not a scholar monk, so my knowledge about them is very limited.

I will use the sutta lists to contemplate them roughly. If we contemplate on Dhamma deeply and extensively, there is a lot to do, because human kilesas have no limits. Therefore, their dukkhas also have no limitations.

The ignoble search in the Ariyapariyesanā Sutta includes six kinds – birth, aging, sickness, death, sorrow, and defilement. From birth to death, humans can't stop it. But sorrows and defilements can be overcome by knowledge of Dhamma and Dhamma practice. So, Dhamma education is very important.

I am more interested in the three searches in the Maggasam̐yutta. There is a lot for contemplation in this list. These are the search for sensual pleasures, for existence, and for a holy life. If we investigate them, the search for sensual pleasures to holy life becomes more and more difficult. The searches for sensual pleasures to existence overlap, e.g., someone desires to become a U.S. President, a millionaire, billionaire, etc. in this present life. Humans seeking sensual pleasures are too extensive and complicated; no other living beings excel them in this, and the same goes for

becoming. Therefore, their minds are more defiled than other beings. But there are exceptions if they use wholesome ways to get the results and not only for themselves but also to help others, e.g., a U.S. President and a billionaire. If they get what they desire in unwholesome ways and harm others, it is like Honey on the Tip of the Razor Blade. Seeking to become is very difficult to give up, and only arahants are immune from it.

Next, I want to describe a story that really inspires me and demonstrates the powers of the Buddha and Dhamma. Most Buddhists are also familiar with this story, but only a part of it and not the whole story. This is about the 30 princes who were the sons of King Mahākosala. Their first encounter with the Buddha is mentioned in a Dhammapada story. The Buddha, after his enlightenment, spent the first vassa near Varanasi. After the vassa, he continued his journey toward Uruvela. On the way, he went to a certain forest grove and sat down at the root of a certain tree. At that time, a group of 30 princes, the Bhaddavaggiyas, were entertaining themselves with their wives in the forest grove.

One of them had no wife, so they brought a prostitute. As they were heedlessly entertaining themselves, the prostitute took the man's belongings and ran off. They were searching for the woman and saw the Buddha sitting at the root of a tree. They went to the Buddha and asked him if he had seen a woman. Instead of giving an answer, the Buddha asked a counter question – what did they want with a woman? They told the Buddha what happened to them. The Buddha asked them an important question.

“What do you think, young men, which is better for you; that you search for a woman or that you search for yourselves?” They gave the right answer that it was better to search for themselves.

Then the Buddha gave them a graduated talk, a talk on dāna, sīla, and on heaven. He proclaimed the drawbacks of, degradation in, and defilements in sensuality and the reward of renunciation. When their minds were ready, malleable, unhindered, exultant, and confident, he proclaimed the four noble truths. At the end of the talk, all entered the stream.

They entered the Buddhist monk order with the ehi-bhikkhus formula. Then the Buddha resumed his journey to Uruvela to teach the three Kassapa brothers.

The above story of the 30 bhikkhus continues in the Anamataggasaṃyutta, the Thirty Bhikkhus Sutta, Sutta no. 13. Now at Rājagaha in the Bamboo Grove, these 30 bhikkhus from Pava went to see the Buddha. They were forest dwellers, alms-food eaters, rag-robe wearers, and triple-robe users. The Buddha gave the following talk to them.

“Saṃsāra is without a discoverable beginning. With ignorance and craving, the first point is not discerned of beings roaming and wandering. The stream of blood that they have shed when they were beheaded as they roamed and wandered through this long course is more than the water in the four great oceans. For a long time, they have been cows, goats, buffaloes, sheep, deer, chickens, etc., in the same way.

For a long time, they have been arrested as burglars, highwaymen, and adulterers, and when they were beheaded, the stream of blood they shed was greater than the water in the four great oceans. Saṃsāra is so long without a discoverable beginning. It is good for them to be liberated from it.” At the end of the talk, all became arahants

Humans measure wealth and treasure by how much sensual pleasure one can enjoy, how much money one can make, and how much power one has. According to the Buddha, these things are filthy pleasures, without essence, and empty. They take these things as real happiness. So humans have disputes, conflicts, and fights with each other to get these things.

## 附錄 ( 第十六講後 )

這是莫哥尊者開示的結尾。我希望未來有一些緬甸佛教徒能夠挺身而出，翻譯完整的開示，以保存佛法。在此我也想釐清一些可能存在的誤解，特別是來自有機會閱讀與聆聽莫哥尊者講法的緬甸佛教徒。

我要再次說明，這些譯文是我根據尊者錄音所做的逐字稿轉譯。請參閱譯者註。我寫過四本書，唯有莫哥開示的翻譯對我來說最困難，也花費了大量時間，從聽錄、翻譯、查對經文、校訂等，歷時數年才得以完成。

尊者的講法多以簡短句構成，很少使用代名詞。因此在必要處我會補上代詞。讀者可以從括號（ ）與方括號 [ ] 中辨識出哪些是我的註解與觀想，沒有括號者為尊者本身的話語。

有兩種類型的比丘對佛法與世間的光明有重大貢獻：第一類是學識淵博並以實修貫通法義之人，如雷迪尊者與莫哥尊者。他們對「真理法」（*Sacca Dhamma*）的教導幫助佛弟子深刻理解佛法。第二類是學問不多，卻擁有豐富實修經驗，並依佛陀教導生活的比丘。例如泰國森林傳統的高僧：隆普騷康塔西羅（*Luang Pu Sao Kantasilo*）、隆普曼布里達多（*Luang Pu Mun Bhuridatta*）、隆波查（*Luang Por Chah*）等。他們的弟子也一樣具有此類修行品質。

我們需要這兩種比丘，才能使佛法長存並利益世間，特別是佛弟子。

若沒有佛法的教育與知見，人們將無法正確地生活與自處，導致當生與來世的苦難日增。他們也將無法解決人為與環境所造成的種種問題與災難。

若我們觀察動物，無論是寵物或是食用動物，都能從牠們身上看見人性的投影。多數人類自以為優越，遂以貪求感官享樂為由任意宰制、剝削牠們。人們沒有意識到，將來自己也會落入那種命運。

未來人類墮為畜生的苦比現在更重，因為森林將不復存在、水源也將污染有毒。死後多數人將墮入畜生道，遭圈養作為肉品來源；而兇殘暴戾之人，將墮入地獄。

如今地獄與餓鬼界的大門為人類敞開。貪、瞋、嗔心比往日更為熾盛，爭執與衝突更趨殘暴。人類發展出精密的大腦，卻多半誤用於感官放逸，而非用以提升心靈、獲得真正的平安與幸福。

人類的演化應建立在佛法教育與身口意的訓練之上。若只注重物質進步與感官滿足，並非真正的演化與進步。內心敗壞、腐爛之人無法帶來真正的快樂，反而導致更多的問題、災禍、毀滅與苦難。這些也在經典中有所記載。當毀滅日（*Doomsday*）到來時，若人尚能倖存，那是自然災變；既然自然災變都能幸免，為何無法避免人為的危機與苦？人類的命運掌握在自身之心與行為之中。如何思惟與行動，便決定了你是誰。這就是業與法的自然律。

值得一讀《轉輪聖王師子吼經》（*Cakkavatti-Sīhanāda Sutta*），並加以省思。經中說，當人類道德沉淪到最低點時，便是人類歷史最黑暗的時刻。當時人類的壽命僅有十歲。這可能嗎？有何不可？彼時人類如畜生般生活，女子如同動物一般，一胎產下數子，子女如貓狗般迅速成長。

有趣的是，經中記載人類曾爆發一場為期七日的大戰。或許那便是毀滅人類九成人口的世界大戰。當時的人類武器遠勝今日。現今列強的軍備競賽，正顯示出人類的愚癡與無恥。當十善法消失，十惡法盛行時，便是人類最黑暗的時期。

之後，世上僅存的百分之十的人開始反省錯誤的見解、思惟與行為，隨著善法與道德的回復，人類壽命漸增，最終可達數萬歲。隨後又再度墮落至十歲。



當人類壽命達到八萬歲時，彌勒佛（**Metteyya Buddha**）將出現於世。當今佛弟子若想得見彌勒佛，應當精勤修習戒、定、慧三學。最佳之道，莫過於於此佛教教法中證得苦之止息。

我們不應將這部經中的敘述視為神話。因為其中所述有些現象過去已發生，未來者則為佛陀所預言。若有正見與理性，不難理解其道理。這皆是法性（**dhamma nature**）之表現。當今世界社會與自然現象皆印證其理。

佛陀所說的三界相互關聯，其中行蘊界（**saṅkhāra loka**）為主導。一人若能保護自身、他人與自然，即為真理不壞之道。

我們可以從某些經文來觀察人性、時代與本質的問題：人類活在世間，究竟是在追求什麼？這是一個關係到眾生幸福與平安的重要問題。

人類可分為兩類：盲目的世間人與有智慧的世間人。這與其世間學識、地位或財富無關，如政治家、經濟學家、億萬富翁、科學家、**AI** 工程師等。關鍵在於佛法的知見與教育。

因此，對於人類而言，最重要的問題是：人類到底在追尋什麼？這個答案並不容易，因為人類的煩惱極其深廣。

人類的追尋可分為粗淺、卑下與細膩、崇高的層次，猶如人們對吉祥（**Maṅgala**）的不同見解，皆取決於其欲求與興趣。結果也因此不同，有的墮入地獄，有的證得究竟寂靜。

如同吉祥的教導，佛陀也於《中部》第 26 經《聖尋經》（**Ariyapariyesanā Sutta**）中教導了兩種追尋：不聖的追尋與聖者的追尋。

何謂不聖的追尋？即是自己受生而尋求會生的對象，自己老病死、憂悲惱苦，卻去追求同樣受苦的事物。

何謂聖者的追尋？即是自己受生，而認清生死之苦，尋求不生的解脫——涅槃。對於老、病、死、憂、煩惱等苦而不願再受，轉而追求不老不病、不死不憂、不染污的解脫境界——涅槃。

接著佛陀敘述了自己尋求解脫的歷程。

《增支部·四集》第 255 經《尋經》中，佛陀提及四種追尋，略去生與憂。

《道相應》（**Maggasaṃyutta**）中的一組經中，佛陀提到三種追尋：欲尋（**kāma-pariyesanā**）、有尋（**bhava-pariyesanā**）與梵行尋（**brahmacariya-pariyesanā**）。

上述即為經中所列的不聖與聖者之尋，我所知僅此而已。本人並非經師，對經藏所知亦有限。

我會依據這些經文列表，作簡略思惟與觀察。若深入與廣泛地省察佛法，人類的煩惱與苦果實在無窮。

《聖尋經》中列出六種不聖之尋：生、老、病、死、憂與染。從生至死，人類皆無法避免，但憂與煩惱可藉由佛法知見與修行克服，因此佛法教育極為重要。

我對《道相應》中三種尋特別感興趣，值得深入觀察：對欲樂的追尋、對有的追尋與對梵行的追尋。從追求欲樂到修行清淨梵行，其困難程度日益遞增。

欲樂與有的追尋常常重疊，例如有人渴望成為總統、百萬富翁、億萬富翁等，這也是「有」的一種。人類追求欲樂之廣與複雜，無其他眾生能及；對「有」的執著亦然。

但亦有例外：若以正道取得成果，且利己利人，如美國總統或富翁致力於公益與全球和平，則不同於一般的執著。

但若以不正方式獲取，並加害他人，如同「刀刃上的蜂蜜」，是極大的危險。

對「有」的執取極難斷除，唯有阿羅漢才能免除。

接下來，我想分享一則啟發我心的佛陀與佛法真實故事。許多佛弟子對這個故事不陌生，但大多只知道片段，未聞全貌。

這是關於三十位王子的故事。他們是摩揭陀王（Mahākosala）的兒子，第一次遇見佛陀的情節記載於《法句經》故事中。

佛陀成道後，初雨安居於波羅奈附近。結束安居後，他往優樓頻螺（Uruvela）方向行腳。途中在一處樹下入座。此時三十位王子與各自妻子在林中遊樂，其中一位未婚，便帶了一名妓女同行。

他們沉溺於歡樂之中時，妓女趁隙偷走財物逃逸。他們四處尋找，見佛陀坐於樹下，便詢問是否見過一名女子。

佛陀未直接答覆，反反問他們：「你們尋找那女子所為何事？」他們述說原委後，佛陀進一步問：「年輕人啊，你們認為，是尋找女人重要，還是尋找你們自己重要？」

他們回答：「當然是尋找自己重要。」

佛陀便為他們說法：先講布施、戒行與生天之樂，再說欲樂之過患與出離之勝益。當他們的心已準備好，柔軟、開放、喜悅、堅定時，佛陀說了四聖諦。

他們皆證入初果，並以「善來比丘」（ehi-bhikkhu）之方式出家，佛陀之後繼續行腳前往優樓頻螺，度化三位迦葉兄弟。

此三十位比丘的後續記載於《無始相應》13經《三十比丘經》。當時在王舍城竹林精舍，這三十位來自波婆的比丘拜訪佛陀。他們皆為住林、乞食、著糞掃衣、僅持三衣的修行者。

佛陀對他們說道：

「輪迴無有始點可知，眾生因無明與渴愛而不斷流轉，無法辨知其始。眾生歷經長久輪轉流轉，所流之血，比四大海水還多。他們曾為牛、羊、水牛、鹿、雞等，也曾作盜賊、強

盜、姦夫，遭人斬首，所流之血亦多於四大海水。輪迴如是漫長，若能解脫輪迴，實為善事。」

說法完畢，三十比丘皆證阿羅漢果。

世人評量財富與寶藏，標準是能享受多少欲樂、賺多少錢、掌握多少權力。但在佛陀眼中，這些都是無實無義的穢樂。他們卻誤以為是真正的快樂，為此爭鬥不休。

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## 後記（第十六部分之後）

這是莫哥尊者佛法開示的結束。我希望將來會有緬甸佛教徒挺身而出，翻譯全部開示以保存佛法。在此，我也想澄清一些關於這些翻譯的誤解。這些誤解可能來自有機會聽聞和閱讀緬甸語莫哥開示的緬甸佛教徒。

我必須再次聲明，這些翻譯來自我自己對尊者磁碟開示的轉錄。請參閱譯者註。我寫了四本書；只有莫哥開示對我來說是最困難的，而且它們也花費了我大量的時間用於轉錄、翻譯、核對一些經文、校對等工作。完成它們需要幾年的時間。

尊者的大部分開示都使用短句，很少使用代詞。因此，我在需要的地方為句子添加了一些代詞。讀者也可以透過括號——( ) 和 [ ] 的書寫標記，區分我的一些筆記和思考與尊者的開示。沒有這些括號的是尊者自己的話。

有兩種僧侶的貢獻使佛法和世界熠熠生輝。第一種是對佛法有淵博的學識，並透過實踐深入佛法的人——例如雷迪尊者和莫哥尊者。他們關於真實之法的教導幫助佛教徒深刻而清晰地理解佛法。

第二種是學識不深，但擁有豐富的經驗，並知道如何按照佛陀的教導過聖潔的生活的人。

例如，泰國森林傳統——例如龍普紹堪達西羅（Laun Pu Sao Kantasilo）、龍普滿布里達陀（Laung Pu Mun Bhuridatto）及其弟子龍普查（Laung Por Chah）等等。為了佛法能夠長久流傳，為了人類，尤其是佛教徒的福祉，我們需要這兩種僧侶。

沒有佛法教育和知識，人類不知道如何行為和生活，導致他們今生和未來遭受更多的痛苦和問題。他們也不知道如何解決人類和環境問題以及災難。

如果我們觀察動物，無論是作為寵物還是為了食用，我們都會在它們身上看到或發現人類的本性和習慣。大多數人類認為我們比它們優越。所以我們為了感官的快樂而剝削和濫用它們。我們永遠不會意識到，在未來，我們自己肯定會遇到這些命運和不幸。在未來，轉生為動物的人類將比以前遭受更多的痛苦，因為不再有天然森林存在，水也受到污染和有

毒。因此，大多數人類死後將最終進入肉類生產的養殖場，而暴力、殘忍的人類將在地獄道。

地獄道和鬼道的門也為人類廣泛敞開，歡迎他們。人類比以前更加貪婪、憤怒和懷有惡意。爭端和衝突變得更加暴力和殘忍。人類發展了頭腦，但大多濫用它。他們只知道如何沉溺於感官的快樂，而不知道如何開發自己的心靈以尋找真正的幸福和安寧。

人類的進化只有透過佛法教育以及身、語、意的訓練才有可能。僅僅物質的進步和沉溺於感官的快樂並非真正的進化和進步。內心污穢腐敗的心靈永遠不會帶來真正的進步和幸福；相反，它會製造問題、危險、毀滅和痛苦。這些事情在一些經文中也有提到。在世界末日之時，即使人類能夠倖存下來，那也是一場自然災害。那麼，為什麼人類不能倖存下來並逃脫人為的危險、災難和痛苦呢？人類的命運掌握在他們自己的心中和手中。你的觀點、思想和行為決定了你是誰。這是業力和法性的法則。以反思的方式研究《轉輪聖王獅子吼經》很有趣。在那裡，當人類的道德行為跌落到最低點時，那是人類歷史上最黑暗的時期。那時，人類的壽命只有 10 年。這有可能嗎？為什麼不呢？那時，人類更像動物。雌性會像動物一樣生許多孩子。它們會像貓和狗一樣迅速成長。

有趣的是人類的七日戰爭。這可能是最大的世界大戰，它將消滅地球上 90% 的人類。他們的大規模殺傷性武器可能比今天人類的更先進。超級大國的軍備競賽顯示了他們的愚蠢和無恥。在這些最黑暗的時期，人類根本沒有任何道德標準。所有 10 種善法都消失了，而惡法盛行。在人類歷史上最黑暗的時期之後，世界人口的 10% 開始糾正他們的錯誤觀點、思想和行為。憑藉良好的道德標準和行為，壽命又慢慢地增加到數千年。然後又回落到 10 年。

在人類壽命為八萬歲的時候，彌勒佛將會出現在世間。如今，想要見到他的佛教徒應該精勤地修習戒、定、慧。最好的方法是在這個佛陀教法中結束痛苦。

我們不應該將這部經中提到的事件視為神話。一些現象已經在過去發生過，而未來的則是佛陀的預言。如果我們有常識，就不難理解它們。這些都符合自然法則——法性。今天，世界社會和自然現象都支持它。佛陀提到的三個世界是相互關聯的。行界（saṅkhāra loka）是較優越的。一個人保護自己，也保護他人和自然。這是一個永恆的真理。

使用一些經文來反思人類的本性、處境和本質是有益的。人類在這地球上做什麼和尋找什麼？這對每個人來說都是一個非常重要的問題。這與人類的福祉、幸福和和平方息相關。有兩種人——盲目的凡夫和有智慧的凡夫。這與他們的世俗知識、地位和財富無關——例如政治家、經濟學家、億萬富翁、科學家、人工智慧技術人員等等。這主要取決於佛法知識和佛法教育。

因此，對人類來說最重要的問題是：人類在尋找/探索什麼？答案也不容易，因為人類污穢的心靈複雜而廣泛。

人類的探索和尋找有很多層次——從最粗糙、最劣等的到最精微、最高尚的事物。這與人類對祝福——吉祥（**Maṅgalas**）的看法相似。這取決於他們的興趣和慾望。結果會有所不同，從最低的地獄到永久的和平與幸福。與吉祥的教導一樣，探索/尋找——佛法教導的探索（**Pariyesanā**）只有佛陀才能給出明確的答案。

以下的反思基於烏塔瑪尊者（**Sayadaw U Uttama**）的開示和一些經文。

在《中部尼柯耶》中有一部《聖求經》（**Ariyapariyesanā Sutta**）——第二十六經。佛陀在那裡提到了兩種尋求：非聖尋求和聖尋求。什麼是非聖尋求？某人自身受生所制約，卻尋求受生所制約的事物。關於老、病、死、憂、惱，他尋求也受這些事物所制約的事物。

什麼是聖尋求？某人自身受生所制約，了解其危險，卻尋求不生、免於束縛的安穩，即涅槃。關於老、病、死、憂、惱，他尋求不老、不病、不死、無憂、無惱、免於束縛的安穩，涅槃。

然後佛陀繼續談論他尋求證悟的過程。

在《增支部》第四集有一部名為《尋求經》（**Quests**）的經，第二五五經。佛陀在這裡只提到了四種尋求，排除了生和憂。

在《道相應》中，有一組經文提到了尋求。佛陀在那裡提到了三種尋求：欲尋求、有尋求和梵行尋求。

據我所知，以上非聖尋求和聖尋求的列表都在經文中。我不是學者僧侶，所以我的知識非常有限。

我將粗略地使用這些經文列表來反思它們。如果我們深入而廣泛地反思佛法，有很多事情要做，因為人類的煩惱沒有止境。因此，他們的痛苦也沒有止境。

《聖求經》中的非聖尋求包括六種——生、老、病、死、憂、惱。從生到死，人類無法阻止。但憂和惱可以透過佛法知識和佛法實踐來克服。因此，佛法教育非常重要。

我對《道相應》中的三種尋求更感興趣。這個列表有很多值得反思的地方。它們是欲尋求、有尋求和梵行尋求。如果我們研究它們，從欲尋求到梵行尋求變得越來越困難。欲尋求和有尋求相互重疊，例如，有人渴望在今生成為美國總統、百萬富翁、億萬富翁等等。人類對感官快樂的追求太過廣泛和複雜；沒有其他眾生在這方面超過他們，成為也是如此。因此，他們的心比其他眾生更污穢。但也有例外，如果他們以正當的方式獲得結果，並且不僅僅為了自己，也為了幫助他人，例如美國總統和億萬富翁。如果他們以不正當的方式獲得他們渴望的東西並傷害他人，那就像刀鋒上的蜜。追求成為非常難以放棄，只有阿羅漢才能免於此。

接下來，我想描述一個真正啟發我並展示佛陀和佛法力量的故事。大多數佛教徒也熟悉這個故事，但只是部分而非全部。這是關於摩訶拘薩羅王（**King Mahākosala**）的三十位王子。他們第一次遇到佛陀是在《法句經》的一個故事中提到的。佛陀證悟後，在波羅奈附



近度過了第一個雨季。雨季過後，他繼續前往優樓頻螺（Uruvela）。途中，他去了一個特定的森林樹林，在一棵樹下坐下。那時，一群三十位王子，跋陀迦品（Bhaddavaggiyas），正與他們的妻子在森林樹林中娛樂。

其中一位沒有妻子，所以他們帶了一位妓女。當他們漫不經心地娛樂時，妓女拿走了那個人的財物跑掉了。他們正在尋找那個女人，看到佛陀坐在樹下。他們走到佛陀面前，問他是否見過一個女人。佛陀沒有回答，而是反問他們想要那個女人做什麼？他們告訴佛陀發生了什麼事。佛陀問了他們一個重要的問題。

「年輕人，你們認為尋找一個女人好呢，還是尋找你們自己好呢？」他們給出了正確的答案，尋找自己更好。

然後佛陀給了他們一個循序漸進的開示，一個關於布施、持戒和天界的開示。他宣說了感官的過患、墮落和染污，以及出離的功德。當他們的心準備好、柔軟、沒有障礙、歡欣鼓舞且充滿信心時，他宣說了四聖諦。開示結束時，所有人都入了聖流。

他們以「善來比丘」（ehi-bhikkhus）的儀式加入了佛教僧團。然後佛陀繼續前往優樓頻螺，教導迦葉三兄弟。

以上三十位比丘的故事在《無始相應》（Anamataggasaṃyutta）的《三十比丘經》

（Thirty Bhikkhus Sutta），第十三經中繼續。現在在王舍城竹林精舍，這三十位來自波婆（Pava）的比丘去見佛陀。他們是森林住者、乞食者、穿著糞掃衣者和只用三衣者。佛陀對他們做了以下的開示。

「輪迴無始可尋。由於無明和渴愛，眾生流轉生死，最初的一點也無法辨識。他們在漫長的輪迴中被斬首時所流的血，比四大海的水還要多。很長一段時間以來，他們同樣地一直是牛、羊、水牛、綿羊、鹿、雞等等。

很長一段時間以來，他們曾被逮捕為竊賊、強盜和姦淫者，當他們被斬首時，他們所流的血比四大海的水還要多。輪迴如此漫長，沒有可尋的開始。他們能從中解脫出來是好的。」開示結束時，所有人都成為阿羅漢。

人類以一個人能享受多少感官快樂、能賺多少錢以及擁有多少權力來衡量財富和珍寶。根據佛陀的說法，這些東西是污穢的快樂，沒有實質，是空虛的。他們把這些東西當作真正的幸福。所以人類為了得到這些東西而互相爭吵、衝突和戰鬥。

Wealth, treasure, and happiness as defined by the Buddha are as follows.

### Treasure

1. Faith is a man's best treasure.

2. Dhamma practised well brings happiness.
3. Truth is the best or the sweetest of tastes.
4. Life with wisdom is the best living.

(from Devatāsaṃyutta)

### Wealth or Noble Growth

There are five kinds of wealth:

1. Faith – on Buddha, Dhamma, Saṅgha and law of Kamma
2. Virtuous behavior (at least five precepts or 10 wholesome dhamma)
3. Learning – suta (on Buddha Dhamma or Dhamma Education)
4. Generosity – cāga
5. Wisdom

(From the Aṅguttara Nikāya, Book of Fives, Sutta no. 47)

### Seven Noble Wealth or Treasures

There are seven kinds of noble wealth or treasure:

1. Faith
2. Virtuous Behaviour
3. Moral Shame
4. Moral Dread
5. Learning
6. Generosity
7. Wisdom

(From Aṅguttara Nikāya, Books of Sevens, Sutta no. 5 and 6)

The Buddha states that sensual pleasures (worldly wealth, treasure, and power) provide little gratification, much suffering, and despair, and the danger in them is great and more. The Buddha compares the following similes to sensual pleasures. These are: - 1. The simile of the skeleton or bone 2. the simile of a piece of meat 3. the simile of the grass torch 4. the pit of coals 5. the dream 6. borrowed goods 7.

fruits on a tree 8. the butcher's knife and block 9. the sword stake 10. the snake's head. (See the Simile of the Snake, Sutta no. 22, and its detailed explanations in the Potaliya Sutta, Sutta no. 54, both in the Majjhima Nikāya.)

It is important for every human to contemplate the dangers, problems, destruction, and suffering of sensual pleasures. I will only use one or two of them relating to today's human situations briefly. Their power and suffering are not small things.

A dog, overcome by hunger and weakness, gets a meatless bone smeared with blood. This dog gnaws the bone for some time and reaps weariness and disappointment. It is the same as today; humans' excessive indulgence in sensual pleasures never satisfies their hunger and thirst for them. So humans, with their brains and worldly knowledge, seek ways to indulge more and more. They never have contentment. Therefore, the earth is becoming more and more polluted with climate changes, and many problems, dangers, and disasters arise. It provides much suffering and despair.

The simile of a vulture, heron, or hawk seizing a piece of meat and flying away: the others pursue it and peck and claw at it. If the vulture or hawk does not quickly let go of that meat, it could incur death or deadly suffering. Similarly, if we observe today's world at international levels, we see a lot of competition in many sectors for sensual pleasures, wealth, and power, etc. There are a lot of disputes, conflicts, wars, arms races, trade wars, and territorial disputes, etc. It becomes more and more violent, cruel, and destructive to human life, properties, and the natural environment.

The Buddha calls sensual happiness in sensual pleasures low, vulgar, the way of worldlings or fools, ignoble and vain. Therefore, all these searches, quests, and seeking are ignoble, inferior, and will never end, making the human mind more defiled and rotten.

On the other hand, the noble search will lead to true happiness, which never changes and transcends all suffering. With the noble quests, we can achieve the noble wealth or growth and attain the seven noble wealth or treasures.

Every human being on earth, day in and day out, is getting closer to aging, sickness, death, and rebirth. All these natural processes are very painful and unpleasant. Everyone will encounter them. The most important moments are near



death and rebirth. To have a good death and rebirth is very important. To achieve this, at least we should possess the noble growth, which will lead to a good death with a good rebirth or even could transcend death by attaining the seven noble treasures.

I hope these translations of Mogok Dhamma may help people on the way to true happiness and peace. I will end my work with a Dhammapada Verse in the Appamādavagga for contemplation.

Verse: 28

When the wise person drives out  
heedlessness  
with heedfulness,  
having climbed the high tower  
of discernment,  
sorrow-free,  
he observes the sorrowing crowd –  
as the enlightened man,  
having scaled  
a summit,  
(sees) the fools on the ground below.

**May all being be well and free from suffering!**

**佛陀所定義的財富、珍寶與幸福如下：**

**【珍寶】**

1. 信心是人類最上等的珍寶。
2. 能如理修習之法（Dhamma），帶來真正的快樂。
3. 真理是最上、最甘美的滋味。
4. 具智慧的生活是最理想的生命。（出自《天神相應》（Devatāsamyutta））

**【財富或聖者的成長】有五種財富：**

1. 信心——對佛、法、僧與業報法則的信仰

2. 戒德——至少持守五戒，或修習十種善法
3. 聞法——聽聞佛法或接受佛法教育
4. 布施——慷慨施予（cāga）
5. 智慧（出自《增支部·五集·第47經》）

【七種聖者之財富（七聖財）】有七種聖財：

1. 信心
2. 戒德
3. 慚（道德羞恥）
4. 愧（道德畏懼）
5. 聞法
6. 布施
7. 智慧（出自《增支部·七集·第5與第6經》）

佛陀指出：感官的欲樂（世俗的財富、珍寶與權力）僅有少許滿足，卻帶來極多苦與失望，其危險與過患極大。

佛陀以以下譬喻來說明感官欲樂的性質：

1. 骨頭譬喻（skeleton）
2. 肉塊譬喻（a piece of meat）
3. 火炬譬喻（grass torch）
4. 火坑譬喻（pit of coals）
5. 夢境譬喻（dream）
6. 借來的物品譬喻（borrowed goods）
7. 樹上的果子譬喻（fruits on a tree）
8. 屠夫刀與砧板譬喻（butcher's knife and block）
9. 劍樁譬喻（sword stake）
10. 毒蛇頭譬喻（snake's head）（見《蛇譬喻經》（MN 22）與《波多利耶經》（MN 54）中更詳細的解釋）

對於每一位人類而言，深觀感官欲樂的危險、問題、破壞與苦難極為重要。以下僅以其中一兩個譬喻簡略對應於當代人類社會情境，其威力與苦果並非微小之事：

譬如一隻被飢餓與虛弱壓倒的狗，找到一根沾有血漬但無肉的骨頭，牠咬著骨頭許久，卻只得到疲憊與失望。今日的人類亦然，對感官欲樂的貪求從未滿足。他們運用智慧與科技，尋找越來越多的享樂方式，從未知足。因此，地球污染日益嚴重，氣候變遷，災難與危機四起，其結果是極大的痛苦與絕望。

又如禿鷲、蒼鷲或鷹鵠奪得一塊肉飛翔而去，其他鳥類群起追擊、啄抓；若不迅速放下那塊肉，將有性命之憂。當今世界，各國間於財富、權力與享樂的競逐不正如是？貿易戰、武器競賽、領土爭端與戰爭造成嚴重的破壞與殺害，對人命、財產與自然環境皆造成深遠的傷害。

佛陀稱感官欲樂之快樂為：低劣、粗俗、凡夫之道、不聖潔且虛妄。這一切的尋求、追逐、探索皆為卑劣、不淨，令人的心愈趨染污腐敗。

反之，若修習高尚的追尋（noble search），將引領人類邁向真正不變的快樂、超越一切苦的解脫。透過聖求（ariya-pariyesanā），我們可以培養聖者的財富與成長，並達至七種聖財的圓滿。

每一位人類，每日每夜，都正一步步接近老、病、死與再生。這些自然過程皆是痛苦難忍的，人人都無法避免。其中最關鍵的時刻便是臨終與來生的轉捩點。若要死得安穩、生得善趣，至少應具備上述的聖者成長，這將引導人們得善終與善趣，甚至斷除輪迴，證得七聖財。

願這些莫哥尊者的法語翻譯，能助人於通往真實快樂與內心和平之道。

我將以《法句經》中《不放逸品》第 28 偈作結，作為省思：

「智者以正念除去放逸，登上智慧之高塔，無憂地觀視憂苦之眾，如立峰巔觀山腳愚夫。」

願一切眾生安穩、離苦。

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## 佛陀對財富、珍寶與快樂的定義如下：

珍寶

1. 信為人之最佳珍寶。
2. 如法行持，得致快樂。
3. 真諦為諸味之最勝或最甘甜者。
4. 智者之生，為最上之活。（出自《天相應》）

財富或聖增長 有五種財富：

1. 信——對佛、法、僧及業力法則之信
2. 德行（至少五戒或十善業）
3. 學——聞（關於佛法或佛法教育）
4. 佈施——捨
5. 智慧（出自《增支部》第五集，第四十七經）

七聖財 有七種聖財：

1. 信
2. 德行
3. 慚
4. 愧
5. 學
6. 佈施
7. 智慧（出自《增支部》第七集，第五及第六經）

佛陀宣說，感官之樂（世間財富、珍寶與權力）所帶來的滿足甚少，卻有諸多苦惱與絕望，且其中之危險甚大且多。佛陀以以下譬喻比擬感官之樂：一、骨骸之喻；二、肉塊之喻；三、草炬之喻；四、炭坑之喻；五、夢境之喻；六、借貸之物之喻；七、樹上之果之喻；八、屠刀與砧板之喻；九、劍戟之喻；十、蛇頭之喻。（見《中部尼柯耶》第二十二經《蛇喻經》及第五十四經《波吒梨子經》之詳盡解釋。）

對每個人而言，思惟感官之樂的危險、問題、毀滅與苦惱至關重要。我僅簡短地使用其中一兩個與當今人類狀況相關的譬喻。它們的力量與苦難並非小事。

一犬因飢餓與虛弱所困，得一無肉而沾血之骨。此犬啃噬此骨良久，徒勞無功，倍感疲憊與失望。今日亦然；人類過度沉溺於感官之樂，永不能滿足其對此之飢渴。故人類以其聰明才智與世間知識，尋求更多放縱之途。彼等從無滿足之時。因此，地球因氣候變遷而日益污染，諸多問題、危險與災難隨之而生，帶來諸多苦惱與絕望。

如禿鷹、蒼鷺或老鷹攫取一塊肉而飛去之喻；其餘鳥類追逐啄食之。若此禿鷹或老鷹不迅速放開此肉，則可能招致死亡或致命之苦。同樣地，若我們觀察今日國際局勢，可見諸多領域為感官之樂、財富與權力等而競爭激烈，爭端、衝突、戰爭、軍備競賽、貿易戰與領土爭端等層出不窮，對人類生命、財產與自然環境造成越來越暴力、殘酷與破壞性的影響。

佛陀稱感官之樂中的感官快樂為低下、粗俗、凡夫或愚人之道、卑賤且虛妄。因此，所有這些尋找、追求與渴求皆是卑賤、低劣且永無止境的，使人心更加污穢腐敗。

另一方面，聖尋求將引導至永恆不變、超越一切苦難的真快樂。透過聖尋求，我們能成就聖財或聖增長，並獲得七聖財。

地球上每個人，日復一日，都更加接近衰老、疾病、死亡與輪迴。所有這些自然過程都極其痛苦與不悅。每個人都將遭遇它們。最重要的時刻是臨終與轉生之際。善終與善生至關重要。為達成此目標，至少我們應具備聖增長，這將引導我們善終並得善生，甚至可能透過獲得七聖財而超越死亡。

我希望這些莫哥佛法的翻譯能幫助人們走向真正的快樂與和平。我將以《法句經》《不放逸品》中的一偈作為反思，結束我的工作。

偈頌：第二十八 智者以不放逸 驅逐放逸時， 已登智慧高樓， 離憂而觀憂苦眾生—— 如明眼之人， 已登峰頂， （見）山下之愚人。

願一切眾生安樂，遠離諸苦！

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