

# Seeing Is Believing

## 眼見為實（見即是信）

Sayadaw Nyanabhasa

尊者 Nyanabhasa 西亞多開示錄

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# Introduction

The following translations are instructional Dhamma talks on practice by three Burmese teachers. I do not know much about their personal lives. These Dhamma talks were offered to me by Upāsikā Daw Lay Thwe of New Zealand, including Dhamma talks by Mogok Sayadawgyi. Therefore, I am able to share the Dhamma with others.

I give the title to Sayadaw U Ñāṇabhāsa as “**Seeing Is Believing,**” because the talk is about the yogi’s experiences in practice. This is not meant in the worldly sense of viewpoint and experience. Seeing the Dhamma is seeing with a purified mind; such seeing will never deceive the yogi. With the ordinary five senses and an impure mind, however, seeing can deceive us. For example, when we see a hill from a distance, it may appear to be a mountain, but when we come closer, it turns out to be quite different.

In the same way, all worldlings have distortions (*vipallāsa*) because of defiled minds. Therefore, they perceive, see, and view the world (*loka*) with distortions, and their actions and behaviours become unskillful. With material development (so-called progress), human beings become more greedy and deluded. They seek the essence of life in the external world, pursuing gratifications of all kinds, but they will never find it. Instead, they become more and more discontented and confused.

They do not see the many dangers that gratification can bring to human societies because they do not understand sensual pleasures, material forms, and feelings, as explained in the **Mahādukkhakkhandha Sutta** (sutta no. 13) of the *Majjhima Nikāya (MN. 13)*.

It was like a fish that only sees the bait and not the hook.

There was a conversation between a primitive cannibal and a modern man, as follows:

Modern man: You eat human flesh! It’s quite disgusting!  
Cannibal: Oh! Wait a minute. We kill human beings for food, but why do you modern men kill humans without eating them? So you modern men are more disgusting!

(Some world leaders and politicians should reflect on this point.)

The general outline of Buddhist practice is to cultivate *sīla* (virtues), to overcome the five hindrances, and to develop the seven factors of enlightenment by establishing mindfulness (*satipaṣṣhāna*). Therefore, it is very important to know the nature of the five hindrances and the seven factors of enlightenment.

In the *Bojjhaṅga Saī yutta*, the Buddha mentioned them. I will only mention their gist here.

The five hindrances are unskillful or unwholesome dhammas, so they defile the mind. They are makers of blindness, causing lack of vision and lack of knowledge, detrimental to wisdom, tending to vexation, and leading away from Nibbāna. (The seven factors of enlightenment are the opposite of this.)

The five hindrances are the corruptions of the mind. (The seven factors of enlightenment are non-corruptions.)

The nutriment for the hindrances are as follows:

For sensual desire, the sign of the beautiful, frequently giving unwise attention (*ayoniso manasikāra*) to it, is the nutriment for the arising of unarisen sensual desire and for the increase and expansion of arisen sensual desire.

For ill will, the sign of the repulsive (*paṣṣha*) is the nutriment.

For sloth and torpor, these are discontent, lethargy, laziness, stretching, drowsiness after meals, and sluggishness of mind.

For restlessness and remorse, this is unsettledness of mind, and frequently giving unwise attention to it.

For doubt, there are things that are the basis for doubt, and frequently giving unwise attention to them.

With unwise attention (*ayoniso manasikāra*), the five hindrances arise; and with wise attention (*yoniso manasikāra*), the seven factors of enlightenment arise. According to the Buddha, someone who has not developed and cultivated the seven factors of enlightenment is called an unwise dull person. But one who has developed and cultivated them is called wise and alert.

Therefore, according to the Buddha's standard, all worldlings are unwise and dull, while practising yogis and arahants are wise and alert people. This is also one

of the reasons there are many problems and much suffering in societies and around the world.

G:

## 眼見為實 (Seeing Is Believing)

紐納巴薩尊者 (Sayadaw Nyanabhasa) 著

### 引言

以下譯文是三位緬甸禪師關於修行的指導開示。我對他們的生平了解不多，這些教法是由紐西蘭的優婆夷（女居士）杜蕾推（Upāsikā Daw Lay Thwe）提供給我的，其中也包含了莫哥禪師（Mogok Sayadawgyi）的開示。因此，我才有機會與大眾分享這些佛法。

我將紐納巴薩尊者（Sayadaw U Ñāṇabhāsa）的這篇開示題名為「**眼見為實**」，因為這場談話的主旨是關於禪修者在實踐中的體驗。這裡的「看見」並非世俗意義上的觀點或經驗，**見法（Seeing the Dhamma）是以清淨心去觀察；這樣的「見」絕不會欺誑禪修者。**相反地，若以平常的五種感官及不淨的心去觀察，所見往往會蒙蔽我們。例如，當我們從遠處看一座小丘，它可能看起來像一座高山，但當我們走近時，卻發現完全不是那麼一回事。

同樣地，凡夫因內心的染污而存有「顛倒」（vipallāsa）。因此，他們以扭曲的方式去感知、觀察並看待這個世界（loka），其行為與舉止也隨之變得不善。隨著物質的開發（所謂的進步），人類變得更加貪婪與迷妄。他們在外部世界尋求生命的本質，追逐各種感官滿足，卻永遠無法如願。相反地，他們變得越來越不滿足且困惑。

他們看不見追逐享樂為人類社會帶來的種種危險，因為他們不了解感官之欲、物質色身以及感受的本質，這正如《中阿含經》第 13 經《苦蘊大經》（Mahādukkhakkhandha Sutta）中所解釋的那樣。

**這就像一條魚，只看到了魚餌，卻看不見魚鉤。**

這裡有一段關於原始食人族與現代人之間的對話：**現代人**：「你們竟然吃人肉！這真是太令人作嘔了！」**食人族**：「喔！等一下。我們是為了食物而殺人，但為什麼你們現代人殺了人卻不吃呢？所以你們現代人才是更令人作嘔的！」（某些世界領袖與政治家應當對此點進行反思。）

佛教修行的總綱是透過建立正念（四念處），來培養「戒」（sīla）、克服「五蓋」，並發展「七覺支」。因此，了解五蓋與七覺支的本質至關重要。

在《相應部·覺支相應》中，佛陀曾提及這些內容，在此我僅簡述其要點：**五蓋**是不善或不健康的法（dhammas），會染污心靈。它們是盲目的製造者，導致缺乏洞察力與知識，損害智慧，趨向煩惱，並導向遠離涅槃的路徑。（七覺支則與此完全相反。）

五蓋是心的腐敗（七覺支則是非腐敗）。**五蓋的滋養源（食）如下：**

- **感官欲望（貪欲）**：對於「美色（淨相）」頻繁地給予非理作意（ayoniso manasikāra），是未生貪欲升起、已生貪欲增長擴張的資糧。
- **瞋恚**：對於「厭惡感（礙相）」的作意是其資糧。
- **昏沉與睡眠**：包含不滿、萎靡、懶惰、伸懶腰、飯後昏沉以及心的遲鈍。
- **掉舉與追悔**：這是指心的躁動不安，以及對其頻繁地給予非理作意。
- **疑**：對於易生疑慮的事物頻繁地給予非理作意。

透過**非理作意**，五蓋得以升起；而透過**如理作意**（yoniso manasikāra），七覺支得以升起。根據佛陀的說法，未曾發展與修習七覺支

的人被稱為「無智愚鈍者」；而那些致力於發展與修習的人，則被稱為「具智警覺者」。

因此，按照佛陀的標準，所有的凡夫皆屬無智與愚鈍，而修行的禪修者與阿羅漢才是具智且警覺的人。這也是為何社會與世界各地存在著如此多問題與痛苦的原因之一。

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## 見即是信

薩亞多·烏·Ñāṇabhāsa

### 前言

以下譯文為三位緬甸禪師所開示之修行指導性法談。我對他們的個人生平所知不多。這些法談由紐西蘭的優婆夷（Upāsikā）Daw Lay Thwe 提供給我，其中亦包括 Mogok Sayadawgyi 的法談。因此，我得以將此法與他人分享。

我將薩亞多·烏·Ñāṇabhāsa 的開示命名為「見即是信」，是因為此講述關於修行者（瑜伽行者，yogi）在實修中的體驗。然而，這並非指世俗層面的觀點或經驗。見法（Dhamma），乃是以清淨之心去見；這樣的「見」不會欺騙修行者。然而，若依賴凡常的五根與不清淨之心，所見則可能誤導我們。例如，遠望一座丘陵，可能誤以為是高山，但當走近時，卻發現與原先所見大相逕庭。

同樣地，一切凡夫（worldlings）由於心被煩惱染污，皆具顛倒（vipallāsa）。因此，他們對世間（loka）的感知、觀看與見解，皆帶有扭曲，其行為與作為亦因此趨於不善。隨著物質發展（所謂的「進步」），人類反而愈加貪婪與愚癡。他們在外在世界中尋求生命的本質，追逐各種感官滿足，卻終究無法獲得真正的滿足，反而愈加不安與迷惘。

由於不了解如《中部·大苦蘊經》（Mahādukkhakkhandha Sutta，MN 13）所闡述之感官欲樂、色法與受的本質，他們無法看見享樂對人類社會所帶來的諸多危險。

這就如同魚只看到餌，卻看不到鉤。

曾有一段原始食人族與現代人之間的對話，如下：

現代人：你們吃人肉！真令人作嘔！

食人族：等等，我們是為了食物而殺人；那麼你們現代人為何殺人卻不食用？如此看來，你們反而更令人作嘔！

（某些世界領袖與政治人物，或許應當反思此點。）

佛法修行的一般綱要，是培養戒（sīla），克服五蓋（pañca nīvaraṇa），並透過建立四念處（satipaṭṭhāna）來開發七覺支（bojjhaṅga）。因此，了解五蓋與七覺支的本質，極為重要。

佛陀在《覺支相應》（Bojjhaṅga Saṃyutta）中曾加以說明。此處僅簡述其要義。

五蓋屬於不善法（akusala dhamma），會染污心。它們使人盲目，導致無見與無知，損害智慧，引生煩惱，並使人遠離涅槃（Nibbāna）。（七覺支則與此相反。）

五蓋是心的污染（corruptions）；而七覺支則為非污染。

五蓋的滋養條件如下：

- **欲貪（kāmacchanda）**：對「可愛相」（美的表相）反覆作不如理作意（ayoniso manasikāra），即是尚未生起之欲貪生起的滋養，亦是已生欲貪增長與擴展的滋養。
- **瞋恚（vyāpāda）**：對「可厭相」（patigha）的取相，是其滋養。
- **昏沉與睡眠（thīna-middha）**：包括不滿、怠惰、懶散、伸懶腰、飯後昏沉與心的遲鈍。

- **掉舉與惡作 (uddhacca-kukkucca)**：心的不安定，以及對其反覆作不如理作意。
- **疑 (vicikicchā)**：對可引生疑惑之事反覆作不如理作意。

由不如理作意 (ayoniso manasikāra)，五蓋生起；由如理作意 (yoniso manasikāra)，七覺支生起。依佛陀所言，未曾培養與修習七覺支者，被稱為愚鈍不智之人；而已培養與修習者，則稱為具智慧且警覺之人。

因此，依佛陀的標準而言，一切凡夫皆為愚鈍不智之人；而修行中的瑜伽行者與阿羅漢，則為具智慧且警覺之人。這亦是世間與社會中充滿問題與苦難的原因之一。

In Singapore, Sayadaw U Uttama (Sagaing) gave a Dhamma talk on “The Exhortation of Buddhas and the Power of Mindfulness.” The exhortation of the Buddhas is found in the *Dhammapada*, verses 183–185.

#### **Verse 183:**

Not doing any evil,  
the performance  
of what is skillful,  
the cleansing  
of one’s own mind—  
this is the teaching of the Awakened.

Verse 183 has three factors: not doing any evil (unskillfulness, unwholesomeness), the doing of what is skillful (wholesomeness), and the cleansing of one’s own mind. We can combine all the Buddha’s teachings into these three factors. Therefore, it can be said to be the heart of the teaching.

Like *pañccasamuppāda*, one of the fundamental right views of the Buddha is the law of kamma; without it, we cannot understand and appreciate the whole Dhamma.

Why does the Buddha ask humans not to do any evil (unskillful, unwholesome), to perform what is skillful (wholesome), and to cleanse one's own mind?

The Buddha wants humans to be free from suffering, to have happiness, and to make the mind powerful and capable of developing wisdom. All worldlings have latent defilements in their minds, which can give rise to problems and suffering when the causes are present.

There are three kinds of actions (*kamma*): mental, verbal, and bodily actions. Therefore, unwholesome thinking leads to unwholesome verbal and bodily actions, which give rise to the results of suffering. In the same way, wholesomeness gives rise to the results of happiness.

Another important teaching of the Buddha is the power of mindfulness, which can prevent unwholesomeness from arising. Mindfulness also develops wholesome dhammas and purifies the mind. Therefore, *sati* can perform the duties of not doing evil, doing good, and cleansing the mind.

The Buddha taught that the five hindrances are a heap of the unwholesome, and the four *satipaṣṣhānas* are a heap of the wholesome. In some places, he also said that the establishment of the four *satipaṣṣhānas* develops the thirty-seven wings of enlightenment.

So here we see the importance of mindfulness, which is equivalent to *appamāda*—ever mindful in doing meritorious deeds.

Therefore, we cannot find true happiness, peace, or essence in the external world, which only leads to suffering and never ends.

Tipiṭakadhara Yaw Sayadaw explains the essence of the last words of the Buddha in two verses:

“Vayadhammā saṅkhārā,  
Appamādena sampādeṭha.”

“Conditioned things are subject to decay;  
Strive on with heedfulness.”

*Vayadhammā saṅkhārā* shows the nature of impermanence that causes beings great fear.

*Appamāda dhamma* expresses the essence of life.

## 諸佛的教誡與正念的力量

### 薩迦實諦烏烏德瑪尊者 (Sayadaw U Uttama, Sagaing) 講述

在新加坡，薩迦實諦烏烏德瑪尊者曾發表一場主題為「諸佛的教誡與正念的力量」的佛法開示。諸佛的教誡記載於《法句經》第 183 至 185 偈中。其中第 183 偈云：

**諸惡莫作，眾善奉行，自淨其意，是諸佛教。**

第 183 偈包含三個要素：不造作任何惡業（不善、不健全）、行持善業（健全），以及淨化自己的內心。我們可以將佛陀所有的教法歸納為這三個要素，因此，這可說是佛法的核心（心法）。

如同「緣起法」（Paṭiccasamuppāda），佛陀最根本的正見之一便是「業果法則（kamma）」。

若無此觀念，我們便無法理解並領會完整的佛法。

為什麼佛陀要求人類莫作惡、應行善並淨化內心呢？

這是因為佛陀希望人類能脫離苦海、獲得快樂，並使心變得強大、有能力開發智慧。所有凡夫的內心中都藏有潛伏的煩惱（隨眠），一旦因緣成熟，這些煩惱就會引發種種問題與痛苦。

**業（Kamma）分為三種：意業、口業與身業。** 因此，不善的思維會導致不善的言語與身體行為，進而產生痛苦的果報。同理，善業則會帶來快樂的果報。

佛陀另一個重要的教法是「正念（Mindfulness）」的力量，它能防止不善法的升起。正念亦能長養善法並淨化內心。因此，「念」（Sati）能同時達成「諸惡莫作、眾善奉行、自淨其意」這三項職責。

佛陀曾教導：「五蓋」是「不善之聚」（惡行之堆），而「四念處（Satipaṭṭhāna）」則是「善之聚」（善行之堆）。在某些經文中，佛陀也提到，建立四念處即是開發「三十七道品（Wings of Enlightenment）」。

於此，我們看見了正念的重要性，這等同於\*\*「不放逸（Appamāda）」\*\*——即始終保持覺知，精進修持功德。

因此，我們無法在外部世界找到真正的快樂、平靜或生命的本質，外求只會導致無止盡的痛苦。

三藏持者「優禪師（Yaw Sayadaw）」曾以兩句經文來解釋佛陀最後遺言的精髓：

**「Vayadhammā saṅkhārā, Appamādena sampādeṭha.」**

**「諸行皆是磨滅法，應當不放逸而成就。」**

「諸行皆是磨滅法（Vayadhammā saṅkhārā）」揭示了讓眾生深感恐懼的「無常」本質；而「不放逸法（Appamāda dhamma）」則彰顯了生命的真正價值與精髓。



在新加坡，薩亞多·烏·烏達瑪（Sagaing）曾開示一場題為「諸佛教誡與正念之力」的法談。所謂「諸佛教誡」，可見於《法句經》第183–185偈。

### **第183偈：**

諸惡莫作，  
眾善奉行，  
自淨其意——  
是諸覺者之教。

第 183 偈包含三個要素：不作諸惡（不善、不淨）、行諸善（善、清淨），以及淨化自心。我們可以將佛陀的一切教法，總攝於這三項之中。因此，此偈可說是佛法的核心。

如同緣起（paṭiccasamuppāda）一般，業（kamma）之法則亦是佛陀根本正見之一；若缺乏此見，便無法真正理解與體會整體佛法。

為何佛陀教導人們不作惡、行善並淨化自心？

佛陀希望人類能離苦得樂，使心具足力量，並能開展智慧。一切凡夫的心中皆潛藏著隨眠煩惱（latent defilements），當因緣具足時，便會引生種種問題與苦。

業（kamma）可分為三類：意業、語業與身業。因此，不善的心念會導致不善的語言與行為，進而招感苦果；同樣地，善法則招感樂果。

佛陀另一項極為重要的教導，是正念（sati）的力量。正念能防止不善法的生起，同時培養善法並淨化心。因此，正念能夠承擔「不作惡、行善、淨心」三者的功能。

佛陀曾說：五蓋（pañca nīvaraṇa）是不善法的積聚，而四念處（satipaṭṭhāna）則是善法的積聚。在其他經文中，佛陀亦指出，建立四念處能開展三十七道品（菩提分法）。

由此可見，正念的重要性極高，其本質等同於不放逸（appamāda）——即持續保持覺照，精勤於善行與功德。

因此，我們無法在外在世界中找到真正的快樂、安寧或生命的本質；外境只會導向苦，且永無止息。

持三藏者（Tipiṭakadhara）姚薩亞多（Yaw Sayadaw）以兩句偈頌闡述佛陀臨終教誡的核心：

**Vayadhammā saṅkhārā,  
Appamādena sampādeṭṭhā.**

「諸行無常，終歸壞滅；  
當以不放逸而精進成就。」

「Vayadhammā saṅkhārā」顯示一切行法之無常本質，此特性使眾生起深重的怖畏。

而「appamāda 法」則揭示了生命的核心要義。

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# Seeing Is Believing

Dhamma Talks by Sayadaw U Ñāṇobāsa

## Talk 1: On Meditation

Close your eyes. These are *pasāda*, kammic eyes—made by kammic results, that is, sensitive matter (*pasāda-rūpa*). Except for physical form, they cannot see anything. They cannot know or contemplate mind and body, nor can they contemplate cause and effect. They cannot discern the characteristics of arising and falling, the knowledge of disenchantment in all formations (*nibbidā-ñā a*), nor the ending of formations and the Path Knowledge. They can see only with the knowledge eye.

The knowledge eye will open by closing the kammic eyes.

At the beginning of sitting, one is unable to discern arising and falling because there is not yet *samādhi*. Therefore, according to the purification of mind (*citta-visuddhi*), establish *samādhi* by noting the in-breath and out-breath.

Pay attention at the entrance of the nostrils, but not at the tip. When breathing in, the air goes inside by touching the entrance of the nose; when breathing out, it goes out by touching the entrance of the nose. Note them as “going in” and “going out” until the mind calms down.

When *samādhi* is established, it will possess the three factors of *samādhi* (*samādhi-magga*), namely *sati*, *viriya*, and *samādhi*.

After that, contemplate the characteristics of the objects. This will become clear by noting the touching of the in-breath and out-breath. By training to know or discern the non-existence of the air after it goes in and out through the nostrils, one sees that all of them vanish at the touching point after the in-breath and out-breath.

You will then discern the arising and falling of them. This is done by using the in-breath and out-breath from the beginning to the end, which then become the primary object (*mūla-kammaṣṭhāna*).

If one is only able to note the in-breath and out-breath, but is unable to contemplate the arising phenomena when moving around and doing things—whatever arises from the eyes, ears, nose, tongue, body, and mind (that is, the six sense doors)—then defilements will enter the mind, and the practice will take a longer time. Therefore, I will explain the practice taught by Sāriputta and Mogok Sayadaw, which will help to further develop the practice.

“Kāyaṃ imaṃ sammasatha, parijāṇātha punappunam;  
Kāye sabhāvaṃ disvāna, dukkhassantaṃ karissatha.”

“Imaṃ kāyaṃ” refers to the present sitting aggregate of the body (that is, the *khandha*). At the time of moving, it is the moving *khandha*; at the time of sleep or lying down, it is the lying-down *khandha*, and so on. *Sammasatha* means observing with knowledge (*ñā a*).

This meditation is taught by Sāriputta and supported by the Buddha. According to the texts, it relates to the five *khandhas*. In daily life, this is experienced as the eyes, ears, nose, tongue, body, and mind (at the heart area). These are called the six sense bases and are also known as the extension of the rounds of existence (*sai' sāra*).

(We should read or listen to the Buddha’s teachings attentively, because through contemplation we can understand their profundity and essence.) This body aggregate is fixed with six clear, mirror-like doors.

If you see physical form with the eyes, contemplate it as seeing-consciousness. After its seeing, it passes away. You have to watch and observe it at the place where it arises. Mogok Sayadaw said that if you do not discern it, then you did not truly watch and observe it.

In the Dhamma teaching of Venerable Nāgasena to King Milinda, it is compared to a tiger hiding behind a bush: when prey comes, it jumps on the prey (for example, a deer). If the tiger chases its prey but cannot catch it, it fails. In the same way, the six sense doors are the places where the “prey” comes—representing the arising and passing away of phenomena.

# 眼見為實：紐納巴薩尊者開示錄

## 禪修第一講：論禪修

請閉上你的雙眼。這雙肉眼是「淨色」（pasāda），是由業力果報所產生的「業報眼」——也就是敏感的物质（淨色法，pasāda-rūpa）。除了物質的色相外，它們看不見任何東西；它們無法了知或觀照名色（身心），也無法觀照因果。它們不能辨識生滅的特徵、對一切行法生起厭離的智慧（厭離隨觀智，nibbidā-ñāṇa），亦無法見證行法的滅盡與道智。**唯有透過「智慧之眼」，才能真正看見。**

當你閉上業報眼時，智慧之眼便會開啟。

在坐禪之初，由於尚未建立「定」（samādhi），禪修者無法辨識生滅。因此，根據「心清淨」（citta-visuddhi）的步驟，應透過觀察入出息來建立定力。

將注意力集中在鼻孔的入口處，而非鼻尖。吸氣時，空氣觸碰鼻孔入口進入；呼氣時，空氣觸碰鼻孔入口出去。標記它們為「入」與「出」，直到內心平靜下來。

當定力建立後，它將具備「定道」（samādhi-magga）的三個要素，即：**念（sati）、精進（virīya）與定（samādhi）。**

之後，觀照對象的特徵。透過觀察入出息的「觸點」，這點會變得清晰。藉由訓練去了知或辨識空氣在進出鼻孔後的「不存在」，禪修者會發現，所有現象在入出息後的觸點上隨即滅盡。

接著，你將能辨識它們的生與滅。這是透過始終如一地利用入出息作為「根本業處」（mūla-kammaṭṭhāna，主修對象）來達成的。

如果一個人只能觀察入出息，卻無法在走動或做事時觀照升起的現象——即從眼、耳、鼻、舌、身、意（六根門）所升起的一切——那麼煩惱就會乘虛而入，修行所需的時間也會變長。因此，我將解釋舍利弗尊者（Sāriputta）與莫哥禪師（Mogok Sayadaw）所教導的方法，這有助於進一步深化修行：

**「Kāyaṃ imaṃ sammāsatha, pari jānātha punappunaṃ; Kāye sabhāvaṃ disvāna, dukkhassantaṃ karissatha.」**

**「應當審察此身，一再地遍知它；見到色身的本質後，你將能滅盡痛苦。」**

「此身（Imaṃ kāyaṃ）」指的是當下坐著的身蘊（即五蘊）。移動時，它是移動的五蘊；睡眠或躺下時，它是躺下的五蘊，依此類推。「審察（Sammāsatha）」意指以智慧（ñāṇa）來觀察。

這套禪修法由舍利弗尊者所教導並得到佛陀的支持。根據經典，它與五蘊相關。在日常生活中，這體驗為眼、耳、鼻、舌、身、意（位於心所依處），這些被稱為「六處」，也被稱為「輪迴（saṃsāra）的延伸」。

（我們應當專注地閱讀或聆聽佛陀的教法，因為透過觀照，我們能理解其深奧與本質。）這具色身（五蘊）固定裝設了六個像鏡子一樣清晰的門。

如果你用眼睛看到色塵，應觀照它為「見隨觀」（seeing-consciousness）。在「見」發生後，它隨即滅去。你必須在它升起的地方守候並觀察它。莫哥禪師說過，如果你沒有辨識出它的滅去，那你就不是真正的在守候與觀察。

在先賢那先比丘（Nāgasena）對彌蘭王（King Milinda）的教導中，曾將此比喻為躲在灌木叢後的猛虎：當獵物（如鹿）出現時，它便撲向獵物。如果老虎追逐獵物卻抓不住，它就失敗了。同樣地，六根門就是「獵物」出現的地方——象徵著現象的生起與滅去。



# 見即是信

薩亞多·烏·Ñāṇobhāsa 法談

## 第一講：關於禪修

閉上你的眼睛。這些是「淨色」（pasāda），亦即由業所造的眼——業果所成之敏感物質（pasāda-rūpa）。除了色法之外，它們無法見到任何事物；它們無法了知或觀照名與色，也無法觀照因與果。它們不能辨識生滅之特相，不能生起對一切行法的厭離智（nibbidā-ñāṇa），也無法證得行的止息與道智。真正能見的是「智慧之眼」。

當業生之眼閉合時，智慧之眼方能開啟。

在開始打坐之初，由於尚未具備定（samādhi），行者無法辨識生與滅。因此，依據心清淨（citta-visuddhi）的次第，應先透過觀察入息與出息來建立定。

注意力應放在鼻孔入口處，而非鼻尖。吸氣時，空氣觸及鼻孔入口而進入；呼氣時，亦觸及該處而流出。持續以「入」、「出」作標記，直到心安定下來。

當定建立之後，將具備定的三個要素（samādhi-magga）：正念（sati）、精進（virīya）與定（samādhi）。

隨後，應觀照所緣的特相。透過標記入息與出息在接觸點的觸感，這一點將逐漸明顯。藉由訓練觀察氣息進出鼻孔之後即不存在的事實，便能看見一切在入出息之後，於接觸點處皆已消失。

如此，你將辨識其生起與滅去。這是以入息與出息作為從始至終的觀照對象，並以之為根本業處（mūla-kammaṭṭhāna）。

若僅能標記入息與出息，卻無法在行住坐臥與日常活動中，觀照從眼、耳、鼻、舌、身、意（即六根門）所生起的現象，則煩惱仍會滲入心中，使

修行進展緩慢。因此，我將說明由舍利弗（Sāriputta）與 Mogok Sayadaw 所教導的修行方法，以助於進一步深化修行。

**“Kāyaṃ imaṃ sammāsatha, pariñāṭha punappunāṃ;  
Kāye sabhāvaṃ disvāna, dukkhassantaṃ karissatha.”**

「此身（imaṃ kāyaṃ）」指的是當下坐著的身體聚合（即五蘊，khandha）。在行動時，即為行動中的蘊；在睡眠或躺臥時，即為臥姿之蘊，依此類推。「sammāsatha」意指以智慧（ñāṇa）加以觀照。

此一禪修法門由舍利弗所教，並為佛陀所認可。依據經典，此修法與五蘊相關。在日常生活中，則體現為眼、耳、鼻、舌、身、意（心所依處）。這些稱為六根處，亦被視為輪迴（saṃsāra）延續的展現。

（我們應當專注閱讀與聆聽佛陀的教法，因為透過觀照，方能理解其深義與精髓。）

此身蘊具備六個清明如鏡的門戶。

當以眼見色時，應觀之為「見識」（seeing-consciousness）。見的當下即已滅去。你必須在其生起之處加以觀察與覺知。Mogok Sayadaw 曾說：若無法辨識其生滅，即表示尚未真正觀察。

在尊者那先（Nāgasena）對彌蘭陀王（Milinda）所說的法中，有一譬喻：如猛虎潛伏於草叢之後，當獵物（例如鹿）出現時，便撲向牠。若猛虎追逐卻無法捕捉獵物，即為失敗。同樣地，六根門即是「獵物」出現之處——象徵諸法的生起與滅去。

Whatever arises due to causes, watch and catch it. Just observe it when it arises as arising, and when it vanishes as vanishing.

Therefore, the task of insight practice is the task of observing, that is, the contemplation of impermanence. It is the task of watching one's own death. Watching other people's death is *samatha*. One's seeing-consciousness, hearing-consciousness, and so on—these are one's own death. You can see them only while you are still alive; when you die, you will not see them.

Therefore, you must have good *sati*, with good health, while still alive, in order to discern them.

*Parijā ātha punappunāi'* means watching and contemplating again and again. This repeated contemplation is one of the important factors for development.

During the period of sitting, most phenomena arise at the body and mind. Sounds arise at the ear; smells arise at the nose. Sometimes you have to contemplate them in order to discern the arising and falling of phenomena again and again. Insight (*vipassanā*) means *bhāvitā-bahulīkata*—development through repeated and frequent contemplation.

Only through such repeated observation will the obsessional defilements (*pariyuṣhāna kilesa*) not arise, and the latent defilements (*anusaya kilesa*) gradually become thinner and thinner, and eventually be cut off. Our defilements are very thick. These *kilesa* have been with us for many lifetimes, and even in this present life they remain strong. Many defilements arise from family duties and responsibilities.

During the contemplation of impermanence, one must actually discern phenomena and contemplate them as arising and falling. You cannot merely recite them without seeing them. Only by discerning them with one's own knowledge do they become visible here and now—*sandiṣhiko*.

What, then, is the benefit of contemplating again and again?

*Kāye sabhāvāi' disvāna*—this becomes clear discernment and knowledge of the impermanent nature of the bodily *khandha*. After some time, the shape and form of the body disappear; only the nature of arising and passing away is seen, and the shape and form vanish. Through one's own knowledge, only the intrinsic nature appears.

Wrong view (*diṣhi*) falls away through contemplation. If you discern a great deal of inconstancy (*anicca*), you become a *cūḷa-sotāpanna*. You will not fall into the dangers of woeful existence (*apāya*) for one or two lives. If you continue the practice, it will close the doors to woeful existences—such as hell, the animal realm, and the hungry shades.

Mogok Sayadaw gave an example for this. If you hold a cup of water and tilt it slightly up and down, then straighten it again, and repeat this again and again, your attention is only on the tilting and straightening phenomena, and you are no

longer aware of the water in the cup. In the same way, when the mind stays attentive to inconstancy, it is no longer aware of the body; it sees only arising and passing away. This is called *kāye sabhāvaí disvāna*.

What is the benefit of seeing in this way many times? It knows and discerns the truth of *dukkha*.

This discerning knowledge is the truth of the Path. The non-arising of *kilesa* is the truth of the cause. If one continues contemplation, it leads to disenchantment with *anicca*, followed by dispassion and non-clinging. At last, with the cessation of impermanence, Nibbāna arises.

The task of the yogi is to contemplate impermanence without fail. The development of knowledge depends on repeated contemplation. *Dukkhasantaí karissathā* means that one will realize, with knowledge, the ending of *dukkha*, which is Nibbāna.

無論何種現象因緣而生，都要守候並捕捉它。當它升起時，僅觀察其「生」；當它消失時，僅觀察其「滅」。

因此，內觀（Vipassanā，毗婆舍那）修習的任務就是「觀察」，也就是對無常的隨觀。這是一項觀察「自身之死」的任務。觀察他人的死亡僅屬於「止」（Samatha，奢摩他）；而觀察自己的見隨觀、聞隨觀等生滅，才是觀察自己的死亡。

你只能在活著的時候見證這些；當你真正死亡時，便無法再觀察了。因此，你必須趁著還活著且身體健康時，保有良好的「念」（Sati），以便辨識它們。

「**Parijāṇātha punappunam**」意指一次又一次地觀察與隨觀。這種重複性的隨觀，是修行進步最重要的因素之一。

在坐禪期間，大多數現象升起於身與心。聲音升起於耳，氣味升起於鼻。有時你必須觀照它們，以便一次又一次地辨識現象的生與滅。內觀（Vipassanā）的本義即是「修習與多修」（bhāvitā-bahulīkata）——透過重複且頻繁的隨觀來發展智慧。

唯有透過這種重複的觀察，「纏煩惱」（pariyutṭhāna kilesa，表現出來的煩惱）才不會升起，而「隨眠煩惱」（anusaya kilesa，潛伏的煩惱）也會逐漸變薄，最終被斷除。我們的煩惱非常深厚，這些「結」（kilesa）已伴隨我們許多輪迴，甚至在這一生依然強大。許多煩惱皆源於家庭責任與負擔。

在隨觀無常時，必須實地辨識現象並觀照其生滅。**你不能只是口頭誦念而不去實見**。唯有透過自己的智慧去辨識，它們才會變得「現見」（sanditṭhiko，即此時此刻可見）。

那麼，一次又一次隨觀的好處是什麼？「**Kāye sabhāvaṃ disvāna**」——**這將演變為對「身蘊」無常本質的清晰辨識與了知**。一段時間後，身體的外形與輪廓會消失；唯有生滅的本質被看見，形體隨之隱沒。透過自身的智慧，唯有「自性（內在性質）」會顯現。

透過隨觀，**\*\*邪見（diṭṭhi）\*\***將會脫落。如果你能辨識大量的「無常」（anicca），你將成為一名「小須陀洹」（cūḷa-sotāpanna）。在一兩世之內，你將不會墮入惡道（apāya）。若能持續修習，它將關閉通往地獄、畜生與餓鬼等惡道的大門。

莫哥禪師曾對此舉過一個例子：如果你手持一杯水，輕輕地上下傾斜，然後再次放平，並不斷重複這個動作。你的注意力最終只會在「傾斜」與「放平」的現象上，而不再意識到杯中的水。同理，當心專注於無常（變異）時，便不再意識到「身體」的外相，而只見到生與滅。這就稱為「見色身之本質（kāye sabhāvaṃ disvāna）」。

多次這樣觀察的好處是什麼？它能了知並辨識**\*\*「苦諦」\*\***（Truth of Dukkha）。這種辨識的智慧便是「道諦」。煩惱的不升起即是「集諦」。若能持續隨觀，將導向對無常的厭離，隨之而來的是離欲與不執著。最終，隨著無常（行法）的熄滅，**涅槃**升起。

禪修者的任務就是不間斷地隨觀無常。智慧的發展取決於重複的隨觀。**\*\*「Dukkhasantam karissathā」\*\***意指一個人將透過智慧實證痛苦的終結，那便是涅槃。



凡由因緣所生起者，皆應加以觀察並「捕捉」之。當其生起時，如實觀其為生；當其滅去時，如實觀其為滅。

因此，內觀修行（vipassanā）的工作，即是觀察的工作，也就是觀照無常（anicca）。這同時也是觀察自身死亡的工作。觀察他人的死亡，屬於止禪（samatha）；而對於自己的見識、聞識等之生滅，則是觀察自身之「死亡」。這些現象，唯有在你尚存於世時方能觀見；一旦死亡，便無從觀見。

因此，在仍然活著之時，必須具備良好的正念（sati）與良好的身心狀態，方能如實辨識這些現象。

「Parijāṇātha punappunam」意指一再地觀察與觀照。這種反覆的觀照，是修行發展中極為重要的因素之一。

在靜坐期間，多數現象生起於身與心之中。聲音生於耳，氣味生於鼻。有時必須對這些現象加以觀照，反覆辨識其生與滅。內觀（vipassanā）意即「bhāvitā-bahulīkata」——透過反覆且頻繁的觀照而發展。

唯有藉由這樣反覆的觀察，現行煩惱（pariyutthāna kilesa）才不會生起，而隨眠煩惱（anusaya kilesa）則會逐漸變得愈來愈薄，最終被斷除。我們的煩惱極為深重，這些煩惱已伴隨我們經歷無數生命，即使在今生亦依然強烈。許多煩惱亦源自家庭責任與生活負擔。

在觀照無常時，必須真實地辨識現象，並觀其為生與滅。不可僅以口誦代替觀見；唯有透過自身的智慧（ñāṇa）如實了知，現象才會在當下現前——此即「當下可見」（sanditṭhiko）。

那麼，反覆觀照的利益何在？

「Kāye sabhāvaṃ disvāna」意指：對身蘊（khandha）之無常本質，生起清晰的辨識與智慧。經過一段時間後，身體的形狀與相貌會消失，所見唯有生滅的性質；形色不再顯現。透過自身的智慧，所呈現的唯是法的自性（sabhāva）。

邪見 (ditṭhi) 會因觀照而逐漸脫落。若能大量辨識無常 (anicca)，便成為「小須陀洹」 (cūḷa-sotāpanna)，於一至二生之中不會墮入惡趣 (apāya)。若持續修行，則能關閉通往惡趣之門——如地獄、畜生道與餓鬼道。

Mogok Sayadaw 曾舉一譬喻：若手持一杯水，反覆輕輕傾斜再扶正，一再重複，你的注意力只會放在「傾斜」與「復正」的現象上，而不再注意杯中的水。同樣地，當心專注於無常時，便不再覺知身體，只見生與滅。這即稱為「kāye sabbhāvaṃ disvāna」。

如此多次如是觀見，有何利益？即是了知並辨識苦 (dukkha) 之真實。

此種辨識之智，即為道諦；煩惱不再生起，即為集諦的止息。若持續觀照，將導向對無常的厭離 (nibbidā)，繼而生起離欲與不執取。最終，隨著無常的止息，涅槃 (Nibbāna) 現前。

修行者 (yogi) 的任務，即是不間斷地觀照無常。智慧的開展，有賴於反覆的觀照。

「Dukkhasantam karissatha」意指：將以智慧親證苦的止息——即涅槃。

## Talk 2: Realization and Proper Attention

According to Mogok Sayadaw, a teacher should not teach a new yogi the contemplation of inconstancy (*anicca*) at the very beginning. Instead, the teacher should first teach the yogi the correct way of contemplation.

Only with proper attention (*yoniso manasikāra*) will the discernment of *anicca* be correct. Even if one discerns *anicca* with improper or unwise attention, that discernment is unable to lead to the realization of Dhamma.

An example is Venerable Channa. He practised on his own without anyone's help. Although he saw *anicca*, he did not know what he should rely on, nor did he know where to take refuge. Later, he began searching for refuge.

At that time, he was already over eighty years old. Other monks tried to help him through teachings, but without success. He then remembered Venerable Ānanda, who was staying at Kosambī, and went there for help. Ānanda questioned him about his practice and understood that he held wrong view and was clinging to the self.

Venerable Ānanda then gave him the teaching that the Buddha had taught to the monk Kaccānagotta. First, Venerable Channa had to dispel wrong view through intellectual understanding—*ñāta-pariññā*. Therefore, the first requirement is proper attention; the second is contemplation of inconstancy. After that, a suitable teaching was selected for him. Eventually, Venerable Channa became an arahant.

### Note:

[For Venerable Channa's practice, see *Khandhasaí yutta*, Sutta No. 82 (Channa).

For the teaching given to Venerable Kaccānagotta, see *Nidānasai' yutta*, Sutta No. 15 (Kaccānagotta).

Another important sutta concerning wrong view and doubt is the *Mahāpuro ama Sutta*, Sutta No. 109, *Majjhima Nikāya*.

From these texts, we can see that dangers and problems arise from wrong view and doubt—not only in the canonical texts, but also in modern times. We can discern their results in yogis' experiences, as well as in the destruction and

suffering found in societies up to international levels, its worst results are woeful births.]

Therefore, proper, wise, and right attention is of primary importance. Eyes exist, but seeing-consciousness does not exist by itself; it is a phenomenon that does not exist independently. In the same way, hearing, smelling, tasting, body-consciousness, and thinking or planning minds do not exist by themselves.

The sense doors, or the internal six sense bases (*āyatana*), exist in the body (as explained in section two of the Dependent Arising cycle). With the six base elements, the external object elements, and the six elements of consciousness, phenomena arise.

The base elements are subject to aging, sickness, and death (as aggregates, *khandha*), and there is no need to contemplate them as permanent, including external objects. Instead, you must contemplate the arising of seeing-consciousness and hearing-consciousness at the moment they arise—through the contact of the base element and the object element.

The physical consciousness of pleasant or unpleasant sensation is related to materiality (*rūpa*), such as hardness, tightness, motion, pressure, and so forth (the earth and air elements, etc.).

You must observe the *anicca* aggregate that is now appearing through the Dependent Arising process. In this aggregate, there is no essence. The physical body must grow old, become sick, and die—where, then, is its essence? This is the truth of *dukkha*.

The arising of seeing-consciousness, hearing-consciousness, and other consciousnesses is also impermanent (*anicca*) and unsatisfactory (*dukkha sacca*). Where is their essence? There is nothing reliable that exists; all phenomena are truly non-self.

Let us observe arising phenomena. They do not exist before they arise. Taking them as arising from external sources is wrong view. If one believes that they exist before arising, this becomes eternalist wrong view (*sassata-diṣṣhi*). If one believes that they appear by themselves, without conditions, this becomes causeless wrong view (*ahetuka-diṣṣhi* or *uccheda-diṣṣhi*). They do not arise without causes.

Taking these phenomena as “I,” “mine,” or as entities is the wrong view of personality belief (*sakkāya-diṣṣhi*). Therefore, I will explain the proper attention needed for seeing-consciousness, hearing-consciousness, etc.

## 禪修第二講：實證與如理作意

根據莫哥禪師（Mogok Sayadaw）的觀點，指導者不應在最開始就教導新學禪修者觀察「無常」（*anicca*）。相反地，指導者應先教導禪修者「正確的觀察方式」。

唯有具備**如理作意**（或稱：正確的注意，*yoniso manasikāra*），對無常的辨識才會正確。即便一個人透過「非理作意」（錯誤的注意）辨識了無常，那樣的辨識也無法導向法的實證。

一個典型的例子是**闍陀尊者**（Venerable Channa）。他曾在無人協助下獨自修習，雖然他見到了無常，卻不知道該依止什麼，也找不到歸宿。後來，他開始尋求皈依。

當時他已年逾八十。其他比丘曾試圖教導他，卻沒有成功。後來他想起當時住在憍賞彌（Kosambī）的阿難尊者（Venerable Ānanda），便前往求助。阿難尊者詢問了他的修行情況，意識到他仍持有「邪見」並執著於「自我」。

於是，阿難尊者為他開示了佛陀曾對迦旃延氏（Kaccānagotta）比丘所說的教法。首先，闍陀尊者必須透過智解——**知遍知**（*ñāta-pariññā*），來消除邪見。因此，修行的第一個要求是「如理作意」，第二個才是「隨觀無常」。在為他選擇了合適的教法後，闍陀尊者最終成就了阿羅漢果。

註：

- 關於闍陀尊者的修行，見《相應部·蘊相應》第 82 經。
- 關於迦旃延氏的教法，見《相應部·因緣相應》第 15 經。
- 另一部關於邪見與懷疑的重要經文是《中尼柯耶》第 109 經《滿月大經》。

從這些經典中我們可以看到，危險與問題皆源於**邪見與懷疑**——這不僅存在於經典，也存在於現代。我們可以在禪修者的經驗中辨識出其結果，也能在從社會到國際層面的破壞與痛苦中看見其影響；其最嚴重的果報則是墮入惡道。

因此，如理、睿智且正確的作意具有首要的重要性。眼睛存在，但「見隨觀」（視覺意識）並非獨立存在，它是一個非獨立存在的現象。同理，聽覺、嗅覺、味覺、身覺以及思考或計劃的心，都不是獨立存在的。

六根門，或稱內六處（āyatana），存在於身體之中（如「緣起法」環節的第二部分所述）。透過**根元素、境元素（外部對象）與識元素**這三者的結合，現象才會升起。

這些根元素（作為五蘊）皆會經歷老、病、死，因此無需將其觀照為恆常，外部對象亦然。相反地，你必須在「見隨觀」與「聞隨觀」升起的當下，觀照它們是如何透過根元素與境元素的接觸而產生的。

伴隨苦受或樂受的身體知覺與「色法」（rūpa）相關，例如堅硬、緊繃、波動、壓力等（即地大與風大等）。

你必須觀察那正透過緣起過程顯現的「無常蘊」。在**這個蘊（聚合物）之中，並沒有實體（精髓）**。肉體必然會老、病、死——那麼，它的實體在哪裡？這就是「苦諦」。

「見隨觀」、「聞隨觀」及其他意識的升起同樣是無常的（anicca），且是不圓滿的（苦諦，dukkha sacca）。它們的實體在哪裡？沒有任何可靠的東西存在；**一切現象皆是「無我」（anattā）**。

讓我們觀察升起的現象。它們在升起之前並不存。若認為它們是從外部來源產生的，那是邪見；若相信它們在升起之前就已存在，這便成了「常見」（sassata-ditṭhi）；若相信它們是無緣無故、自發產生的，則成了「無因見」或「斷見」（uccheda-ditṭhi）。**現象不會無因升起**。

將這些現象執取為「我」、「我的」或一個「實體」，便是「薩迦耶見」（身見，sakkāya-diṭṭhi）。因此，我將進一步解釋在觀照見隨觀、聞隨觀等現象時，所需要的「如理作意」。



## 第二講：證悟與如理作意

依據 Mogok Sayadaw 的教導，對於初學的修行者（yogi），不應在一開始便教授觀照無常（anicca）；相反地，應先教導正確的觀照方法。

唯有具備如理作意（yoniso manasikāra），對無常的辨識才會正確。即使能夠觀見無常，若是以不如理作意（ayoniso manasikāra）進行，此種辨識亦無法導向法的證悟。

尊者闍那（Venerable Channa）即是一個例子。他自行修行，未得他人指導。雖然他曾見到無常，卻不知應依止何處，也不知應歸依何法。後來，他開始尋求依止之處。

當時，他已年逾八十。其他比丘曾嘗試以法教導他，但未能奏效。其後，他憶起住於拘睺彌（Kosambī）的阿難尊者（Venerable Ānanda），遂前往求教。阿難詢問其修行情況後，了知他持有邪見，且執取「我」。

於是，阿難尊者為他開示佛陀曾教導迦旃延（Kaccānagotta）比丘之法。首先，尊者闍那須以理智的理解（ñāta-pariññā）破除邪見。因此，首要條件是如理作意，其次才是觀照無常。之後，為他選擇適當的法門加以指導。最終，尊者闍那證得阿羅漢果。

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註：【關於尊者闍那之修行，參見《蘊相應》（Khandhasaṃyutta）第 82 經（Channa）。

關於佛陀對迦旃延尊者之開示，參見《因緣相應》（Nidānasamyutta）第 15 經（Kaccānagotta）。

另有關邪見與疑的重要經典，為《中部》第 109 經《大滿月經》（Mahāpuṇṇama Sutta）。

由上述經文可知，邪見與疑會帶來危險與問題——不僅在經典時代如此，在現代亦然。我們可從修行者的經驗，以及社會乃至國際層面的破壞與苦難中，觀察其結果；其最嚴重的後果，乃是墮入惡趣。】

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因此，如理、正確的作意極為重要。雖然眼根存在，但見識（seeing-consciousness）並非自存之法；它是一種不具獨立存在的現象。同樣地，聞識、嗅識、味識、身識，以及思惟與計畫之心，皆非自存。

六根門，或稱內六處（āyatana），存在於此身之中（如緣起法中第二支所述）。當六根、外境（所緣）以及六識三者具足時，現象方得生起。

這些根基（六根）作為蘊（khandha），皆受老、病、死所支配，無須將其觀為常法，外境亦復如是。相反地，你應當觀照見識與聞識等，在根與境接觸之當下所生起的過程。

對於苦受或樂受的身識，則與色法（rūpa）相關，例如堅硬、緊繃、運動、壓迫等（即地大、風大等）。

你必須觀察當下透過緣起而現起的無常之蘊。在此蘊中，並無任何實質（essence）。此身必然老、病、死，其本質何在？這即是苦諦（dukkha）。

見識、聞識等諸識之生起，同樣是無常（anicca）且不滿足（dukkha sacca）。它們的本質何在？並無任何可依止之實體；一切法皆是真實的無我（anattā）。

讓我們觀察生起的現象：在生起之前，它們並不存在。若認為它們來自外在來源，則是邪見；若認為它們在生起之前即已存在，則墮入常見

(*sassata-ditṭhi*) ; 若認為它們無因自生，則是無因見 (*ahetuka-ditṭhi*) 或斷見 (*uccheda-ditṭhi*) 。事實上，一切法皆依因緣而生，並非無因而起。

若將這些現象執取為「我」、「我所」，或視為實體，則是身見 (*sakkāya-ditṭhi*) 。因此，接下來我將說明對於見識、聞識等所需具備的如理作意。

Hearing-consciousness does not exist beforehand; only the ear exists. The ear is the base (a passive element), and sound is the object (an active element). When they meet together—when sound strikes the ear-base—hearing-consciousness arises. Sounds exist in many places, but if they do not strike our ear-bases, or if these conditions do not meet, we do not hear them.

Thus, hearing-consciousness arises through meeting together, that is, through conditioning. With their contact, in a brief moment, hearing-consciousness appears. Does it exist beforehand by itself? The answer is no. Does it appear from outside? There is no hearing-consciousness outside; only sounds exist. Only matter (*rūpa*) exists. The ear-base element is also matter.

When the two elements—the ear and sound—meet together, hearing-consciousness arises momentarily. Therefore, it does not come from outside. It comes from an unseen place and disappears at an unseen place. The Buddha taught us to understand it in this way.

According to Mogok Sayadawgyi, it does not come from anywhere and does not go anywhere. It arises here and disappears here. This point is very important.

For example, hearing-consciousness and seeing-consciousness arise at the ear and the eye respectively. They do not come from inside or outside. They arise at the point of contact and disappear at the same place, without moving anywhere. You must contemplate this point carefully.

The Buddha gave a simile of the sound of a lute. The sound or music is not in the strings of the lute, nor is it in the fingers that pluck it. The music appears through the contact of both.

Another example is a mirror. A mirror is a clear element or base element, similar to the clear elements of the eye and ear. If you stand in front of a mirror

wearing red-colored clothes, the red color appears in the mirror. With the contact of the body and the mirror, an image appears. There is no image in the mirror beforehand, and there is also no image in the body.

The body has a visible form. With two causes present, a shadow appears (here, the body and the mirror are the main causes, along with other supporting conditions). When one of the causes changes, the shadow disappears. It appears at the base element and disappears at the same place. It arises here and vanishes here—arising instantly and vanishing instantly.

In the same way, at the base elements of the eye, ear, and so forth, when objects of sight, sound, and other sense objects come into contact, seeing-consciousness, hearing-consciousness, and the like appear. To say that they come from “here and there” is wrong. To say that they arise without any cause is also wrong. Being able to see phenomena in this way—free from these wrong views—constitutes right view and right attention.

Another example is a gas lighter. The small stone is the base element, and the small wheel is the striker element. Neither of them has fire by itself. When they strike together, a spark of fire appears between them and then quickly vanishes. Did the fire already exist there? Did it happen by itself, or did it arise by me or by others? No, it did not. When causes combine, it arises and vanishes.

Another example is a bell and a wooden striker. When the striker hits the bell, the sound “dong” appears. The sound does not exist in either of them beforehand, nor does it come from them independently. Through these examples, you can understand the process. Now let us examine the body.

In the suttas, the Buddha explains two causes, and in the commentaries, four causes. With the contact of the eye and visible form, seeing-consciousness arises. It does not arise by “me,” by others, or by itself—these are the wrong views of personality belief (*sakkāya-diṣṣhi*) and annihilationism (*uccheda-diṣṣhi*).

Does it exist before it arises, remain afterward, or move from somewhere else? These are eternalist views (*sassata-diṣṣhi*). After its arising, it does not stay anywhere permanently. Nothing is left behind in the process. When one hundred moments of consciousness arise, all one hundred moments vanish.

If you are able to contemplate with right attention that dhammas arise due to causes and conditions, and that resultant dhammas also arise accordingly, then

your understanding becomes right. You are free from *sakkāya*, *sassata*, and *uccheda* views. This is the correct understanding of the Dependent Arising process.

According to Mogok Sayadawgyi, if one does not understand Dependent Arising and does not know the aggregates (*khandhas*) as objects for contemplation, correct insight cannot develop.

If you contemplate the present body merely as a body (*conceptual khandha*) is incorrect. If one does not understand the *khandhas*, one's contemplation will also be incorrect. The inconstancy of all conditioned phenomena (*saṅkhāra anicca*) will not appear if one merely contemplates the head, body, feet, or hands.

Seeing-consciousness, hearing-consciousness, and so forth are conditioned phenomena (*saṅkhāra*). They arise through conditioning. Discernment of *anicca* occurs through seeing the arising of phenomena (*dhamma*). With the cause of dhamma, the result of dhamma arises; when the cause vanishes, the result also vanishes—arising here and vanishing here.

In brief, do not look at the present physical body as a fixed entity. Observe this body as processes. When the eye and visible form, the ear and sound, and so forth come into contact, seeing-consciousness, hearing-consciousness, and other consciousnesses arise. After their arising, they vanish; yet the eye, ear, and other sense bases remain intact. If they were to vanish completely, there would be no basis for practice. What, then, are we watching and observing? We are observing the arising of new *khandhas*.

What is the benefit of observing these impermanent *khandhas*? One will attain insight knowledges. With the attainment of knowledge, craving, clinging, and action cease. Impermanence is the truth of *dukkha*; the fading away of craving is the truth of the cause. With the cessation of the *anicca* process, one realizes Nibbāna.

With the clearing away of wrong views, one sees Nibbāna. When craving dies away, one sees Nibbāna. Therefore, the important point here is to be free from wrong views and to establish proper attention (*yoniso manasikāra*). When *anicca* is seen correctly, wrong view (*diṅṅhi*) is removed. With right understanding of impermanence, disenchantment knowledge arises. With the maturity of knowledge, Nibbāna is realized.

Only by seeing Nibbāna are the doors to woeful planes (*apāya*) closed.

Whatever arises is just its intrinsic nature. It arises due to causes; after arising, it vanishes. If the causes are still present, it arises again; when the causes cease, it vanishes again. In this way, one should continue the development of contemplation.

## 聞隨觀與緣起的本質

聞隨觀（聽覺意識）並非預先存在；預先存在的只有耳朵。耳朵是「根」（被動的元素），而聲音是「境」（主動的元素）。當兩者相遇——即當聲音撞擊耳根時，聞隨觀便升起。聲音存在於許多地方，但若它們沒有撞擊我們的耳根，或這些條件不具足，我們就聽不見。

因此，聞隨觀是透過「聚合」而升起的，也就是透過「造作（緣）」而生。隨著它們的接觸，在短暫的一瞬，聞隨觀出現了。它本身預先存在嗎？答案是否定的。它是從外面出現的嗎？外面並沒有聞隨觀，只有聲音（色法）。耳根元素同樣也是色法。

當耳與聲這兩個元素相遇，聞隨觀隨即剎那升起。因此，它不是從外面來的；它從不可見處升起，並在不可見處消失。佛陀教導我們應如此理解。

根據莫哥大禪師（Mogok Sayadawgyi）的說法：**它不從任何地方來，也不去到任何地方。它在此處升起，亦在此處滅去。**這一點至關重要。

例如，聞隨觀與見隨觀分別在耳與眼處升起。它們不從內來，也不從外來。它們在接觸點上上升起，並在同一個地方消失，不移往任何他處。你必須仔細觀照這一點。

## 佛陀的譬喻

佛陀曾以**琵琶之聲**作比喻：音樂或聲音並不存在於琵琶的弦中，也不在撥弦的手指裡。音樂是透過兩者的接觸才出現的。

另一個例子是**鏡子**。鏡子是一個清淨的元素或根元素，類似於眼、耳的淨色。如果你穿著紅衣站在鏡子前，鏡中就會出現紅色。透過身體與鏡子的接觸，影像出現了。鏡子裡預先沒有影像，身體裡也沒有影像。

身體具有顯色（可見的形式）。當兩個因緣具足時，影像（影子）便顯現了（此處身體與鏡子是主因，並伴隨其他助緣）。當其中一個因緣改變，影像就消失。它在根元素上升起，並在同處消失。**在此升起，在此滅去——即生即滅。**

同樣地，在眼、耳等根處，當色、聲等境與之接觸，見隨觀、聞隨觀等便隨之出現。若說它們是從「此處或彼處」而來，那是錯誤的；若說它們無因無緣而升起，也是錯誤的。能以這種方式觀察現象——遠離這些邪見——即構成了**正見與如理作意**。

## 生活中的比喻

- **打火機**：小火石是根元素，小轉輪是撞擊元素。兩者本身都不帶火。當它們相互撞擊時，兩者之間產生火花並隨即熄滅。火預先存在嗎？它是自然發生的，還是由我或他人創造的？不，都不是。當因緣聚合，它便升起並滅去。
- **鐘與木槌**：當木槌撞擊鐘時，發出「咚」的聲響。聲音預先不存在於任何一方，也不是獨立產生的。

透過這些例子，你可以理解這個過程。現在讓我們來檢視身體。

## 破除邪見與實證涅槃

在經藏中，佛陀解釋了兩個因；在註釋書中，則提到了四個因。隨著眼與色的接觸，見隨觀升起。它不是由「我」、由他人或自發升起的——那是

「薩迦耶見」（身見）與「斷見」的邪見。它是在升起前就存在、升起後仍停留，或從他處移動過來的嗎？那是「常見」。升起之後，它不會永久停留在任何地方，過程中什麼也沒有留下。當一百個心識升起，這一百個心識都會滅去。

如果你能以如理作意，觀照「法」因緣而生，果法也相應而生，那麼你的理解就是正確的。你將脫離身見、常見與斷見。這是對「緣起過程」的正確理解。

莫哥大禪師說過，若不理解緣起，且不知道以「五蘊」作為觀照對象，正確的內觀智慧就無法發展。

- 若僅將當下的身體視為一個「身體」（概念的五蘊），是不正確的。
- 若不理解五蘊，觀照也會不正確。若只是觀照頭、身、腳、手，一切行法（saṅkhāra）的無常性（anicca）就不會顯現。

見隨觀、聞隨觀等皆是「行法」。它們因緣而生。對無常的辨識，是透過見到「法」的升起而達成的。隨法之因，法之果升起；當因滅去，果亦隨之滅去——在此升起，在此滅去。

簡言之，不要將當下的色身視為一個固定的實體。要將此身視為一個「過程」。當眼與色、耳與聲等接觸時，見隨觀、聞隨觀等意識隨之升起。升起後，它們便滅去；然而，眼、耳等感官根處依然完好（作為後續生起的依託）。如果它們完全消失，就沒有修行的基礎了。那麼，我們在觀察什麼？我們在觀察「新五蘊」的升起。

觀察這些無常五蘊的好處是什麼？你將獲得內觀智慧。隨著智慧的成就，渴愛、執著與業行將會止息。無常是「苦諦」；渴愛的消褪是「集諦」。隨著無常過程的止息，便證悟「涅槃」。

當邪見被清除，便見涅槃；當渴愛枯竭，便見涅槃。因此，這裡的關鍵在於遠離邪見並建立如理作意（yoniso manasikāra）。當無常被正確見到，

邪見便會移除。具備對無常的正解，厭離智隨之升起。隨著智慧成熟，涅槃便得實證。

**唯有見到涅槃，通往惡道 (apāya) 的大門才會關閉。**

凡所升起之物，皆僅是其自性。它因緣而生，生已滅去。若因緣仍在，它再次升起；當因緣止息，它再次滅去。禪修者應以此方式，持續發展隨觀的智慧。



聞識 (hearing-consciousness) 在生起之前並不存在；存在的只是耳根。耳為根基 (被動元素)，聲音為所緣 (主動元素)。當兩者相遇——亦即聲音觸及耳根時——聞識便生起。聲音存在於許多地方，但若未觸及我們的耳根，或因緣未具足，我們便無法聽聞。

因此，聞識是由會合而生，也就是依緣而生。當兩者接觸時，在極短的一剎那間，聞識顯現。它是否在之前就已自存？答案是否定的。它是否從外而來？外在並無聞識，只有聲音存在；也只有色法 (rūpa) 存在。耳根本身亦是色法。

當耳與聲這兩種元素會合時，聞識剎那生起。因此，它並非從外而來；它從不可見之處生起，亦於不可見之處滅去。佛陀教導我們應如此理解。

依據 Mogok Sayadawgyi 的說法，它不從任何地方來，也不往任何地方去；它就在此處生起，也在此處滅去。這一點極為重要。

例如，聞識與見識分別於耳與眼處生起。它們既非來自內，也非來自外，而是在接觸點生起，亦於同處滅去，並未移動至任何地方。此點必須仔細觀照。

佛陀曾以琴聲為喻：聲音或音樂既不在琴弦之中，也不在撥弦的手指之中，而是由兩者接觸而顯現。

另一譬喻是鏡子。鏡子是一種清淨的基礎元素，類似眼與耳的淨色。若你身穿紅色衣服站在鏡前，鏡中便顯現紅色。由身體與鏡子的接觸，影像顯現。然而，鏡中原本並無影像，身體中亦無影像。

身體具有可見的形色。當兩個因具足時（此處以身體與鏡子為主要因，另有其他助緣），影像便出現；當其中一個因改變時，影像即消失。影像在基礎處顯現，也在同一處消失；於此處生起，亦於此處滅去——剎那生，剎那滅。

同樣地，在眼、耳等根基處，當色、聲等境與之接觸時，見識、聞識等便生起。若說它們來自「此處彼處」，是錯誤的；若說它們無因而生，亦是錯誤的。能夠如是觀見現象、遠離這些邪見，即是正見與如理作意。

再舉一例：瓦斯打火機。小石為基礎元素，小輪為擊發元素，兩者本身皆無火。當兩者摩擦時，中間便產生火花，隨即迅速消失。火原本是否存在於其中？是否自生？是否由我或他人所造？皆非如此。因緣和合，則生起；因緣離散，則滅去。

另一例為鐘與木槌。當木槌敲擊鐘時，「咚」聲顯現。此聲音並非預先存在於任何一方，也非獨立自彼等而來。透過這些譬喻，可理解其運作過程。現在我們再來檢視此身。

在經中，佛陀說明兩種因；在註釋中，則說明四種因。當眼與色接觸時，見識生起。它既非由「我」、由他人，或由自身所生——這些皆屬於身見（sakkāya-ditṭhi）與斷見（uccheda-ditṭhi）。

它是否在生起之前已存在？是否在生起之後仍持續存在？是否從他處移來？這些皆為常見（sassata-ditṭhi）。實際上，在生起之後，它並不會停留於任何地方，也沒有任何實體殘留。當一百個心識剎那生起時，這一百個剎那皆隨即滅去。

若能以如理作意觀察法因緣而生、果亦隨之而生，則你的理解便成為正確。你將遠離身見（sakkāya-ditṭhi）、常見（sassata-ditṭhi）與斷見（uccheda-ditṭhi）。這即是對緣起（paṭiccasamuppāda）的正確認識。

依據 Mogok Sayadawgyi 的教導，若不了解緣起，也不知以五蘊 (khandha) 為觀照對象，則無法生起正確的內觀智慧。

若僅將當下之身視為「身體」這一概念 (概念性蘊) 來觀照，則是錯誤的。若不了解五蘊，觀照亦會錯誤。若只是觀察頭、身、手、足等，則一切行法之無常 (saṅkhāra anicca) 不會顯現。

見識、聞識等皆為行法 (saṅkhāra)，是依因緣而生。對無常的辨識，來自於觀見法的生起。因生則果生；因滅則果滅——於此處生起，亦於此處滅去。

總而言之，不應將當前的身體視為一個固定的實體，而應觀其為過程。當眼與色、耳與聲等接觸時，見識、聞識等識生起；其生起之後即滅去。然而，眼、耳等根基仍然存在。若它們亦隨之消失，則修行將無所依據。那麼，我們在觀察什麼？我們所觀察的，是新的蘊之生起。

觀察這些無常之蘊，有何利益？將證得內觀智 (vipassanā-ñāṇa)。當智慧生起時，渴愛 (taṇhā)、執取 (upādāna) 與行 (kamma) 便止息。無常即是苦諦；渴愛的消退即是集諦的止息。當無常之過程止息時，即證得涅槃 (Nibbāna)。

當邪見被清除時，即見涅槃；當渴愛止息時，即見涅槃。因此，此處的關鍵在於遠離邪見，並建立如理作意 (yoniso manasikāra)。當無常被正確地觀見時，邪見 (diṭṭhi) 便被斷除；隨著對無常的正確認識，厭離智 (nibbidā-ñāṇa) 生起；當智慧成熟時，即證涅槃。

唯有見涅槃，方能關閉通往惡趣 (apāya) 之門。

凡所生起者，僅是其自性 (sabhāva)。由因緣而生，生已即滅；因仍在，則再生；因滅，則再滅。應如是持續修習觀照之道。

### Talk 3: A Simile of a Spider

The spider staying in the middle (center) of the cobweb is likened to the primary object of meditation. This object is suitable for everyone and is always present. First, one must practise *samatha* (*samādhi*). Pay close attention (*sati*) at the entrance of the nostrils in order to know the in-breath and out-breath. Do not follow the air inward; instead, simply know the air going in and out at the nostrils.

In this way, the mind remains with the three factors of *samādhi*—*sati*, *virīya*, and *samādhi*. After some time, the mind becomes calm and stays where it is directed. After about twenty or thirty minutes, *samādhi* is gained. Now, with *samādhi*, the mind contemplates the characteristics of the in-breath and out-breath. The in-breath touches and then vanishes; this cessation is *anicca*. One must observe its nature with knowledge (*ñāṇa*). The out-breath is also observed in the same way. This cannot be seen with the normal eye, but only with the *ñāṇa*-eye.

Seeing the beginning and the ending is *anicca*—destruction and vanishing (that is, *khaya* and *vaya*). Seeing the beginning is *samatha* (*samādhi*), and seeing the cessation is *vipassanā* (insight). Knowing both constitutes the Path factors (*maggaṅga*). When one sees the ending or cessation, affection, love, or lust does not arise. This is the dying away of craving, or *samudaya* (the cause of *dukkha*).

**Note:** Venerable Ānanda mentioned four ways of realization in the *Aṅguttara Nikāya*, Book of Fours, Sutta No. 170 (*Yuganaddha*). Among them, the *yuganaddha* method is the third. According to Mogok Sayadawgyi, in some of his talks he explained this teaching to lay people as the *yuganaddha* way—driving two oxen together, that is, *samādhi* and *paññā*.

If you do not wish to contemplate touching (sensation) and knowing, you can also contemplate the mind. By watching, contemplate the wanting to breathe in and the wanting to breathe out in the mind. You will find that the “breathing-in mind” and the “breathing-out mind” also vanish.

You may also contemplate feeling (*vedanā*). Contemplate whatever you prefer. You have to contemplate whatever mind arises—seeing, hearing, smelling, and so forth. If there is nothing arising, contemplate the primary object of the in-breath and out-breath. In this way, this is similar to the “spider method.”

If you are able to contemplate whatever object is clear enough to discern, then it is the object suitable to your character. For example, feeling, according to Mogok Sayadaw, is a *khandha* that is easy for the yogi to discern.

Insight shown by the *khandha* arises faster and in greater numbers, and thus has stronger power. Insight observed by oneself (the yogi) is good only if defilements do not intrude during the practice. This is still weak *samādhi*.

When the insight shown by the *khandha* becomes prominent, it can help one finish the practice more quickly. There are two stages of insight: insight that comes through watching and observing, and insight shown by *dhammas* under one's own knowledge (*ñā a*). The yogi's duty is to practice a great deal in watching and observing.

With stronger *samādhi*, *dhammas* reveal their nature more clearly.

[**Note:** see my translation of Mogok Dhamma Talks, Part 6—“Two Views on Insight.”]

If the mind becomes purified, light may appear. One may ask: since the mind has no bodily matter, how could it emit light? The mind depends on the blood (the water element) of the heart (the earth element), which emits light because of mental factors (*cetasikas*).

With a greedy mind, becomes bright red; with anger, it becomes dark red; and with delusion, it becomes reddish as mixed with water (light red).

With non-greed, it emits colorful brightness; with loving-kindness (*mettā*), it emits white light; and with non-delusion (*ñā a*), the blood in the heart becomes clear. The eyes and the body become bright. The mind and body become clear. Even when the yogi has the eyes closed, there is no darkness; there is light.

[**Note:** The following information is from Phā-Auk Sayadaw's talk on insight practice.]

The yogi must establish the fourth *rūpa-jhāna samādhi* until it becomes firm and produces shining bright light. From the insight knowledge of rise and fall (*udayabbaya-ñā a*) onward, light appears. The Buddha taught that both *samādhi* and *vipassanā* possess the light of knowledge. Divine eyes (*dibba-cakkhu*) also have light. All *kasī a* meditations (colored disk objects) have light. *Upacāra* and *appanā samādhi* also have light. Among the ten corruptions of insight, one of them is light (*obhāsa*).

## 禪修第三講：蜘蛛的譬喻

蜘蛛守在蛛網的中心（中央），就如同禪修的「根本業處（主修對象）」。這個對象適合所有人，且恆常存在。首先，禪修者必須修習「止」（奢摩他，samatha）。將正念（sati）嚴密地安住在鼻孔入口處，以便了知入息與出息。不要隨著氣息進入體內；僅需單純地了知氣息在鼻孔處的進與出。

透過這種方式，心便能維持在定道的守護中：**念、精進與定**。一段時間後，心會變得平靜並安住在指引之處。大約二十至三十分鐘後，便能得定。此時，藉由定力，心開始觀照入出息的特質。入息觸碰後即消失，這種滅去便是「無常」（anicca）。禪修者必須以智慧（ñāṇa）觀察其本質。出息也以同樣的方式觀照。這無法用肉眼看見，唯有透過「智眼」方能徹見。

看見生起與滅去就是無常——即「壞滅」與「消逝」（khaya 與 vaya）。看見生起是「止」（samādhi）；看見滅去是「觀」（內觀，vipassanā）。兩者皆了知，便構成了「道支」（maggaṅga）。當一個人見到滅去或止息時，貪愛、染著或慾念便不會升起。這就是渴愛的枯竭，也就是「集諦」（苦之因）的滅除。

註：阿難尊者在《增支部·四集》第 170 經（止觀配對經）中提到了四種實證途徑。其中，「止觀雙運」（yuganaddha）是第三種。莫哥大禪師在某些開示中，曾向在家居士將此教法解釋為「雙牛並進法」——即同時駕御「定」與「慧」這兩頭牛。

如果你不想觀照「觸（感覺）」與「知」，也可以觀照「心」。透過觀察，觀照心中「想吸氣」與「想呼氣」的意向。你會發現，「吸氣之心」與「呼氣之心」同樣會滅去。

你也可以觀照「受」（vedanā）。隨你所好去觀照。你必須觀照任何升起的心識——見、聞、嗅等等。如果沒有特別的現象升起，就回到入出息這

個根本業處。這種方式就類似於「蜘蛛法」：蜘蛛靜候在網中心，一旦有獵物（現象）觸網，它便撲向獵物；處理完後，隨即回到中心。

如果你能觀照任何清晰到足以辨識的對象，那它就是適合你根器的對象。例如，根據莫哥禪師的說法，「受」對禪修者而言是較易辨識的五蘊。

由五蘊自發顯現的內觀（由法引導），升起速度更快、數量更多，因此力量更強。禪修者主動去觀察的內觀，僅在煩惱不侵擾修行時才算良好，但此時定力尚弱。當「由五蘊顯現的內觀」變得顯著時，它能幫助禪修者更快完成修行。內觀有兩個階段：一是透過「守候與觀察」獲得的內觀；二是在自身智見下由「法」展現出的內觀。禪修者的職責是投入大量的時間進行守候與觀察。

隨著定力增強，諸法會更清晰地展現其本質。（註：請參閱我翻譯的《莫哥禪師開示錄》第六部分——「內觀的兩種視角」。）

### 關於禪相與光

如果心變得清淨，光可能會出現。有人會問：既然心沒有物質實體，為何能發光？這是因為心依託於心臟（地大）的血液（水大），血液會因心所（cetasikas）的影響而發光。

- **貪心升起**：血液變得鮮紅。
- **瞋心升起**：血液變得暗紅。
- **癡心升起**：血液變得混濁如混水（淡紅色）。
- **無貪升起**：血液發出繽紛的亮光。
- **慈心（mettā）升起**：血液發出白光。
- **無癡（智慧）升起**：心臟的血液變得清澈。此時雙眼與身體會發亮，身心變得通透。即便禪修者閉上雙眼，也不覺黑暗，而是充滿光明。

註：以下資訊引自帕奧禪師（Phā-Auk Sayadaw）關於內觀修習的談話：禪修者必須建立第四禪（色界定），直到其穩固並產生

耀眼的明光。從「生滅隨觀智」（udayabbaya-ñāṇa）開始，光就會出現。佛陀教導，止與觀都具備「智光」。天眼通（dibbacakkhu）亦有光。所有的「遍處」（kaṣiṇa）禪修皆有光。近行定與安止定亦有光。在十種「觀之染」（內觀染垢）中，其中一項便是「光明」（obhāsa）。



### 第三講：蜘蛛的譬喻

停留在蛛網中央的蜘蛛，比喻為禪修中的主要所緣（primary object）。此一所緣適用於所有人，且隨時可得。首先，應修習止禪（samatha），建立定（samādhi）。將正念（sati）專注於鼻孔入口處，以了知入息與出息。不要隨著氣息進入體內，只需在鼻孔處覺知氣息的出入即可。

如此，心將安住於定的三個要素——正念（sati）、精進（virīya）與定（samādhi）。經過一段時間後，心會變得寧靜，並安住於所緣之上。約二十分鐘至三十分鐘後，定即可建立。

此時，依於定，心開始觀照入息與出息的特相。入息觸及後即消失；此種滅去即是無常（anicca）。必須以智慧（ñāṇa）觀察其本質。出息亦如是觀照。這並非肉眼所能見，而唯有「智慧之眼」方能見之。

見其初起與終止，即是見無常——亦即壞滅與消散（khaya 與 vāya）。見其初起屬於止（samatha／samādhi），見其滅去屬於觀（vipassanā）。兩者兼具，即為道支（maggaṅga）。當見到滅去時，愛著、貪戀與欲求不再生起；此即渴愛之滅，亦即苦之因（samudaya）的止息。

註：尊者阿難（Ānanda）於《增支部·四集》第 170 經（Yuganaddha）中提及四種證悟之道，其中「雙運法」（yuganaddha）為第三種。依 Mogok Sayadawgyi 所述，他在某些開示中，將此法門向在家人解說為「雙牛並駕」——即定（samādhi）與慧（paññā）並行。

若不欲觀照觸覺（sensation）與知覺，亦可轉而觀照心。透過觀察，觀照心中「欲吸氣」與「欲呼氣」的念頭。你將發現，「吸氣之心」與「呼氣之心」同樣會滅去。

亦可觀照受（vedanā）。可依自身傾向選擇所緣。凡所生起之心——見、聞、嗅等——皆應加以觀照。若當下無其他現象生起，則回到入息與出息之主要所緣。此即所謂「蜘蛛法門」。

若能觀照當下清晰可辨之所緣，則該所緣即適合自身根性的修行對象。例如，依 Mogok Sayadaw 所言，受蘊（vedanā-khandha）對修行者而言，較易辨識。

由蘊所顯現的內觀智慧，生起較快且數量較多，力量亦較強。修行者自行觀察所得之內觀，唯在修行中無煩惱侵入時，方為良好；否則仍屬較弱的定。

當由蘊所顯現的內觀變得明顯時，能幫助修行更迅速地完成。內觀有兩個階段：一是透過觀察與覺知而生起的內觀；二是法在自身智慧（ñāṇa）中直接顯現的內觀。修行者的任務，是大量地訓練觀察與覺知。

當定力增強時，諸法將更清晰地顯現其本質。

【註：參見筆者所譯《Mogok 法談》第六部分——〈內觀的兩種見解〉】

若心變得清淨，可能會出現光明。有人或許會問：心並無色法，如何能放光？事實上，心依賴心臟中的血液（水大），而心臟本身為地大；由於心所（cetasika）的作用，血液會顯現光明。

當心貪欲時，光呈鮮紅；當瞋恚時，呈暗紅；當愚癡時，則呈帶水混濁之紅色（淡紅）。

當無貪時，光呈多彩明亮；當具慈心（mettā）時，呈白光；當具無癡（ñāṇa）時，心臟之血變得清澈，眼與身皆顯明亮，身心清淨透澈。即使修行者閉目，亦無黑暗，唯見光明。

【註：以下內容摘自帕奧禪師（Phā-Auk Sayadaw）關於內觀修行之開示】

修行者應建立第四色界禪（第四禪，*rūpa-jhāna*）之定，直至穩固並生起明亮光明。自生滅智（*udayabbaya-ñāṇa*）起，光明便會出現。佛陀曾教導，定與內觀皆具智慧之光。天眼（*dibba-cakkhu*）亦具光明；一切遍處（*kaṣiṇa*）禪修亦具光明；近行定（*upacāra*）與安止定（*appanā*）亦然。在十種內觀染（*vipassanūpakkilesa*）中，「光明」（*obhāsa*）即為其中之一。

Consciousness-born matter (*cittaja-rūpa*) has color (*vaṇṇa*), which can be bright. These groups of consciousness-born matter (*kalāpa*) include the heat element (*tejo-dhātu*). They produce new material phenomena, so that light not only appears internally but can also penetrate externally. The degree of brightness depends on the power of *ñāṇa* (knowledge).

Although it is called the “light of knowledge,” it does not occur directly in the mind. It is produced by *cittaja-rūpa*, specifically heat-element or temperature-born matter (*utuja-rūpa*), which possesses brightness. Mind-born and temperature-born material phenomena exist throughout the whole body. Therefore, other material phenomena—kamma-born matter (*kammaja-rūpa*) and nutriment-born matter (*āhāra-rūpa*)—also become bright, because all of them are mixed together and their colors (*vaṇṇa*) become bright as well.

When the yogi is purified from defilements and freed from pollution, there is no difficulty in contemplation. Contemplation proceeds with a calm mind. The mind and its objects become refined.

The strength of contemplation also becomes strong; the mind no longer moves. With good *samādhi* power, contemplation becomes stable. When the mind is well established, it becomes stable, clear, and free from pollutants. Then the mind settles in stability, clearly knowing the rising and falling (*anicca*).

With sloth, torpor, and restlessness, one cannot realize the Dhamma. When the mind has *samādhi* strength and calmness, it is like the pendulum screw of a clock, which swings from side to side rhythmically in order to function properly. The tightness of the screw is like *samādhi*, and the rhythmic movement of the

pendulum is like rising and falling. Therefore, in the realization of the Dhamma, *samādhi* is necessary.

## 心生色法與智光

「心生色法」（*cittaja-rūpa*）具有「顏色（顯色，*vaṇṇa*）」，這種顏色是可以發亮的。這些心生色法的微粒（色聚，*kalāpa*）中包含了「火大（熱能元素，*tejo-dhātu*）」。它們能產生新的物質現象，因此光明不僅出現在內部，還能滲透到外部。光明的強弱程度取決於「智」（*ñāṇa*）的力量。

雖然這被稱為「智光」，但它並非直接發生在「心」之中。它是透過心生色法，特別是具備明亮特性的「食節生色（時節生色，*utuja-rūpa*）」所產生的。心生與食節生的物質現象存在於全身。因此，其他物質現象——如「業生色」（*kammaja-rūpa*）與「食生色」（*āhāra-rūpa*）——也會隨之變得明亮，因為所有色法都是混合在一起的，它們的顯色（*vaṇṇa*）也隨之變得光明。

當禪修者清除了煩惱並脫離了染垢，觀照便不再有困難。觀照在平靜的心境中進行，心與其觀照的對象都會變得細微精煉。

觀照的力量也會隨之增強，心不再動搖。憑藉良好的定力，觀照變得穩定。當心安立得很好時，它會變得穩固、清澈且無染。隨後，心安住在穩定之中，清晰地了知生滅（無常）。

若心陷於昏沉、睡眠或掉舉，則無法實證佛法。當心具備定力與平靜時，它就像時鐘的擺錘螺絲，為了正常運作而有節奏地左右擺動。螺絲的緊實度（穩定性）就像「定」（*samādhi*），而擺錘有規律的運動則像「生滅」（觀照）。

因此，在佛法的實證過程中，「定」是必不可少的。



由心所生之色（cittaja-rūpa）具有色彩（vaṇṇa），且可呈現明亮。這些由心生之色聚（kalāpa）中，包含火界（tejo-dhātu）。它們能產生新的色法因此光明不僅在內在顯現，亦能向外透出。其明亮程度，取決於智慧（ñāṇa）的力量。

雖稱為「智慧之光」，此光並非直接存在於心本身，而是由心生色（cittaja-rūpa）所產生，特別是由火界或溫度所生之色（utuja-rūpa），其本質具有光明。心生色與時節生色遍佈全身，因此其他色法——如業生色（kammaja-rūpa）與食生色（āhāra-rūpa）——亦隨之變得明亮，因為它們彼此混合，其色彩（vaṇṇa）亦同樣轉為明亮。

當修行者從煩惱中淨化，遠離染污時，觀照便無困難。觀照在寧靜的心中自然進行，心與所緣皆變得細緻微妙。

觀照之力亦隨之增強，心不再散動。具備良好的定力（samādhi）時，觀照變得穩固。當心安住穩定時，便清明澄淨，遠離染污，進而安住於穩定之中，清楚地了知生起與滅去（anicca）。

若具昏沉（thīna）、睡眠（middha）與掉舉（uddhacca），則無法證悟法。當心具備定力與寧靜時，如同鐘錶中的擺錘螺絲，其穩固的緊度使擺錘能規律擺動，從而正常運作。螺絲的緊度如同定（samādhi），而擺錘的節律擺動則如同生與滅。

因此，在證悟法的過程中，定（samādhi）是不可或缺的。

## Talk 4: The Nature of Feeling

At the beginning of sitting, no extraordinary feeling arises yet. There is merely the feeling of sitting comfortably. This is a pseudo-pleasant feeling, not a real one. After half an hour or an hour, the body becomes painful, with aches and discomfort. This is the arising of unpleasant feeling with a suffering nature. It is also a pseudo-unpleasant feeling.

The yogi experiences it as suffering because there is not yet discernment of rising and falling. After some time, the pain becomes unbearable. Therefore, the yogi does not focus attention on it, but instead returns attention to the nostril, focusing on the breath again. As a result, the painful feeling becomes bearable.

According to the texts, this is called *domanassa-upekkhā* (equanimity toward displeasure). In truth, feelings are impermanent (*anicca*). When one has not yet discerned their nature, they become unbearable and lead to displeasure and sadness, causing suffering of mind and body.

Therefore, the yogi sends the mind back to the nostril and practices *ānāpāna* again, or contemplates the rising and falling of the in-breath and out-breath. This is called pseudo-indifferent feeling (*upekkhā*).

After overcoming the three pseudo-feelings, the yogi will encounter the true feelings: pleasant, painful, and neither painful nor pleasant. This requires the help of a teacher; otherwise, one cannot clearly see it. Feeling never exists as a solid lump or substance. If the yogi does not see impermanence (*anicca*), the yogi will say, “I am not seeing it.”

To give an example, it is like *nadisota-viya*, a river flowing continuously. To the eye, it appears unbroken, without gaps. However, if one fixes attention on a single point, one sees the water flowing away one by one, successively. Through the connection of cause and effect, the old water passes away and new water arrives. In the same way, mind-and-form phenomena proceed so rapidly that they appear like a solid mass.

Another example is *dīpajāla-viya*, the flame of an oil lamp. It appears as a single, continuous flame. In reality, the flame burns moment by moment through the substitution of fuel, as the oil is consumed. In the world, apart from the

Nibbāna element, there is nothing stable. Even path and fruition knowledges eventually cease.

### **Three Ways to Discern Impermanence (*Anicca*) in Feeling**

There are three ways to discern impermanence in feeling:

#### **1. The Same Kind of Feeling with Different Strengths**

Within one type of feeling, its strength varies—from extreme pain, to moderate pain, to slight pain. If one observes carefully and intensely, one can discern these differences in strength. This is discerning impermanence.

#### **2. The Same Kind and Strength at Different Places**

This refers to the same type of feeling arising at different locations. For example, an itch arises on the face; after it disappears there, a new itch arises on the head. This, too, is discerning impermanence.

#### **3. The Same Kind and Strength at the Same Place but at Different Times**

For example, an itch arises continuously on the face for some time. When the whole process is known, one sees that knowing occurs successively—itching known by one mind moment, then itching known by another mind moment, with gaps in between. This, too, is discerning impermanence.

The moments of knowing do not occur at the same time; they arise in many separate moments. It is like second by second—now arising and now passing away. They arise instantly and pass away instantly. If one does not see this through these three ways, it means one is not paying attention to them.

I will now speak about the true feelings after the pseudo-feelings.

By following and observing the arising phenomena of impermanence (*anicca*), one can discern many of them. At that stage, the yogi does not see feelings as solid entities, but only as transparent processes of rising and falling. When this occurs, the blood of the heart becomes clear. As it becomes bright, one of the ten corruptions of insight (*vipassanūpakkilesa*)—light—arises.

## 禪修第四講：受的本質

在坐禪之初，尚未有奇特的感受升起。此時僅有一種坐得舒適的感覺，這被稱為「假想樂受（似樂受）」，而非真實的樂受。經過半小時或一小時後，身體開始出現痠、疼、不適，這是具備「苦」特性的「苦受」升起，但這同樣也屬於「假想苦受（似苦受）」。

禪修者會覺得它難受（苦），是因為尚未辨識出其生滅的本質。一段時間後，疼痛變得無法忍受。此時，禪修者不應將注意力固著於痛點，而應將注意力收回鼻孔，重新專注於呼吸。如此一來，痛苦的感受就會變得可以忍受。

根據經典，這被稱為「憂捨（domanassa-upekkhā）」，即對不悅受保持中道。事實上，感受皆是「無常（anicca）」的。當一個人尚未辨識出它們的本質時，感受會變得難以忍受，並導致不悅與憂傷，引發身心的痛苦。

因此，禪修者將心帶回鼻孔，再次修習入出息念，或觀照呼吸的生滅。這被稱為「假想不苦不樂受（似捨受）」。

在克服了這三種「假想受」之後，禪修者將會遇到「真實受」：即真實的樂、苦、與不苦不樂。這需要指導老師的協助，否則難以清晰照見。感受絕非以固態的「塊狀」或「實體」存在。若禪修者未見其無常，就會說：「我看不見它（受）。」

### 生動的比喻

- **如河水流（nadisota-viya）**：河流持續奔流，肉眼看去它似乎是連貫、無間隙的。然而，若將注意力固定在單一點上，你會看見水分子一個接一個地流逝。透過因果的連結，舊水逝去，新水到來。同理，名色現象運行的速度極快，以至於看起來像是一個堅固的整體。
- **如燈火燄（dīpajāla-viya）**：油燈的火燄看起來像是一個單一、持續的火燄。實際上，隨著油（燃料）的消耗，火燄是透過燃料的替換而

剎那剎那燃燒的。在世間，除了「涅槃元素」之外，沒有什麼是穩定的。甚至連「道智」與「果智」最終也會熄滅。

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## 辨識感受無常（Anicca）的三種方法

辨識感受中的無常，有以下三種途徑：

### 1. 同類感受，強度不同

在同一種感受中（例如痛），其強弱會發生變化——從劇痛轉為中度痛，再轉為輕微痛。若能仔細且密集地觀察，就能辨識出強度的差異。這就是辨識無常。

### 2. 同類同強度，位置不同

這指的是同一類感受在不同部位升起。例如，臉上出現一個癢點；當它消失後，頭部又出現一個新的癢點。這同樣是在辨識無常。

### 3. 同類同強度、同位置，但時間不同

例如，臉部持續感到癢。當整個過程被了知時，你會看見「了知」是相續發生的——前一個心識了知癢，後一個心識接著了知癢，兩者之間存在間隙。這也是在辨識無常。

「了知」的時刻並非同時發生，而是存在於許多獨立的剎那。就像秒針一秒一秒地走——當下升起，當下滅去；即生即滅。若無法透過這三種方式見到無常，這意味著你沒有對它們給予足夠的注意。

## 從假想受進入真實受

透過追蹤並觀察無常現象的升起，禪修者能辨識出極多現象。到了這個階段，禪修者不再將感受視為固體實體，而僅將其視為透明的、不斷生滅的「過程」。當這種情況發生時，心臟的血液會變得清澈。隨著血液變得明亮，內觀染垢（十種觀之隨染）之一的「光明」便會升起。



## 第四講：受的本質

在開始打坐之初，尚未生起任何特殊的感受，僅有一種安適坐著的感覺。這是一種「假性的樂受」，並非真實的樂受。經過半小時或一小時後，身體開始出現疼痛、酸楚與不適，這是苦性不樂受的生起。然而，這仍屬於「假性的苦受」。

由於尚未能辨識生滅，修行者會將其體驗為苦。隨著時間推移，疼痛變得難以忍受，因此修行者不再將注意力放在其上，而是將心帶回鼻孔，重新專注於呼吸。結果，痛苦的感受變得可以忍受。

依據經論，這稱為「對不樂的捨」（*domanassa-upekkhā*）。事實上，一切受皆是無常（*anicca*）。當尚未辨識其本質時，這些感受會變得難以承受，進而引發不悅與憂惱，造成身心之苦。

因此，修行者將心帶回鼻孔，再次修習入出息（*ānāpāna*），或觀照呼吸的生起與滅去。此稱為「假性的捨受」（*upekkhā*）。

當超越這三種「假受」之後，修行者將接觸到真正的受：樂受、苦受，以及不苦不樂受。此階段需要善知識（老師）的指導，否則難以清楚辨識。受從不以實體或固體形式存在。若修行者未能見到無常（*anicca*），便會說：「我沒有看到它。」

舉例而言，如同「河流之流」（*nadisota-viya*）。河水連續流動，肉眼看來似乎不間斷、無空隙。然而，若將注意力集中於某一點，便可見水流一股一股地流過，前後相續。由於因果相續，舊水流逝，新水接續而來。同樣地，名色法的運作極為迅速，看似一整體。

另一譬喻是「燈焰」（*dīpajāla-viya*）。油燈的火焰看似一團連續不斷的火光，實際上卻是因燃料不斷消耗而剎那剎那更新。在世間，除了涅槃界

(Nibbāna-dhātu) 之外，沒有任何事物是恆常不變的。即使道智與果智，最終亦會止息。

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## 觀照受中無常 (anicca) 的三種方法

觀照受之無常，有三種方式：

### 1. 同一種受，不同強度

在同一類型的感受中，其強度會有所不同——從劇烈的痛、到中等的痛、再到輕微的痛。若能細緻而專注地觀察，便能辨識其強弱差異，這即是觀見無常。

### 2. 同一種受、同一強度，不同位置

此指相同類型的感受出現在不同部位。例如：臉上出現癢感，消失後，又在頭部出現新的癢感。這亦是觀見無常。

### 3. 同一種受、同一強度、同一位置，但不同時刻

例如：臉上的癢感持續一段時間。當對整個過程有清楚認識時，會見到「覺知」是逐一生起的——一個心識剎那知癢，下一個心識剎那再知癢，中間存在間隙。這亦是觀見無常。

這些覺知的剎那並非同時發生，而是分別於不同剎那生起，如同一秒一秒般——當下生起，當下滅去；剎那生，剎那滅。若無法透過這三種方式見到此現象，表示尚未真正注意與觀照。

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接下來，說明在超越「假受」之後所見的真实受。

當持續追隨與觀察無常 (anicca) 的生起現象時，便能辨識出許多無常。在此階段，修行者不再將受視為實體，而僅見其為透明的生滅過程。當此現象出現時，心臟之血變得清澈；隨著光明顯現，內觀的十種染 (vipassanūpakilesa) 之一——光明 (obhāsa) ——亦隨之生起。

The body becomes light, as if shrinking into a small, bright form. The mind and body experience happiness. This is genuine happiness. Some mistake this happiness for Nibbāna, believing it to be true happiness. However, Nibbāna is not feeling (*vedanā*); therefore, it cannot be happiness in the ordinary sense.

[The Buddha mentioned to the brahmin Māgandiya: “Nibbānaṃ paramaṃ sukhaṃ”—Nibbāna is the supreme bliss. This must be understood in a metaphorical sense (Māgandiya Sutta, Majjhima Nikāya, Sutta No. 75).]

Do not forget the practice by indulging in this happiness. It is not true Nibbāna yet, but only a pseudo-Nibbāna. The yogi must observe the impermanence of this pleasant feeling and follow it to its end. Do not take pleasure in it. Contemplate continuously to see its vanishing.

When the time of true bliss approaches, the yogi may be able to remain without food. In this way, disenchantment (*nibbidā*) toward impermanence arises. The body becomes weaker, and the face appears older. Therefore, changes appear on the face of a yogi near the realization of the Dhamma.

Once, when I went to a place to teach, a senior monk asked me, “Are there any changes in the faces of your students?” I immediately replied, “The faces are just these faces.” He then said to me, “It doesn’t mean that.” At that moment, I understood what he meant.

I said, “Do you refer to *nibbidā-ñā a?*” He replied, “Yes.”

When the yogi arrives at this insight knowledge, the temples and eye areas appear sunken, like those of an aged person. Near the time of realization, the yogi appears like a dead person, with no desire for anything. There is wearisome disenchantment, free from desire and clinging. With no desire toward the *khandhas*, the yogi appears like a sick person. The face changes when the yogi reaches this knowledge.

At this stage, the yogi encounters the true suffering of *dukkha*. In the yogi’s mind, it feels good that this suffering is coming to an end. Therefore, the yogi continues contemplation with equanimity toward *dukkha*.

The yogi cannot turn away from the Dhamma process. The process of impermanence (*anicca*) reveals its nature clearly to the yogi, without any need to

deliberately search for it. During sleep it is also seen; during eating it is the same. The yogi may be unable to sleep or eat. Ordinary people sleep without seeing it.

With *ñā a-hetu* (the root of non-delusion), *bhavaṅga-cittas* cannot intervene—no defilements arise in between. A sleepy or torpid mind cannot enter this state, and there is no desire to eat. The yogi’s mind abides in rapture (*pīti*). There is no wish to speak, and worldly matters become wearisome and even repulsive.

Contemplating impermanence and separation matures into contemplation with equanimity (*upekkhā*), specifically equanimity toward formations (*saṅkhārupekkhā*). Here, impermanence reveals itself forcefully.

Mogok Sayadaw also taught that if one does not want to observe it, it will naturally come to cessation. Knowledge itself makes the conclusion. It is not correct to deliberately intend one’s own cessation.

I have asked yogis who have had these experiences. It appears that knowledge (*ñā a*) itself asks, “Do you still want to see it?” The yogi replies through *ñā a*: “Enough is enough; there is no desire to see it.” After that, impermanence comes to cessation as a brief blip.

The ending of desire may occur either through resting or through a change of object (*ārammā a*). Only upon arriving at equanimity toward formations is there true equanimity. After cessation, there are no feelings anymore.

When feelings are contemplated to their end, with the cessation of feeling and craving ceases (*vedanā-nirodha, taḥā-nirodha*). With the cessation of craving, Nibbāna arises (*taḥā-nirodhā Nibbāna’* ).

With the arising of Nibbāna, path and fruition knowledges appear (*magga-ñā a* and *phala-ñā a*). Nibbāna is not a kind of happiness that belongs to feeling (*vedayita-sukha*). It is not a pleasant feeling that becomes the best or highest experience. Experiences of pleasant feeling or pleasure are quite limited.

For example, if one likes pork, one must search for money to buy it, and then expend effort cooking it. This is very tiring. Such happiness exists only in speech; in reality, it is suffering.

(Human sensual pleasures are momentary, like a drop of honey on the tip of a razor blade. To enjoy these low and ignoble pleasures, humans must exert great effort, whether in skillful or unskillful ways. All such efforts are *saṅkhāra-dukkha*. Suffering is extensive and without limit.)

## 偽涅槃與真厭離

在修行過程中，身體會變得輕盈，彷彿縮小成一個微小、明亮的形體。身心會體驗到極大的快樂，這是真正的喜悅。然而，有些人會誤將這種快樂當作「涅槃」，認為這就是真正的幸福。事實上，涅槃並非「受」(vedanā)；因此，它不可能是世俗意義上的那種快樂。

[佛陀曾對婆羅門摩揭提耶提及：「涅槃最上樂 (Nibbānaṃ paramaṃ sukhaṃ)」。這必須從隱喻的角度來理解（見《中部》第75經《摩揭提耶經》）。]

切莫因沉溺於這種快樂而忘失了修持。這還不是真正的涅槃，而只是「偽涅槃」。禪修者必須觀照這種樂受的無常，並隨觀其直至滅盡。不可在其中取樂，而要持續觀照以見證它的消逝。

### 厭離隨觀智的身心表現

當真正的寂滅之樂臨近時，禪修者可能變得不需要食物。此時，對無常的「厭離 (nibbidā)」生起。身體會變得較虛弱，面容顯得蒼老。因此，接近實證佛法的禪修者，面容會發生變化。

有一次，我去某地教學，一位資深長老問我：「你的學生面容有變化嗎？」我立刻回答：「臉不就是這些臉嗎？」他對我說：「不，我不是那個意思。」那一刻，我明白了他的意思。我問：「您指的是\*\*厭離隨觀智 (nibbidā-ñāṇa) \*\*嗎？」他回答：「是的。」

當禪修者抵達這一智慧層次時，太陽穴與眼窩會顯得凹陷，就像老人一樣。在證悟前夕，禪修者看起來就像死人一樣，對任何事物都沒有欲望。那是一種令人疲憊的厭離，遠離了渴愛與執著。由於對五蘊 (khandhas) 不再有欲望，禪修者看起來像個病人。當智慧達到此階段，容貌會隨之改變。

## 趨向寂滅與行捨智

在此階段，禪修者遭遇了真實的「苦」。在禪修者的心中，感覺到這種痛苦即將結束是件好事。因此，禪修者以「苦受中的中道（行捨）」持續觀照。

禪修者此時無法背離法的進程。無常（anicca）的本質會清晰地向禪修者展現，無需刻意尋找。睡眠時可見，進食時亦然。禪修者可能無法入睡或進食，而凡夫睡眠時卻看不見這些。

具備「智因（ñāṇa-hetu，無癡之根）」，「有分心（bhavaṅga-cittas）」便無法介入——中間不會升起任何煩惱。昏沈或萎靡的心無法進入這種狀態，且禪修者沒有進食的欲望，其心安住在「喜（pīti）」之中。此時不欲言語，世俗事務變得令人厭倦甚至反感。

隨觀無常與分離（壞滅），會成熟為「行捨智（upekkhā）」，特別是「行捨隨觀智（saṅkhārupekkhā）」。在此，無常會強烈地展現。

莫哥禪師也教導過：如果你不想觀察它，它自然會走向寂滅。智慧本身會做出結論。刻意去意圖自己的「寂滅」是不正確的。

我曾詢問過有此經驗的禪修者。似乎是智慧（ñāṇa）本身在問：「你還想看它嗎？」禪修者透過智慧回答：「夠了，已經夠了；不再有觀看的欲望了。」在那之後，無常便會如閃念般寂滅。

慾望的終結可能透過「休息」或「轉換對象（ārammaṇa）」發生。唯有抵達「行捨智」，才有真正的平等心。在寂滅之後，便不再有任何感受。

**當感受被觀照至其終點，隨著感受的熄滅，渴愛亦隨之熄滅（受滅則愛滅）。隨著渴愛的熄滅，涅槃升起。**

隨著涅槃的升起，「道智」與「果智」便會顯現。涅槃並非屬於感受的快樂（受樂，vedayita-sukha）。它不是一種變成最好或最高體驗的「樂受」。樂受或快樂的體驗是非常有限的。

例如：如果一個人喜歡吃豬肉，他必須找錢去買，然後費力烹飪，這非常勞累。這種快樂只存在於言語中；在現實中，它是痛苦。

（人類的感官享樂是短暫的，猶如刀尖上的蜂蜜。為了享受這些卑微下劣的樂趣，人類必須付出巨大努力，無論是透過善或不善的方式。所有這些努力都是「行苦（saṅkhāra-dukkha）」。痛苦是廣大且無止盡的。）



身體變得輕盈，彷彿縮小成一個微小而明亮的形體。身心經驗到喜悅與快樂，這是一種真實的樂受。然而，有些人會將此樂誤認為涅槃，以為這就是真正的快樂。事實上，涅槃並非受（vedanā），因此不能以一般意義的快樂來理解。

【佛陀曾對婆羅門 Māgandiya 說：「Nibbānaṃ paramaṃ sukhaṃ——涅槃為至上之樂。」此語應從譬喻的角度理解（《中部》第 75 經 Māgandiya Sutta）。】

切勿沉溺於此種快樂而忘失修行。這尚非真正的涅槃，只是一種「假涅槃」。修行者必須觀察此樂受的無常，並隨之觀照至其終結，不可對其生起貪著，而應持續觀照其滅去。

當真正寂樂將近時，修行者甚至可能不需進食。在此過程中，對無常的厭離（nibbidā）會生起。身體變得虛弱，面容顯得蒼老。因此，接近證悟時，修行者的面相會出現變化。

有一次，我前往某處弘法，一位資深比丘問我：「你的學生臉上有沒有變化？」我立刻回答：「臉還是那些臉。」他對我說：「不是這個意思。」當下我便明白他的含意。

我說：「您指的是厭離智（nibbidā-ñāṇa）嗎？」他回答：「正是如此。」

當修行者達到此內觀智時，兩鬢與眼周會呈現凹陷，如同老者一般。臨近證悟之際，修行者看起來如同將死之人，對一切不再有欲求。心中充滿疲

厭的厭離，遠離欲愛與執取。對五蘊不再有渴求，外表如同病人一般。當達到此一智慧時，面容會產生變化。

在此階段，修行者會直接面對苦（dukkha）的真實本質。然而，在其內心，卻感到這種苦即將終止，因此以捨心（upekkhā）持續觀照苦。

修行者無法從法的過程中退轉。無常（anicca）的運作會自行清楚顯現，無須刻意尋找；睡眠時亦可見之，進食時亦然。修行者甚至可能無法入睡或進食；而一般人則在睡眠中毫無覺知。

由於具備無癡之根（ñāṇa-hetu），有分心（bhavaṅga-citta）無法介入，中間不再有煩惱生起。昏沉與睡眠之心無法進入此境界，也無進食之欲。修行者之心安住於喜（pīti）之中，不欲言語，對世間事生起厭倦，甚至感到厭惡。

觀照無常與分離，最終成熟為捨的觀照（upekkhā），特別是行捨智（saṅkhārupekkhā）。在此階段，無常將強而有力地顯現其本質。

Mogok Sayadaw 亦教導：若不刻意去觀，它自然會趨向止息；由智慧（ñāṇa）本身作出結論。刻意令其止息，並非正確之道。

我曾詢問有此經驗的修行者，發現似乎是智慧本身在問：「你還想繼續看嗎？」修行者透過智慧回答：「夠了，不再想看了。」之後，無常以一個短暫的「閃滅」而止息。

欲的止息，可能發生於休息時，或於所緣（ārammaṇa）轉換時。唯有達到行捨（saṅkhārupekkhā）時，才是真正的平等捨。於止息之後，已無任何受存在。

當受被觀照至終結時，隨著受的止息（vedanā-nirodha），渴愛亦隨之止息（taṇhā-nirodha）。隨著渴愛的止息，涅槃現起（taṇhā-nirodhā Nibbānaṃ）。

隨著涅槃的現起，道智與果智（*magga-ñāṇa* 與 *phala-ñāṇa*）亦隨之顯現。涅槃並非屬於受的樂（*vedayita-sukha*），並非某種最強或最高的感受經驗。一般的樂受經驗其實極為有限。

例如，若一個人喜愛豬肉，便需先賺取金錢購買，然後花費精力烹煮，過程十分勞累。這種所謂的「快樂」，只存在於言說之中，實際上仍是苦。

（人類的感官享樂，如同刀鋒上那一滴蜂蜜。為了享受這些低劣而不高尚的樂，人們必須付出極大努力，不論是善或不善的方式。這一切努力皆屬於行苦（*saṅkhāra-dukkha*），其苦廣大無邊，無有窮盡。）

## Talk 5: Three Types of Dukkha

By listening to Dhamma talks, one gains the truth-knowledge (*sacca-ñāṇa*). While listening to the Dhamma and directing attention toward the *khandhas*—by knowing their arising and passing away (*anicca*)—the yogi gains functional knowledge (*vicca-ñāṇa*). Only the yogi who possesses these two knowledges can attain the knowledge of the ending of suffering (*kata-ñāṇa*).

The wanderer Jambukhādaka approached and questioned Sāriputta about the truth of suffering (*dukkha-sacca*). There are three types of suffering, and only by understanding them is a yogi able to practice correctly. These are:

### 1. Dukkha-dukkhatā

Suffering due to pain—painful bodily and mental feeling. Unpleasant feelings (*dukkha-vedanā*) such as numbness, aches, and pains are called *dukkha-dukkhatā*. This type of suffering is known to everyone; even animals know it. Through this knowledge alone, one cannot realize the Dhamma. Only through understanding the second and third types of suffering can *dukkha-sacca* be realized.

## 2. *Sañkhāra-dukkhatā* (Suffering Due to Formations)

All newly arising conditioned phenomena within the *khandhas* belong to this type of suffering. Because they are oppressed by arising and passing away, they are *sañkhāra-dukkhatā*. For example, when the eye comes into contact with a visible object, seeing consciousness arises. This arising itself is *sañkhāra-dukkhatā*. The same applies to ear and sound, and so forth. All sense processes should be understood in this way.

These are *sabhāva-khandhas*—aggregates of intrinsic nature. They have no fixed form, shape, or substance that can be touched or measured. Not everyone can see this. Only through discerning the *khandhas*—rather than reacting like a barking dog—does one become a noble one (*ariya*).

This is also called the result-aggregate (*vipāka-khandha*) or the aggregate of dependent origination (*paṭiccasamuppanna-khandha*). These phenomena truly exist only as arising and passing away. When the yogi sees the arising of suffering in this way, three *samādhi* factors are established.

## 3. *Vipariṇāma-dukkhatā* (Suffering Due to Change)

The yogi, through watching and observing, sees the arising of *sañkhāra-dukkhatā*. When the yogi discerns its vanishing, *vipariṇāma-dukkhatā* is known.

Knowing painful feeling within the *khandhas* is *dukkha-dukkhatā*. Knowing dependent origination is *sañkhāra-dukkhatā*. Seeing the vanishing of *sañkhāra-dukkhatā* is *vipariṇāma-dukkhatā*. Not everyone can know these distinctions.

To understand the *khandhas* thoroughly, one must discern arising and passing away. When this is seen, identity view (*sakkāya-diṣṭhi*) falls away. There is no notion of a person or a being—only the knowing of pain as arising suffering. By seeing arising, the view of annihilationism (*uccheda-diṣṭhi*) falls away; by seeing vanishing, the view of eternalism (*sassata-diṣṭhi*) falls away.

According to Mogok Sayadaw, observation of feeling reveals its arising and vanishing as *paramattha-dhamma*. Although these phenomena are extremely unstable, they are objects suitable for observation. What perishes is the arising of intrinsic phenomena, not the physical body. The body does not perish instantly; it ages gradually.

Therefore, one must clearly understand the distinction between the body-aggregate and the arising mental aggregates. In this way, one discerns both *saṅkhāra-dukkhatā* and *viparī āma-dukkhatā*. Aging, sickness, and death are bodily forms of suffering (*rūpa-dukkha*).

Beyond these, there are innumerable forms of suffering arising each second within one's life. These are the arising *khandhas*.

## 禪修第五講：三種苦 (Three Types of Dukkha)

透過聆聽佛法開示，禪修者獲得「知智」（真理之智，*sacca-ñāṇa*）。在聽法的同時將注意力導向五蘊，藉由了知其生滅（無常），禪修者獲得「修智」（功能之智，*kiicca-ñāṇa*）。唯有具備這兩種智慧的禪修者，才能進一步證得「作智」（苦滅之智，*kata-ñāṇa*）。

外道遊行者閻浮車（*Jambukhādaka*）曾接近並請教舍利弗尊者關於「苦諦（*dukkha-sacca*）」的真理。苦可分為三類，唯有理解這三者，禪修者才能正確地修持：

### 1. 苦苦性 (*Dukkha-dukkhatā*)

因疼痛而產生的苦——即生理與心理的痛苦感受。不悅的感受（苦受），如麻木、痠痛、疼痛等，都稱為「苦苦」。這類痛苦是每個人都知道的，甚至連動物也知道。單憑這種知識無法證悟佛法；唯有透過理解第二種與第三種苦，才能真正實證「苦諦」。

### 2. 行苦性 (*Saṅkhāra-dukkhatā*)

因「行」（造作/遷流）而產生的苦。五蘊中所有新升起的「有為現象（緣起法）」都屬於這類苦。因為它們不斷受到「生」與「滅」的逼迫，所以是「行苦」。例如：當眼睛接觸到色塵，見隨觀升起，這個「升起」本身就是行苦。耳與聲、鼻與香等以此類推。所有的感官過程都應如此理解。

這些是「自性蘊」——即具有內在特質的聚合物。它們沒有固定的形狀、外相，也沒有可觸摸或測量的實體。並非每個人都能見到這一點。唯有透過

辨識五蘊（而非像吠叫的狗那樣對外境起反應），一個人才能成為「聖者（ariya）」。這也被稱為「果報蘊」或「緣起蘊」。這些現象僅以「生與滅」的形式真實存在。當禪修者以此方式見到苦的升起，三種「定」的要素便得以建立。

### 3. 壞苦性 (Vipariṇāma-dukkhatā)

因「變異（壞滅）」而產生的苦。禪修者透過守候與觀察，見到了「行苦」的升起；而當禪修者辨識出它的消逝（滅去）時，便了知了「壞苦」。

- 了知五蘊中的疼痛感受，是**苦苦**。
- 了知緣起的運作，是**行苦**。
- 看見行苦的滅去，是**壞苦**。並非每個人都能知曉這些細微的分別。

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### 破除邪見與實證

要徹底理解五蘊，必須辨識生與滅。當生滅被照見時，「薩迦耶見（身見）」便會脫落，不再有「人」或「眾生」的概念，唯有對「痛苦作為升起的現象」的了知。

- **見到升起**：破除「斷見（uccheda-ditṭhi）」。
- **見到滅去**：破除「常見（sassata-ditṭhi）」。

根據莫哥禪師的教導，對感受的觀察揭示了其作為「勝義法（paramattha-dhamma）」的生與滅。儘管這些現象極其不穩定，但它們是極佳的觀察對象。**所滅去的是「自性現象」的升起，而非物理性的肉體。**肉體不會瞬間滅盡，它是逐漸衰老的。

因此，禪修者必須清晰理解「色身蘊」與「升起的心蘊」之間的區別。如此一來，便能同時辨識出「行苦」與「壞苦」。

老、病、死是身體形式的苦（色苦）。除此之外，在一個人的生命中，每一秒都有無數形式的苦在升起——那便是不斷升起的五蘊。



## 第五講：三種苦（dukkha）

透過聽聞法談，行者可獲得「真諦之智」（sacca-ñāṇa）。當聽聞佛法並將注意力導向五蘊（khandha），如實了知其生起與滅去（anicca）時，行者便獲得「行道之智」（kicca-ñāṇa）。唯有具備這兩種智慧的修行者，方能證得「已作之智」（kata-ñāṇa），即苦之止息的智慧。

遊行者 Jambukhādaka 曾前來請問舍利弗尊者關於苦諦（dukkha-sacca）。苦有三種類型，唯有理解這三種苦，修行者方能正確修行。這三者為：

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### 1. 苦苦（dukkha-dukkhatā）

即由苦受所帶來的苦——身心的不樂受。諸如麻木、酸痛、疼痛等不樂受（dukkha-vedanā），皆屬於苦苦。此種苦為人人所知，甚至動物亦能覺知。然而，僅憑此種認識，無法證悟佛法。唯有理解第二與第三種苦，方能真正了知苦諦。

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### 2. 行苦（saṅkhāra-dukkhatā）

一切在五蘊中生起的新有為法，皆屬此類苦。由於它們受制於生滅的壓迫，因此稱為行苦。例如，當眼與色接觸時，見識生起；此「生起」本身即是行苦。耳與聲等亦復如是，一切感官歷程皆應如此理解。

這些稱為「自性蘊」（*sabhāva-khandha*）——具自性之蘊。它們無固定形狀、外觀或實體，無法觸摸或測量。並非人人皆能見此真相。唯有透過辨識五蘊，而非如吠叫之犬般僅作反應，方能成為聖者（*ariya*）。

此亦稱為「果蘊」（*vipāka-khandha*）或「緣起蘊」（*paṭiccasamuppanna-khandha*）。這些法的真實存在，只是在於生起與滅去。當修行者如此觀見苦的生起時，三種定的要素即得以建立。

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### 3. 壞苦（*vipariṇāma-dukkhatā*）

修行者透過觀察與覺知，見到行苦（*saṅkhāra-dukkhatā*）的生起；當進一步辨識其滅去時，即了知壞苦。

了知蘊中的苦受，為苦苦；了知緣起，為行苦；見到行苦的滅去，即為壞苦。並非人人都能辨識此三者之差別。

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欲徹底理解五蘊，必須辨識其生起與滅去。當此現象被觀見時，身見（*sakkāya-diṭṭhi*）便會脫落，不再有「人」或「眾生」的概念，只是如實了知苦的生起。

當見生起時，斷見（*uccheda-diṭṭhi*）得以破除；當見滅去時，常見（*sassata-diṭṭhi*）得以破除。

依據 Mogok Sayadaw 的教導，觀察受時，能見其生起與滅去為勝義法（*paramattha-dhamma*）。雖然這些法極為不穩定，卻正是適合觀照的對象。真正消逝的，是自性法的生起，而非物質身體本身；身體並非剎那壞滅，而是逐漸老化。

因此，必須清楚區分「身蘊」與「生起的心蘊」。如此，便能辨識行苦與壞苦。老、病、死屬於色法之苦（*rūpa-dukkha*）。

除此之外，在我們生命的每一瞬間，尚有無數苦在不斷生起，這些即是正在生起的五蘊。

## Conventional Death and Insightful Death

Death is only one event in a single lifetime-- conventional death (*sammuti-marā a*) which is known by everyone. Insightful death (*vipassanā-marā a*), however, is not known by everyone. This is momentary death (*khā ika-marā a*), which is known through penetrating insight. Contemplation of conventional death is beneficial for development because it leads to a sense of urgency (*saī' vega*).

The present body does not continue through craving, clinging, and action; rather, only newly arising *khandhas* are connected through these processes. We cannot control the aging, sickness, and death of the present body, but we can control the future arising of new *khandhas*. Before insight arises, we create new actions out of affection, craving, and clinging; therefore, we receive new *khandhas* as a result.

With insight contemplation of seeing, one discerns the arising and passing away of seeing consciousness. This seeing no longer connects with craving, clinging, and action, and thus the dependent origination process is cut off. It is like changing railway lines: one line leads to woeful births, while another leads to Nibbāna.

With seeing comes affection and clinging; with hearing comes affection, and so forth—leading onward to the *apāyas*. However, when seeing is followed by its vanishing, and hearing is followed by its vanishing, the process leads instead toward Nibbāna. With right knowing comes right perception, right understanding, and right view; all wrong views and defilements disappear.

## Knowing Dukkha Through Insight

Painful suffering (*dukkha-dukkha*) is known by everyone. Only those who possess *samādhi* can know arising suffering (*saṅkhāra-dukkha*). Only those with wisdom can know changing suffering (*viparī āma-dukkha*).

Merely knowing the arising of feeling still leads to greed, anger, and delusion; this knowledge is not yet right. When one knows the arising and passing away of feeling, knowledge becomes right. Therefore, one must discern the universal characteristic (*sāmañña-lakkhaṇa*).

The ultimate phenomena (*paramattha-dhamma*) arise and perish, this is its nature.

## 世俗之死與內觀之死

死在單一生命中只是一次性的事件——即大眾所熟知的「**世俗死**」 (*sammuti-maraṇa*)。然而，「**內觀死**」 (*vipassanā-maraṇa*) 並非人人皆知。這指的是透過透視智慧所了知的「**剎那死**」 (*khaṇika-maraṇa*)。隨觀世俗死對修行是有益的，因為它能引發「**警醒感**」 (*saṃvega*)。

現前的色身並非藉由渴愛、執著與業行而持續存在（它只是舊業的果報）；相反地，只有「新升起的五蘊」是透過這些過程相續連結的。我們無法控制現前色身的老、病、死，但我們可以控制「未來新五蘊」的升起。在內觀智慧升起之前，我們因愛染、渴愛與執著而造作新業，因此果報上我們接收了新的五蘊。

透過對「見」的內觀隨觀，禪修者辨識出「見隨觀」的生與滅。如此一來，「見」便不再與渴愛、執著和業行連結，**緣起的過程隨之截斷**。這就像切換鐵路軌道：一條軌道通往惡道流轉，而另一條軌道則通向涅槃。

隨「見」而來的是愛染與執著；隨「聞」而來的是愛染，依此類推——這些都導向惡趣 (*apāyas*)。然而，當「見」之後緊接著見到它的滅去，「聞」之後緊接著見到它的滅去，這個過程便轉向了涅槃。具備了「正知」，便有了正確的感知、正確的理解與正見；所有的邪見與煩惱也隨之消逝。

透過內觀了知苦 (Knowing Dukkha Through Insight)

- **苦苦 (dukkha-dukkha)**：疼痛的痛苦是人人皆知的。
- **行苦 (saṅkhāra-dukkha)**：唯有具備「定力」的人，才能了知因遷流造作而升起的苦。
- **壞苦 (vipariṇāma-dukkha)**：唯有具備「智慧」的人，才能了知因變易壞滅而產生的苦。

僅僅知道感受的「升起」，仍會導致貪、瞋、癡；這種了知尚不正確。唯有當一個人了知感受的「生與滅」時，了知才趨於正確。

因此，禪修者必須辨識出「共相」（普遍特質，sāmañña-lakkhaṇa）。**勝義法 (paramattha-dhamma)** 的升起與滅去，這便是它的本然自性。



## 世俗之死與內觀之死

死亡，在一生之中僅是一個事件——此為「世俗之死」（sammuti-maraṇa），為人人所知。然而，「內觀之死」（vipassanā-maraṇa）則非人人所知。此即「剎那之死」（khaṇika-maraṇa），唯有透過透徹的內觀智慧方能了知。

觀想世俗之死，對修行有助益，因為它能引生迫切感（saṃvega）。

現前的身體並非由渴愛（taṇhā）、執取（upādāna）與行（kamma）所延續；真正被這些過程所連結的，是新生起的五蘊（khandha）。我們無法掌控當前身體的老、病、死，但可以掌控未來新蘊的生起。在尚未生起內觀智慧之前，我們因愛著、渴愛與執取而造作新業，因而導致新的五蘊生起。

透過對「見」的內觀，修行者能辨識見識（seeing-consciousness）的生起與滅去。此時，這種「見」不再與渴愛、執取與行相連結，因此緣起

(paṭiccasamuppāda) 的過程被截斷。這就如同轉換鐵道軌道：一條通往惡趣 (apāya)，另一條則通向涅槃 (Nibbāna)。

由見生愛與執取，由聞亦然，如此輾轉導向惡趣。然而，當見之後緊隨其滅去，聞之後亦緊隨其滅去，此過程便轉而導向涅槃。隨著正知的生起，正思惟、正見亦隨之建立，一切邪見與煩惱隨之消失。

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透過內觀了知苦

苦苦 (dukkha-dukkha) 為人人所知；唯有具備定 (samādhi) 者，方能了知行苦 (saṅkhāra-dukkha)；唯有具備智慧 (paññā) 者，方能了知壞苦 (vipariṇāma-dukkha)。

僅僅了知受的生起，仍會引生貪、瞋、癡，此種認知尚非正確。當能同時了知受的生起與滅去時，此知見方為正見。因此，必須辨識「共相」 (sāmañña-lakkhaṇa)。

勝義法 (paramattha-dhamma) 的本質，即是生起而後滅去。

## Talk 6: Six Elements Meditation

In the whole body there are six elements. Earth and water elements form one group; fire and air elements form another group. The space element consists of gaps, holes, and spaces in objects. The final element is the knowing element—the mind or consciousness element (*viññā a-dhātu*).

Except for discerning arising and passing away (*anicca*), a mind dominated by sloth and torpor or by restlessness is not truly meditating.

A heavy or corpulent yogi has more earth and water elements. These combine into heavy material phenomena (*rūpa*). Fire and air elements can also combine; when fire exists, air also exists, as fire burns with air. These are light elements that move upward. A thin yogi has more fire and air elements. A heavy person tends to

nod off while sitting; a thin person tends to have excessive fantasy and imagination.

Therefore, a heavier yogi should breathe out longer, breathing in fully and breathing out fully. The yogi prone to nodding off should lengthen both inhalation and exhalation, breathing in longer and breathing out longer, sometimes tensing the nerves or lightly biting the teeth. Nodding occurs due to excessive *samādhi* and insufficient effort. If the mind is restless, one should breathe faster and count more. After adjusting the four elements in the body, one continues insight practice.

The hardness of the earth element does not appear continuously; it arises in gaps. Its magnitude varies—small, medium, or great hardness. Everything has space. There is space between phenomena during the stages of arising. Yogis contemplate in order to discern this space.

To contemplate space together with knowing is to contemplate the mind element (*viññā a-dhātu*). At this stage, contemplation of the six elements is complete: the four great elements, space, and mind—during the discernment of impermanence.

The ending of one material phenomenon (*rūpa*) or one mental phenomenon (*nāma*) is impermanence. Before the next one begins, there is a gap—space. Because of the rapidity of phenomena, it is difficult to discern the ending instantly. However, by seeing gaps, impermanence becomes clearer.

After a phenomenon ends and the next has not yet begun, there is space. By discerning space, the yogi understands the nature of ending—impermanence. With the discernment of more and more short gaps, it becomes closer to see the ultimate cessation of Nibbāna.

### **Seeing Impermanence Through Gaps**

Seeing impermanence (*anicca*) is seeing the short gaps. Mental phenomena also have gaps. One should contemplate in order to see them. For example, seeing consciousness contains many short gaps. It continues by arising one after another with gaps in between.

Hearing consciousness should be understood in the same way; this is even clearer, as one sound follows another. In this way, yogis can see many short gaps. At the time of cessation, the knowing of the six sense doors comes to a stop. *Ñā a*

directly experiences the phase of cessation, that is, Nibbāna. This experience is known as the “long gap.”

Discerning short gaps is seeing impermanence. Seeing the long gap is seeing the constant—Nibbāna. Not starting again, or not continuing, is the long gap that transcends time and space. When cause and effect are cut off, the gap becomes long and limitless.

## 禪修第六講：六大元素禪修

在整個身體中存在著六種元素（六大）。「地」與「水」形成一組；「火」與「風」形成另一組。「空」元素由物體中的間隙、孔洞和空間組成。最後一個元素是「識」元素（viññāṇa-dhātu）——即了知的心。

除了辨識生滅（無常）之外，一顆被昏沈、睡眠或掉舉所主導的心，並非真正的在禪修。

- **體型厚重或肥胖的禪修者：**體內的地大與水大較多，這些元素結合成沉重的色法（物質）。
- **體型纖瘦的禪修者：**體內的火大與風大較多。火存在時，風亦存在，因為火隨風燃。這些是向上流動的輕元素。

體型重的人在坐禪時容易打瞌睡；體型瘦的人則容易產生過度的幻想與投射。

因此，較厚重的禪修者應呼氣較長，吸滿並呼盡。容易打瞌睡的人應加長吸氣與呼氣，有時要繃緊神經或輕咬牙齒（這是因為打瞌睡通常是由於定力過剩而精進力不足）。如果心太掉舉（散亂），則應加快呼吸頻率並加強計數。在調整好體內的四大平衡後，再繼續內觀修習。

## 透過「間隙」照見無常

地大的硬度並非持續不斷地顯現，它是在間隙中升起的。其強度各異——分為輕微、中等或極強的硬度。萬物皆有空間（空大）。在現象升起的各個階段之間存在著空間。禪修者透過觀照來辨識這個空間。

**將觀照「空間」與「了知」結合，就是觀照「識元素」。**在辨識無常的過程中，對六大（四大、空、識）的觀照便告完成。

一個色法（物質現象）或一個名法（心理現象）的結束就是「無常」。在下一個現象開始之前，存在著一個間隙——也就是「空」。由於現象運行極其迅速，要瞬間辨識其滅去是很困難的。然而，**透過看見「間隙」，無常會變得更加清晰。**

當一個現象結束而下一個尚未開始時，那便是空間。藉由辨識空間，禪修者能理解「滅」的本質——即無常。隨著辨識出越來越多微小的間隙，就越接近看見涅槃那終極的寂滅。

## 看到間隙即見無常

看見無常（anicca）就是看見那些微小的間隙。心理現象同樣存在間隙，應透過觀照來親見。例如，「見隨觀」包含許多微小的間隙，它是透過一個接一個升起、中間夾雜間隙而持續運作的。

「聞隨觀」應以同樣的方式理解；這點甚至更清晰，因為聲音是一個接一個傳來的。透過這種方式，禪修者能見到許多微小的間隙。

在「滅」的時刻，六根門的了知功能會停止。**智慧（Ñāṇa）直接經歷了寂滅的階段，那便是涅槃。這種體驗被稱為「長間隙」。**

- **辨識「短間隙」：**是看見無常。
- **看見「長間隙」：**是看見常恆的涅槃。

不再重新開始，或者不再持續，就是超越時間與空間的「長間隙」。當因果鏈條被截斷時，間隙就變得漫長且無止盡。



## 第六講：六界觀（Six Elements Meditation）

在整個身體中，存在六界。地界與水界為一組；火界與風界為另一組。空界則指一切間隙、孔隙與空間。最後一界為知界——即心或識界（viññāṇa-dhātu）。

若心被昏沉與睡眠（thīna-middha）或掉舉（uddhacca）所主導，而未能辨識生滅（anicca），則不是真正的禪修。

體型較重或肥胖的修行者，地界與水界較多，形成較為沉重的色法（rūpa）。火界與風界亦可結合；有火必有風，因火需依風而燃，這些屬於輕且向上動的元素。體型瘦者，則火界與風界較多。體重較重者在坐禪時容易打瞌睡；體型瘦者則較容易產生過多妄想與想像。

因此，較重的修行者應延長呼氣，吸氣與呼氣皆應完整。易於昏沉者，應延長吸氣與呼氣的時間，使呼吸變長，有時可稍微繃緊神經或輕咬牙齒。打瞌睡的原因在於定（samādhi）過強而精進（virīya）不足。若心過於散亂，則應加快呼吸並增加計數。當身中四大元素調整平衡後，便可繼續進行內觀修行。

地界的堅硬性並非持續存在，而是在間隙中生起，其強度亦有大小之別——或強、或中、或弱。一切法皆具有空隙。在生起的過程中，諸法之間存在空間。修行者應加以觀照，以辨識此空間。

將空界與「知」一同觀照，即是觀照識界（viññāṇa-dhātu）。在此階段，六界的觀照已然完成：四大、空界與心界，皆在辨識無常的過程中被觀見。

一個色法（rūpa）或一個名法（nāma）的終結，即是無常。在下一個法尚未生起之前，存在一個間隙——空。由於諸法生滅迅速，難以即刻辨識其終止；然而，透過觀見這些間隙，無常會變得更加清晰。

當一個法滅去，而下一個尚未生起時，即是空。透過辨識空，修行者理解「終止」的本質——即無常。隨著愈來愈多短暫間隙的辨識，便愈接近於見到涅槃的最終止息。

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### 透過間隙觀見無常

見無常 (*anicca*)，即是見這些短暫的間隙。心法亦有間隙，應加以觀照以見之。例如，見識中包含許多短暫間隙，其生起是逐一相續，中間存在空隙。

聞識亦應如此理解，且更為明顯，因為聲音是一個接一個地出現。透過這種方式，修行者可見到許多短暫間隙。

當止息發生時，六根門的知覺停止。智慧 (*ñāṇa*) 直接體驗止息之相，即涅槃 (*Nibbāna*)。此種體驗稱為「長間隙」。

辨識短間隙，即是見無常；見長間隙，即是見常——涅槃。不再生起、不再延續，即為超越時空的長間隙。當因與果被截斷時，此間隙變得廣大無限。

## Talk 7: Why There Is No Realisation

In short, the reason for non-realisation is the failure to discern arising and passing away (*anicca*). The cause of not discerning impermanence is that the mind is covered by the five hindrances (*nīvaraṇa*). These are:

1. **Sensual desire** (*kāmacchanda-nīvaraṇa*)

One is thinking about sensual pleasures. The mind is occupied with family matters, business, and worldly affairs.

2. **Ill will** (*vyāpāda-nīvaraṇa*)

There is no endurance or patience toward oneself or others. The mind is angry, wild, and covered by anger and displeasure.

3. **Sloth and torpor** (*thīna-middha-nīvarā a*)

The mind is dull and drowsy, without clarity about what is happening.

4. **Restlessness and remorse** (*uddhacca-kukkucca-nīvarā a*)

The mind is obsessed with and oppressed by restlessness and regret.

5. **Doubt** (*vicikicchā-nīvarā a*)

One is unable to make a decision in a situation.

When these five are combined, they reduce to two basic types of mind: a restless mind and a drowsy mind.

Regarding the four restless hindrances (1, 2, 4, and 5), the mind runs outward toward objects and is unable to make clear decisions about them. The remaining hindrance (3) relates to excessive *samādhi*, in which objects fade and vanish within the mind. Although there are five coverings, they can be condensed into these two.

### **Two Ways to Prevent the Hindrances**

For a restless mind, there are two preventive approaches: the way of *samādhi* and the way of insight.

#### **The Samādhi Way**

This is contemplation with effort focused on the in-breath and out-breath (*ānāpāna*). One must firmly determine not to allow other objects to intrude, persevering and sticking continuously to the *samatha* object. This is called *ārammā upanijjhāna* (absorption by holding to the object).

#### **The Insight Way**

This is contemplation of whatever object arises. At the contact of a sense base and its corresponding sense object, the yogi must contemplate without fail. This is called *lakkhā upanijjhāna* (stability on the characteristic of phenomena). Continuous connection with insight objects prevents the mind from becoming restless.

*(This is mentioned by Mogok Sayadaw as the mind becoming in sigleness—ekaggatā—with the insight objects.)*

Regarding drowsiness, this occurs due to low effort—laziness and disinterest—rather than excessive *samādhi*. Some yogis develop this habit of nodding and drowsiness for months or even years. (There was a Western monk in Thailand who had this habit. At the beginning of sitting, after only a few minutes, he would fall into drowsiness. Before becoming a monk, he had used drugs.)

*Samādhi* connects with the three kinds of seclusion (*viveka*). These are:

### 1. Bodily Seclusion (*kāya-viveka*)

During sitting meditation, the body should not move. It must remain stable, without corrections or adjustments. The causes for realization of the Dhamma include confidence, good health, practice with a straightforward mind. The yogi must have patience and endurance, together with a straightforward mind.

The yogi must also be free from wrong view, such as “this happens according to my desire.” Instead, one must observe phenomena according to their own nature. With patience and endurance, the yogi observes their oppressive nature.

There is a saying that patience and endurance lead to the realization of Nibbāna. This point is evident in the success of some yogis (for example, in the autobiography of Thae Inn-gu Sayadaw, *Two Sides of a Coin*). Bodily seclusion succeeds when the yogi is able to let go of the physical body.

## 禪修第七講：為何無法證悟

簡而言之，無法證悟的原因在於未能辨識出生滅（無常，*anicca*）。而無法辨識無常的根源，是因為心被「五蓋」（*nīvaraṇa*）所遮蔽：

1. 貪欲蓋 (*kāmacchanda-nīvaraṇa*)：腦中不斷思索感官享樂。心被家庭事務、生意與世俗雜事所佔據。
2. 瞋恚蓋 (*vyāpāda-nīvaraṇa*)：對自己或他人缺乏耐受力或耐心。心處於憤怒、狂躁中，被負面情緒與不悅所籠罩。

3. 惛沈睡眠蓋 (thīna-middha-nīvaraṇa)：心變得遲鈍、昏昏欲睡，對於當下發生的事缺乏清晰度。
4. 掉舉惡作蓋 (uddhacca-kukkucca-nīvaraṇa)：心被躁動不安與後悔的情緒所糾纏與壓迫。
5. 疑蓋 (vicikicchā-nīvaraṇa)：在當下情況中無法做出決定，猶豫不決。

當這五者結合時，可以簡化為兩大類心理狀態：**掉舉（心散亂）與昏沉（心萎靡）**。

- **關於四種掉舉類蓋（1、2、4、5）**：心向外攀緣境界，無法對目標做出清晰的判斷。
- **關於另一種蓋（3）**：則與定力過剩（缺乏精進）有關，導致目標在心中模糊並消失。雖然遮蔽有五種，但可濃縮為這兩大類。

防止五蓋的兩種途徑

針對「掉舉（散亂）的心」，有兩種預防途徑：**定法與觀法**。

#### 1. 定法 (The Samādhi Way)

這是以精進力專注於入出息（觀呼吸）的隨觀。禪修者必須堅定意志，不允許其他對象侵入，持之以恆地繫念於「止」（samatha）的對象。這被稱為「**緣慮定**」（ārammaṇūpanijjhāna，透過緊抓對象而成就的吸收定）。

#### 2. 觀法 (The Insight Way)

這是隨觀任何升起的對象。在感官根處與對應境處接觸的當下，禪修者必須不間斷地觀照。這被稱為「**特相定**」（lakkhaṇūpanijjhāna，穩定地安住在現象的特質上）。與內觀對象保持持續的連結，能防止心變得散亂。

（莫哥禪師曾提到，這能使心與內觀對象達成「**心一境性**」（ekaggatā）。）

至於「昏沉（睡眠）」，這通常是由於精進力過低——即懶散與缺乏興趣——而非因為定力太強。有些禪修者養成這種點頭打瞌睡的習慣長達數月甚至數年。（在泰國曾有一位西方比丘有此習慣，坐禪僅幾分鐘便陷入昏睡；他在出家前曾有吸毒史。）

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### 三種遠離 (Viveka)

「定」與三種「遠離」相關：

#### 1. 身遠離 (kāya-viveka)

在坐禪期間，身體不應移動。必須保持穩定，不隨意調整或修正姿勢。證悟佛法的要因包括：**信心、健康、以及正直的修行心態**。禪修者必須具備耐心與忍辱，並配合正直的心。

禪修者還必須捨棄邪見，例如「這件事是按我的欲望發生的」。相反地，必須觀察現象的「自性」。憑藉耐心與忍辱，禪修者觀察現象那種壓迫（行苦）的本質。

俗話說：「**忍辱與耐辱導向涅槃的實證**。」這一點在許多禪修者的成功經驗中非常明顯（例如泰因古禪師 Thae Inn-gu Sayadaw 的自傳《一幣兩面》）。

當禪修者能夠放下對肉體的執著時，「身遠離」便告成就。

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## 第七講：為何無法證悟

簡而言之，無法證悟的原因，在於未能辨識生起與滅去 (anicca)。而無法辨識無常的根本原因，是心被五蓋 (nīvaraṇa) 所覆蓋。五蓋為：

#### 1. 欲貪 (kāmacchanda-nīvaraṇa)

心沉浸於感官欲樂之中，思慮家庭、事業與世俗事務。

## 2. 瞋恚 (vyāpāda-nīvaraṇa)

對自己或他人缺乏忍耐與包容，心中充滿憤怒、躁動，被不滿與瞋恨覆蓋。

## 3. 昏沉與睡眠 (thīna-middha-nīvaraṇa)

心昏鈍、昏沉，對當下發生之事缺乏清明覺知。

## 4. 掉舉與惡作 (uddhacca-kukkucca-nīvaraṇa)

心被散亂與懊悔所困擾與壓迫。

## 5. 疑 (vicikicchā-nīvaraṇa)

面對情境時無法做出決定，猶豫不決。

當這五種蓋障綜合起來時，可歸納為兩種基本心態：

### 散亂之心與昏沉之心。

其中，四種屬於散亂的蓋（1、2、4、5），使心向外攀緣對境，無法作出清明的判斷；而剩餘的昏沉蓋（3），則與過度定境相關，使所緣在心中變得模糊乃至消失。雖然稱為五蓋，實則可簡化為此二類。

### 對治五蓋的兩種方法

對於散亂之心，有兩種對治方式：定的修法與觀的修法。

#### 一、定的修法 (Samādhi Way)

此為專注於入息與出息 (ānāpāna) 的觀照。行者必須堅定決心，不讓其他所緣侵入，持續不斷地安住於止禪所緣。此稱為「依所緣而安住」 (ārammaṇūpanijjhāna)。

#### 二、觀的修法 (Insight Way)

此為觀照當下所生起的一切現象。於根與境接觸之際，行者必須不間斷地加以觀照。此稱為「依特相而安住」 (lakkhaṇūpanijjhāna)。透過與內觀所緣的持續連結，心不致於散亂。

（Mogok Sayadaw 稱此為心與內觀所緣達到「一境性」（ekaggatā）。）

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至於昏沉，乃源於精進不足——懈怠與缺乏興趣，而非定力過強。有些修行者會長期養成打瞌睡的習慣，持續數月甚至數年。（例如泰國曾有一位西方比丘，即有此習氣。坐下不久便陷入昏沉；其出家前曾使用藥物。）

定（samādhi）與三種遠離（viveka）相關，即：

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### 1. 身遠離（kāya-viveka）

在靜坐時，身體應保持不動，安住穩定，不作調整或修正。證悟佛法的因緣包括：信心、良好健康，以及以正直心修行。行者必須具備忍耐與堅持，並保持正直之心。

同時，亦須遠離邪見，例如「一切應依我之意願而發生」。相反地，應如實觀察諸法依其本性而運作。透過忍耐與堅持，觀察其逼迫性（壓迫性）。

有一句話說：「忍耐與堅持導向涅槃。」此點可從某些修行者的成功經驗中得到證明（例如 Thae Inn-gu Sayadaw 的自傳《Two Sides of a Coin》）。

當行者能放下對身體的執取時，身遠離即得以成就。

### 2. Mental Seclusion (*citta-viveka*)

As mentioned above, both *samatha* and *vipassanā* are methods for calming the mind. First comes *samatha*, and later insight. When impermanence (*anicca*) is discerned, the mind arrives at calmness. At that time, the mind does not incline toward other objects.

With the strength of *samādhi*, the mind naturally turns toward observation of the *khandhas*. In my own experience, when the mind had strong *samādhi*, there

was no shortage of sounds. Sounds from far and near, subtle and refined, were all present. Without *sati* and *samādhi*, one is unaware of their existence.

(This is true even in a very quiet and peaceful environment; the mind can still hear subtle sounds, such as radio waves.) Likewise, within the *khandhas*, sensations of heat and cold are always present. With *samādhi* and calmness, we come to know them directly for ourselves.

Before this stage, the yogi must apply a great deal of mindfulness and persistence in practice. At the time of discerning impermanence (*anicca*), persistence becomes less effortful, and impermanence together with the path factors (*magga*) fit naturally into the practice. The yogi can no longer think about various unrelated matters. Whatever appears is only arising and passing away, revealing itself directly. It does not transform into other kinds of objects.

Even if the yogi thinks of home, it appears merely as brief blips of arising and passing away. He cannot think about external objects in a conceptual way. As the mind turns inward, objects such as the hands, feet, and head are experienced as bursting and vanishing in rapid blips. This is impermanence fitting together with the path factors. The yogi knows this directly for himself. Mental seclusion becomes successful, and he must continue with it.

When the yogi arrives at *paṭisaṅkhā-ñāna* (the knowledge of reflective contemplation), concentration of the mind changes. The discernment is no longer the same as before. Previously, the arising and passing away were coarse; now they are refined and minute. There are many impermanences and many types of them.

An example can be given. When the sun is hot, all the doors of a house are closed, and it becomes dark inside. At that time, one can see only large objects, but not minute ones. If a small hole is made in the wall with an iron nail on the side facing the sun, sunlight enters through that hole. What can be seen in that sunlight? One can see fine, minute dust particles floating in the beam. Before the light enters, one cannot see them—only the coarser objects.

In the same way, with clarity and the light of insight, the yogi observes the *khandhas* and cannot find any empty space, not even as small as the eye of a needle. At that time, many impermanences are seen. With the eyes closed, when the mind is still dark, only coarse impermanences are seen. When the mind

becomes bright and the body feels light, clear brightness appears, and the yogi sees a great number of impermanences.

After this, the mind becomes wearisome and disenchanting. There is no more affection. One clearly sees the truth of suffering. The mind no longer wishes to look at or delight in phenomena. Then impermanences come to cessation.

The burdened load of the *khandhas* falls away. As the load is put down, the mind becomes cool and at ease. This is the third type of seclusion: seclusion from acquisitions (*upadhi-viveka*).

## 2. 心遠離 (Citta-viveka)

如前所述，止 (*samatha*) 與觀 (*vipassanā*) 皆是平息內心的方法。首先修止，隨後修觀。當無常 (*anicca*) 被辨識時，心便抵達了平靜。在那段時間裡，心不會傾向於其他對象。

憑藉著定的力量，心會自然地轉向對五蘊 (*khandhas*) 的觀察。以我個人的經驗來說，當心具足強大的定力時，周遭並非沒有聲音。遠近不一、或細微或精鍊的聲音依然存在。若無「念」與「定」，一個人甚至無法察覺它們的存在。

(即便是在極其安靜祥和的環境中，心仍能聽到微細的聲音，例如電磁波。) 同樣地，在五蘊之中，冷熱的感受恆常存在。透過定力與平靜，我們能親自直接了知它們。

在此階段之前，禪修者必須投入大量的正念與持之以恆的修習。一旦到了辨識無常 (*anicca*) 的階段，精進變得不再費力，「無常」與「道支 (*magga*)」會自然地契合於修習之中。禪修者不再可能去思考各種無關的事物。凡所顯現的，皆僅是生與滅，直接地展現其本質，而不會轉化成其他種類的客體。

即便禪修者想到了家，那也僅僅是以「生滅」的短促閃念顯現。他無法以概念性的方式去思考外部對象。當心轉向內在，如手、腳、頭部等對象，其體驗皆是在短促閃念中爆裂與消逝。這便是「無常」與「道支」的相互契合。禪修者對此自知自證。此時「心遠離」宣告成功，禪修者必須持續保持。

當禪修者抵達「**省察隨觀智**」（paṭisaṅkhā-ñāṇa）時，心的專注力會發生變化，辨識力與以往大不相同。此前，生滅是粗糙的；現在則是精細且微小的。無常的現象變得極多，且呈現多種型態。

這裡有一個譬喻：當烈日當空，屋子門窗緊閉，室內一片漆黑。此時只能看見大型物件，看不見微細之物。若在面光的牆上用鐵釘打一個小孔，陽光會從小孔射入。在那道光束中能看見什麼？能看見細微的塵埃在光中飄浮。光線進入之前，你是看不見它們的，只能看見粗糙的物體。

同理，憑藉著內觀的明晰與光明，禪修者觀察五蘊，甚至找不到像針孔般大小的空隙。在那時，會見到極其大量的無常。當閉上雙眼、心仍黑暗時，只能見到粗糙的無常。**當心變得明亮、身體感到輕盈，明晰的光明出現時，禪修者便能見到無數的無常。**

隨後，心變得疲憊且厭離（厭離隨觀智），不再有愛染，並清晰見證「苦諦」。心不再渴望觀看現象或從中取樂。接著，無常走向寂滅。

五蘊的重擔隨之落下。當負擔放下時，心變得清涼且安適。這就是第三種遠離：**離依遠離（或稱：遠離依著，upadhi-viveka）**。

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## 2. 心遠離（citta-viveka）

如前所述，止（samatha）與觀（vipassanā）皆為令心寧靜的方法。首先是止，其後為觀。當無常（anicca）被如實辨識時，心便趨於寧靜。此時，心不再傾向於其他所緣。

憑藉定力（samādhi）的力量，心自然轉向觀察諸蘊（khandhas）。依我自身的經驗，當心具備強而有力的定時，聲音並不匱乏。遠近之聲、細微與精細之聲，皆同時存在。若無正念（sati）與定力，便無法覺察它們的存在。（即使在極為安靜的環境中亦然，心仍能覺知微細之聲，例如無線電波。）

同樣地，在諸蘊之中，冷熱等感受始終存在。透過定與寧靜，我們能夠親自直接地覺知它們。

在此階段之前，修行者必須付出大量的正念與精進。當開始辨識無常（anicca）時，精進不再顯得費力，而無常與道支（magga）自然融入修行之中。此時，修行者已無法再思維各種無關之事。凡所現起者，唯是生滅，直接顯現其本質，不再轉變為其他對象。

即使修行者想到家庭，也只是呈現為短暫的生滅閃現（blips），而無法以概念方式思維外在對境。當心轉向內在時，手、腳、頭等對象，皆被經驗為迅速爆裂與消失的生滅現象。此即無常與道支相應。修行者親自如實了知，心遠離（citta-viveka）得以成就，並應持續修習。

當修行者到達「審察智」（paṭisaṅkhā-ñāṇa）時，心的定力性質發生轉變。其辨識已不同於先前。先前所見之生滅較為粗顯，現則轉為微細精緻。此時可見多重無常，且種類繁多。

可用一譬喻說明：當烈日當空，房屋門窗皆閉，室內昏暗。此時僅能見到較大的物體，而無法見到細微之物。若在向陽之牆上以鐵釘刺出一小孔，陽光透入室內。此時可見何物？可見光束中漂浮的微細塵埃。在光未入之前，這些細微之物無法被看見，只能見粗重之物。

同樣地，當智慧之光明與清明現起時，修行者觀察諸蘊，甚至連針孔大小的空隙也找不到。此時可見無數無常。當閉眼且心仍昏暗時，只能見粗顯之無常；當心明亮、身體輕安、光明現前時，修行者可見大量微細之無常。

此後，心生厭離與倦怠（nibbidā），不再有愛著。清楚見到苦的真实本質。心不再欲見、不再喜樂於諸法。此時，無常趨於止息。

負擔沉重的諸蘊之荷（khandha burden）得以卸下。當重擔放下時，心變得清涼安穩。此即第三種遠離：

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### 3. 取蘊遠離（upadhi-viveka）

（即對一切取著與蘊的遠離，最終導向涅槃的寂靜。）

## Talk 8: The Three Seclusions and the Process of Inconstancy

Those who wish to realize the Dhamma must follow what is now being explained. One may say, “I have come here for the Dhamma,” but in order to attain the Dhamma, one must practice and cultivate the five spiritual powers (*balāni*). These are: confidence, persistence, mindfulness, concentration, and discernment.

The power of confidence must be strong (*saddhā-bala*). Ordinary effort is insufficient; therefore, one must also cultivate the power of persistence (*viriyā-bala*). The power of mindfulness enables continuous contemplation without lapses, even in fine details. The power of concentration (*samādhi-bala*) must exceed the others, and the power of discernment (*paññā-bala*) must be capable of deep and analytical contemplation.

By practicing with full persistence, these powers develop naturally. This is why the Buddha taught them. Without this training, yogis tend to practice in easy and relaxed ways that do not lead to realization.

One must have the courage to quarrel with craving (*tā hā*), which behaves like a tailor—constantly stitching and making connections, foremost in relationships. For example, when the leg aches, craving in the heart makes connection with you. This is your legs, how can it be better if you don’t adjust it? Only you’ll suffer! So, you have to lift your legs. If one follows the wishes of craving, one will never attain the Dhamma, but only the truth of suffering (*dukkha-sacca*).

The three seclusions succeed only when one has the courage to confront and abandon *tā hā*.

### The Three Kinds of Seclusion

There are three processes that bring calmness and peace:

#### 1. Bodily Seclusion (*kāya-viveka*)

During sitting meditation, the yogi must abandon making bodily adjustments.

#### 2. Mental Seclusion (*citta-viveka*)

The yogi must calm the mind.

### 3. Seclusion from Acquisitions (*upadhi-viveka*)

When both mind and body are calmed, the yogi is able to realize the cessation of mind and body—Nibbāna.

The yogi must abandon attachment to the *khandhas* connected with sensual pleasures. In relation to this point, there are two types of persons: those holding the eternalist view (*sassata-diṣṣhi*), and those holding the annihilationist view (*uccheda-diṣṣhi*).

A person holding the eternalist view (*sassata-diṣṣhi*) does not dare to commit unwholesome actions that lead to painful existences. Such a person is content with human and celestial pleasures and has no desire for Nibbāna.

A person holding the annihilationist view (*uccheda-diṣṣhi*), if required to act, does not care about the future results of existence. If such a person turns toward the Dhamma, he may even give up his life for the practice leading to Nibbāna. In this situation, he has no clinging to other things. Therefore, even people of very poor moral background can realize the Dhamma.

**(In the following Sayadaw talks on the causes of non-realization). It is emphasized that without giving up sensual pleasures and without a teacher to guide the practice, realization cannot be attained. This may lead one onto the wrong path. Practicing in a relaxed manner—without persistent effort and without sufficient strength in practice—does not lead to realization.**

When a person grows old, both mind and body weaken, and the practice becomes difficult to sustain. If one is unable to overcome these limitations, one may have to abandon the practice, especially when the aging body can no longer follow it. With old age, sickness inevitably arises. Therefore, one must practice diligently while still capable. However, many people become complacent as death approaches.

Mogok Sayadaw urged his disciples to practice quickly; otherwise, sickness and death would overtake them.

Those who are **strongly attached to wrong views**, and who cannot abandon or change those views, cannot realize the Dhamma. Only at the stage of arahantship it is completely right. Even a stream-enterer is not right yet because he could only abandon eight of the twelve inversions (*vipallāsa*). As long as defilements (*kilesa*) remain, complete rightness has not yet been achieved. The

mind will still arise in accordance with defilements. It will become completely right only when all defilements come to an end.

## 禪修第八講：三種遠離與無常的進程

凡欲實證佛法者，必須遵循以下說明。雖然有人會說：「我是為了法而來的」，但若要證得法，必須修習並長養「五力」（balāni），即：信、精進、念、定、慧。

- **信力 (sadhā-bala)**：信心必須強大。
- **精進力 (virīya-bala)**：普通的努力是不夠的，必須長養勇猛的精進力。
- **念力**：能使觀照持續不斷、無有遺漏，甚至深入微細之處。
- **定力 (samādhi-bala)**：定力必須超越其他力量。
- **慧力 (paññā-bala)**：必須具備深度剖析與觀照的能力。

透過全力以赴的精進，這些力量會自然長養。這就是佛陀教導它們的原因。若缺乏這種訓練，禪修者往往會傾向於輕鬆懈怠的修行方式，而那是不可導向實證的。

### 與「渴愛」爭吵的勇氣

修行者必須有勇氣與「渴愛 (taṇhā)」爭吵。渴愛的行為就像裁縫師——不斷地在縫合與連結，尤其是在人際關係中。

例如：當你的腿痠痛時，心中的渴愛會與你連結：「這是你的腿啊，你不調整一下怎麼會好呢？只有你會受苦喔！」於是，你就移動了雙腿。若一個人順從渴愛的意願，他將永遠無法證悟佛法，而只能得到「苦諦」。唯有當一個人有勇氣面對並捨棄渴愛時，三種遠離才能成功。

## 三種遠離的過程

這三種過程能帶來平靜與祥和：

1. **身遠離 (kāya-viveka)**：在坐禪期間，禪修者必須捨棄對身體姿勢的調整。
2. **心遠離 (citta-viveka)**：禪修者必須平息內心。
3. **離依遠離 (upadhi-viveka)**：當身心皆平息時，禪修者便能實證身心的寂滅——涅槃。

禪修者必須捨棄對與感官享樂相連的五蘊之執著。關於此點，有兩類人：持「常見」者與持「斷見」者。

- **持常見者 (sassata-dit̐hi)**：不敢造作會導致痛苦果報的不善業。這類人滿足於人天福報，對涅槃沒有強烈的渴望。
- **持斷見者 (uccheda-dit̐hi)**：若被要求採取行動，他們不在乎未來的果報。然而，若這類人轉向佛法，他甚至可能為了導向涅槃的修持而捨棄生命，因為他對其他事物沒有執著。因此，即便是道德背景極差的人（如指鬘比丘），也有可能實證佛法。

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## 無法證悟的要因與迫切性

尊者強調，若不捨棄感官享樂，且沒有指導老師引領，實證便無法達成，甚至可能誤入歧途。以放鬆、缺乏精進與力度的態度修行，是無法證悟的。

當一個人年老時，身心都會衰弱，修持會變得難以持續。若無法克服這些限制，當老邁的身體不再聽使喚時，可能被迫放棄修行。**老病必然隨之而來，因此必須在還有能力時勤奮修持。**然而，許多人在死亡臨近時仍感到麻木懈怠。

莫哥禪師曾敦促弟子們要趕快修持，否則病與死將會奪走機會。

那些強烈執著於邪見、且無法捨棄或改變觀念的人，無法實證佛法。唯有到了阿羅漢的階段，才是完全的「正」。即使是須陀洹（初果聖者）也尚未完全達到「正」，因為他僅能斷除十二種「顛倒（vipallāsa）」中的八種。只要煩惱（kilesa）仍在，完整的正確性就尚未達成。心仍會隨著煩惱而升起。

唯有當所有煩惱滅盡之時，一切才會變得完全正確。

## 第八講：三種遠離與無常的過程

凡欲證悟佛法者，必須依照此處所說而行。有人或許說：「我來此是為了修行佛法。」然而，欲證得佛法，必須實修並培養五力（balāni）。即：

- 信力（saddhā-bala）
- 精進力（virīya-bala）
- 念力（sati-bala）
- 定力（samādhi-bala）
- 慧力（paññā-bala）

其中，信力必須堅強；僅有一般的努力是不足的，因此還須培養強大的精進力。念力使觀照得以持續不中斷，甚至能覺察細微之處。定力須超越其他諸力，而慧力則須具備深入與分析的觀照能力。

透過全力以赴的修行，這些力量會自然增長，這正是佛陀開示五力的原因。若缺乏此種訓練，修行者往往流於輕鬆與鬆散的修法，而無法導向證悟。

行者必須有勇氣與愛欲（taṇhā）對抗。愛欲如同裁縫，不斷縫合與連結，特別是在各種關係之中。例如，當腿部疼痛時，心中的愛欲便與你產生連結：「這是你的腿，若不調整，怎會變好？只會更苦！」於是你便抬起腿來。若

順從愛欲的意願，將永遠無法證得佛法，只會繼續流轉於苦諦（*dukkha-sacca*）。

三種遠離，唯有在具備勇氣面對並捨離愛欲時，方能成就。

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### 三種遠離（Three Kinds of Seclusion）

有三種過程能帶來寧靜與安穩：

#### 1. 身遠離（*kāya-viveka*）

在靜坐時，修行者必須捨棄對身體的調整與動作。

#### 2. 心遠離（*citta-viveka*）

修行者必須令心寧靜安住。

#### 3. 取遠離（*upadhi-viveka*）

當身與心皆得安靜時，修行者便能證得身心之止息——即涅槃（*Nibbāna*）。

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修行者必須捨棄對與欲樂相關之諸蘊（*khandhas*）的執取。於此，有兩種人：

- 持常見者（*sassata-ditṭhi*）
- 持斷見者（*uccheda-ditṭhi*）

持常見者，不敢造作導致苦報的不善業。他滿足於人天之樂，對涅槃並無追求。

持斷見者，若須行動，並不顧及未來的業報。若此人轉向佛法，甚至可能為修行而捨命。在此情況下，他對其他事物無所執取。因此，即使過去道德基礎薄弱之人，也有可能證悟佛法。

（在後續開示中，尊者將進一步說明無法證悟的原因。）此處強調：若不捨離欲樂，且無善知識指導修行，則無法證得佛法，甚至可能誤入歧途。若修行鬆散、缺乏精進與力量，亦無法達成證悟。

當人年老時，身心皆衰弱，修行亦變得難以持續。若無法克服此限制，則可能不得不放棄修行，尤其當老朽之身已無法配合時。隨著老年，疾病亦必然隨之而來。因此，應趁尚有力量時精進修行。然而，許多人在臨近死亡時反而變得懈怠。

Mogok Sayadaw 一再勸誡弟子應迅速修行，否則疾病與死亡將先行到來。

對於執著於邪見而無法捨棄或轉變者，無法證得佛法。唯有至阿羅漢（*arahant*）果位，方為完全正見。即使是入流（*sotāpanna*），亦未完全正確，因其僅能捨棄十二顛倒（*vipallāsa*）中的八種。只要煩惱（*kilesa*）尚存，則尚未達到究竟正見。心仍會隨煩惱而生起；唯有當一切煩惱滅盡時，方為完全正確。

### **Practical Advice Given by the Sayadaw**

The Sayadaw offers the following practical guidance:

#### **1. Making a Determination before a Buddha Image**

In front of a Buddha image, one should offer one's *khandhas* to the Buddha and make a firm determination (*adhiṣṭhāna*) regarding a specific time frame for sitting practice—for example, one hour or two hours. Later, the duration can be increased gradually: one hour and fifteen minutes, one hour and thirty minutes, and so on.

Sayadawji also gave the same advice previously. There is nothing impossible if one practices properly and gradually increases one's effort in the practice.

The yogi must restrain the sense faculties. Do not move when mosquitoes bite. When the weather is hot, simply endure it; when it is cold, endure it in the same way. The yogi must have this kind of courage; otherwise, success is not possible. One must also have perfect determination. Whatever the reason may be,

one must decide: “I will not move. I will watch and observe in order to know the nature of the Dhamma.”

If one has this kind of spirit, there will be peace and calmness with regard to the body. Otherwise, there will be constant changes of posture, by scratching when the body with itches, etc. Sayadawji compared this type of yogi to a bull with a bad habit—it never stands still.

The Buddha taught: “*Khantī paramaṃ tapo titikkhā*”—patient endurance is the highest austerity. Therefore, during sitting meditation, patient endurance brings great benefit. A yogi can succeed if he has the courage to struggle with craving (*tā hā*).

## 2. Calming the Mind

One must also calm the mind, not allowing other mental states to enter, maintaining only a single state of mind. The mind must continuously discern the perishing of phenomena.

There are two ways to do this: *samatha* and *vipassanā*. If the mind does not calm down, even if one practices for an entire lifetime, realization will not occur.

**Note:** In the Wings of Awakening (*bodhi-pakkhiyā-dhammā*), there are seven sets:

1. Four Establishments of Mindfulness (*satipaṣṣhāna*)
2. Four Right Efforts (*sammappadhāna*)
3. Four Bases of Spiritual Power (*iddhipāda*)
4. Five Faculties (*indriya*)
5. Five Powers (*bala*)
6. Seven Factors of Enlightenment (*bojjhaṅga*)
7. Noble Eightfold Path (*ariya-magga*)

Among these, energy (*virīya*) is mentioned nine times; mindfulness (*sati*) eight times; and wisdom (*paññā*) and concentration (*samādhi*) five times each. This shows the great importance of *sati* and *virīya* in purifying the mind and leading to *samādhi* and *paññā*.

For further study, I would like to refer readers to *Bodhi-pakkhiya Dīpanī* by Ledi Sayadaw. It is a very useful book for practice.

## 尊者提供的實修建議

尊者給予了以下具體的實務指導：

### 1. 在佛像前發願

在佛像前，修行者應將自己的五蘊（身心）奉獻給佛陀，並針對坐禪的時間架構做出堅定的受持（發願，**adhiṭṭhāna**）。例如，設定一小時或兩小時。隨後，可以逐漸增加時數：一小時十五分鐘、一小時三十分鐘，依此類推。

莫哥大禪師此前也給過同樣的建議。只要修行得法並循序漸進地增加精進力，沒有什麼是不可能的。

### 2. 根律儀與忍辱

修行者必須守護感官根門。蚊蟲叮咬時不要移動；天氣炎熱時，單純地忍耐它；寒冷時亦然。修行者必須具備這種勇氣，否則不可能成功。同時，必須擁有圓滿的決心。無論發生什麼情況，都必須下定決心：「**我不移動。我要守候並觀察，以便了知法的本質。**」

若具備這種精神，身體便能獲得平安與寧靜。否則，修行者會不斷變換姿勢、抓癢等。大禪師曾將這類修行者比喻為一頭有惡習的公牛——它永遠無法靜止站立。

佛陀教導：「**忍辱為最高之苦行（Khantī paramaṃ tapo titikkhā）**」。因此，在坐禪期間，忍辱能帶來巨大的利益。如果一個禪修者有勇氣與渴愛（**taṇhā**）搏鬥，他就能獲得成功。

### 3. 平息內心

修行者還必須平息內心，不允許其他心理狀態侵入，僅維持單一的心態。心必須持續地辨識現象的「減去」。

達成此點有兩條路徑：**止 (samatha)** 與 **觀 (vipassanā)**。如果心無法平息，即便修持一輩子，也不會發生實證。

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#### 補充筆記：三十七道品 (Bodhi-pakkhiyā-dhammā)

在「三十七道品」中，共包含七組教法：

1. 四念處 (satipatṭhāna)
2. 四正勤 (sammappadhāna)
3. 四神足 (iddhipāda)
4. 五根 (indriya)
5. 五力 (bala)
6. 七覺支 (bojjhaṅga)
7. 八聖道分 (ariya-magga)

在這些教法中，各要素被提及的次數如下：

- **精進 (viriya)**：提及 9 次
- **正念 (sati)**：提及 8 次
- **智慧 (paññā)**：提及 5 次
- **禪定 (samādhi)**：提及 5 次

這數據清楚顯示了「念 (sati)」與「精進 (viriya)」在淨化內心、進而導向「定 (samādhi)」與「慧 (paññā)」的過程中所具有的極高重要性。

如欲進一步研讀，建議讀者參考雷迪禪師（Ledi Sayadaw）所著的《菩提分法手冊》（Bodhi-pakkhiya Dīpanī），這是一本對實修非常有幫助的著作。



## 尊者所給予的實修指導（Practical Advice Given by the Sayadaw）

尊者提出以下實際修行指導：

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### 1. 在佛像前立願（adhiṭṭhāna）

於佛像之前，應將自身諸蘊（khandhas）供養於佛，並針對坐禪時間立下堅定決意（adhiṭṭhāna），例如一小時或兩小時。之後可逐步延長時間：一小時十五分、一小時半等等。

尊者亦曾多次強調此一原則：若能正確修行並循序漸進地增長精進，則無事不可成。

修行者必須防護諸根。當蚊蟲叮咬時，不應移動；天氣炎熱時，應忍受；寒冷時亦當如此。修行者必須具備這樣的勇氣，否則難以成就。同時，必須具備堅定決心。無論任何情況，都應決意：「我不動。我將觀察與覺知，以了知法的本性。」

若具備此種精神，身體自然安穩寧靜；否則，將不斷變換姿勢，搔癢、移動等等。尊者將此類修行者比喻為習性不良的牛——無法安住不動。

佛陀曾開示：「**忍辱為最高苦行（Khantī paramaṃ tapo titikkhā）**。」因此，在坐禪中，忍耐具有極大利益。若修行者具備與愛欲（taṇhā）抗衡的勇氣，便能獲得成功。

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## 2. 調伏其心 (Calming the Mind)

修行者亦須令心寧靜，不讓其他心所侵入，使心保持於單一狀態。此心須持續觀察諸法之滅去。

達成此目標有兩種方法：止 (samatha) 與觀 (vipassanā)。若心無法安定，即使終其一生修行，也無法證得覺悟。

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### 補註：菩提分法 (bodhi-pakkhiyā-dhammā)

菩提分法共有七組：

1. 四念處 (satipaṭṭhāna)
2. 四正勤 (sammappadhāna)
3. 四如意足 (iddhipāda)
4. 五根 (indriya)
5. 五力 (bala)
6. 七覺支 (bojjhaṅga)
7. 八聖道 (ariya-magga)

其中：

- 精進 (virīya) 出現九次
- 念 (sati) 出現八次
- 慧 (paññā) 與定 (samādhi) 各出現五次

由此可見，念與精進在淨化心與導向定與慧方面，具有極其重要的地位。

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進一步的修學，可參考 **Ledi Sayadaw** 所著《**Bodhi-pakkhiya Dīpanī**》，此書對實修極具助益。

## **Samatha and Vipassanā Approaches**

In the *samatha* approach, the mind must contemplate closely a single object. The mind must become stable with the in-breath and out-breath. The yogi must begin with this approach when impermanence (*anicca*) is not yet clearly seen.

In the *vipassanā* approach, one contemplates in order to discern the vanishing characteristic of the in-breath and out-breath. Contemplation is done by paying careful attention to the breath, allowing it to become the primary object.

When the mind gradually becomes calm, the whole body reveals its nature: itching, pain, warmth, coolness, movement, sound, smell, and so forth.

The yogi also comes to know the changes of the knowing mind. He discovers the rising and falling of phenomena as they show their nature. Before this stage, the yogi has to follow the in-breath and out-breath and contemplate their characteristics. Now, because of strong *samādhi*, the discernment of rising and falling is shown directly by phenomena themselves. Impermanence (*anicca*) becomes more prominent in the aggregates (*khandha*), without expectation or deliberate effort; it happens naturally under the yogi's knowing.

Eventually, the entire body becomes filled with impermanence, and the perception of a solid *khandha*-body disappears. Its intrinsic nature becomes clear to the yogi. Impermanence appears very rapidly through objects, in great numbers. With repeated discernment of impermanence, the mind becomes weary and disenchanted.

At this stage, the five spiritual faculties become strong and mature into powers (*bala*). To have impermanence (*anicca*) and the path (*magga*) fit together is not easy; one must practice very diligently to reach this level.

## **How to Know Whether *Anicca* and *Magga* Are Fitting Together**

How do we know whether impermanence and the path are properly aligned? One must examine the mind: does it stay close to the *khandha* and contemplate it, or not? If the mind still wanders here and there, it is not yet correct.

Previously, careful and deliberate contemplation was required. Now, there is no need for excessive concern or deliberate attention. Impermanence reveals itself

automatically; it shows itself by its own nature. There is no need to force attention onto objects. When impermanence and the path are properly aligned, the yogi knows this directly for himself, and the mind becomes calm.

At that time, if thoughts of external objects still arise—such as robes and alms bowls for a monk, or family members, possessions, and other concerns for a layperson—and these can still be clearly thought about and perceived, then the mind has not yet fully fitted into impermanence.

When impermanence and the path are fully aligned, the mind cannot engage with external objects. Thoughts vanish moment by moment in brief flashes. If one tries to force the mind to think at this stage, what happens is similar to being struck by an electric shock: a very painful feeling arises.

Because of much seeing of impermanence (*anicca*), defilements become thinner and thinner, changing from heat to coolness. If the mind returns back to defilements (*kilesa*), heat and a painful feeling appear in the body. I myself experienced this before and did not know what was happening. Later, I searched for it in the commentary on the *Majjhima Nikāya* in Pāli and found the explanation.

If you pour boiling water into a very cold glass, it cracks instantly, because the glass cannot withstand extreme heat when it is too cold. In the same way, when the mind returns to defilements, painful feeling arises. After that, yogis do not dare to think further. “Enough is enough.” They remain with coolness and stop all thinking.

**Note:** It is very important for every human being to understand well the power of the mind—wholesome (skillful) and unwholesome (unskillful)—and the law of kamma. If not, we create many problems and much suffering for ourselves, for others, and for nature.

The blood in the heart becomes light and bright after impermanence and the path fit together for one or two hours. The eyes become clear, and painful feeling disappears from the aggregates (*khandha*). The body becomes light, and gladness and happiness arise. At that period, the ten corruptions of insight arise, and yogis may experience them and mistakenly take them to be Nibbāna dhammas.

Teachers should remind students about these experiences. Yogis must experience them in practice; otherwise, it is not yet right. The mind (*ñā a*)

becomes sharp and gains the light element. With clear blood, brightness appears. The yogi must return this ñāṇa to the khandha process.

Previously, the yogi discerned coarse and middling phenomena. Now, with the light element, refined phenomena are discerned. Therefore, the yogi must make it clear and continue the practice; it does not take long when the practice fits this process. However, it is also difficult for it to arise because of the hindrances.

If the practice fits into this process, it will succeed. With much discernment, the mind becomes wearisome. At last, impermanence comes to an end (cessation), and path and fruition knowledges arise.

### 止與觀的修持路徑

- **止 (Samatha) 途徑**：心必須緊密地觀照單一對象。在無常尚未清晰顯現之前，禪修者必須先以此法開始，使心隨入出息變得穩定。
- **觀 (Vipassanā) 途徑**：觀照入出息的「滅去」特質。透過對呼吸的精細注意，使其成為主要的觀察對象（根本業處）。

當心逐漸平靜，全身會開始展現其本質：癢、痛、溫暖、涼爽、律動、聲音、氣味等等。

禪修者也會了知那顆「能知之心」的變化。他會發現現象隨其本性展現的生與滅。在此階段之前，禪修者必須主動追蹤入出息並觀其特質。現在，由於強大的定力，**生滅的辨識是由現象本身直接展示出來的**。無常在五蘊中變得極為顯著，無需期待或刻意努力，它在禪修者的智見下自然發生。

最終，整個身體會充滿無常感，原本對「堅實色身五蘊」的感知會消失，其自性特質變得清晰。無常以極快的速度、大量的在對象中顯現。隨著對無常的重複辨識，心會變得疲憊且厭離（厭離隨觀智）。

在此階段，五根增強並成熟為「五力」。要讓「無常」與「道支」契合並非易事，必須極其勤奮才能達到此水準。

## 如何判斷「無常」與「道支」是否契合

我們如何知道無常與道支已經正確地對齊了？必須檢查自己的心：**心是否緊貼著五蘊並觀照它**？如果心還在四處遊蕩，那就不正確。

此前，需要刻意且審慎地觀照；現在，則不再需要過度擔憂或刻意注意。無常會自動顯現，按其本性展現自己。當無常與道支正確對齊時，禪修者會自知自證，心也會隨之平靜。

此時，如果還會升起對外部對象的念頭——如比丘想到袈裟與鉢，或在家眾想到家人、財產等——且這些念頭還能被清晰地思考與感知，那麼心就尚未完全契合於無常。

**當無常與道支完全契合時，心無法參與外部事務。**念頭會在短促的閃念中剎那滅去。如果在此階段強迫心去思考，感覺就像被電擊一樣，會產生非常痛苦的感受。

因為大量照見無常，煩惱會變得越來越薄，從燥熱轉為清涼。如果心退回到煩惱（Kilesa），體內就會出現熱感與痛苦的感受。我個人曾有此經驗，當時不知發生了什麼，後來在《中部》的巴利註釋書中找到了解釋：

如果將沸水倒入極冷的玻璃杯，杯子會立刻破裂，因為太冷的玻璃無法承受極熱。同理，當心重回煩惱時，痛苦便會升起。在那之後，禪修者不敢再多想。「夠了，已經夠了。」他們會保持清涼並停止一切思考。

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## 智慧的光明與內觀隨染

瞭解心的力量（善與不善）以及業果法則對每個人都至關重要。否則，我們會為自己、他人及自然界創造許多問題與痛苦。

當無常與道支契合一兩小時後，心臟的血液會變得輕盈明亮。雙眼變得清晰，五蘊中的痛感消失。身體變得輕盈，生起喜悅與快樂。這段期間會出現**十種內觀隨染（觀之染）**，禪修者可能會誤以為這些經驗就是涅槃法。

指導老師應提醒學生這些經驗。禪修者必須在實修中經歷這些，否則就不正確。此時，心（智）變得銳利並獲得「光元素」。隨著血液清澈，光明顯現。禪修者必須將此智慧（Ñāṇa）帶回對五蘊過程的觀照。

此前，禪修者辨識的是粗糙與中等的現象；現在，憑藉著光元素，可以辨識極精細的現象。因此，禪修者必須保持明晰並持續修持。當修持契合此過程時，證悟便不遠了。然而，由於五蓋的阻礙，這也難以升起。

如果修持契合了這個過程，必將成功。隨著大量的辨識，心生厭離。最終，無常走向終結（寂滅），道智與果智隨之升起。



### 止與觀的修行方法（Samatha and Vipassanā Approaches）

在止（samatha）的修法中，心必須專注觀察單一所緣。心需安住於入息與出息，使之穩定。當無常（anicca）尚未清楚顯現時，修行者必須先從此法入手。

在觀（vipassanā）的修法中，則是透過觀察呼吸，以辨識其「滅去」的特相。行者細心專注於呼吸，使其成為主要所緣。

當心逐漸安定時，整個身體開始顯現其本性：癢、痛、熱、冷、動、聲、氣味等等。修行者亦能覺知「知心」的變化，發現諸法隨其本性展現出生與滅。

在此之前，行者需跟隨入息與出息，觀察其特相；而此時，由於定力（samādhi）強盛，生滅的辨識已由法本身直接呈現。無常（anicca）在諸蘊（khandha）中變得更加明顯，無需刻意期待或造作，自然於行者的覺知中顯現。

最終，整個身體充滿無常，「蘊身為實體」的知見消失，其自性（sabhāva）清楚顯現。無常透過各種所緣迅速、大量地出現。隨著反覆辨識無常，心生厭離與倦怠（nibbidā）。

在此階段，五根轉為五力（bala），變得堅強成熟。要使無常（anicca）與道（magga）相應並不容易，必須極為精進修行，方能達至此境。

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### 如何判斷無常與道是否相應

如何知道無常與道是否已正確契合？應觀察自心：心是否緊貼於諸蘊並持續觀照？若心仍四處散亂，則尚未契合。

先前需細緻而刻意地觀照；而此時，已無需過度用力或刻意專注。無常會自動顯現，依其本性自行展現。無需強迫心去抓取所緣。當無常與道正確契合時，修行者會親自了知，且心變得寧靜安穩。

此時，若仍能清楚思維外在對境——如出家人對衣鉢之念，或在家人對家庭、財物等之思——則表示心尚未完全融入無常。

當無常與道完全契合時，心已無法從事外在概念性思維。一切念頭皆以瞬間閃現的方式生滅。若此時強行思考，會如遭電擊般生起強烈苦受。

由於大量觀見無常（anicca），煩惱（kilesa）逐漸變薄，由熱轉為清涼。若心退回煩惱，身體即出現熱與苦受。我本人亦曾有此經驗，當時不明其故，後來在《中部》巴利註疏中找到說明。

譬如將沸水倒入極冷的玻璃杯中，玻璃會立即破裂，因其無法承受劇烈的溫差。同樣地，當心回到煩惱時，苦受即現。之後，修行者便不敢再放縱思維：「夠了。」他安住於清涼之中，停止一切思考。

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### 註：

對每一個人而言，深入理解心的力量（善與不善）以及業（kamma）的法則，極為重要。否則，將為自己、他人與自然界帶來種種問題與苦。

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當無常與道相應一至兩小時後，心臟之血變得輕盈明亮，眼睛清澈，諸蘊中的苦受消失。身體變得輕安，喜 (pīti) 與樂 (sukha) 生起。

在此期間，十種內觀染 (vipassanūpakilesa) 可能出現，修行者可能誤將其視為涅槃法。教師應提醒學生這些現象。修行者必須親自經歷，否則仍未達正確之道。

此時，智慧 (ñāṇa) 變得銳利，並具光明之性。隨著血液清明，光明現起。修行者須將此智慧回歸於諸蘊的過程之中。

先前所觀為粗與中等之法；如今，由於光明之故，能觀察微細之法。因此，修行者須明確把握此階段並持續修行。當修行契合此過程時，進展迅速；然而，由於五蓋之障，此境亦難以生起。

若修行契入此過程，則必然成功。隨著大量觀見，心生厭離。最終，無常止息 (cessation)，道智與果智 (magga-ñāṇa 與 phala-ñāṇa) 隨之生起。

### Talk 9: The Hidden Element

(Some Western philosophers think that they understand *dukkha*. Einstein discovered mass–energy,  $E = mc^2$ , but he did not discover mind energy which is more important. In the same way, chemists will never discover the hidden element. This foremost element cannot be discovered by a defiled and polluted mind. Do not say that they can discover it, even with the strongest “superglue” of *diṣṣhi* and *tā hā*, to understand and appreciate the Buddha-Dhamma is very difficult for them.)

There are two types of phenomena: conceptual and ultimate (*paññatti* and *paramattha*). There are two kinds within the ultimate: conditioned and unconditioned (*saṅkhata* and *asaṅkhata*). We cannot yet see the unconditioned element, Nibbāna, because it is covered by the conditioned elements of the aggregates (*khandha*).

The unconditioned element cannot yet appear because the aggregates have not yet ceased. Again, concepts cover up what cannot see the conditioned clearly. The concepts of a person or a being cover up the aggregates, and the aggregates, in turn, cover up Nibbāna.

The usages of human society—together with wrong perception, wrong knowing, and wrong viewing (the twelve inversions), as well as wrong views (*diṅghi*)—cover up the aggregates and make them impossible to discern.

Only by removing these two coverings can one discern Nibbāna. How does one strip off concepts? It is through discerning the conditioned. The yogi has to observe newly arising phenomena of the aggregates. As knowledge of mind and body develops, concepts fall away. By knowing the arising intrinsic nature of phenomena, the concepts of a person and a being disappear.

By knowing the arising and vanishing of dependently arisen dhammas, concepts drop off.

Nibbāna is realized by uncovering what covers the conditioned. This is the most difficult task. At the end of the conditioned, Nibbāna exists.

The yogi must contemplate in order to discern the rise and fall of conditioned phenomena. This is momentary Nibbāna, also called momentary cessation (*khā a-nirodha*). He has to contemplate for a longer period. If he still cannot see momentary cessation, he will be unable to discern the cessation of the whole process leading to Nibbāna.

With much seeing, knowledge becomes mature, and he comes to understand more deeply. He will understand the truth of *dukkha*, and knowledge of not wanting it will arise. (Sayadaw gives the example of eating the same food every day—for instance, pork—until it becomes wearisome.) Then all the rise and fall (*anicca*) come to cessation. With the cessation of all rise and fall, the unconditioned element appears. Nibbāna appears, which has no rise and fall. This is at the end of the conditioned; the unconditioned Nibbāna exists.

(Sayadaw gives an example from the experience of a yogi.) This yogi, upon arriving at the knowledge of disenchantment, did not want to see further, yet the Dhamma process continued to present itself to him. It was unavoidable. It was as though something were asking him, “Do you want to see it?” The mind (*ñā a*)

answered, “I really don’t want to see it.” Then, in the quickest way, impermanence came to a stop.

After that, gladness arose, and he bowed to the Buddha, Dhamma, and Saṅgha many times. Before this, it had been quite difficult for him to bow even once. The yogi’s experience matched the texts.

(Luang Por Chah taught the monks: when you come out of the kuti, bow to the Buddha. When you enter the sālā, bow to the Buddha; when leaving, bow again. When going outside the monastery, bow; when returning, bow again.)

Mogok Sayadawgyi also said that when the yogi arrives at *nibbidā-ñā a*, one cannot stop it by desire. It comes to a stop through the decision of *ñā a* itself. Whether path knowledge (*magga-ñā a*) is correct or not is confirmed by fruition knowledge (*phala-ñā a*). The yogi has to enter the fruition state.

As long as conceptual coverings remain, they cover the person’s mind, and there is no true contemplation.

## 禪修第九講：隱藏的元素

(某些西方哲學家認為自己理解「苦」。愛因斯坦發現了質能方程  $E = mc^2$ ，但他並未發現更為重要的「心能」。同樣地，化學家永遠無法發現這個「隱藏的元素」。這個最首要的元素是無法被染污、混濁的心所發現的。別說他們能發現它，即便帶著由「邪見」與「渴愛」組成的最強力膠水，要讓他們理解並體會佛法也是極其困難的。)

### 實相的層次與遮蔽

現象可分為兩類：概念（假名，*paññatti*）與勝義（真實，*paramattha*）。在勝義法中，又分為兩類：有為（*saṅkhata*）與無為（*asaṅkhata*）。

我們目前還看不見「無為元素」（涅槃），是因為它被五蘊的「有為元素」所遮蔽。只要五蘊尚未止息，無為元素就無法顯現。同樣地，「概念」

也遮蔽了我們，使我們無法看清「有為法」。「人」或「眾生」的概念遮蔽了五蘊，而五蘊轉而遮蔽了涅槃。

人類社會的習慣用語，配合著錯誤的感知、錯誤的了知與錯誤的觀點（十二顛倒），以及邪見（ditṭhi），共同遮蔽了五蘊，使之無法被辨識。

[Image illustrating layers of concealment: Concepts covering Aggregates, Aggregates covering Nibbana]

### 剝離遮蔽的過程

唯有移除這兩層遮蔽，才能辨識涅槃。如何剝離概念？

1. **透過辨識「有為法」**：禪修者必須觀察五蘊中新升起的現象。隨著對身心知識的增長，概念會隨之脫落。當了知現象升起的自性時，「人」與「眾生」的概念就會消失。
2. **透過了知緣起法**：藉由了知緣起諸法的生與滅，概念便會掉落。

**涅槃是透過揭開「有為法」的遮蔽而實證的。**這是最艱巨的任務。在有為法的盡頭，涅槃便存在。

禪修者必須觀照，以辨識有為現象的生滅。這被稱為「剎那涅槃」，也稱為「剎那寂滅」（khaṇa-nirodha）。他必須進行較長時間的觀照。如果連剎那寂滅都看不見，他將無法辨識導向涅槃的整個過程的止息。

### 智慧成熟與實證

隨著大量的照見，智慧變得成熟，理解也更加深厚。他將理解「苦諦」，並不想要它的心（智慧）會隨之升起。（大禪師舉例：就像每天吃同樣的食物——例如豬肉——吃到最後會感到厭倦。）接著，所有的生滅（無常）都會走向寂滅。

隨著所有生滅的止息，「無為元素」顯現了。沒有生滅的涅槃顯現了。這就在有為法的盡頭；無為的涅槃確實存在。

（大禪師分享了一位禪修者的經驗）：

這位禪修者在抵達「厭離隨觀智」時，不想再看下去，但「法」的過程仍不斷向他展現，避無可避。彷彿有什麼在問他：「你還想看嗎？」智（*ñāṇa*）回答：「我真的不想看了。」接著，無常便以最快的方式停止了。

在那之後，喜悅升起，他對佛、法、僧連續頂禮了許多次。而在這之前，他甚至連頂禮一次都感到困難。這位禪修者的經驗與經典完全吻合。

（隆波查禪師曾教導比丘：出寮房時，頂禮佛陀；進禪堂時，頂禮佛陀；離開時，再次頂禮。出寺院時頂禮，回來時也頂禮。）

莫哥大禪師也說，當禪修者抵達「厭離隨觀智」時，無法靠欲望來停止它。它是透過「智」本身的決定而停止的。「道智」（*magga-ñāṇa*）是否正確，是由隨後升起的「果智」（*phala-ñāṇa*）來確認的。禪修者必須進入果定狀態。

只要「概念」的遮蔽仍在，它們就會蒙蔽人的心，使其無法產生真正的觀照。



## 第九講：隱藏的元素（The Hidden Element）

（有些西方哲學家認為自己理解了苦（*dukkha*）。例如，Albert Einstein 發現了質能關係（ $E = mc^2$ ），但他並未發現更為重要的「心之能量」。同樣地，化學家也無法發現這個「隱藏的元素」。這最重要的元素，無法被被煩惱污染的心所發現。即使以最強的「邪見（*diṭṭhi*）與愛欲（*taṇhā*）的超級黏著力」來理解與欣賞佛法，對他們而言仍極其困難。）

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存在兩類法：概念法與究竟法（*paññatti* 與 *paramattha*）。在究竟法中，又分為兩類：有為法與無為法（*sankhata* 與 *asankhata*）。

我們尚無法見到無為法——涅槃（Nibbāna），因其被蘊（khandha）中的有為法所覆蓋。由於諸蘊尚未止息，無為法無法顯現。

此外，概念也遮蔽了我們，使我們無法清楚見到有為法。「人」或「眾生」的概念遮蔽了諸蘊，而諸蘊又進一步遮蔽了涅槃。

人類社會的慣用語言，加上錯誤的知覺、認知與見解（即十二顛倒 vipallāsa），以及各種邪見（ditṭhi），共同遮蔽了諸蘊，使其難以被如實觀見。

唯有去除此兩重覆蓋，方能辨識涅槃。

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### 如何去除覆蓋？

如何剝除「概念」的覆蓋？答案是：透過觀察有為法。

修行者必須觀察諸蘊中新生的現象。當名色（nāma-rūpa）的智慧逐漸發展時，概念便會自然脫落。當了知法的生起之自性時，「人」與「眾生」的概念便消失。

透過了知緣起法（paṭiccasamuppanna-dhamma）的生與滅，概念亦隨之脫落。

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### 涅槃如何被證得？

涅槃的證得，是透過揭開覆蓋有為法之障礙而顯現的。這是最困難的工作。

在有為法的終點，即存在無為法——涅槃。

修行者必須持續觀照，以辨識有為法的生與滅。此即「剎那涅槃」（khaṇa-nirodha），亦稱「剎那止息」。

修行者需長時間持續觀照。若仍無法見到剎那止息，則無法辨識導向涅槃之整體止息。

隨著反覆觀見，智慧逐漸成熟，理解也隨之加深。此時，行者將體悟苦諦（*dukkha-sacca*），並生起「不欲再經歷」之智慧。

（尊者舉例：若每日反覆食用同樣的食物，例如豬肉，終將生起厭倦。）

當對一切生滅（*anicca*）感到厭離時，所有生滅終將止息。隨著一切生滅的止息，無為法顯現——即無生無滅之涅槃。

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## 修行經驗的說明

（尊者舉一位修行者的經驗）：

當此修行者達到厭離智（*nibbidā-ñāṇa*）時，他已不願再觀察，但法的過程仍持續呈現，無法避免。彷彿有某種力量在詢問：「你還想看嗎？」

其心（*ñāṇa*）回答：「我真的不想再看了。」隨即，在極短時間內，無常停止了。

之後，喜悅生起，他多次頂禮佛、法、僧。在此之前，他甚至難以頂禮一次。此修行者的經驗，與經典記載完全相符。

（Ajahn Chah 亦教導比丘：出茅蓬時頂禮佛，入講堂時頂禮佛，離開時再頂禮；出寺時頂禮，回來時亦頂禮。）

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Mogok Sayadaw 亦指出：當修行者達至厭離智（*nibbidā-ñāṇa*）時，此過程無法以「欲望」來停止；它是由智慧（*ñāṇa*）本身作出決定而止息。

道智（*magga-ñāṇa*）是否正確，需由果智（*phala-ñāṇa*）來驗證。因此，修行者必須進入果位的體驗。

只要概念性的覆蓋仍然存在，它們便會遮蔽心，使真正的觀照無法發生。

## Talk 10: Experience of the Unconditioned

With much contemplation on the rise and fall of conditioned phenomena (*saṅkhata*), when knowledge (*ñā a*) becomes mature, the yogi will see the unconditioned (*asaṅkhata*) at the ending of rise and fall. The unconditioned does not exist beforehand; it appears only with the disappearance of the conditioned.

I give this talk based on the sutta references of arahants and the experiences of some yogis. Why do I have to speak about these matters? Some people are practising Dhamma and can discern impermanence and its ending, yet they do not recognise it as unbinding—Nibbāna. Because they lack the opportunity to approach the noble beings (*ariyas*). For example, Mahānāma the Sakyan did not know himself to be a stream-enterer.

King Milinda asked Venerable Nāgasena about the experience of Nibbāna. At first, the knowing mind discerns the rise and fall of phenomena; later, transcending the ending of rise and fall, it abides in the Nibbāna element.

The yogi must take great care: he must know precisely every arising and vanishing phenomenon. Other mind states must not be allowed to enter the mind. As the contemplative mind becomes closer to Nibbāna, it later arrives together with the cessation of rise and fall. I will analyse the process of cessation, because it is very important. In the Buddha's teachings, this is the highest and most profound Dhamma.

Some say the mind depends on the brain; this is not entirely correct. It exists as depending on the blood of the heart. Consider the story of a young monk who was eaten by a tiger. When the element of consciousness (*viññā a-dhātu*) arrived at the heart area, it came to cessation. When there is trembling or fear, the heart beats faster; strong emotions have the same effect.

### Roots, Light of Knowledge, and the Disappearance of the Body

Depending on the state of mind, the heart blood changes. There are six roots of consciousness, and one must understand them. When the root of greed—

wanting, affection, liking, and attachment—arises, the heart blood becomes bright red. The colour depends on the state of mind.

The root of hatred is sadness, disappointment, aversion, irritation, and related states. When this root arises, the blood of the heart becomes murky. The root of delusion is nodding, doubt, confusion, and indecisiveness; when it arises, the blood of the heart becomes reddish. These three are the unwholesome roots.

Let us now continue with the three wholesome roots. The root of non-greed is giving, generosity, and sharing; when this root is present, the blood of the heart emits a colourful brightness. The root of non-hatred is goodwill, kindness, and friendliness; then the blood emits a clear white colour.

The root of non-delusion is the knowing mind that discerns impermanence (*anicca*). When this root arises, the blood of the heart becomes clear, like the surface of glass. How extraordinary this is: with the cause of a purified mind, form itself becomes luminous, shining like a diamond light.

With a clear mind, the eye, ear, nose, and other sense faculties also become clear. Mind is the principal factor; therefore, the yogi must make the mind clear. The body too gains lightness and brightness. With the clarity of the ears, even distant sounds—such as birds far away—can be heard. These are yogis' experiences. When there is no dust or pollution of unwholesomeness entering the mind, light arises when *anicca* and *magga* fit together.

When looking at the body with this light, everything in the body can be seen clearly.

[In one of Sayadaw U Candimā's talks, he gives very detailed explanations of all the internal organs of the body and their functions—quite remarkable. This comes from his direct seeing and the light of knowledge.]

In darkness, one can see large objects but not small ones, because there is not enough light. If a small hole is made in a wall facing the sun, when sunlight enters, tiny particles floating in the air become visible. This is due to light. In the same way, when a yogi has the light element and the knowing mind observes the body, many instances of impermanence are seen. *Āloko udapādi*—light arises in the yogi.

## 禪修第十講：無為法的體驗

透過對有為現象（saṅkhata，有因緣造作之法）生滅的大量隨觀，當智慧（ñāṇa）成熟時，禪修者將在生滅的盡頭見證「無為」（asaṅkhata）。無為法並非預先存在，它唯有在有為法消失時才會顯現。

我根據阿羅漢的經藏文獻以及一些禪修者的經驗來做此開示。為什麼我要談論這些？因為有些人正在修行，也能辨識出無常及其終點，卻不認識那就是「解縛」——涅槃。這是因為他們缺乏親近聖者（ariyas）的機會。例如，釋氏摩訶男（Mahānāma）曾不知道自己已證得須陀洹（初果）。

彌蘭陀王曾詢問那先比丘關於涅槃的體驗。起初，能知之心辨識現象的生與滅；隨後，超越了生滅的終點，心便安住在涅槃元素中。

禪修者必須極其謹慎：他必須精確地了知每一個升起與消逝的現象，不允許其他心態介入。隨著隨觀之心越發靠近涅槃，最終會與生滅的寂滅一同抵達。我將剖析這個「寂滅」的過程，因為它至關重要。在佛陀的教法中，這是最高深、最細膩的法。

關於心（識），有人說它依託於大腦，這並不完全正確。**心是依託於心臟的血液（心所依處色）而存在的。**想想那個被老虎吃掉的小沙彌的故事：當識元素（viññāṇa-dhātu）抵達心臟區域時，它便趨於寂滅。當人感到顫抖或恐懼時，心跳會加快；強烈的情緒具有同樣的影響。

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### 六根（心之根）、智光與色身的隱沒

根據心理狀態的不同，心臟的血液也會發生變化。心有六種「根」（因），我們必須理解它們：

#### 三不善根（染污的心）

- **貪根**：當想要、愛染、喜歡與執著升起時，心臟血液會變成鮮紅色。

- **瞋根**：表現為憂愁、失望、厭惡、惱怒等。此根升起時，血液會變得渾濁暗沉。
- **癡根**：表現為點頭昏沉、懷疑、困惑與猶豫不決。此根升起時，血液會變得混水般的粉紅色。

### 三善根（清淨的心）

- **無貪根**：表現為布施、慷慨與分享。此根存在時，心臟血液會發出繽紛的光彩。
- **無瞋根**：表現為善意、慈悲與友好。血液會發出純淨的白色光芒。
- **無癡根（慧）**：這是了知無常（anicca）的能知之心。當此根升起時，心臟血液會變得清澈如玻璃表面。

這是多麼不可思議：以清淨心為因，色法（形體）本身會變得晶瑩剔透，閃耀如鑽石之光。

隨著心的清澈，眼、耳、鼻等感官也會變得清澈。心是主導因素，因此禪修者必須使心清淨。身體也會隨之變得輕盈與明亮。由於耳根的清澈，甚至能聽到遠處（如遠方鳥鳴）的聲音。這些都是禪修者的真實經驗。當沒有不善的塵垢或染污進入心靈，且「無常（anicca）」與「道（magga）」契合時，光明便會升起。

### 智光的透視作用

藉由這道光明觀照身體，體內的一切都能被清晰看見。

（在強帝瑪尊者 [Sayadaw U Candimā] 的開示中，他曾對身體所有內臟器官及其功能做了極其詳盡的解釋——這非常了不起。這源於他的直接照見與智光。）

在黑暗中，因光線不足，人只能看見大物體而看不見微細物。如果在面光的牆上打個小孔，陽光射入時，空氣中飄浮的微塵便清晰可見。這全是靠光的緣故。同理，當禪修者具備了「光元素」，且能知之心觀察身體時，無

數的無常現象便會被照見。生起光明（*Āloko udapādi*）——這就是禪修者內在生起的光明。



## 第十講：無為法的經驗（*Experience of the Unconditioned*）

當對有為法（*sankhata*）的生起與滅去進行大量觀照時，隨著智慧（*ñāṇa*）的成熟，修行者將在生滅的終止處見到無為法（*asankhata*）。無為法並非預先存在；它僅在有為法消失時顯現。

我此處的開示，依據阿羅漢的經典記載以及部分修行者的實際經驗。為何需要講解這些內容？因為有些修行者雖已能辨識無常與其終止，卻未能將其認知為解脫（*unbinding*）——即涅槃（*Nibbāna*）。其原因在於缺乏親近聖者（*ariya*）的機會。例如，釋迦族的 *Mahānāma* 並不知自己已證入流果。

彌蘭陀王曾向尊者 *Nāgasena* 詢問涅槃的經驗。起初，知心辨識諸法的生與滅；其後，超越生滅之終止，安住於涅槃界。

修行者必須極為謹慎：對於每一個生起與滅去的現象，都必須精確了知，不得讓其他心所侵入。當觀照之心逐漸接近涅槃時，最終將與生滅的止息同時到達。我將分析「止息的過程」，因其極為重要。在佛陀教法中，這是最深妙與最究竟的法。

有些人認為心依賴於大腦，此說並不完全正確。心亦依賴於心臟之血。可思考一則故事：一位年輕比丘被老虎吞食，當識界（*viññāṇa-dhātu*）抵達心臟部位時，即告止息。當人顫抖或恐懼時，心跳加速；強烈情緒亦會產生同樣的影響。

## 根、智慧之光與身體的消融

隨著心的狀態不同，心臟之血亦隨之變化。存在六種識根，行者必須加以理解。

當貪根生起——欲求、喜愛、執取——心臟之血呈現鮮紅色，其色隨心而變。

瞋根包含悲傷、失望、厭惡與煩躁等；當其生起時，心血變得混濁。

癡根則表現為昏沉、疑惑、混亂與猶豫；當其生起時，心血呈現淡紅色。以上三者為不善根。

再來說明三善根：

無貪根表現為布施、慷慨與分享；此時心血散發多彩光明。

無瞋根表現為善意、慈愛與友善；此時心血呈現清澈白光。

無癡根即能辨識無常（anicca）的知心；當此根生起時，心血變得如玻璃般清澈透明。極為殊勝：當心清淨時，色法本身亦呈現光明，如鑽石般閃耀。

當心清明時，眼、耳、鼻等諸根亦隨之清明。心為主導因素，因此修行者必須使心清淨。身體亦變得輕安與明亮。當耳根清明時，甚至能聽見遠方細微之聲，例如遠處鳥鳴。這些皆為修行者的實際經驗。

當無不善污染侵入心中，且無常（anicca）與道（magga）相應時，光明便會生起。

當以此光明觀察身體時，身中一切皆可清楚見到。

（在 Sayadaw U Candimā 的開示中，曾極為詳盡地描述人體內部器官及其功能——極為殊勝，源於其親證之見與智慧之光。）

在黑暗中，只能見到粗大之物，無法見微細之物，因光不足。若於向陽之牆開一小孔，陽光透入時，空中微塵即清晰可見。這是光的作用。

同樣地，當修行者具備光明之界，且以知心觀察身體時，便能見到大量無常現象。Āloko udapādi——光明於修行者中生起。

With extensive discernment of impermanence, weariness develops. True weariness arises when the whole body seems to crumble and disappear. Once, while I was teaching at a certain place, a layman said to me, “Venerable sir, you speak about rise and fall—phenomena arising and vanishing in blips—but I have never experienced this.” I replied, “You are talking to others with your eyes open—how could you see it?”

After hearing my exhortation, he practised accordingly. He practised continuously for three to four days without fail—sitting, not talking, and keeping his eyes closed. He discerned impermanence and said, “Bhante, I have now seen the blips.”

If one practises persistently, seeing the body disappear, discerning impermanence with knowledge, and continuing effort with disenchantment toward impermanence, eventually it leads to cessation and final ending.

### ***Three Types of Defilements and Their Extermination***

Here it is necessary to explain the three types of defilements. These are:

1. **Latent defilement (*anusaya*)**
2. **Obsession by defilement (*pariyuṭṭhāna*)**
3. **Transgression (*vitikkama*)**

Latent defilements exist within the round of existence (*saṅgāra*). The mind carries them along through the continuous processes of cause-and-effect connections. When the appropriate causes are present, such as greed or anger, they will arise.

Newly arising defilements are called obsession by defilements. If these obsessions grow stronger, they lead to transgression, which manifests through bodily or verbal actions.

Which defilement is eradicated by the knowledge that discerns impermanence (*anicca*)? It eradicates obsession by defilements (the second type).

According to the Dependent Arising (D.A.) process, discernment stops the connection between section two and section three (see the Mogok D.A. chart). Craving (*tā hā*), clinging (*upādāna*), and action (*kamma*) cannot enter the mind. This is called non-arising cessation (*anuppāda-nirodha*)—cessation through non-occurrence.

With the five path factors—mindfulness (*sati*), energy (*virīya*), concentration (*samādhi*), right view, and right thought—defilements are eliminated so that obsession and transgression no longer arise. Therefore, two types of defilements are eradicated, while the latent tendency is gradually weakened.

Latent defilements have been carried through many lives, but as obsession weakens, the latent defilements also become thinner. The five path factors have a profound effect on the path leading to Nibbāna.

The result ceases because the cause is eradicated. Therefore, it is important to understand the two modes of eradication: eradication of the cause and eradication of the result, respectively.

What does eradication of the cause look like? It is like a tiger or a lion killing the enemy itself.

Eradication of the result, by contrast, is like a dog that attacks the stone thrown at it. If a stone is thrown at a tiger, it does not react to the stone; rather, it is harmed by the person who threw it. If the person is killed, no more stones are thrown, and no further problems arise. When the cause is eliminated, the result ceases to arise. A dog fears the person who throws the stone, not the stone itself.

### ***Extermination of Cause and Result (Continuation)***

It is angry, but it does not dare to bite him. This is similar to exterminating only the result. When the cause still exists, more stones will continue to be thrown. I will explain to yogis for the understanding of these two types of extermination.

For example, different mind states and feelings arise. A yogi has to know the arising when it arises, and to know its vanishing when it vanishes. If one discerns the *paramattha dhammas* of now born and now die, craving (*tā hā*), clinging

(*upādāna*), and kamma do not arise because their causes are not present. Therefore, discerning impermanence (*anicca*) in arising phenomena is the extermination of the cause.

The other way is when painful feeling arises and one merely notes it and tries to make it comfortable so that it goes away. This is conditioning feeling and is connected to the round of existence. This is an attempt to exterminate only the result, because feeling (*vedanā*) is *vipāka-vatta*, the result within the round of existence.

實修與見證：從生滅到消失

當對無常的辨識變得廣泛且深入時，內心會產生「厭離」。真正的厭離升起於當整個身體似乎都在粉碎與消失之時。

曾有一次，我在某處教學時，一位居士對我說：「尊者，您談論生滅——現象在閃念中升起與消逝——但我從未體驗過。」我回答：「你睜著眼睛跟人聊天，怎麼可能看得到呢？」

聽完我的勸誡後，他照著做了。他連續精進了三到四天，毫不懈怠——靜坐、禁語、閉目。他辨識出了無常，然後說：「師父，我現在看到那些閃念（生滅）了。」

如果一個人持續精進，見到身體消失，以智慧辨識無常，並帶著對無常的厭離持續努力，最終將導向寂滅與終極的終結。

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三種煩惱及其斷除

在此有必要解釋三種層次的煩惱（結使）：

1. **隨眠煩惱 (Anusaya)**：潛伏於輪迴中的微細煩惱。心透過因果的連續連結攜帶著它們。當適當的因緣（如貪或瞋）具足時，它們就會升起。
2. **纏煩惱 (Pariyuṭṭhāna)**：指新升起的、盤據心頭的煩惱。
3. **違犯煩惱 (Vitikkama)**：當「纏煩惱」增強，表現為身體或言語的行動時，即為違犯。

**問題：辨識無常（Anicca）的智慧能根除哪種煩惱？** 它能根除第二種——纏煩惱。

根據緣起法（Dependent Arising）的進程，觀照能截斷緣起圖表中的「第二階段」與「第三階段」之間的連結（參考莫哥緣起圖表）。如此一來，愛（Taṇhā）、取（Upādāna）與業（Kamma）便無法進入心中。這被稱為「不生滅」（Anuppāda-nirodha）——即透過「不再發生」而達成的寂滅。

透過五個道支——念、精進、定、正見、正思惟——煩惱被消除，使得「纏」與「違犯」不再升起。因此，這兩類煩惱被根除了，而「隨眠」的傾向也逐漸被削弱。隨眠煩惱雖已隨身流轉多生累劫，但隨著「纏」的減弱，隨眠也會變得越來越薄。五道支對於通往涅槃之路具有深遠的影響。

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### 獅子與狗：斷因與斷果

因為「因」被根除，所以「果」也隨之止息。理解兩種斷除模式至關重要：**斷因與斷果**。

- **斷因（根除原因）**：就像老虎或獅子攻擊敵人本身。如果有人朝獅子丟石頭，獅子不會去咬石頭，而是會去攻擊丟石頭的人。一旦那個人被制伏，就不會再有石頭丟過來，問題也隨之解決。當因被消除，果就不再生起。
- **斷果（僅對治結果）**：就像狗會去追咬丟向它的石頭。狗害怕丟石頭的人，卻不敢咬他，只會憤怒地攻擊石頭。這就是只對治「結果」。當「因」依然存在時，石頭還會源源不絕地丟過來。

### 實修中的應用

例如，不同的心態與感受升起。禪修者必須在它們升起時了知生，在消失時了知滅。如果你辨識出這些「即生即滅」的**勝義法**（Paramattha dhammas），愛、取、業就不會升起，因為它們的「因」不在了。**因此，辨識升起現象中的無常，就是「斷因」。**

另一種方式是：當苦受升起時，你僅僅標記它，並試圖透過調整讓身體舒適，好讓痛苦消失。這是在「調理」感受，仍與輪迴相連。這只是試圖「斷果」，因為受（Vedanā）本身就是果報輪（Vipāka-vatta），是輪迴中的結果。



隨著對無常（anicca）的深入觀照，厭離（nibbidā）逐漸生起。真正的厭離，發生於整個身體似乎崩解與消失之時。曾有一次，我在某地開示，一位在家居士對我說：「尊者，您說的生滅——那些一閃一滅的現象，我從未經經驗過。」我回答他：「你睜著眼與他人交談，怎麼可能看見？」

在聽聞我的勸導後，他依教奉行。他連續三至四天不間斷地修行——持續靜坐、不交談、閉目觀照。之後，他辨識到無常，並說：「尊者，我現在已經看見那些閃現的生滅了。」

若能持續精進修行，見到身體消散，以智慧辨識無常，並以厭離之心持續用功，最終將導向止息與究竟的終結。

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### 三種煩惱及其斷除（Three Types of Defilements and Their Extermination）

此處須說明三種煩惱（kilesa）：

1. 隨眠煩惱（anusaya）
2. 現行煩惱（pariyuṭṭhāna）
3. 違犯煩惱（vitikkama）

隨眠煩惱潛伏於輪迴（saṃsāra）之中，隨著因果相續的過程而延續。當具足相應因緣，例如貪或瞋時，便會現起。

新生的煩惱稱為現行煩惱。當此類煩惱增強時，便導致違犯，並表現為身業或語業。

那麼，透過辨識無常（anicca）的智慧，能斷除哪一類煩惱？  
答案是：斷除現行煩惱（第二類）。

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依緣起（Dependent Arising）之過程，正見的觀照能切斷第二支與第三支之間的連結（參見 Mogok 緣起圖）。此時，愛（taṇhā）、取（upādāna）與業（kamma）無法進入心中。此稱為「不生之止息」（anuppāda-nirodha）——即透過不生而達到的止息。

藉由五種道支——念（sati）、精進（viriya）、定（samādhi）、正見與正思惟——煩惱被斷除，使現行與違犯不再生起。因此，兩類煩惱被滅除，而隨眠煩惱則逐漸減弱。

隨眠煩惱歷經多生多世而累積；當現行煩惱減弱時，隨眠亦隨之變薄。五道支對通向涅槃之道具有深遠影響。

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### 因與果的斷除

果之所以止息，是因為其因已被斷除。因此，理解兩種斷除方式極為重要：

- 斷除因
- 斷除果

何謂斷除因？猶如老虎或獅子直接擊殺敵人本身。

何謂斷除果？則如狗追逐被丟出的石頭。

若向老虎丟石，牠不會理會石頭，而是針對投擲之人。若將投石之人消除，則不再有石頭被丟出，問題亦隨之終止。當因被斷除時，果便不再生起。

狗則不同，牠畏懼投石之人，卻攻擊石頭本身。

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## 因與果的斷除（續）

狗雖心生憤怒，卻不敢咬投石之人，這就如同只在對治「果」。只要「因」仍存在，石頭便會不斷被丟出。

我為了讓修行者理解這兩種斷除方式，再舉一例說明：

當各種心與受生起時，修行者應如實了知其生起，亦如實了知其滅去。若能辨識當下生滅的究竟法（*paramattha dhamma*），則愛（*taṇhā*）、取（*upādāna*）與業（*kamma*）將不會生起，因其因緣已不存在。因此，觀照生起現象中的無常（*anicca*），即是斷除「因」。

另一種方式是：當苦受生起時，只是標記它，並試圖讓其變得舒適，使之消失。這實際上是在調整受（*vedanā*），仍與輪迴相連。這只是試圖斷除「果」，因為受屬於異熟流轉（*vipāka-vatta*），乃輪迴中的結果。

By exterminating only the result, the process will never end. (This point is very important, even for world leaders and politicians when dealing with international problems and suffering, such as climate change and conflicts. It seems to me that they follow the simile of the dog.) Even if changes occur, they are only temporary.

Then how should one practise? Contemplate to discern vanishing phenomena—impermanence (*anicca*) and the path (*maggā*). In this way, the path factors arise, and craving cannot arise (see the D.A. chart). The mind will not follow desire. Dhamma is non-self; it follows its own nature.

The nature of pain is simply painful. When ears exist, sounds will be heard. The yogi must use wisdom (*ñāṇa*) to contemplate their nature. If one is able to discern them correctly, practice becomes successful.

Now yogis understand the three types of defilements and the extermination of the cause. What remains to be understood is this: after seeing many rise-and-fall processes, the process itself changes. The impermanence process increases and decreases; arising becomes faster and then slows down. It is as if the process plays itself out.

In the texts, this is referred to as *vūṣṣhānagāminī*. In ordinary language, it means that strength is required for the cessation of phenomena. Impermanences are already in the process of cessation.

A simile is given: crossing a large trench by jumping. A man walks toward a trench that is wide. He cannot cross it with an ordinary jump. So he must walk backward to gain momentum and strength. Even then, it may still be impossible. He must walk back further—twenty paces may not be enough; he may need to walk back thirty paces.

After that, by running forcefully toward the trench, he is able to jump over it and reach the other side.

### ***Cessation, Coolness, and the Verification of Nibbāna***

The *khandhas* are the result of the round of existence, moving onward within the whole cycle of existence. Therefore, near the end of their impermanence (*anicca*), the arising becomes faster and then slower, like the example given above. This stage requires strength and force for cessation. At last, it happens very quickly and stops.

If the yogi discerns this clearly—when the process stops—he may take it as Nibbāna. Then how does one check this? Mogok Sayadaw also said the following:

**“Seeing is peaceful and staying is coolness.”**

Seeing with peacefulness means that the instantaneous process of impermanence (*aniccas*) stops in a single blip. (See my translation of *Mogok Talks*, Part 10, *The Four Noble Truths*, section on *Nirodha Sacca*.)

If you ask the yogi, “Where have the impermanences gone?” he will answer: “They have not gone anywhere; they stop under knowledge.”

Seeing peace means seeing the Unborn. Staying in coolness means that the path and fruition minds arise internally. They extinguish the extremely hot fire of woeful existence—wrong view and doubt.

Human beings are continually building woeful existences from this human world. When greed is very strong, hatred is intense, and cruelty is extreme, these become their future destinations. Yet they can also destroy these from here.

In the texts, the experience of Nibbāna is described as being like pouring a thousand pots of cool water over the body. Mogok Sayadaw said that “staying in coolness” does not mean cold like ice water. It is like putting down a heavy burden—there is a sense of coolness and lightness.

The yogi continues contemplating impermanence and suffering (*dukkha sacca*), not only for one or two days but for many days, until their ending. Now there is nothing left to contemplate. The burden of suffering has fallen away; the heat becomes cool and peaceful.

In the following, the Sayadaw mentions certain pseudo-Dhamma experiences that yogis may encounter. There are two kinds of these:

1. Seeing that is not peaceful, but accompanied by staying in coolness.
2. Seeing that is peaceful, but without staying in coolness.

### 斷因與斷果的政治隱喻

如果只會「斷果」（對治結果），問題將永遠不會結束。這點非常重要，甚至對世界領袖和政治家在處理國際問題（如氣候變遷與衝突）時也是如此。在我看來，他們往往遵循「狗咬石頭」的譬喻。即使發生了改變，也只是暫時的。

那麼，應該如何修行？應透過觀照來辨識現象的滅去——即**無常（Anicca）與道支（Magga）**。如此一來，道支升起，渴愛便無法進入（參考緣起圖表）。心不會隨順欲望。法是「無我」的，它遵循自身的本然自性。

痛苦的本質單純就是痛苦。當耳朵存在時，聲音就會被聽到。禪修者必須使用智慧（*Ñāna*）來觀照它們的本性。若能正確辨識，修行便會成功。

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### 跨越深溝：出起隨觀智（*Vūṭṭhānagāminī*）

現在禪修者已理解了三類煩惱與「斷因」。接下來要理解的是：在見到許多生滅過程後，過程本身會發生變化。無常的過程會增加或減少；生起有時變快，隨後變慢。這彷彿是過程自己在運作。

在經典中，這被稱為「**出起隨觀智**」（Vūṭṭhānagāminī）。用通俗的話來說，這意味著現象的寂滅需要「強度」。此時，無常本身已經處於走向寂滅的過程中。

這裡有一個譬喻：**跳躍跨越大深溝**。一個人走向一條很寬的深溝。他無法靠普通的跳躍跨過去。因此，他必須往回走以獲得衝刺的動量與力量。即使如此，可能還是不夠。他必須退得更遠——走二十步可能不夠，他可能需要往回走三十步。之後，透過奮力向深溝奔跑，他才能躍過深溝，抵達彼岸。

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### 寂滅、清涼與涅槃的驗證

五蘊是輪迴的結果，在整個生死循環中持續運轉。因此，在無常（Anicca）接近終點時，生起會先變快隨後變慢，如前所述。這個階段需要「強度」與「力量」來達成寂滅。最終，它會發生得極快並停止。

如果禪修者清晰地辨識出過程何時停止，他可能會將其視為涅槃。那麼該如何檢查呢？莫哥大禪師曾說：

「見即平安，住即清涼。」

- 「**見即平安**」：意味著無常的瞬間過程在單一的閃念中停止了。如果你問禪修者：「那些無常去哪了？」他會回答：「它們哪也沒去，它們在智慧之下停止了。」看見平安，就是看見「無生」。
- 「**住即清涼**」：意味著道心與果心在內在升起。它們熄滅了極其灼熱的惡趣之火——即邪見與懷疑。

人類不斷地從這個人間世界建立通往惡趣的路徑。當貪欲極強、瞋恨強烈、殘酷至極時，這些就成了他們未來的去處。然而，他們也可以在此地摧毀這些路徑。

在經典中，涅槃的體驗被描述為「如同將一千壺清涼的水澆灌在身上」。莫哥大禪師解釋，「住於清涼」並非指像冰水那樣寒冷，而是像放下重擔後的那種清涼與輕盈感。

禪修者持續觀照苦諦（Dukkha sacca），不只是一兩天，而是許多天，直到它們終結。現在，沒有什麼剩下來可以觀照了。痛苦的負擔已經落下，燥熱變得清涼且平安。

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### 注意：兩種「偽涅槃」體驗

尊者提到，禪修者可能會遇到兩種類似但非真實的法體驗：

1. 見不平安，但住於清涼：雖然感到清涼，但並未見到生滅過程的徹底停止（未見平安）。
2. 見到平安，但不住清涼：雖然見到過程暫時停止，但內心並未生起解脫的清涼感。

唯有「見到平安」且「住於清涼」同時具足，才是真實的實證。

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僅僅斷除「果」，則此過程將永無止境。（此點極為重要，甚至對於世界領導者與政治人物在處理全球問題與苦難時亦然，例如氣候變遷與衝突。依我看來，他們多半採取「狗追石頭」的方式。）即使有所改變，也只是暫時性的。

那麼，應如何修行？

應觀照以辨識「滅去的現象」——即無常（anicca）與道（maggā）。如此，道支得以生起，而愛（taṇhā）無法生起（參見緣起圖）。心將不再隨欲而轉。法（Dhamma）是無我（anattā），依其自身本性運作。

苦的本質即是苦。當耳存在時，聲音自然會被聽見。修行者必須以智慧（ñāṇa）觀照其本性。若能如實辨識，修行便能成功。

至此，修行者已了解三種煩惱及斷除「因」的方法。接下來尚須理解的是：當大量觀見生滅之後，此過程本身會產生變化。無常的過程有增有減；生起先加速，後減緩，彷彿自行運作一般。

在經典中，此稱為 **vūṭṭhānagāminī**。通俗而言，即表示止息之發生需要力量與動能。此時，無常已進入止息的過程。

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### 譬喻：跨越壕溝

譬如有人欲跳越一條寬廣的壕溝。若僅以普通步伐前進，是無法跨越的。因此，他必須先向後退，以累積動能與力量。即便如此，仍可能不足——退二十步不夠，或需退至三十步。

之後，他全力向前奔跑，方能一躍而過，抵達彼岸。

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### 止息、清涼與涅槃的驗證

諸蘊（khandha）乃輪迴之果，在整個存在流中持續推進。因此，在其無常（anicca）接近終點時，生起會先加快，然後減慢，如上述譬喻。此階段需要力量與動能以達止息。最終，過程迅速終止。

若修行者能清楚辨識此點——當過程停止時——他可能將其認為是涅槃。那麼，應如何驗證？

Mogok Sayadaw 如此說：

「見為寂靜，住為清涼。」

所謂「見為寂靜」，即無常（anicca）之瞬間過程，在一個剎那中止息。（參見我對《Mogok 講記》第十講《四聖諦》中「滅諦（Nirodha Sacca）」部分之翻譯。）

若問修行者：「這些無常到哪裡去了？」他會回答：「它們並未去任何地方；它們在智慧之中止息。」

「見寂靜」即見無生 (Unborn) ；「住清涼」則指道心與果心在內心生起，熄滅極為熾熱的惡趣之火——即邪見與疑。

眾生不斷從人間造作通往惡趣的因。當貪極強、瞋極烈、殘忍極深時，便成為未來的去處。然而，這些亦可在此生中被斷除。

經典中描述涅槃的體驗，如同將千罐清水傾倒於身。Mogok Sayadaw 指出，「住於清涼」並非如冰水般的寒冷，而是如同卸下沉重負擔後的清涼與輕安。

修行者持續觀照無常與苦諦 (dukkha-sacca) ，不僅一兩日，而是長時間持續，直至其終結。此時已無可觀之物；苦的重擔已卸下，熱轉為清涼與寧靜。

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## 偽法經驗 (Pseudo-Dhamma Experiences)

以下尊者指出修行者可能遭遇的「似是而非的法經驗」，可分為兩類：

1. 見非寂靜，而住於清涼
2. 見為寂靜，但未住於清涼

### *Pseudo-Cessations and the Verification of True Cessation*

#### **1. Cessation with sloth and torpor**

Because impermanence (*anicca*) is not truly seen, mindfulness only returns momentarily in a blip. The yogi may think that impermanence has come to cessation or an end. In fact, he is nodding. In his mind it seems peaceful, but his abiding is not cool. The defilements (*kilesas*) are still present and burning hot.

#### **2. Cessation driven by effort**

The yogi wants cessation to come quickly and becomes impatient. This state of mind should not be present during practice. While sitting, he must contemplate and allow *anicca* and *maggā* to fit in naturally. Do not let desire arise—wanting

cessation and wanting to see Nibbāna. This takes time. Without patience, the contemplation becomes incorrect and impermanence cannot be discerned. This is cessation driven by effort. It is important to recognise this as a pseudo-Dhamma.

### **3. Cessation accompanied by rapture (*pīti*)**

When impermanence becomes strong, light and rapture arise, and the body feels light. The yogi's mind sinks into these pseudo-Dhammas and does not truly discern impermanence.

### **4. Cessation accompanied by tranquillity (*passaddhi*)**

Mind and body become tranquil. Seeing is not yet peaceful, but abiding feels cool. The yogi still discerns impermanence. Only by overcoming this stage will he see Nibbāna. The yogi can check whether this is real cessation or not.

He sits in front of a Buddha image and makes a resolution to know the cessation. If it is a real cessation—namely, Path Knowledge—then Fruition Mind will arise and he can enter the fruition state. By making a further resolution, “Blessed One, may I experience again the cessation that occurred before,” he may experience it again.

When he makes a one-hour resolution for sitting, the process begins again from impermanence. It is not like before the cessation, where impermanence increased and decreased. Instead, the yogi sees impermanence for a period, and then it comes to a stop in a natural way. Path Knowledge cuts off the defilements (*kilesas*, *samuccheda*). Fruition Knowledge extinguishes the remaining heat that still lingers.

It is like a piece of burning charcoal. When water is poured on it, the red glow turns black. Yet the black charcoal still contains heat inside. If you pour more water on it, it cools down completely. This is like the function of Fruition Knowledge.

Path Knowledge eradicates the coarser defilements; Fruition Knowledge addresses the more refined ones.

After putting down the heavy burden of the *khandhas*, it becomes cool and still, like a statue. The yogi should not be satisfied with this and stop. He should test it by increasing the duration—one hour, two hours, three hours, four hours, and so on. He may even test it by sitting for an entire day without food.

If it is a true cessation of *dukkha*, the yogi can maintain it. If it is a false cessation, he cannot—and his condition may even worsen.

### ***Further Verification of Fruition and the Intrinsic Nature of Emptiness***

With further testing, the experience becomes more significant, confirming whether it is genuine.

Sayadaw once related an incident involving a female yogi who was a schoolteacher attending a retreat. She reported her success to him. He did not say whether it was right or wrong, but simply told her to check it for herself. After some time, pain arose and she began moving around again. In this way, the experience revealed itself.

If someone is able to enter the Fruition state, his or her pupils do not move when the eyes are open. When someone is merely discerning impermanence, the pupils continue to move. In the Fruition state, the in-breath and out-breath are cool, and this coolness pervades the entire body.

Mosquitoes may bite people in ordinary states, but not someone abiding in the Fruition state.

[I have heard a related story concerning the Guang Qing Old Monk (1891–1986): people around him noticed that mosquitoes bit them frequently, but did not bite the old monk.]

This is related to the absence of defilements (*kilesas*), which otherwise emit smells that attract mosquitoes.

(Ancient texts also mention two kinds of bodily scent in women: a virtuous and noble woman is said to have a lotus-like fragrance, whereas a lustful woman is said to have a fishy smell.)

## 偽寂滅與真實寂滅的驗證

### 四種偽寂滅 (Pseudo-Cessations)

1. **伴隨昏沈的寂滅**：因為未真正見到無常（anicca），正念僅以閃念方式偶爾回歸。禪修者可能誤以為無常已止息，實際上他是在**打瞌睡**。在他心中似乎很平安，但其住處並不清涼，煩惱（kilesas）依然熾熱存在。
2. **由精進力驅動的寂滅**：禪修者急於證得寂滅而變得沒有耐心。修習時不應存有這種心態。坐禪時，必須觀照並讓「無常」與「道支」自然契合。**不可生起欲望**——想要寂滅或想要見涅槃。這需要時間，若無耐心，觀照就會出錯，無法辨識無常。
3. **伴隨喜（Pīti）的寂滅**：當無常觀變強時，會生起光明與喜受，身體感覺輕盈。禪修者若沉溺於這些「偽法」，就無法真正辨識無常。
4. **伴隨輕安（Passaddhi）的寂滅**：身心變得寧靜。雖未見到真正的平安（寂滅），但住處感覺清涼。此時禪修者仍在辨識無常，必須跨越此階段才能見到涅槃。

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### 如何驗證真實的寂滅

禪修者可以自行檢驗是否為真實寂滅：

- **發願受持**：在佛像前發願要了知該寂滅。若是真實的寂滅（即道智），則「果心」會升起，他便能進入「果定」狀態。可以進一步發願：「世尊，願我能再次體驗先前發生的寂滅。」
- **觀察過程**：若是真實證悟，再次坐禪時，過程會從觀無常重新開始。但與證悟前不同，此時的無常不再是起伏不定的，而是在觀照一段時間後，會以**自然的方式**停止。

## 木炭與水的譬喻

道智（Path Knowledge）斷除粗重的煩惱；果智（Fruition Knowledge）則平息餘溫。這就像一塊燃燒的木炭：

- 倒水下去，紅光變黑，但黑炭內部仍有餘熱。這如同「道智」。
- 再倒更多水，它便徹底冷卻。這如同「果智」。

放下五蘊重擔後，身心會清涼、靜止如雕像。禪修者不應以此為足，應透過增加時數（一至四小時，甚至一整天禁食靜坐）來測試。若是真實的苦之寂滅，禪修者能長時間維持；若是虛假的，則無法維持，甚至情況會變糟。

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## 果定的進階驗證與空性特質

尊者曾提到一位身為教師的女禪修者的案例。她報告了成功經驗，尊者並未斷言對錯，只叫她自行檢查。一段時間後，痛苦生起，她又開始動來動去，事實便不言自明。

- **瞳孔的觀察：**進入果定狀態的人，即使睜開眼，瞳孔也不會移動。若僅是在觀無常，瞳孔仍會移動。
- **清涼感：**在果定中，入出息是清涼的，且這種清涼感會遍佈全身。
- **蚊蟲不叮咬：**處於果定狀態的人，蚊蟲不會叮咬。

（這與廣欽老和尚 [1891–1986] 的故事相似：身邊的人常被蚊子咬，老和尚卻不會。這與「無煩惱」有關，因為煩惱會散發吸引蚊蟲的氣味。）

（古代典籍亦提到女性的兩種體味：德行高潔者散發蓮花般清香，而耽於淫欲者則散發魚腥味。）



## 偽止息與真止息的驗證（Pseudo-Cessations and the Verification of True Cessation）

### 1. 由昏沉睡眠所致的止息

由於未能真正見到無常（anicca），正念僅短暫地在一個剎那中出現。修行者可能誤以為無常已止息或終結。事實上，他只是處於打瞌睡的狀態。其內心似乎寧靜，但並未安住於清涼；煩惱（kilesa）仍然存在，且依然熾熱。

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### 2. 由用力推動的止息

修行者希望止息迅速到來，因此產生急躁之心。此種心態不應存在於修行中。在靜坐時，應讓無常（anicca）與道（maggā）自然契合，而非以意志強迫。不可讓「想要止息」或「想見涅槃」的欲望生起。

此一過程需要時間。若缺乏耐心，觀照便會偏差，無法如實辨識無常。這種由用力推動而來的止息，應辨識為一種「偽法」。

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### 3. 伴隨喜（pīti）的止息

當無常變得強烈時，光明與喜悅生起，身體感到輕安。修行者的心沉溺於這些「似是而非的法」，而未真正辨識無常。

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### 4. 伴隨輕安（passaddhi）的止息

身心變得寧靜輕安。此時，「見」尚未真正寂靜，但「住」似乎清涼。修行者仍在辨識無常。唯有超越此階段，方能見到涅槃。

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## 如何驗證真止息？

修行者可透過以下方式檢驗：

在佛像前端坐，立願欲知止息。若此為真正止息（即道智 magga-ñāṇa），則果心（phala-citta）將隨之生起，並可進入果位。

再進一步發願：「世尊，願我再度體驗先前的止息。」則可能再次經驗之。

當立下例如一小時靜坐之決意時，過程會重新從無常開始。但此時的無常不同於先前「增減交替」的型態；修行者會先見一段時間的無常，之後自然止息。

道智（magga-ñāṇa）能斷除煩惱（kilesa，屬於根本斷除 samuccheda）；果智（phala-ñāṇa）則熄滅殘餘之熱。

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譬喻：炭火的冷卻

如同一塊燃燒的木炭：當水澆上去時，紅光變為黑色，但內部仍有餘熱；若再澆水，則完全冷卻。

此即果智之作用：

- 道智斷除粗重煩惱
- 果智進一步消融微細餘熱

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當沉重的蘊（khandha）之擔卸下後，身心清涼寂靜，如同雕像一般。修行者不應因此滿足而停止修行，而應進一步測試：

- 延長靜坐時間（一小時、兩小時、三小時、四小時……）
- 甚至可測試整日不進食而持續安住

若為真正的苦之止息，則能維持；若為假止息，則無法維持，甚至情況可能惡化。

進一步驗證果位與空性本質

透過進一步測試，此經驗將愈加明確，從而確認其真偽。

尊者曾提及一位女修行者（教師）之案例。她在禪修中報告其成就。尊者未直接判斷其對錯，只讓她自行驗證。之後，她再次出現疼痛，並開始移動身體，由此可知其經驗並非真實止息。

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若一人能進入果位，其眼睛張開時，瞳孔不會移動；而僅在觀無常時，瞳孔仍會移動。

在果位中，入息與出息皆呈清涼，此清涼遍滿全身。

一般人可能被蚊蟲叮咬，但處於果位之人則不會。

（曾有一則相關故事：廣欽老和尚周圍之人常被蚊蟲叮咬，而他卻不受其擾。）

此現象與煩惱（*kilesa*）的消失有關。煩惱會散發某種氣息，吸引蚊蟲。

（古籍中亦提及女性身上兩種氣味：具德之女性散發如蓮花之香，而貪欲強盛者則帶有腥氣。）

## Talk 11: Intrinsic Nature of Emptiness

*Suññatā* means voidness or emptiness of something. *Sabhāva* means intrinsic nature. What, then, is the intrinsic nature of emptiness?

It is empty of a person, a being, a man, a woman, bodily form, and so on. When one contemplates natural phenomena and discerns that there is no person and no being—only phenomena occurring according to their nature—then, with the cessation of all conditioned *sabhāva-dhammas*, one sees Nibbāna.

What is the element of Nibbāna? It does not exist as a person or a being. The notion of a “self” itself is only one of the conditioned *sabhāva-dhammas*. In the contemplation of insight, it is impossible to realise this without the process of Dependent Origination.

### ***Seeing Consciousness, Sabhāva-Dhamma, and Anicca-Lakkhaṇa***

With the contact of the eye-door and visible form (object), eye-consciousness arises. The eye-door, or visual sensitivity, is a pure element, and the visible form is also a light element. Seeing consciousness (mind) is a *sabhāva-dhamma*—the intrinsic nature of a phenomenon—without bodily form or shape, and without a person. It is merely the arising of the seeing nature.

The cause-dhamma is *sabhāva-dhamma*, and the result-dhamma is likewise *sabhāva-dhamma*. With the two causes of *sabhāva-dhamma*—the sense base (*āyatana-dvāra*) and the object—a resultant dhamma arises. All these phenomena are manifestations of Dependent Origination (*paṭiccasamuppāda-dhamma*) occurring at the level of the aggregates (*khandha*, the body-mind aggregate). (See Section 2, Dependent Origination chart.)

If the yogi knows this directly, he attains *sacca-ñāṇa*, the knowledge of truth.

We can analyse this as follows: *anicca-dhamma*, *anicca-lakkhaṇa*, and *anicca-lakkhaṇa-ñāṇa*.

*Anicca-dhamma* refers to the arising of conditioned phenomena. The cause is *anicca-dhamma*, and the result is also *anicca-dhamma*.

How do these phenomena appear in knowledge (*ñāṇa*)? They appear as rising and falling. After one phenomenon vanishes and is replaced by another, that too vanishes, and so on. All of these manifestations are *anicca-lakkhaṇa*, the characteristic of impermanence.

If the yogi discerns this clearly, he attains *vicāra-ñāṇa*, functional knowledge. The characteristic of conditioned phenomena is precisely this: rising and falling. Knowing this characteristic is *anicca-lakkhaṇa-ñāṇa*.

If we differentiate further: *anicca-dhamma* and *anicca-lakkhaṇa* are objects of contemplation and must be directly seen and observed. The knowing dhamma is contemplative knowledge.

If the yogi only knows *anicca-dhamma*, it remains within *samatha-dhamma* (associated with the three concentration factors). Knowing the characteristic (*lakkhā a*) constitutes insight (*vipassanā*), associated with the five path factors.

Knowing the arising of phenomena is knowledge of mind and form—*nāma-rūpa-pariggaha-ñā a*.

Knowing the causal relationship between cause and effect is *paccaya-pariggaha-ñā a*.

Knowing and discerning the characteristic (*lakkhā a*) of phenomena is knowledge of rise and fall—*udayabbaya-ñā a*.

When *nāma-rūpa* and conditionality (*paccaya*) are known correctly, these two knowledges together culminate in *sacca-ñā a*. *Lakkhā a-ñā a* is functional knowledge.

Contemplative knowledge arises dependent on the object of contemplation. Does the object of contemplation exist beforehand? No, it does not exist beforehand. What about contemplative knowledge—does it exist beforehand? It also does not exist beforehand. Objects arise due to causes; contemplative knowledge arises due to the ability to contemplate, which itself is conditioned.

### ***Objects, Knowledge, Suññatā, and the Abandoning of Wrong Views***

Therefore, objects (*ārammā a*) and knowledge (*ārammā ika ñā a*) do not exist beforehand by themselves. If one takes them as existing beforehand, independent of causes, this becomes *sassata-diṣṣhi* (eternalism). If one assumes they exist without causes, this becomes *uccheda-diṣṣhi* (annihilationism). If one assumes they exist because of “me” or “my contemplation,” this becomes *sakkāya-diṣṣhi* (personality view).

All these views are incorrect. Objects and knowledge must be understood as *suññatā*—empty of self—so that wrong views do not adhere to yogis and they can follow the Middle Way.

We must examine the entire process. For example, a sensation arises instantaneously. If one observes it, it disappears and is seen as no longer present. This is like wild animals or birds: if you catch them and then release them, wild animals return to the forest and birds fly back into the sky.

In the same way, whatever phenomenon arises within the aggregates (*khandha*) has the nature of perishing. This was stated by the Buddha. Most yogis discern *suññatā* in objects, but still cling to wrong view in relation to the knowing mind (*ñā a*). They think, “I contemplate it, so I see it, and I know it—there is an observer.” This is *sakkāya-diṣṣhi* clinging to the knowing mind, and such a yogi will not realise Dhamma quickly; or realisation will take a long time. This point is supported by evidence in the suttas.

Mogok Sayadaw instructs yogis as follows: **Observe mind and body with *ñāna***. This makes sense for practice: it means there is no person and no being in mind, body, or knowledge. Therefore, yogis should not include a person or a being in either the object or in *ñā a*.

Only those who can discern *anicca* in all objects and in the knowing mind will realise Dhamma quickly.

In a talk on Venerable Channa, Sayadaw said: “Behind impermanence (*anicca*), do not include ‘I’ or ‘mine’. If you include it, you become attached to *sakkāya-diṣṣhi*.” (For example: “I am contemplating,” “I am knowing,” and so on.)

All objects and *ñā a* are conditioned phenomena and therefore lack stability (*sabbe saṅkhārā aniccā*). Only the Nibbāna element, which has no impermanent nature, is stable.

## 禪修第十一講：空性的自性

「空性（*Suññatā*）」意指某事物的虛空或空無。「自性（*Sabhāva*）」意指內在特質。那麼，「空性的自性」究竟是什麼？

它是指空掉（無）了人、眾生、男人、女人、身體形相等。當一個人觀照自然現象並辨識出其中無人、無眾生，唯有現象依其本性發生時，隨著所有有為自性法（*conditioned sabhāva-dhammas*）的止息，他便能見到涅槃。

涅槃的元素是什麼？它不以人或眾生的形式存在。甚至「自我」的概念本身，也只是有為自性法之一。在內觀的隨觀中，若不透過「緣起（*Dependent Origination*）」的過程，是不可能實證這一點的。

## 見隨觀、自性法與無常相

當眼門與色塵（對象）接觸，眼識隨之升起。眼門（視覺感官）是純淨的元素，色塵也是一種光元素。見隨觀（心）是一種自性法——即現象的內在特質——它沒有形體或外相，也沒有「人」在其中。它僅僅是「見」這一性質的升起。

「因法」是自性法，「果法」同樣也是自性法。透過兩種自性法的因——感官處（內處）與對象（外處）——果報法隨之升起。所有這些現象都是發生在「五蘊」（身心聚合物）層面上的「緣起法（paṭiccasamuppāda-dhamma）」。

（參見緣起圖表第二階段）

如果禪修者直接了知這一點，他便獲得了「知智」（sacca-ñāṇa，對真理的知識）。

我們可以將其分析為：**無常法、無常相、以及無常相智。**

- **無常法（Anicca-dhamma）**：指有為現象的升起。因是無常法，果也是無常法。
- **無常相（Anicca-lakkhaṇa）**：這些現象在智慧中如何顯現？它們顯現為「生與滅」。一個現象消失後被另一個取代，隨後那個也消失，依此類推。所有這些表現都是「無常的特徵（相）」。
- **無常相智（Anicca-lakkhaṇa-ñāṇa）**：如果禪修者清晰辨識出此點，他便獲得了「修智」（kicca-ñāṇa，功能之智）。有為現象的特徵正是生與滅。了知這個特徵就是無常相智。

進一步區分：無常法與無常相是**隨觀的對象（客體）**，必須被直接看見與觀察。而「能知之法」則是**隨觀的智慧（主體）**。

- 若僅了知「無常法」，仍停留於「止（samatha）」的範疇。

- 了知「特徵（相，lakkhaṇa）」則構成了「內觀（vipassanā）」，與五道支相關。

1. 了知現象的升起，是「名色識別智」（nāma-rūpa-pariggaha-ñāṇa）。
2. 了知因果間的連結關係，是「緣攝受智」（paccaya-pariggaha-ñāṇa）。
3. 了知並辨識現象的「相（生滅）」，是「生滅隨觀智」（udayabbaya-ñāṇa）。

當名色與緣（paccaya）被正確了知，這兩種智慧共同成就了「知智（sacca-ñāṇa）」。

而「相智（Lakkhaṇa-ñāṇa）」即是「修智（功能之智）」。

隨觀的智慧是依賴隨觀的對象而升起的。隨觀的對象是預先存在的嗎？不。那麼隨觀的智慧是預先存在的嗎？也不是。對象因「因」而升起；隨觀的智慧則因「隨觀的能力」而升起，這本身也是有為（受條件制約）的。

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### 對象、智慧、空性與破除邪見

因此，對象（ārammaṇa）與智慧（能觀之智，ārammaṇika ñāṇa）本身都不是預先存在的。

- 若認為它們是不依因緣、獨立預先存在的，這就是「常見」（sassata-ditṭhi）。
- 若假設它們無因而生，這就是「斷見」（uccheda-ditṭhi）。
- 若假設它們的存在是因為「我」或「我的觀照」，這就是「我見」（薩迦耶見，sakkāya-ditṭhi）。

所有這些觀點都是錯誤的。對象與智慧都必須被理解為「空性」——即無我——如此一來，邪見才不會黏附在禪修者身上，他們才能遵循「中道」。

我們必須檢視整個過程。例如，一個感受瞬間升起，若你觀察它，它消失了並被視為不再存在。這就像野生動物或鳥類：如果你抓到它們隨後釋放，野生動物會回到森林，鳥類會飛回天空。

同理，五蘊中升起的任何現象，其本質皆是滅去。這也是佛陀所說的。**大多數禪修者能辨識出「對象」的空性，但對於「能知之心（智慧）」仍執著於邪見。**他們會想：「是我在觀照它，所以我看見了它，我知道它——那裡有一個觀察者。」

這就是黏附在「能知之心」上的薩迦耶見（我執），這樣的禪修者將無法迅速實證佛法，或者實證將耗時甚久。這一點在經藏中有明確證據。

莫哥禪師指導禪修者如下：**以「智」觀察身與心。**這在實修上的意義是：在心、身或智慧中都無人、無眾生。因此，禪修者不應在「對象」或「智慧」中加入「人」或「眾生」的概念。

唯有那些能在所有「對象」以及「能知之心」中皆能辨識出無常的人，才能迅速實證佛法。

在關於闍那尊者（Venerable Channa）的一次開示中，大禪師說：「**在無常（anicca）的背後，不要放入『我』或『我的』。如果你放進去了，你就附著於薩迦耶見。**」（例如：「我在隨觀」、「我在了知」等等。）

所有對象與智慧皆是有為現象（conditioned phenomena），因此缺乏穩定性（諸行無常，sabbe saṅkhārā aniccā）。唯有「涅槃元素」不具無常性，才是穩定的。



## 第十一講：空性的本質 (Intrinsic Nature of Emptiness)

### 空性與本質

**suññatā** (空性) 意指某種事物的空無或空性；**sabhāva** (自性) 則指內在本質。

那麼，空性的本質是什麼？

它是對於人、眾生、男人、女人、色身等的空無。當行者觀察自然現象，並如實了知其中並無人、無眾生——僅有依其自性運作的法 (**dhamma**) 時，隨著一切有為自性法 (**saṅkhata sabhāva-dhamma**) 的止息，便能見到涅槃 (**Nibbāna**) 。

那麼，涅槃界是什麼？

它並不是人或眾生的存在形式。所謂「自我」的觀念，本身也只是有為自性法之一。

因此，在觀智修行中，若不透過\*\*緣起 (**paṭiccasamuppāda**) \*\*的過程是不可能證得此一實相的。

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### 見識、法性與無常相

當眼門與色塵接觸時，便生起眼識 (**seeing consciousness**) 。

- 眼門 (視敏感性) 是一種清淨元素
- 色塵 (所見對象) 亦屬光性元素
- 而見識本身 (心) 則是自性法 (**sabhāva-dhamma**)

它：

- 無形體
- 無形狀

- 無人、無我
- 僅是「見」這一功能的生起

因法 (cause-dhamma) 是自性法，果法 (result-dhamma) 亦是自性法。

當兩個條件具足：

- 根門 (āyatana-dvāra)
- 對象

便生起結果法。

這整個過程，即是在五蘊層次運作的緣起法 (paṭiccasamuppāda)。

若行者能直接了知此點，即得諦智 (sacca-ñāṇa)。

### 無常的三層分析

可進一步分析為三層：

1. **anicca-dhamma (無常法)** 指一切有為法的生起  
(因是無常法，果亦是無常法)
2. **anicca-lakkhaṇa (無常相)** 在觀智中呈現為：
  - 生起 → 消失
  - 一個接一個不斷替換
3. **anicca-lakkhaṇa-ñāṇa (無常相之智)** 即如實了知上述特性的智慧

### 不同層次的觀智

若細分修行進程：

- 僅知無常法 → 屬於止 (samatha) 範疇

- 知其特性 (lakkhaṇa) → 才是觀 (vipassanā)

對應的智慧如下：

- **nāma-rūpa-pariggaha-ñāṇa**  
→ 知名色 (心與物)
- **paccaya-pariggaha-ñāṇa**  
→ 知因果關係
- **udayabbaya-ñāṇa**  
→ 知生滅 (無常相)

當名色與因緣被正確了知時，即成就諦智 (sacca-ñāṇa) 。

而：

**lakkhaṇa-ñāṇa** → 屬於作用智 (kicca-ñāṇa)

### 所緣與能知：皆非先存

觀察時需理解：

- 所緣 (ārammaṇa) 不是先存在的
- 知 (ñāṇa) 也不是先存在的

兩者皆： → 因緣所生

若錯誤認為：

- 「它本來就存在」 → 常見 (sassata-diṭṭhi)
- 「無因而生」 → 斷見 (uccheda-diṭṭhi)
- 「因為我在觀」 → 我見 (sakkāya-diṭṭhi)

這些皆為邪見。

因此必須如實觀為：

👉 一切所緣與知，皆是空 (suññatā) —— 無我、無自性

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### 空性與捨離我見

例如：

一個感受瞬間生起，當你觀察它時，它便消失。

如同：

- 野獸被放生回森林
- 飛鳥回到天空

同樣地：

👉 五蘊中的一切現象 👉 皆具有「生即滅」的本質

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### 修行中的關鍵錯誤

多數行者：

✓ 能觀察「所緣是空」

✗ 卻仍執著「知者」

例如：

- 「我在觀」
- 「我在知道」

這正是：

👉 對「知」的我見 (sakkāya-ditṭhi)

結果：

→ 修行變慢

→ 難以證悟

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### 莫在無常後加上「我」

Mogok Sayadaw 指示：

觀察名色時，不可加入「人」或「眾生」

也就是：

- 無論在「所緣」或「知」中

👉 都不可加入「我」

否則即落入我見。

---

### 快速證悟的關鍵

👉 同時觀到：

- 所有現象的無常
- 以及「知」本身的無常

者，能迅速證得法。

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### 最後總結

- 一切所緣與知 → 皆是有為法 → 無常

- 唯有：

👉 涅槃 (Nibbāna)

- 無生
- 無滅

- 無無常性
- 為唯一穩定之法

### ***Continuity of Knowledge, Dependent Arising, and the Maturing of Insight***

Path knowledge (*magga-ñā a*) and fruition knowledge (*phala-ñā a*) are also impermanent, because they arise in dependence upon one another. Even supramundane knowledges vanish; therefore, there is no need to speak separately about the impermanence of insight knowledges. For this reason, yogis must practise very carefully.

The yogi knows both the arising and the vanishing of phenomena. Both are forms of *ñā a*, but they possess different qualities. With the continued purification from wrong views and doubt, contemplation proceeds. All yogis must clear away wrong views in their minds with regard to both objects (*ārammā a*) and knowing (*ñā a*). There is no person and no being in either of them. Practising in this way is practising in accordance with the Dhamma (*dhammānudhammapaṣṣipatti*).

This is the path that accords with Nibbāna. The practice is completed when one understands dependent co-arising (*paṣṣicasamuppāda*, the D.A. process).

For example, contemplate the first arising object together with the first knowing (*ñā a*). After both the object (*ārammā a*) and the knowing (*ārammā ika ñā a*) vanish, contemplate the second arising object together with the second knowing. When those vanish, the third object arises, and so on. To know phenomena in this way is called *bhāvitā-bahulīkata*—repeated and sustained contemplation.

With much contemplation, the yogi understands that apart from the arising and passing away of phenomena, nothing truly exists. This is the understanding of *suññatā*, *anattā*, and related truths. Seeing many instances of impermanence (*anicca*) becomes wearisome and leads to disenchantment. However, the yogi must endure patiently and continue contemplation. As *ñā a* matures, true knowledge

arises—the genuine knowing of not wanting or desiring. The knowledge of “I truly do not want this” cuts off craving (*taw hā*), and latent defilements are eradicated.

[**Note:** The insight process can be compared to a relationship between a couple. At first, seeing the aggregates (*khandha*) arise is like a couple who see no faults in one another. Then, as arising and passing away are clearly seen, faults begin to appear. When only passing away is seen, disenchantment arises. After becoming disenchanted, it is like not wanting to see each other anymore. Separation resembles the arising of Path Knowledge, and thereafter peace appears.]

(Some greedy leaders—politicians, economists, businesspeople, and others—continually think about and search for power, money, and wealth. Instead, they should contemplate their own aggregates (*khandha*). If they do so, it will create a peaceful society and protect the natural world.)

### ***From the Ending of Anicca to Path and Fruition***

Mogok Sayadaw said that, at the end of the practice, the yogi no longer wishes to see phenomena. At that point, knowledge that arises from contemplating impermanence (*anicca-dhamma*) turns toward the state where there is no impermanence. The seeing of “no anicca” is Nibbāna. When knowledge clearly knows the ending, this is Path Knowledge (*maggā-ñā a*). After that, Fruition Knowledge (*phala-ñā a*) arises.

Generally, yogis can make a mistake at this stage. They may be clear about the knowledge that discerns impermanence in the object, but then the contemplative mind begins to think, “I have contemplated for quite some time now.” This becomes *sakkāya-diṣṣhi* and *sassata-diṣṣhi*—wrong views. Object (*ārammā a*) and knowing (*ārammā ika ñā a*) are a pair of impermanent phenomena. This stage is called the knowledge of knowing the truth of dukkha (*dukkhe ñā a*).

With further contemplation, this knowledge matures into the knowledge of seeing cessation—the cessation of impermanence and dukkha (*dukkha-nirodhe ñā a*). This is arriving at the ending of dukkha (*dukkhasantam kāriṣṣatha*), which is Nibbāna. The Buddha gave us reassurance: if one practises in the morning, one

will realise it in the evening; if one practises in the evening, one will realise it in the morning. Therefore, persistence in practice is essential.

### 智慧的相續、緣起與內觀的成熟

**\*\*道智 (magga-ñāṇa) 與果智 (phala-ñāṇa) \*\***同樣是無常的，因為它們是依緣而升起的。即便是出世間的智慧也會消逝，因此無需另外說明內觀智的無常性。基於這個原因，禪修者必須極其謹慎地修持。

禪修者了知現象的「生」與「滅」。兩者都是「智」的形式，但具有不同的品質。隨著對邪見與懷疑的持續淨化，觀照得以進展。所有禪修者必須清除心中對於「對象（客體）」與「了知（主體）」的邪見——這兩者中皆無人、無眾生。以此方式修持，即是「**法隨法行**」（dhammānudhammapatipatti），這是契合涅槃的道路。當一個人透徹了知「**緣起 (paṭiccasamuppāda)**」的過程，修持便告圓滿。

例如：觀照第一個升起的對象及其對應的第一個「了知（智）」。當對象與智皆消逝後，再觀照第二個對象與第二個智。當那些也消逝後，第三個對象升起，依此類推。如此了知現象被稱為「**修習與多修習**」（bhāvitābahulīkata）——即重複且持續的觀照。

透過大量的觀照，禪修者理解到除了現象的生滅之外，沒有什麼是真實存在的。這就是對「**空 (suññatā)**」、「**無我 (anattā)**」及相關真理的理解。見到無數次無常 (anicca) 會讓人感到疲累並產生厭離。然而，禪修者必須忍辱並持續觀照。隨著「智」的成熟，真正的知識升起——即「不想要、不渴望」的真實了知。「我真的不想要這個」的了知截斷了**渴愛 (taṇhā)**，隨眠煩惱也隨之根除。

**【註：內觀進程的譬喻】** 內觀過程可以比喻成一對情侶的關係：起初，見到五蘊升起，就像情侶看對方全身都是優點；接著，當生滅被清晰照見時，缺點開始顯現；當只見到滅去（消逝）時，厭離隨之而生。產生厭離後，就像再也不想見到對方一樣。「**分離**」即象徵著「**道智**」的升起，隨後平安便顯現了。

(某些貪婪的領導者——政治家、經濟學家、商人等——不斷思考並尋求權力、金錢與財富。相反地，他們應該觀照自己的五蘊。若能如此，將能創造和平的社會並保護自然世界。)

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### 從無常的終結到道與果

莫哥大禪師說，在修持的最後，禪修者不再希望看見現象。在那一點上，從觀照「無常法 (anicca-dhamma)」而得的智慧，會轉向「無無常」的狀態。見到「無無常」即是涅槃。當智慧清晰了知這個「終結」時，便是「道智 (magga-ñāṇa)」。隨後，「果智 (phala-ñāṇa)」便升起。

通常，禪修者在這個階段會犯一個錯誤：他們對辨識對象無常的智慧很明晰，但隨後隨觀之心開始想：「我已經觀照好一段時間了。」這就變成了薩迦耶見與常見等邪見。

必須明白：「對象 (客體)」與「能知之智 (主體)」是一對無常現象的組合。這個階段被稱為「知苦諦之智」 (dukkhe ñāṇa)。

隨著進一步的觀照，此智慧成熟為「見寂滅之智」——即無常與苦的止息 (dukkha-nirodhe ñāṇa)。這便是抵達了苦的邊際 (dukkhasantam kāriṣṣatha)，即是涅槃。

佛陀給予了我們保證：「晨修則暮證，暮修則晨證。」因此，持之以恆的精進修持是至關重要的。



知的連續性、緣起與觀智的成熟

*(Continuity of Knowledge, Dependent Arising, and the Maturing of Insight)*

道智 (magga-ñāṇa) 與果智 (phala-ñāṇa) 亦是無常的，因為它們依彼此而生起。即使是出世間的智慧，也會滅去；因此，無須特別再分別說明觀智的無常性。正因如此，行者必須非常謹慎地修行。

行者能夠了知現象的**生起與滅去**。這兩者皆屬於知（ñāṇa），但其性質不同。隨著對邪見與疑的持續淨化，觀照得以推進。一切行者都必須清除對於**所緣（ārammaṇa）與知（ñāṇa）的錯誤見解**。在這兩者之中，皆無人、無眾生。如此修行，即是**隨法而行（dhammānudhammapaṭipatti）**。

這正是通向涅槃之道。當行者如實理解\*\*緣起（paṭiccasamuppāda）\*\*時，修行便得以圓滿。

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緣起中的觀照方式

例如：

觀察第一個生起的所緣，連同第一個知（ñāṇa）；當所緣（ārammaṇa）與知（ārammaṇika ñāṇa）皆滅去之後，再觀察第二個生起的所緣與第二個知；如此類推，第三、第四……

以這種方式了知現象，稱為：

👉 **bhāvitā-bahulīkata（反覆而持續的觀修）**

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空性、無我與厭離的生起

透過大量觀照，行者將理解：

👉 除了生滅之外，並無任何實在存在

這即是對：

- 空性（suññatā）
- 無我（anattā）
- 等諦理

的理解。

當無常（anicca）被大量觀見時，心會生起疲厭（nibbidā）。然而，行者必須以**忍耐持續觀照**。當知（ñāṇa）成熟時，真正的智慧將生起——一種**真實的不欲、不求之知**。

當「我確實不想要此」之智生起時：

👉 渴愛（taṇhā）被截斷

👉 潛在煩惱（anusaya）被根除

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（譬喻）觀智歷程如同關係轉變

【註】觀智的過程可譬喻為一對伴侶的關係：

- 初期：見蘊生起，如同彼此看不到缺點
- 中期：見生滅，開始看見缺點
- 後期：只見滅去，生起厭離
- 最後：不欲再見 → 分離

👉 分離 = 道智生起

👉 之後 = 平靜現前

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（補充開示）一些貪欲強盛的領導者——政治家、經濟學家、企業人士等——不斷追求權力與財富。若他們能觀照自身五蘊，將能促成社會安定並保護自然環境。

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從無常的止息到道與果

*(From the Ending of Anicca to Path and Fruition)*

Mogok Sayadaw 開示：在修行的末段，行者將不再想觀察現象。此時，由觀察無常（anicca-dhamma）所生起的知，轉向一種**無無常的狀態**。

👉 見到「無無常」即是涅槃 (Nibbāna)

當知清楚地了知此「止息」時：

- 即為道智 (magga-ñāṇa)
  - 隨後生起果智 (phala-ñāṇa)
- 

修行中的關鍵錯誤

在此階段，行者常會犯錯：

雖然能清楚觀見所緣中的無常，  
但觀照之心開始生起念頭：

「我已經觀了很久了。」

此即落入：

- 我見 (sakkāya-diṭṭhi)
- 常見 (sassata-diṭṭhi)

所緣與知本身是一對無常法。此階段稱為：

👉 知苦之智 (dukkhe ñāṇa)

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知的成熟與止息之見

隨著進一步觀照，此知成熟為：

👉 見止息之智 (dukkha-nirodhe ñāṇa)

亦即：

- 無常之止息
- 苦之止息

此即抵達：

👉 苦的終止 (**dukkhasantam kārissatha**)

👉 即涅槃

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佛陀的保證

佛陀曾開示：

- 早上修行 → 晚上可證
- 晚上修行 → 早上可證

因此：

👉 精進 (**viriya**) 是決定性關鍵

## Talk 12: Dying Aggregates and Intrinsic Aggregates

This is the first day that I will teach you the basic Dhamma. To understand the basics, we must begin with the aggregates (*khandha*). These include the aggregates themselves, the sense bases (*āyatana*), the elements (*dhātu*), and the Four Noble Truths (*sacca*).

People may wish for Nibbāna, but without thoroughly knowing the aggregates, they cannot reach it. If we condense the phenomena of the thirty-one realms of existence, we can summarise them into two: the aggregates (*khandha*) and their cessation (*nirodha*). The aggregates constitute the thirty-one realms of existence. Nibbāna is an element that transcends them.

When these are brought together, they are called *khandha-nirodha-nibbāna*—the cessation of the aggregates is Nibbāna. Where there is cessation of the aggregates, there is Nibbāna; where there is no cessation, there is saṃsāra.

### *Beginning from the Aggregates (Khandha)*

Therefore, one must begin with the aggregates (*khandha*); only through them can Nibbāna be realised. *Khandha* means “that which is combined.” They are the combination of form, feeling, perception, mental formations, and consciousness. Together they are called the five aggregates, or simply mind and body (*nāma-rūpa*).

For practice, it is necessary to understand that the aggregates can be approached in two ways. According to the dependent-arising process (*paṭicca-samuppāda*), “ignorance conditions formations” (*avijjā-paccayā saṅkhārā*). In past lives, not knowing the truth, we performed wholesome and unwholesome actions. As a result, in this life we have obtained the human aggregates—five aggregates, or mind and body.

These aggregates have been conceived in the womb and are carried along together with ageing, sickness, and death. The presently existing aggregates are already accompanied by ageing, sickness, and death. This was taught in the Wheel of Dhamma as suffering—birth, ageing, sickness, and death. Although not

explicitly named as “aggregates” there, they were explained as existing phenomena (*dhamma*) characterised by suffering.

We have the eye, ear, nose, tongue, body, and mind. The eye, ear, nose, tongue, and body are material phenomena (*rūpa*). As mental phenomena (*nāma*), we have four: feeling, perception, mental formations, and consciousness. Together, these constitute the six internal sense bases (five material bases and one mental base).

Do we need to contemplate this already-existing aggregate—the body seen with ordinary eyes? No. Rather, we must understand that with time this aggregate inevitably becomes old, sick, and dies. This shows that the aggregate itself is the truth of suffering. However, for insight practice, what we contemplate repeatedly is not the existing aggregate as a whole, but the arising phenomena occurring at the sense bases.

This existing aggregate possesses base elements internally, and when external contact elements—such as sight, sound, smell, taste, touch, and mental objects—come into contact with them, each sense door meets its corresponding object. At that moment, a new phenomenon arises at that sense base.

This arising phenomenon did not exist before in either the sense base (*dvāra*) or the object (*ārammaṇa*). It arises only because of conditions. For example, consider a stick and a bell. The bell is like the base element; the stick is like the element of contact. The sound of the bell does not exist in the bell alone, nor does it exist in the stick. When each exists separately, no sound arises. But when the stick strikes the bell, sound arises.

Where does the sound come from? It does not come from the stick, nor from the bell. Through their contact, sound arises dependently between them.

### ***Arising Aggregates, Suññatā, and Sabhāva Khandha***

In the same way, the six sense bases are base elements. When each of them meets its respective contact element, an arising aggregate (*khandha*) comes into being. The bell and the stick both have mass—that is, material form—but the sound does not have mass. Likewise, seeing consciousness—the arising aggregate

element—has no mass. Hearing, smelling, tasting, and other consciousnesses are known in the same way. They have no form, no shape, and no image.

For this reason, these phenomena are called *suññatā-dhamma*—void of entity, void of a person or a being.

Let us explain *suññatā* further. *Sabhāva* (or *sabhāvam*) means a particular intrinsic nature. Seeing, hearing, smelling, tasting, touching, and knowing—all of these are *sabhāva dhamma*. These are *sabhāva khandha*, newly arising aggregates, and are also called arising aggregates.

These arising aggregates have the nature of arising and passing away. Therefore, they are called rise-and-fall aggregates, or impermanent aggregates (*anicca-khandha*). These aggregates cannot be stopped by one's wish or desire, and they do not belong to anyone. If the causes are present, they arise; if the causes cease, they vanish.

After an arising aggregate has arisen and is observed, it is no longer there—that is its impermanence. The existing aggregate, namely the whole body subject to ageing, sickness, and death, is a mass of aggregates. The arising aggregate, however, is a *sabhāva khandha*. Therefore, there are two layers of aggregates.

If we see the *sabhāva khandha*, we will see arising and passing away. Insight meditation is precisely the task of observing the arising *sabhāva khandha* and its vanishing.

Observe the in-breath and out-breath in a natural way. Depending on the strength of concentration (*samādhi*), one will discern the rise and fall of the arising aggregate accordingly. The existing aggregate—the body—exists due to past causes. This is not only related to past lives, but also connected to present-life causes of kamma: mind (*citta*), temperature (*utu*), and nutriment (*āhāra*). These conditions, although operating now, are also counted as past causes in relation to the present moment.

Therefore, when the aggregate is contemplated wrongly, it becomes a clinging aggregate (*upādāna-khandha*). After an arising aggregate appears and its vanishing is not seen, it becomes an object aggregate for craving, clinging, and action—namely, craving (*tā hā*), clinging (*upādāna*), and kamma (see Section 3).

## 禪修第十二講：垂死的五蘊與自性五蘊

這是我教導基礎佛法的第一天。要理解基礎，必須從「五蘊 (khandha)」開始。這包括了五蘊本身、處 (āyatana)、界 (dhātu) 以及四聖諦 (sacca)。

人們或許嚮往涅槃，但若不徹底了知五蘊，就無法抵達。若我們將三十一個世間 (三界) 的現象加以濃縮，可以總結為二：**五蘊 (khandha) 與五蘊的寂滅 (nirodha)**。五蘊構成了三十一個世間，而涅槃則是超越它們的元素。

當這兩者結合時，稱為「**五蘊寂滅涅槃 (khandha-nirodha-nibbānaṃ)**」——五蘊的止息即是涅槃。凡有五蘊止息之處，即有涅槃；凡無止息之處，即是輪迴。

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### 從五蘊開始 (Beginning from the Aggregates)

因此，必須從五蘊開始修持；唯有透過五蘊才能證悟涅槃。五蘊 (Khandha) 的意思是「聚合物」。它們是色、受、想、行、識的結合，合稱為「五蘊」，或者簡稱為「名色 (nāma-rūpa)」。

在實修中，必須明白可以從兩個角度來看待五蘊：

1. **依緣起進程**：「無明緣行」。因過去世不解真理，造作了善業與不善業，導致這一世我們獲得了人的五蘊 (身心)。
2. **既存的五蘊**：這些五蘊在母胎中受孕，並伴隨著老、病、死。現存的五蘊本身就帶有老病死。在《轉法輪經》中，這被教導為「苦」——生、老、病、死。雖然那裡沒明確稱之為「五蘊」，但解釋為具有苦特徵的「法 (dhamma)」。

我們擁有眼、耳、鼻、舌、身、意。前五者是**色法 (rūpa)**，而\*\*名法 (nāma)\*\* 有四種：受、想、行、識。這些共同構成了六內處。

**問題：我們需要觀照這個普通肉眼可見的「既存五蘊」（肉體）嗎？**不需要。我們只需理解：隨著時間推移，這個五蘊必然老、病、死，這顯示了五蘊本身就是「苦諦」。然而，對於內觀修習，我們反覆觀照的並非這個既存的整體五蘊，而是在**感官處（根門）發生的「生起現象」**。

[Image illustrating the six sense bases and contact leading to the arising of consciousness]

這個既存的五蘊內在擁有「根元素」，當外在的「境元素」（色、聲、香、味、觸、法）與之接觸時，每個根門會遇見對應的對象。在那一瞬間，一個**新的現象**在感官處升起。

這個生起的現象先前既不存在於根門，也不存在於對象，它是依緣而生的。

**譬喻：木棍與鐘** 鐘就像「根元素」，木棍就像「接觸元素」。鐘聲既不存在於鐘裡，也不存在於木棍裡。當兩者分開時，沒有聲音。但當木棍敲擊鐘時，聲音就升起了。聲音從哪裡來？它不來自木棍，也不來自鐘，而是透過兩者的接觸，在它們之間依緣而生。

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### 生起蘊、空性與自性五蘊

同理，六根是根元素。當它們遇見各自的接觸元素時，一個「**生起蘊**（arising aggregate）」就產生了。鐘和木棍都有質量（色法），但聲音沒有質量。同樣地，「見識」——這個生起的五蘊元素——也沒有質量。聽、嗅、味等識也是如此，它們沒有外形、沒有形狀、也沒有影像。

基於這個原因，這些現象被稱為「**空性法**（suññatā-dhamma）」——無實體、無人、無眾生。

讓我們進一步解釋空性：

- **自性（Sabhāva）**：指特定的內在特質。見、聞、嗅、味、觸、知，所有這些都是「自性法」。

- **自性五蘊 (Sabhāva khandha)**：這些新升起的五蘊，也叫作「生起蘊」。

這些生起蘊具有「生滅」的本質。因此，它們被稱為「生滅蘊」或「無常蘊 (anicca-khandha)」。

這些五蘊無法被人的願望或欲望所停止，且不屬於任何人。因具足則生，因止息則滅。

[Image showing the arising and passing away of mental and physical phenomena]

當一個生起蘊升起並被觀照後，它就不再存在了——這就是它的「無常」。

- **既存蘊 (Existing aggregate)**：即整個面臨老病死的肉體，是五蘊的聚合質量。
- **自性五蘊 (Sabhāva khandha)**：是那生起即滅的現象。

因此，五蘊有兩個層次。如果我們見到「自性五蘊」，我們就會見到「生滅」。內觀禪修正是觀察「生起的自性五蘊」及其「滅去」的工作。

自然地觀察入出息。根據定力 (samādhi) 的強弱，禪修者會相應地辨識出生起蘊的生滅。至於「既存蘊 (身體)」，是因過去的業而存在，這不僅關乎過去生，也與現世的業、心、時節 (溫度) 與食 (營養) 有關。

因此，當五蘊被錯誤地觀照時，它就變成了「取蘊 (clinging aggregate)」。

當一個生起蘊出現而其滅去未被看見時，它就成為了貪、取、業的對象 (參見緣起圖表第三階段)。



## 第十二講：壞滅之蘊與自性之蘊

*(Dying Aggregates and Intrinsic Aggregates)*

今天是我為你們講解基礎法（basic Dhamma）的第一天。若要理解基礎，必須從\*\*五蘊（khandha）\*\*開始。這包括：

- 蘊（khandha）
- 處（āyatana）
- 界（dhātu）
- 四聖諦（sacca）

人們或許渴望涅槃（Nibbāna），但若未徹底了知五蘊，是無法抵達的。

若將三十一界的一切現象加以濃縮，可歸納為二者：

👉 五蘊（khandha）

👉 蘊的止息（nirodha）

五蘊即構成三十一界；而涅槃則是超越其上的一種法界。

將二者合而觀之，即：

👉 **khandha-nirodha-nibbānaṃ**（蘊的止息即是涅槃）

- 有蘊之止息 → 即涅槃
- 無蘊之止息 → 即輪迴（saṃsāra）

---

## 從五蘊開始修行

因此，修行必須從五蘊開始；唯有透過五蘊，方能證得涅槃。

「蘊」的意思是「聚合」。

五蘊為：

- 色（rūpa）
- 受（vedanā）

- 想 (saññā)
- 行 (saṅkhāra)
- 識 (viññāṇa)

合稱為五蘊，亦即：

👉 名色 (nāma-rūpa)

### 緣起中的五蘊

依緣起 (paṭiccasamuppāda) 而言：

無明緣行 (avijjā-paccayā saṅkhārā)

過去世因不知真理，造作善惡業；因此今生獲得人身五蘊。

此五蘊：

- 於母胎中成形
- 並伴隨生、老、病、死而延續

現存的五蘊，本身即已包含：

👉 老、病、死

佛陀於《轉法輪經》中說此為苦：

- 生
- 老
- 病
- 死

雖未明言「五蘊」，但所指即為這些現存法 (dhamma)，其性質即是苦。

---

## 六內處與名色

我們具有：

- 眼、耳、鼻、舌、身、意

其中：

- 眼耳鼻舌身 → 屬於色法 (rūpa)
- 受、想、行、識 → 屬於名法 (nāma)

合為：

👉 六內處 (六內入)

---

## 修行的觀照對象

我們是否要觀察這個已存在的整體身體？

👉 不需要

我們需了解的是：

👉 此身終將老、病、死

因此：

👉 五蘊本身即是苦諦

然而，在觀智修行中：

👉 所反覆觀察的，不是整體存在的蘊

👉 而是「在六根處生起的現象」

---

## 接觸與新生法

此身內具六根（內處），當外境（色聲香味觸法）接觸時：

👉 每一根門與其對境相遇

當下：

👉 一個新的現象生起

此現象：

- 不存在於根門
- 也不存在於對境
- 僅依因緣而生

---

## 鐘與木棒的譬喻

例如：

- 鐘 → 根門
- 棒 → 接觸

聲音：

- 不在鐘中
- 不在棒中

但：

👉 當兩者接觸 → 聲音生起

聲音並非來自任何一方，而是依接觸而生。

---

## 生起之蘊、空性與自性蘊

同理：

六根為基礎元素，當接觸發生時：

👉 生起蘊（**arising khandha**）出現

鐘與棒有質量（色），但聲音無質量。

同樣地：

👉 識（如見識）無形、無質量

- 無形狀
- 無影像

因此稱為：

👉 空性法（**suññatā-dhamma**）（無人、無眾生）

## 自性法與自性蘊

進一步說明：

**sabhāva**（自性）指各別的內在特性

例如：

- 見
- 聞
- 嗅
- 嘗
- 觸
- 知

皆為：

👉 自性法 (sabhāva-dhamma)

這些即是：

👉 自性蘊 (sabhāva khandha)

👉 亦稱「生起蘊」

---

## 無常之蘊

這些生起蘊具有：

👉 生 → 滅

因此稱為：

- 生滅蘊
- 無常蘊 (anicca-khandha)

其特性：

- 無法由意願控制
- 不屬於任何人

👉 有因則生

👉 因滅則滅

當生起蘊被觀察後，即已滅去，這正是無常。

---

## 兩層蘊的區分

應區分兩種蘊：

## 1. 現存蘊（整體身體）

- 受老病死支配
- 為「蘊的聚集體」

## 2. 生起蘊（自性蘊）

- 瞬間生滅
- 為觀智的對象

👉 因此存在「兩層蘊」

---

## 觀智的真正任務

👉 觀智（vipassanā）即是：

觀察生起之自性蘊及其滅去

---

## 呼吸與觀察

自然觀察：

- 入息
- 出息

依定力（samādhi）深淺：

👉 可見生滅程度不同

---

## 現存蘊的因緣

現存身體來自過去因，亦與今生條件相關：

- 心（citta）

- 溫度 (utu)
- 食 (āhāra)

雖在當下運作，但相對於現前剎那，仍屬「過去因」。

---

## 錯誤觀察與取蘊

若觀察錯誤：

👉 蘊即成為**取蘊** (upādāna-khandha)

當：

- 生起蘊出現
- 卻未見其滅去

則其成為：

👉 渴愛 (taṇhā)

👉 執取 (upādāna)

👉 業 (kamma)

的對象。

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## 小結（核心結構）

本講重點可總結為：

1. 五蘊 = 輪迴
2. 蘊滅 = 涅槃
3. 蘊分兩層：
  - 現存蘊（整體）

- 生起蘊（觀智對象）

4. 修行關鍵：

👉 觀「生起蘊的生滅」

5. 錯誤點：

👉 不見滅 → 落入取蘊 → 續輪迴

### *Existing Aggregates, Arising Aggregates, and the Continuity of Saṃsāra*

It is not the existing, old aggregate that connects to action. This aggregate is called the *pañcakkhandha* according to the *Abhidhammattha-saṅgaha*. Rather, it is the newly arising aggregate—the *sabhāva khandha*—that connects to the process (see Section 3 and the Dependent Arising chart).

For example, when it is hot and one desires comfort, one fans oneself. The pleasant feeling is experienced as “nice,” and then it passes away. However, one is not aware of the whole process. By fanning oneself again, the experience connects to action. If this experience is not contemplated, it must connect to the dependent-arising process.

If one simply leaves it there, feeling conditions craving, and craving connects to action. In this way, the newly arising aggregates—seeing, hearing, and so on—connect to affection, clinging, and action. One has to know them in this manner. We are continuously producing the causes that, after death, give rise again to aggregates characterised by ageing, sickness, and death. When will this end? There is no end to it. The incalculable continuity of ageing, sickness, and death will persist.

According to Mogok Sayadaw, this is like endlessly producing spare parts for corpses (something human beings uniquely manufacture, without any copyright). He even says that this is equivalent to committing suicide again and again for oneself.

Therefore, if one can discern the impermanence—the rise and fall—of the newly arising aggregates, there is no affection or clinging. Craving, clinging, and action then cease. The arising aggregate is to be known simply as arising and

passing away—not as an existing entity. When it is known in this way, it becomes *anicca* and *magga*—that is, the five path factors of the mundane path (*lokiya-magga*), the truth of mundane path factors.

The yogi must develop these mundane path factors. Supramundane path factors—the Noble Eightfold Path—are not something to be developed deliberately; they arise only for the direct seeing of Nibbāna. If an arising phenomenon is known as arising, and a vanishing phenomenon is known as vanishing, the yogi must always discern them through observation. He will then know that there is only arising and vanishing dukkha occurring continuously. Therefore, he cannot take them as affection or craving.

Before practice, there is *dukkhe-aññā ai'* —not knowing phenomena as dukkha. Because of this, they are taken with affection and clinging. With practice, this becomes *dukkhe-ñā ai'* —the knowledge of knowing dukkha. The path factors arise in the heart, and craving, clinging, and action come to cessation.

There are two kinds of cessation:

### 1. Cessation through arising (*uppāda-nirodha*)

Here, the yogi can contemplate up to craving, clinging, and mental action (*cetanā*), so that verbal and bodily actions become impossible. (This point is explained in several of Mogok Sayadaw's talks.)

### 2. Cessation through Non-Arising (*Anuppāda-Nirodha*)

This is the discerning of the arising dhamma as impermanent, such that craving, clinging, and related defilements do not arise.

If the yogi is able to contemplate continuously without interruption, *anuppāda-nirodha* becomes established—meaning that no defilements arise in between moments of contemplation. As the Buddha and the Sayadaw explained, if one practises in the morning, realisation may come in the evening, and vice versa.

When craving (*tā hā*) arises and the yogi is able to contemplate it, this is still cessation through arising. However, if craving arises and defilements intervene in the practice, completion will take longer. If there are many gaps in continuity, the

process becomes longer; if there are fewer gaps, it becomes correspondingly shorter.

These points were mentioned by the Buddha to Prince Bodhirājakumāra (Majjhima Nikāya, Sutta No. 85). In the minds of the Buddha and the arahants, whatever arises—seeing, hearing, and so forth—their knowing is merely knowing itself, not connected to defilements. Therefore, for them, the arising aggregates are *anuppāda-khandhas*—aggregates that do not give rise to defilements.

If one cannot yet discern *anicca*, one should re-establish samādhi by re-noting the in-breath and out-breath. Sayadawgyi also emphasised this point repeatedly.

Not seeing *anicca* directly by oneself, but merely knowing about it from teachers, is called *anubodha-ñā a*—knowledge derived from another. *Paṣvedha-ñā a* means knowing the aggregates directly through penetration and practice. Only through the appearance of a Buddha into the world can we come to know such wisdom. If one understands these points correctly, becoming a stream-enterer is not difficult.

There is still time to emphasise an important principle: the newly arising aggregate did not exist before. After it arises, it does not continue to exist. Therefore, the aggregate is nothing other than arising and passing away.

### **Emptiness (*Suññatā*), Intrinsic Nature (*Sabhāva*), and Reflection on Cessation**

Therefore, there is no being (*nisatta*), no living entity (*nijjīva*), and no soul.

The *suññatā-khandha* is void of a person or a being, whereas the *sabhāva-khandha* possesses an intrinsic nature. It exists in accordance with causes, and when those causes cease, it no longer exists. The yogi must observe the aggregate as both existing and not existing—that is, as a process of rise and fall.

This is the nature of *suññatā*: emptiness or voidness. One should not take this to mean that nothing exists at all, as that would fall into conceptual thinking, a misunderstanding held by some Buddhists. Such a view becomes *natthi-bhāva-paññatti*—a concept of absolute non-existence. This point is very important.

For example, when hearing consciousness arises with the contemplation it no longer present, what remains? The nature of inconstancy remains. The knowing knowledge also vanishes; it is not knowing continuously. This, too, is the process of knowing and vanishing. As the contemplated objects vanish, the observing knowledge also vanishes.

### 既存五蘊、生起五蘊與輪迴的相續

與「造業」相連結的並非那個老舊、既存的五蘊（指色身肉體）；在《阿毗達摩攝義論》中，這被稱為五蘊（pañcakkhandha）。相反地，是那**新升起的五蘊——自性五蘊（sabhāva khandha）**——與生命過程相連結（請參見緣起圖表第三階段）。

例如：當天氣炎熱，生起想要舒適的欲望時，人會扇風。那種「涼快」的樂受被體驗為「美好」，隨後它便消逝了。然而，人往往察覺不到這整個過程。透過再次扇風，這種體驗便與「行動（業）」相連。若不觀照此體驗，它必然會進入緣起的連鎖反應。

若僅僅任由其發展，「受」會緣「愛」，「愛」會連結到「業」。就這樣，新升起的五蘊——見、聞等等——與愛染、執著和業力產生連結。我們必須以這種方式了解它們：**我們正不斷地製造「因」，而這些因在死後會再次產生以老、病、死為特徵的五蘊。**這何時才會結束？這沒有終點，不可估量的老病死循環將持續下去。

莫哥禪師說，這就像在**無止盡地為「屍體」製造備件**（這是人類唯一能製造且不需版權的東西）。他甚至說，這等同於在為自己一次又一次地進行自殺。

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### 觀照無常與兩種寂滅

若能辨識出新升起五蘊的無常（生滅），就不會產生愛染或執著。愛、取、業便會止息。生起五蘊應被單純地了知為「生與滅」，而非一個存在的

實體。當以這種方式了知時，它就成了\*\*「無常」與「道」\*\*——即世間道（lokiya-magga）的五個道支。

禪修者必須開發這些世間道支。而出世間道（八聖道分）並非刻意開發的，而是在直證涅槃時升起的。禪修者必須始終透過觀察來辨識：升起的現象即了知其生，滅去的現象即了知其滅。他將了知到，這裡只有不斷發生的「生滅之苦」。因此，他無法對其產生愛染或渴愛。

在修習前，處於「不知苦（**dukkhe-aññāṇaṃ**）」的狀態，因此會生起愛染與執著。透過修習，這變成了「知苦智（**dukkhe-ñāṇaṃ**）」，道支在心中升起，愛、取、業走向止息。

兩種寂滅：

1. **隨生寂滅 (Uppāda-nirodha)**：在此，禪修者能觀照到渴愛、執著與心業（cetanā，思），從而使言語與身體的違犯行動變得不可能。
2. **不生寂滅 (Anuppāda-nirodha)**：這是直接辨識生起法為無常，使得渴愛、執著及相關煩惱**根本不升起**。這就是透過「不發生」而達成的止息。

若能不間斷地持續觀照，「不生寂滅」就會建立——意指在觀照的剎那間，煩惱無從升起。

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空性、自性與寂滅的省察

因此，這裡**無眾生 (nisatta)**、**無命者 (nijjīva)**、**無靈魂**。

- **空性五蘊 (Suññatā-khandha)**：指五蘊中空掉（無）了人或眾生。
- **自性五蘊 (Sabhāva-khandha)**：擁有其內在自性，依因緣而存在；因緣滅時，它便不再存在。

禪修者必須觀察五蘊的「生起」與「滅去」的過程。這就是「空性」的本質。

**重要提醒：**不應將空性誤解為「什麼都不存在」。那會陷入概念性的思考，這是一些佛教徒的誤區，稱為「絕對不存在之概念（*natthi-bhāva-paññatti*）」。

例如：當「聞識」升起，觀照到它不再存在時，剩下什麼？「不恆常（*inconstancy*）」的性質留存著。「能觀之智」本身也是消逝的，它並非持續不斷地在了知，而是處於「了知」與「消逝」的循環中。隨著被觀照的對象消失，觀照的智慧也隨之消逝。



現存蘊、生起蘊與輪迴的延續

*(Existing Aggregates, Arising Aggregates, and the Continuity of Saī sāra)*

並非現存的、舊有的蘊與行為（業）相連結。此類蘊於《阿毘達摩義集》（*Abhidhammattha-saṅgaha*）中稱為五蘊（*pañcakkhandha*）。實際上，與過程相連結的是新生起的蘊——自性蘊（*sabhāva khandha*）（見第三節與緣起圖）。

例如，當天氣炎熱而生起舒適的欲求時，人便會搧風。愉悅的感受被體驗為「舒服」，隨後即滅去。然而，人並未覺知整個過程。當再次搧風時，這種經驗便與行為連結。若此經驗未被觀照，則必然會與緣起過程相連。

若僅任其存在，則由受緣愛（*feeling conditions craving*），而愛又連結至行為。如此一來，新生起的蘊——如見、聞等——便與愛著、執取與行為相連。必須以此方式了知它們。我們不斷地製造因，使得在死亡之後，再度生起具備老、病、死特徵的蘊。這何時才會終止？沒有終止。無量無邊的老、病、死將持續延續。

依據 Mogok Sayadaw 的說法，這就如同不斷製造屍體的零件（這是人類獨有的製造行為，且沒有任何版權）。他甚至說，這等同於對自己一再地自殺。

因此，若能觀察新生起蘊的無常——其生與滅——則不會生起愛著與執取。渴愛、執取與行為便會止息。生起蘊應被如實了知為生與滅，而非一個存在的實體。當如此了知時，它即成為**無常（anicca）與道（magga）**，亦即世間道（lokiya-magga）的五道支，即世間道之真理。

行者必須培養這些世間道支。出世間道支——即八正道——並非可以刻意培養之法；它只是在直接見到涅槃時才會生起。若生起的現象被如實了知為生起，滅去的現象被如實了知為滅去，行者必須始終以觀察來如實知見它們。如此，他將了知：唯有生滅的苦在持續發生。因此，他不會將其視為愛著或渴求的對象。

在修行之前，存在的是**不知苦（dukkhe-aññāṇam）**——不了知現象為苦。因此，對其生起愛著與執取。隨著修行，這轉為**知苦之智（dukkhe-ñāṇam）**。道支於心中生起，而渴愛、執取與行為止息。

兩種止息

有兩種止息：

### 1. 生起中的止息（uppāda-nirodha）

在此情況下，行者可觀照至渴愛、執取與心行（cetanā），使語業與身業無法生起。

（此點在 Mogok Sayadaw 多次開示中有說明。）

### 2. 不生之止息（anuppāda-nirodha）

此為如實觀照生起之法為無常，使渴愛、執取及相關煩惱不再生起。

若行者能持續不間斷地觀照，則不生之止息便得以建立——亦即在觀照的間隙中，不再有煩惱生起。如佛陀與尊者所說：若於早晨修行，可能於傍晚證得；若於傍晚修行，可能於翌晨證得。

當渴愛 (taṇhā) 生起而行者能觀照它時，仍屬於「生起中的止息」。然而，若渴愛生起且煩惱介入修行，則完成將會延遲。若連續性中斷很多，過程就會變長；若間斷較少，則過程相應縮短。

這些要點曾由佛陀對波提王子 (Bodhirājakumāra) 開示 (《中部》第 85 經)。在佛陀與阿羅漢的心中，無論生起何種現象——見、聞等——其了知僅僅是了知本身，並不與煩惱相連。因此，對他們而言，生起蘊是**不生煩惱之蘊 (anuppāda-khandha)**。

若尚未能辨識無常，應重新建立定 (samādhi)，回到觀察入息與出息。Sayadaw 亦多次強調此點。

未能親自直接見到無常，而僅從教師處得知，稱為**隨聞智 (anubodha-ñāṇa)**。而**\*\*證智 (paṭivedha-ñāṇa) \*\***則是透過親身修行而直接洞見蘊。唯有佛陀出現於世，我們才能得知此等智慧。若能正確理解這些要點，證得須陀洹並不困難。

尚有一個重要原則需強調：新生起的蘊在此前並不存在；在其生起之後，也不持續存在。因此，蘊無非就是生與滅而已。

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空性 (Suññatā)、自性 (Sabhāva) 與止息的省察

*(Emptiness, Intrinsic Nature, and Reflection on Cessation)*

因此，並無眾生 (nisatta)、無有生命體 (nijjīva)、亦無靈魂。

**\*\*空性蘊 (suññatā-khandha) 是空於人與眾生的；而自性蘊 (sabhāva-khandha) \*\***則具備其內在特性。它依因而生，因滅則不復存在。行者必須觀察蘊為「既存在又不存在」——即生滅的過程。

這即是空性的本質：空、或空無。不應將此理解為「完全不存在」，否則即落入概念思維，成為某些佛教徒所持的誤解。此種見解稱為：

👉 **natthi-bhāva-paññatti (絕對不存在的概念)**

此點極為重要。

例如，當聽識生起並被觀照後，它已不再存在，那麼留下的是什麼？留下的是無常的性質。了知的知本身亦會滅去；它並非持續不斷地知。這同樣是了知與滅去的過程。當所觀的對象滅去時，觀照的知也隨之滅去。

## **Reflections on Cessation through Arising and Non-Arising**

There is a talk by Mogok Sayadaw on this subject, which I translated in Part 10 under the title *Craving and Suffering*. Some scholars interpret the Burmese system as merely passive observation. This is not correct; they only see part of the whole picture.

If we study the works of Ledi Sayadawgyi, we will understand the importance of both contemplation and reflection. Many scholars and practising yogis continue to study his treatises and apply them in their teaching and practice. However, yogis themselves must understand how to apply these teachings skillfully according to different situations.

This is one of the important reasons why we study the suttas: to gain skillful means for dealing with defilements in daily life and during meditation practice.

Those who study the suttas together with Mogok Sayadaw's talks will understand the importance of discerning *anicca*. Therefore, Burmese teachers emphasize this point—not because they teach only passive observation, but because they emphasize correct discernment.

## **An Extract from Sayadaw's Teaching**

“Always reflect that all *dukkha* comes from *tā hā*. During observation, do not reflect on what will happen if you reflect. Otherwise, it becomes *cintā-maya-ñā a* and not *bhāvanā-maya-ñā a*. Reflection and direct observation are different; they should not be mixed.”

## The Difference between *Cintā-maya Ñāṇa* and *Bhāvanā-maya Ñāṇa*

What is the difference between *cintā-maya ñāṇa* and *bhāvanā-maya ñāṇa*?

When *cintā-maya ñāṇa* is predominant, more *bhavaṅga cittas* tend to arise; when *bhāvanā-maya ñāṇa* is predominant, fewer *bhavaṅga cittas* arise. *Bhavaṅga cittas* take objects from the past. *Cintā-maya ñāṇa* involves thinking, planning, and reflecting.

Therefore, one should allow time for reflection and also allow time for direct observation. Practised in this way, progress becomes quicker. Reflecting on one's own aggregates and on the truths of the Dhamma is *cintā-maya ñāṇa*, whereas the direct contemplation of impermanence is *bhāvanā-maya ñāṇa*. When these two practices are used appropriately, defilements do not easily intrude into the practice.

What, then, is the difference between having more *bhavaṅga cittas* and having fewer?

A person who is *dukkha-paṣṣanna*—one whose practice is difficult—experiences more *bhavaṅga cittas*. These have a close connection with defilements. When contemplation is carried out without reflection, realisation proceeds slowly.

How should *cintā-maya ñāṇa* and *bhāvanā-maya ñāṇa* be used?

Mogok Sayadaw stated that *cintā-maya ñāṇa* is helpful in preventing defilements from entering during vipassanā practice. He encouraged yogis, before sitting, to reflect on *dukkha* or on the dangers of *tā hā*—this is *cintā-maya ñāṇa*—and then to sit for *bhāvanā-maya ñāṇa*. An increase in *bhavaṅga cittas* indicates either the presence of stronger defilements or greater difficulties in practice.

### 關於「隨生寂滅」與「不生寂滅」的省察

莫哥禪師曾針對此主題進行過開示（詳見《莫哥法談》第十部分《渴愛與苦》）。有些學者誤以為緬甸的修行體系僅是「被動的觀察」，這是不正確的；他們只看到了全貌的一部分。

若研究雷迪大禪師（Ledi Sayadawgyi）的著作，我們便會理解「**隨觀（Contemplation）**」與「**省察（Reflection）**」同樣重要。許多學者與禪修

者至今仍在研究他的論著並運用於教導與實修中。然而，禪修者必須理解如何根據不同情況，技巧地運用這些教法。

這正是我們研讀經藏的重要原因之一：為了在日常生活與禪修期間，獲得處理煩惱的「**巧妙手段（方便）**」。那些同時研讀經藏與莫哥禪師開示的人，會明白「**辨識無常（anicca）**」的重要性。緬甸老師們強調這一點，並非因為他們只教導被動觀察，而是因為他們強調「**正確的辨識**」。

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### 禪師教法的精選摘要

「始終要省察：所有的『苦』都源自『渴愛』。但在觀察（實修）期間，不要去省察『如果我省察會發生什麼』，否則它會變成**思所成慧（cintā-maya-ñāṇa）**而非**修所成慧（bhāvanā-maya-ñāṇa）**。省察與直接觀察是不同的，不應混淆。」

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### 思所成慧與修所成慧的區別

這兩種智慧有何不同？

- 當**思所成慧**佔主導時，容易升起較多的「**有分心（bhavaṅga cittas）**」。
- 當**修所成慧**佔主導時，升起的「有分心」較少。

「有分心」會抓取過去的對象。思所成慧涉及思考、計畫與省察。因此，應該撥出時間進行「省察」，也撥出時間進行「直接觀察」。以此方式修習，進步會更快。

- **思所成慧**：省察自己的五蘊與佛法真理。
- **修所成慧**：直接觀照「無常」。

當這兩種修持被恰當地運用時，煩惱就不容易侵入修持中。

## 有分心的多寡代表什麼？

一個「苦通行者（*dukkha-paṭipanna*，修行感到困難的人）」會經歷較多的有分心。這些心與煩惱有著密切的聯繫。若觀照時缺乏省察，實證的進度會很緩慢。

如何運用這兩種智慧？莫哥禪師指出，思所成慧有助於防止煩惱在內觀（*vipassanā*）修持期間進入心靈。他鼓勵禪修者在坐禪前，先省察「苦」或「渴愛的危險」——這就是思所成慧；隨後再坐下來進行修所成慧。

有分心的增加，通常預示著煩惱較強，或是修持上遇到了較大的困難。

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## 生起與不生之止息的省思

*(Reflections on Cessation through Arising and Non-Arising)*

Mogok Sayadaw 曾就此主題開示，我已於第十部分以〈渴愛與苦〉為題加以翻譯。一些學者將緬甸的修行系統解讀為僅是被動的觀察，這並不正確；他們只看到了整體圖像的一部分。

若我們研讀 Ledi Sayadawgyi 的著作，便能理解**觀照（contemplation）與省思（reflection）兩者的重要性**。許多學者與修行者持續研讀其論著，並將之應用於教學與實修之中。然而，行者本身必須懂得如何依不同情境，善巧地運用這些教法。

這也是我們研讀經藏的重要原因之一：為了獲得在日常生活與禪修中對治煩惱的善巧方便。

凡是同時研讀經典與 Mogok Sayadaw 開示者，皆能理解辨識無常（*anicca*）的重要性。因此，緬甸的禪師強調此一要點，並非因為他們只教授被動觀察，而是因為他們強調**正確的觀察與辨識**。

## 尊者開示摘錄

「應當時時省思：一切苦皆源於渴愛（taṇhā）。於觀察之中，不可再思惟『若我思惟，將會發生什麼』。否則便成為思所成智（cintā-maya-ñāṇa），而非修所成智（bhāvanā-maya-ñāṇa）。省思與直接觀察是不同的，不應混合。」

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### 思所成智與修所成智的差異

*(The Difference between Cintā-maya Ñāṇa and Bhāvanā-maya Ñāṇa)*

思所成智（cintā-maya ñāṇa）與修所成智（bhāvanā-maya ñāṇa）有何差別？

當思所成智占主導時，較多的\*\*有分心（bhavaṅga cittas）\*\*會生起；當修所成智占主導時，有分心則較少生起。有分心取過去為所緣。思所成智涉及思考、規劃與反省。

因此，應當安排時間進行省思，同時也安排時間進行直接觀察。如此修習，進展會較為迅速。對自身五蘊與法的真理進行思惟，屬於思所成智；而對無常的直接觀照，則屬於修所成智。當這兩種修習方式被適當運用時，煩惱便不易侵入修行之中。

那麼，「有分心較多」與「有分心較少」之差別為何？

一位屬於**苦行道者（dukkha-paṭipanna）**——即修行較為艱難者——其有分心較多。此類心與煩惱關係密切。若僅進行觀照而無省思，證悟的進程將較為緩慢。

那麼，思所成智與修所成智應如何運用？

Mogok Sayadaw 指出，思所成智有助於防止煩惱在觀智修行中介入。他鼓勵行者在坐禪之前，先思惟苦或渴愛的過患——此即思所成智——然後再進入修所成智的禪修。若有分心增多，表示煩惱較強，或修行較為困難。



### Talk 13: The Beginning of the Unborn

I will now speak about conditioned phenomena (*saṅkhārā*), which is an essential topic. If one does not understand *saṅkhārā*, one cannot attain the Dhamma. In the Buddha's teaching, this is one of the most important principles.

*Aniccā vata saṅkhārā*—all conditioned phenomena are impermanent. This statement does not refer merely to the impermanence of human beings, heavenly beings (*devatā*), or other living beings, but to conditioned phenomena themselves. Whatever arises due to conditions is *saṅkhāra*, and its perishing is *anicca*. Only when a yogi discerns one conditioned phenomenon together with its impermanence does insight knowledge arise.

Memorising this by heart is not difficult; true understanding is. According to Mogok Sayadaw, with only conventional or worldly knowledge, people cannot attain the Dhamma. Only those who encounter the Ariya disciples of the Buddha are able to understand it properly. In the Pāli texts, *saṅkhārā* are often presented together with impermanence, as in *aniccā vata saṅkhārā*.

Another formulation is *sabbe saṅkhārā aniccā*—all conditioned phenomena are impermanent. The Buddha taught us to contemplate and observe this repeatedly. The contemplation of the thirty-two parts of the body (*asubha*) reveals the unattractive nature of the body. Within these thirty-two parts, there is no person and no being.

[This practice can be samatha or vipassanā, depending on how it is used. Thai forest monks employ it for both samatha and vipassanā, and Burmese traditions, Thae-Inn Gu system, also use it in both ways.]

Even in the body itself, impermanent phenomena are present; this, too, concerns *saṅkhārā*. At the time of the Buddha's passing away, he emphasised this point with the words: *vayadhammā saṅkhārā, appamādena sampādeṭha*—all conditioned things are subject to decay; therefore, strive on with diligence, mindfulness, and alertness.

## The Three Worlds (*Loka*)

There are three worlds (*loka*).

1. **Okāsa-loka** — the world of location or space, the inanimate world in which beings live. Seeing its arising and perishing is a form of conceptual impermanence.
2. **Satta-loka** — the world of living beings, where all beings are subject to death and dissolution. This, too, is conceptual impermanence.
3. **Saṅkhāra-loka** — the world of conditioned phenomena, which are not living beings and are not defined by form or shape as entities. They are known only by their intrinsic nature (*sabhāva*) and emptiness (*suññatā*). These are also impermanent, but here impermanence is *paramattha anicca*—the impermanence of mind and matter at the ultimate level.

If impermanence is perceived as something stable, it becomes a concept; if it is seen as arising and vanishing moment by moment, it is *paramattha dhamma*. Examples include painful feeling or the feeling of heat—phenomena known directly through their intrinsic nature.

## Conditioned Phenomena and the World of Saṅkhārā

Cold and heat are concepts. These are not concepts of non-existence, but concepts taken as existing. Human beings, *devatā*, *brahmā*, all living beings, mountains, forests, and so forth are all seen as stable by the ordinary eye. Therefore, all of these are concepts.

Whatever arises through conditioning is *saṅkhāra*. After arising, it vanishes immediately—this is the nature of the world (*loka*). Therefore, this is called *saṅkhāra-loka*, the world of conditioned phenomena.

If one can discern this *saṅkhāra-loka* with the knowledge-eye—that is, with a purified mind-eye—one will attain the Dhamma. The process of dependent co-arising is the explanation of *saṅkhārā*. If one sees *saṅkhārā*, it only is *samādhī* (i.e. *samatha*), this is not yet insight. Insight arises through seeing the vanishing of *saṅkhārā*.

Understanding this point is extremely important. In practice, when yogis observe whatever arises—whether material form (*rūpa*) or mind (*nāma*)—and then observe again, they must understand that these phenomena are newly arising. What existed before has already vanished. Before the arising of mind and form, the previous mind and form have already disappeared.

This is expressed in the teaching *eka-citta-dhammayutta*: a new mind can arise only after the preceding mind has vanished. The arising and vanishing occur so rapidly that the yogi cannot ordinarily see their connection. When *samādhi* develops, this process becomes clear.

With the ending—that is, the cessation—of impermanent conditioned phenomena (*saṅkhāra-loka*), there is the Unborn (*Nibbāna*). Therefore, knowledge of *saṅkhāra-loka* is the beginning of the path leading to Nibbāna. Understanding conditioned phenomena is the most important foundation.

Through seeing the impermanence of conceptual worlds—the world of locations and the world of beings—one develops a sense of wise urgency (*saí vega*). By discerning the impermanence of the world of conditioned phenomena, one realises the Dhamma. This discernment itself is insight knowledge.

## 禪修第十三講：無生之始

我現在要談論「有為法（*saṅkhāra*）」，這是一個核心主題。若不理解有為法，就無法證悟佛法。在佛陀的教法中，這是最重要的原則之一。

「諸行無常（*Aniccā vata saṅkhārā*）」——這句話指的不僅僅是人類、天人或其他眾生的無常，而是指「有為法」本身的無常。凡是依因緣而生者即是「行（*saṅkhāra*）」，而它的滅去即是「無常（*anicca*）」。唯有當禪修者辨識出一個有為法及其無常性時，內觀智慧才會升起。

背誦這句話並不難，難在真正的理解。莫哥禪師說，僅憑世俗的知識，人們無法證法；唯有遇到佛陀的聖弟子，才能正確理解它。在巴利經文中，「有為法」常與「無常」並列。

佛陀教導我們要反覆觀照這一點。例如「三十二身分」的修法能揭示身體的不淨特質。在這三十二個部分中，並無「人」或「眾生」存在。

**【註：三十二身分的修持】** 此法依使用方式不同，可作為「止」或「觀」。泰國森林僧將其用於止觀雙修，緬甸的 Thae-Inn Gu 體系亦然。即使在身體內部，無常現象依然存在，這也屬於有為法。佛陀涅槃時強調：「諸行皆是衰滅法，應當精勤不放逸地成辦（*vayadhammā saṅkhārā, appamādena sampādeṭṭhā*）。」

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### 三種世界 (The Three Worlds)

佛法將世界（Loka）分為三種：

1. **器世間 (Okāsa-loka)**：處所或空間的世界，即眾生居住的無生命世界。見到它的生滅，屬於一種**概念上的無常**。
2. **眾生世間 (Satta-loka)**：眾生的世界，所有眾生皆會面臨死亡與消散。這同樣屬於**概念上的無常**。
3. **行世間 (Saṅkhāra-loka)**：有為法的世界。它們不是眾生，也沒有實體的形狀或外相。它們僅透過其「**自性 (sabhāva)**」與「**空性 (suññatā)**」被了知。這也是無常的，但此處的無常是**勝義無常 (paramattha anicca)**——即在究極層面上的名色無常。

若將無常感知為某種穩定的狀態，它就變成了「概念」；若看見它剎那間的生起與滅去，它就是「勝義法」。例如：痛受或熱感——這些是透過其自性直接被了知的現象。

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### 有為法與行世間

「冷」與「熱」是概念。這些並非「不存在」的概念，而是被視為「存在且穩定」的概念。人類、天人、梵天、所有眾生、山脈、森林等等，在普通肉眼看來都是穩定的。因此，這些全是概念。

凡因緣生者即是「行」。生起後立即滅去——這就是世界的本質。因此這被稱為「行世間」，即有為法的世界。

若能以「智眼」（即清淨的心眼）辨識出這個行世間，便能證法。**緣起法的進程就是對「行（有為法）」的解釋。**

- 若僅見到「行」，那只是定（即止），還不是內觀。
- **內觀是透過見到「行」的滅去而產生的。**

理解這點極其重要。實修時，不論觀察色法（rūpa）或名法（nāma），禪修者必須明白這些現象都是「新升起」的。先前存在的早已滅去。

這被表達為「**一心法相應（eka-citta-dhammayutta）**」：只有在前一個心滅去後，新的心才能升起。生與滅發生得如此迅速，以至於禪修者平時看不出它們的關聯。當定力（samādhi）開發後，這個過程會變得清晰。

隨著有為法世界（行世間）的終結——即寂滅，便是「**無生**」（涅槃）。因此，對行世間的了知，是通往涅槃之路的起點。理解有為法是最重要的基礎。

- 見到器世間與眾生世間的無常，會生起「**智覺（警心，saṃvega）**」。
- 辨識出行世間的無常，便能**實證佛法**。這種辨識本身就是內觀智慧。



## 第十三講：無生的開始

*(The Beginning of the Unborn)*

現在我將講解**有為法（saṅkhārā）**，這是一個極為重要的主題。若不了解有為法，便無法證得法。在佛陀的教法中，這是最核心的原理之一。

**aniccā vata saṅkhārā**——一切有為法皆無常。此語並非僅指人類、天人（devatā）或其他眾生的無常，而是指**有為法本身**的無常。凡依因緣而生起

者，即為有為法（saṅkhāra）；其滅去即是無常（anicca）。唯有當行者能夠觀察某一有為法，並同時觀見其無常性時，觀智才會生起。

將此句背誦並不困難，真正的理解卻不容易。依 Mogok Sayadaw 所說，僅憑世俗或世間的知識，人們無法證得法。唯有遇到佛陀的聖弟子（ariya），才能正確理解。在巴利經典中，有為法常與無常並提，如 **aniccā vata saṅkhārā**。

另一種說法是：

👉 **sabbe saṅkhārā aniccā**——一切有為法皆無常

佛陀教導我們應反覆觀察此理。

觀察三十二身分（asubha）可見身體的不淨本質。在這三十二部分中，並無人、無眾生。

【此修法依運用方式，可屬止（samatha）或觀（vipassanā）。泰國森林傳統與緬甸 Thae-Inn Gu 系統皆同時用於止與觀。】

即使在身體之中，也存在無常的現象；此亦屬於有為法。佛陀於入滅時以此開示：

👉 **vayadhammā saṅkhārā, appamādena sampādeṭṭha**  
(一切有為法皆會敗壞，當以不放逸、精進與正念完成修行。)

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## 三界（Loka）

有三種世界（loka）：

### 1. 處所世間（okāsa-loka）

為空間或所在之世界，即眾生所依住的無情世間。觀察其生滅，屬於概念上的無常。

### 2. 有情世間（satta-loka）

為眾生的世界，一切眾生皆受死與壞滅支配。此亦屬概念上的無常。

### 3. 行法世間 (saṅkhāra-loka)

為有為法之世界，既非眾生，亦非具有形體之實體。它們僅能以其\*\*自性 (sabhāva) 與空性 (suññatā) \*\*被了知。此亦無常，但此處之無常為：

#### 👉 勝義無常 (paramattha anicca)

即名色在究竟層次上的無常。

若將無常視為某種穩定之物，即成為概念；若見其剎那生滅，則為勝義法 (paramattha dhamma)。例如苦受或熱感，皆是可直接由其自性被了知的現象。

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### 有為法與行法世間

冷與熱是概念。這並非「不存在」的概念，而是被視為存在的概念。人類、天人、梵天、一切眾生、山川森林等，於凡夫眼中皆被視為穩定存在，因此皆屬概念。

凡由因緣而生起者，即是有為法。生起之後即刻滅去，此即世界 (loka) 的本質。因此稱為：

#### 👉 行法世間 (saṅkhāra-loka)

若能以知見之眼——亦即清淨的心眼——觀見此行法世間，便能證得法。

緣起過程即是對有為法的說明。若僅見有為法本身，這仍只是定 (samādhi，即止)，尚非觀。唯有觀見有為法的滅去，觀智才會生起。

理解此點極為重要。在修行中，當行者觀察任何生起之法——無論色 (rūpa) 或名 (nāma) ——並再次觀察時，必須了知：

#### 👉 此為「新生起」之法

先前存在者已經滅去。在現前名色生起之前，先前的名色早已消失。

此即教法中所說：

👉 **eka-citta-dhammayutta**（前一心滅後，後一心方能生起）

生與滅發生得極為迅速，因此行者通常無法見其相續。當定力增強時，此過程便會清晰顯現。

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### 無常止息與無生（涅槃）

當無常之有為法（saṅkhāra-loka）止息時，便有：

👉 **無生（Nibbāna）**

因此：

👉 了知行法世間

即是通向涅槃之道的起點

理解有為法，是最重要的基礎。

透過觀見概念世界——處所世間與有情世間——的無常，行者會生起**厭離與警覺（saṃvega）**。透過觀見行法世間的無常，行者得以證悟法。此種觀見本身，即是觀智（vipassanā-ñāṇa）。

## Talk 14: The Nature of the Unborn

The *Sagāthāvagga*, the book of verses in the *Saī yutta Nikāya*, contains the Buddha's teachings. Some people take Nibbāna—the Unborn—to be a golden city, a paradise, or a place that exists somewhere. Even the Buddha was still alive, people had doubts with it.

A *devatā* from the Tāvatiṃsa Heaven once came to the Buddha and asked the question: “Where does Nibbāna exist?” (This was the *devatā Rohitassa*.)

The Buddha replied to him: “Do not ask me in that way.”

It cannot be said where Nibbāna is. Instead, the Buddha asked him: “How do you search for it with the desire to arrive there?”

According to Rohitassa, he had searched for Nibbāna by travelling on foot, by vehicles, by making merits, and by using supernormal powers (see *Devaputtasāi yutta*, Rohitassa Sutta). Wherever he went, he found only ageing, sickness, and death. Having *khandha* in any realm of existence, he encountered nothing but ageing, sickness, and death.

The Buddha then answered him that he could not find Nibbāna in these ways. Not finding Nibbāna means that ageing, sickness, and death will never come to an end. Therefore, one must arrive at Nibbāna.

Rohitassa then asked the Buddha how he should look for it. The Buddha answered that he must search with knowledge (*ñā a*). Within this very body—measured at two armed lengths—he must search with knowledge.

If we examine the *khandha*, we will see the truth of dukkha, the truth of the cause of dukkha (*samudaya sacca*), and the cessation of dukkha, which is Nibbāna. To discern these truths, one must practise insight meditation. All Four Noble Truths are found within the *khandha*.

If one does not practise, one possesses only two truths: the truth of dukkha and the truth of the cause of dukkha. Everyone has these two. Through practice and the discernment of impermanence (*anicca*), these two truths are transformed. This is the arising of the path (*magga sacca*).

Before practice, there are two truths: dukkha and its cause. With practice, there are again two truths: dukkha and the path. Therefore, when impermanence is

clearly discerned, the cause of dukkha no longer exists. At the ending of dukkha, both dukkha and its cause disappear, and the yogi stands in the two truths of cessation (*nirodha*) and path (*magga*), that is, the Eightfold Path.

Even though the Buddha explained this, the devatā was still not clear about it.

The Buddha then said that Nibbāna does not exist within the *khandha*, nor did it exist there before. If it had existed before, there would be no need to search for it. Nibbāna cannot exist where the *khandha* exists.

The *khandha* itself has two aspects: one is the *khandha* of ageing, sickness, and death; the other is the *khandha* of rising and falling.

### **Does Nibbāna Exist Outside the Khandha?**

Does Nibbāna exist outside the *khandha*? It does not exist as either inside or outside the *khandha*. According to the Abhidhamma texts, Nibbāna is an external *dhamma*, but it is not related to a self.

The Unborn element realised by many Buddhas and arahants (including *paccekabuddhas*) existed at the places where they entered total cessation (*parinibbāna*). Mogok Sayadaw explained that when speaking of “external Nibbāna,” this refers to the Nibbāna realised by others. Nibbāna exists only in accordance with one’s own practice.

When an object (*ārammā*) and a sense door (*dvāra*) make contact, consciousness arises. For example, when a visible object and the eye meet, seeing-consciousness arises. All these are newly arising *khandhas*. The six sense doors themselves are part of the presently existing *khandhas*.

Yogis must contemplate these newly arising *khandhas* with insight. By watching and observing the impermanent *khandhas*—their rising and falling—they discern the truth of dukkha. After repeatedly seeing this, it becomes wearisome, and at last it comes to an end. Every beginning has its ending.

Do not say, “Nothing is happening yet in my practice.” If one knows how to contemplate, one will discern impermanence (*anicca*) and realise the truths of

dukkha and the path (*magga saccas*). Yogis must apply effort and make it strong. By continuously discerning impermanence, unwholesome and wholesome mental states are unable to enter the practice.

We should not be satisfied merely with merit-making (as many Buddhists are). Upon truly encountering the Buddha's teachings, we must practice to end dukkha—the great suffering. At that time, neither unwholesome nor wholesome minds can enter; only knowledge-based minds (*ñāṇa*) arise. As a result, the blood of the heart becomes clear and bright, and the body experiences lightness.

Previously, the yogi discerned only the coarser forms of impermanence. Now, he begins to discern the middle and refined forms. This is the discernment of many impermanences.

## 禪修第十四講：無生的本質

《相應部》（*Samyutta Nikāya*）中的《有偈篇》（*Sagāthāvagga*）記載了佛陀的教理。有些人將涅槃（無生）誤認為一座黃金城、一個天堂，或是一個存在於某處的地方。即便在佛陀在世時，人們對此仍存有疑問。

一位來自三十三天的天人曾向佛陀請教：「涅槃存在於何處？」（這位天人名叫赤馬 [Rohitassa]）。佛陀回答他：「不要那樣問我。」涅槃是無法說出其所在方位的。相反地，佛陀問他：

「你帶著抵達那裡的欲望去尋找，結果如何？」

根據赤馬天人的說法，他曾透過步行、乘車、作功德以及運用神通來尋找涅槃（詳見《天子相應·赤馬經》）。不論他走到哪裡，他發現的都只有老、病、死。在任何存在界中只要擁有五蘊（*khandha*），他所遭遇的就只有老病死。

佛陀隨後回答他，透過這些方式是找不到涅槃的。找不到涅槃，意味著老、病、死永遠不會終結。因此，一個人必須「抵達」涅槃。赤馬天人接著問佛陀該如何尋找，佛陀回答：必須以「智（*ñāṇa*）」來尋找。在這具「尋常高度（兩臂之長）」的色身之內，必須以智慧去搜尋。

如果我們檢驗五蘊，就會看見苦諦、苦之因諦（集諦），以及苦的止息——即涅槃。要辨識這些真理，必須修習內觀。**所有的四聖諦都存在於五蘊之中。**

- **修習前：**一個人僅擁有兩個真理：**苦諦與集諦**（每個人都有這兩個）。
- **修習中：**透過辨識無常（anicca），這兩個真理發生轉化，這便是**道諦**（magga sacca）的升起。此時，當無常被清晰辨識，苦之因（集諦）便不再存在。
- **實證時：**在苦的終點，苦與苦因皆消失，禪修者安住於**滅諦**（nirodha）與**道諦**（magga）這兩個真理之中，即八聖道分。

儘管佛陀如此解釋，天人起初仍不甚明瞭。佛陀接著說，涅槃既不存在於五蘊之中，先前也不在那裡。如果它預先存在於五蘊中，就無需尋找了。**涅槃無法存在於「五蘊存在的地方」。**

五蘊本身有兩個面向：

1. **老、病、死的五蘊。**
2. **生、滅（生滅法）的五蘊。**

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### **涅槃存在於五蘊之外嗎？**

涅槃存在於五蘊之外嗎？它既不存在於五蘊之內，也不存在於五蘊之外。根據阿毗達摩的典籍，涅槃是一種「外處法（external dhamma）」，但它與「自我」無關。

許多佛陀與阿羅漢（包括辟支佛）所證悟的無生元素，存在於他們進入「完全寂滅（般涅槃）」的地方。莫哥禪師解釋，當談到「外在的涅槃」時，是指他人所證的涅槃。**涅槃唯有依照個人的修持才會顯現。**

當對象（境）與根門接觸時，識便升起。例如，當色塵與眼睛相遇，見識升起。所有這些都是「新升起的五蘊」。六根門本身則是「目前既存五蘊」的一部分。

禪修者必須以內觀隨觀這些新升起的五蘊。透過觀察無常五蘊的生與滅，他們辨識出「苦諦」。在反覆照見之後，內心會生起厭離，最終達到終結。凡有開始的，必有終結。

不要說：「我的修行還沒發生任何事。」如果你知道如何隨觀，你就會辨識出無常，並實證苦諦與道諦。禪修者必須付出努力並加強動力。透過持續辨識無常，不善與善的心態都無法干擾修行。

我們不應僅滿足於作功德（如許多佛教徒所為）。在真正遇到佛陀教法時，我們必須修習以終結這「大苦」。在那種時刻，既無不善心也無善心進入，唯有「智心（ñāṇa）」升起。結果是，心臟的血液會變得清澈明亮，身體感到輕盈。

此前，禪修者僅能辨識粗重的無常形式；現在，他開始辨識中等與微細的形式。這便是對無數無常現象的辨識。



## 第十四講：無生的本質

*(The Nature of the Unborn)*

《相應部》（*Saṃyutta Nikāya*）中的《有偈品》（*Sagāthāvagga*）收錄了佛陀的開示。有些人將涅槃——無生（*The Unborn*）——視為一座黃金之城、一種天堂，或某個存在於某處的地方。即使在佛陀仍住世時，人們對此仍然心存疑惑。

有一位來自忉利天（*Tāvātimsa*）的天人，曾來到佛前詢問：「涅槃存在於何處？」（此天人為 *Rohitassa*。）

佛陀回答他：「不要以這樣的方式問我。」

涅槃並不能被說明為存在於何處。相反地，佛陀反問他：

👉 「你是如何以想要抵達那裡的心來尋找它的？」

依 Rohitassa 所述，他曾以步行、乘車、行善積福，以及運用神通等方式來尋找涅槃（見《天子相應》，Rohitassa 經）。然而，無論他到達何處，所見皆是老、病、死。只要在任何存在界中具有五蘊，他所遇到的無非是老、病、死。

佛陀因此告訴他，以這些方式是無法找到涅槃的。若無法找到涅槃，則老、病、死將永無止息。因此，必須抵達涅槃。

Rohitassa 接著詢問佛陀，應如何尋找。佛陀回答：

👉 必須以智慧（ñāṇa）來尋找

並且：

👉 就在這個長約兩臂之身中，以智慧去尋找

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## 四聖諦皆在五蘊之中

若觀察五蘊，將會見到：

- 苦諦（dukkha）
- 苦集諦（samudaya sacca）
- 苦滅諦（nirodha，即涅槃）

為了如實了知這些真理，必須修習觀智（vipassanā）。

👉 四聖諦皆存在於五蘊之中

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## 修行前後的兩種真理

若不修行，僅具備兩種真理：

- 苦
- 苦的原因

人人皆具此二者。

透過修行與觀見無常（anicca），這兩種真理將轉化：

👉 生起道諦（magga sacca）

修行之前：

👉 苦 + 苦因

修行之後：

👉 苦 + 道

因此，當無常被清楚觀見時：

👉 苦的原因不再存在

當苦止息時：

👉 苦與苦因同時消失

行者即立於：

- 滅諦（nirodha）
- 道諦（magga）

亦即八正道。

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## 涅槃與五蘊的關係

即使佛陀如此解說，該天人仍未能完全理解。

佛陀進一步說明：

👉 涅槃不在五蘊之中

👉 亦非原本存在於五蘊之中

若它原本存在，則無需尋找。

👉 在有五蘊之處，涅槃不可能存在

## 五蘊的兩個面向

五蘊具有兩種面向：

1. 老、病、死之蘊
2. 生滅之蘊 (rise and fall)

## 涅槃是否存在於五蘊之外？

那麼，涅槃是否存在於五蘊之外？

👉 既不在內，也不在外

依阿毘達摩而言，涅槃被稱為外法 (external dhamma)，但並不與「我」相關。

由諸佛與阿羅漢（包括辟支佛）所證得的無生之法，存在於他們入般涅槃 (parinibbāna) 之處。Mogok Sayadaw 解釋說，所謂「外在涅槃」，是指他人所證得的涅槃。涅槃僅依各自的修行而存在。

## 新生蘊與觀照

當所緣 (ārammaṇa) 與根門 (dvāra) 接觸時，識生起。例如：

- 色與眼接觸 → 生起眼識

這些皆是：

👉 **新生起的蘊 (arising khandha)**

六根本身則屬於現存蘊的一部分。

行者必須以觀智觀照這些新生起的蘊。透過觀察無常蘊——其生與滅——來了知苦諦。反覆觀見之後，心生厭離，最終達至止息。

👉 一切有始，必有終

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### 修行的關鍵提醒

不要說：「我的修行尚未有任何進展。」

若懂得如何觀照：

👉 即 能 見 無 常 ( anicca )

👉 即能證苦與道 (dukkha 與 magga)

行者必須付出努力，並使之強而有力。持續觀見無常時，無論不善或善的心皆無法進入修行。

我們不應僅滿足於積福（如許多佛教徒所為）。當真正遇到佛法時，應修行以終止苦——這極大的苦。

此時：

- 不善心與善心皆不能介入
- 唯有依智慧之心 (ñāṇa) 生起

結果：

- 心血變得清淨明亮
- 身體感受輕安

## 無常的深化觀見

先前，行者僅能觀見粗顯的無常；如今，開始觀見中等與微細的無常。

👉 此即「多重無常」的觀見

### On Meditative Light and Personal Experience in Practice

If I speak of my own experience during practice, I once saw colourful, bright light and went to inform my teacher. He replied that this was not yet the appropriate stage. He explained that such experiences arise due to *saddhā* (confidence).

If one is able to contemplate continuously for three or four days, such light may appear. The light of wisdom (*ñā a*) is described as white, clear, and cool, like moonlight. I continued my practice, and after one or two months the light became truly bright. Whenever I closed my eyes, it appeared clearly, even without any intention to see it.

This was clarity of *ñā a*, and its brightness continued until cessation. It can last for a long time, but reaching this stage requires considerable effort. Calming the mind is not an easy task.

*Cakkhu' udapādi, ñā a' udapādi, āloko udapādi* — vision arose, knowledge arose, light arose. That is, the knowledge-eye and the light element arise together. The Buddha mentioned this in the first discourse describing his own experience.

There are two kinds of light: *samādhi*-light and insight-light. *Samādhi*-light does not last long, whereas the light associated with absorption (*jhāna*) lasts longer. According to the texts, the *jhānic* light of the hermits Devila and Ālāra spread upward into the sky for a distance of twelve miles.

Defilements (*kilesa*) do not enter the mind so that it becomes clear and luminous. The light arising from insight-knowledge is superior.

## Note on the Luminous Mind

In some suttas, the Buddha speaks of the “luminous mind,” for example in suttas 51 and 52 of the *ANguttara Nikāya* (the Book of the Ones). The fourth jhānic mind, or luminous mind, does not refer to the mind itself possessing light. Rather, this is a direct reference to clarity of consciousness.

Just as the eyes see and the ears hear, seeing-consciousness arises at the eye-sensitivity (*cakkhu-pasāda*), and mind-sensitivity (*mano-pasāda*) is based at the heart-base. For practical purposes, this is spoken of as “the eye sees.”

The mind itself does not possess light or colour. The appearance of light arises from material elements (*rūpa-dhātu*) produced by the *bhavaṅga-citta*. These include *cittaja-rūpa* (mind-produced matter), which contains colour, and *utuja-rūpa* (temperature-produced matter), which also contains colour. Due to these, the mind appears bright.

## On Light, Discernment, and the Path of Insight

These colour elements arise at the *mano-pasāda*, through the contact of *cittaja-rūpa* and *utuja-rūpa*, light may appear. (*Extracted from a talk by Phā-auk Sayadaw*)

If yogis follow the light, they tend to move toward samatha practice. When the light becomes bright, a yogi may be able to make the body appear small or large according to desire. In the Kammatṭhāna of Kanni system, yogis use samādhi-light to see distant objects or other realms of existence.

However, one should not follow the samatha line. There is nothing worthy of clinging to. Curiosity arises from defilements, whereas the ending of *dukkha* is the most important aim.

When a yogi attains the light element correctly, he discerns the whole body as a mass of disintegration—continuous rising and falling. This is described as discerning many instances of impermanence. With repeated discernment, it does not take long before the experience becomes wearisome.

Do not stand up or abandon the contemplation. Yogis must continue contemplating until the burdened load of the aggregates (*khandha*) falls away. (This is an important point that Mogok Sayadaw often emphasized when warning his students.)

With the arising of weariness and disenchantment (*nibbidā*), the path-knowledge (*magga-ñāṇa*) arises.

### Progression of Insight

1. **Before practice:** only *dukkha* and *samudaya* are present.
2. **With discernment of impermanence (*anicca*):** *dukkha* and *magga* become evident.
3. **With the seeing of cessation:** *nirodha* and *magga-ñāṇa* arise.

The difference between *magga* and *magga-ñāṇa* lies in their associated factors.

- *Magga* refers to the five path factors—*samādhi* and *paññā*.
- *Magga-ñāṇa* refers to the Noble Eightfold Path—*sīla*, *samādhi*, and *paññā*.

### On Nibbāna and the Aggregates

Nibbāna (the Unborn) does not exist together with the aggregates (the Born), nor does it exist separately from them. It exists only in dependence upon the correct cessation of the aggregates' process.

Therefore, it is difficult to know the UNBORN.

## 禪修中隨觀的光與個人經驗

### 禪修經驗的分享

若談到我個人的修行經驗，我曾看見彩色且明亮的光並告知老師。他回答說這還不是適當的階段，並解釋這類經驗通常源於信心 (*saddhā*)。

如果一個人能連續觀照三到四天，這種光就可能出現。而\*\*智慧之光 (*ñāṇa-light*) \*\*被描述為白色、清澈且涼爽的，如同月光。我持續修習一兩

個月後，光變得真正明亮，每當我閉上眼，它就會清晰顯現，即便我並無意看它。

這就是「智」的清晰度，其亮度會持續到寂滅（cessation）為止。這能維持很長時間，但達到此階段需要相當大的努力，因為讓心平靜下來並非易事。

「眼生、智生、慧生、光生（Cakkhuṃ udapādi, ñāṇaṃ udapādi, āloko udapādi）」這意味著「智眼」與「光元素」是同時升起的。佛陀在初次講法描述自己的經驗時便提到了這一點。

### 兩類光：定之光與觀之光

1. 定之光（Samādhi-light）：持續時間不長。
2. 觀之光（Insight-light）：與禪定（jhāna）相關的光持續較久。
  - 根據典籍，德維拉（Devila）與阿羅邏（Ālāra）兩位隱士的禪定之光曾向上散發至十二英里遠的天空。
  - 當煩惱（kilesa）不進入心，心就會變得清澈且發光。由「觀智」產生的光明更為殊勝。

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### 關於「發光心」的說明

在某些經文中（如《增支部》單一法品），佛陀提到「發光之心」。第四禪的心或發光心，並非指心本身擁有光，而是指意識的極致清晰度。

如同眼見耳聞，見識升起於「眼淨色（cakkhu-pasāda）」，而「意淨色（mano-pasāda）」則依於「心所依處（心臟）」。為了實踐上的方便，我們常說「眼睛在看」。

心本身不具備光或顏色。光明的出現源於由「有分心（bhavaṅga-citta）」產生的色法（rūpa-dhātu）。這包括：

- 心生色（cittaja-rūpa）：含有顏色。

- **時節生色 (utuja-rūpa)**：亦含有顏色。由於這些色法，心顯得明亮。
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## 光、辨識與內觀之路

如果禪修者跟隨光走，往往會轉向「止 (samatha)」的修法。當光變得明亮時，禪修者甚至能依欲望使身體顯得變大或變小。在某些禪修體系（如 Kanni 系統）中，禪修者利用「定之光」來看見遠處的物體或其他界域。

然而，**不應隨順「止」的路線**。那裡沒有什麼值得執著的。好奇心源於煩惱，而「苦的終結」才是最重要的目標。

當禪修者正確獲得光元素時，他會辨識出整個身體是一團崩解的質量——持續不斷的生與滅。這被描述為辨識出無數的無常。透過反覆辨識，不久後體驗就會轉向「厭離」。

**重要提醒：**莫哥禪師常告誡學生，不要站起來或放棄觀照。禪修者必須持續觀照，直到五蘊的沉重負擔落下為止。

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## 內觀的進程 (Progression of Insight)

1. **修習前：**僅有「苦」與「集 (苦因)」存在。
2. **辨識無常 (Anicca) 時：**「苦」與「道 (magga)」變得清晰。
3. **見到寂滅時：**「滅 (nirodha)」與「道智 (magga-ñāṇa)」升起。

### 道 (Magga) 與道智 (Magga-ñāṇa) 的區別：

- **道 (Magga)：**指五個道支（定與慧相關）。
- **道智 (Magga-ñāṇa)：**指完整的八聖道分（戒、定、慧具足）。

## 關於涅槃與五蘊

涅槃（無生）既不與五蘊（有生）共存，也不脫離五蘊而單獨存在。它唯有依賴於**五蘊進程的正確止息**才會顯現。因此，「無生」是極難被了知的。

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## 關於禪修之光與個人修行經驗

*(On Meditative Light and Personal Experience in Practice)*

若談及我個人在修行中的經驗，我曾經見到色彩鮮明而明亮的光，並前去向我的老師報告。他回答說，這尚未到達適當的階段。他解釋說，此類經驗是由於\*\*信 (saddhā)\*\* 所引生。

若能持續觀照三至四日，這樣的光可能會出現。智慧之光 (ñāṇa) 被描述為潔白、清明而清涼，如同月光。我持續修行，一至兩個月後，這種光變得真正明亮。每當我閉上眼睛，它便清楚顯現，即使沒有刻意想要見它。

這是知 (ñāṇa) 的清明，其光明持續至止息。它可以持續很長時間，但要達到此階段需要相當的努力。令心平靜並非易事。

**cakkhuṃ udapādi, ñāṇaṃ udapādi, āloko udapādi**——眼生起了，智生起了，光生起了。亦即，知見之眼與光明元素同時生起。佛陀在初轉法輪時曾提及自身的此種經驗。

光有兩種：**定之光 (samādhi-light)** 與**觀之光 (insight-light)**。定之光不持久，而與禪那 (jhāna) 相關的光則較為持久。依據典籍記載，隱士 Devila 與 Ālāra 的禪那之光可向上照耀天空，達十二英里之遠。

當煩惱 (kilesa) 不進入心中時，心便清明而光亮。由觀智所生之光，較為殊勝。

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## 關於「光明心」之註解

*(Note on the Luminous Mind)*

在某些經典中，佛陀提到「光明心」，例如《增支部》 (Aṅguttara Nikāya) 第一集第 51 與第 52 經。然而，第四禪之心，或所謂光明心，並非指心本身具有光。此處乃直接指稱心的清明性。

正如眼能見、耳能聞，見識於眼淨色（cakkhu-pasāda）處生起，而意根（mano-pasāda）則依於心臟基（heart-base）。為方便起見，這被稱為「眼在看」。

心本身並不具有光或顏色。光的顯現來自於由有分心（bhavaṅga-citta）所產生的色法（rūpa-dhātu）。其中包括：

- 心生色（cittaja-rūpa）——具有色彩
- 溫度生色（utuja-rūpa）——亦具有色彩

由於這些因素，心顯得明亮。

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## 關於光、辨識與觀智之道

*(On Light, Discernment, and the Path of Insight)*

這些色彩元素於意根（mano-pasāda）處生起，透過心生色與溫度生色的接觸，光可能顯現。（摘自 Pa-Auk Sayadaw 開示）

若行者追隨此光，往往會轉向止（samatha）的修行方向。當光變得明亮時，行者甚至可能依意願使身體顯得或大或小。在 Kanni 系統的業處（kammaṭṭhāna）中，行者運用定之光來觀見遠方之物或其他存在界。

然而，不應隨順止的路線。此中並無值得執取之物。好奇心源自煩惱，而終止苦才是最重要的目標。

當行者正確獲得光明元素時，他會觀見整個身體為一團解體之流——持續的生與滅。這被稱為觀見多重無常。隨著反覆觀見，不久之後便會生起厭倦。

不要起身，也不要中止觀照。行者必須持續觀照，直到五蘊（khandha）這沉重的負擔完全放下。

（此為 Mogok Sayadaw 經常提醒弟子的重點。）

當厭離（nibbidā）生起時，道智（magga-ñāṇa）隨之生起。

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## 觀智進程

*(Progression of Insight)*

1. 修行之前：僅有苦與苦集（*dukkha* 與 *samudaya*）
2. 觀見無常（*anicca*）時：苦與道（*dukkha* 與 *magga*）顯現
3. 見止息時：滅與道智（*nirodha* 與 *magga-ñāṇa*）生起

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## 道與道智的差別

- **magga**（道）：指五道支（定與慧）
- **magga-ñāṇa**（道智）：指八正道（戒、定、慧）

兩者差別在於其所具備之因緣支分。

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## 涅槃與五蘊

*(On Nibbāna and the Aggregates)*

涅槃（無生）並不與五蘊（生）同時存在，亦不與之分離而存在。它僅依於五蘊過程的正確止息而存在。

因此：

👉 無生（*Nibbāna*）極難被了知

## Talk 15: The Ways of Cessation

Among practicing yogis, experiences of cessation are not the same. Although all yogis make effort in the practice with the aim that cessation will occur, the manner in which cessation is experienced may differ from person to person. These

differences arise from the knowledge of appearance, which varies among individuals (in Burmese: *athim ñā a*).

Based on practice, let us discuss the different ways of cessation. Practice is grounded in satipaṭṭhāna samādhi. Whether one bases practice on form (*rūpānupassanā*), feeling (*vedanānupassanā*), or other foundations, these contemplations concern phenomena such as contact, feeling, and knowing. They are all rooted in the nature of the four satipaṭṭhānas. If the practice is correct at the beginning, the middle and the end will also become correct.

When one contemplates a single aggregate (*khandha*), the other aggregates are implicitly included. To establish a clear target, a yogi must contemplate the object that is most distinct to him. If form (*rūpa*) is clear, he contemplates form; if feeling is clear, he contemplates feeling, and so forth. Whatever object is taken, in a human being all five aggregates arise together and vanish together.

After seeing that an object arises and vanishes—knowing that this is a single moment of mind—the yogi continues contemplation and observes that the object is no longer present. Previously, the object was seen; now it is no longer seen. If the target object is form (*rūpa*), contemplation reveals impermanence (*anicca*); if the target is feeling, contemplation likewise reveals impermanence, and so on.

According to Mogok Sayadaw’s instruction, if a yogi contemplates form and no longer sees it, but instead discerns impermanence, the practice is correct. If the yogi still discerns form, feeling, and so forth as substantial entities, this remains merely knowledge of mind and matter (the five aggregates). Only through the discernment of impermanence (*anicca*) does the practice succeed.

After discernment of impermanence, appearances still arise. Therefore, the Buddha taught contemplation as perceiving as impermanent, knowing as impermanent, and viewing as impermanent. Discernment itself is impermanence, yet the object of appearance remains unstable for the yogi—this instability is the appearance of impermanence.

If the yogi sees this instability as unsatisfactory, it becomes the characteristic of suffering (*dukkha-lakkhaṇa*). In this process, there is nothing that belongs to “**me**,” nothing related to “**me**,” and nothing that follows **my** desire. What occurs unfolds purely as a process of cause and effect.

## Characteristics Leading to Cessation

The characteristic of non-self (*anattā-lakkhā a*) appears to the yogi, but the seeing itself remains impermanent (*anicca*). Mind-and-form phenomena are now seen as newly born and newly dead—arising and vanishing moment by moment. As a result, they appear unattractive to the yogi (i.e., *asubha*). Although this is still impermanence, it now appears differently to the yogi.

According to Mogok Sayadaw, if a yogi discerns the nature of rise and fall in this very life, the practice can be completed in this life, culminating in stream-entry. Impermanence (*anicca*) is compared to the footprint of an elephant, the largest of animals: whatever footprints other animals leave will fall within the elephant's footprint. In the same way, all insight characteristics are encompassed within impermanence. Therefore, for a practicing yogi, cessation will eventually be reached. For this reason, it is important to understand the different characteristics that lead toward cessation.

All phenomena arising from the body are moving toward dissolution; nothing among them fails to perish. If a yogi sees phenomena as stable, that vision is incorrect. Taking them as permanent constitutes eternalism (*sassata-diṣṣhi*). From this wrong view, feeling conditions craving (*vedanā-paccayā taḥ hā*), and one then acts according to the demands of craving.

Here, two possibilities must be understood. Ordinarily, phenomena are misconceived either as existing or as non-existing afterward. Mistaking non-existence as absolute non-being is known as annihilation view (*natthibhāva-paññatti*). Correct discernment, however, sees the transition from existence to non-existence as included within the characteristic of impermanence (*anicca-lakkhā a*). If the yogi discerns this correctly and continues contemplation based on the sense bases, insight deepens.

Initially, phenomena appear unstable in the mind. Subsequently, remaining with them becomes unbearable. By discerning one characteristic clearly, the others naturally follow. At the moment of cessation, the process ceases together with one characteristic. In the yogi's experience, this appears as arising suffering and vanishing suffering. This direct seeing is the characteristic of suffering (*dukkha-lakkhā a*).

## 禪修第十五講：寂滅的路徑

在實修的禪修者中，寂滅的體驗並不全然相同。雖然所有禪修者都以「寂滅」為目標而精進，但每個人體驗寂滅的方式可能有所不同。這些差異源於每個人「**現起之智**（Burmese: athim ñāṇa）」的不同。

根據實務，我們來討論寂滅的不同方式。修行植根於「**四念處定**（satipatṭhāna samādhi）」。無論修持是基於色（身隨觀）、受（受隨觀）或其他基礎，這些隨觀都涉及接觸、感受與了知。它們都植根於四念處的本質。如果起步正確，過程與終點也會隨之正確。

以一蘊涵蓋五蘊

當隨觀單一的一蘊（khandha）時，其他的蘊其實已隱含其中。為了建立清晰的目標，禪修者必須觀察對他而言最清晰的對象：

- 若「色」清晰，就觀色。
- 若「受」清晰，就觀受。無論選取哪個對象，在人類身上，五蘊都是同生同滅的。

看見對象生起與滅去（了知這是一個心念瞬間）後，禪修者持續觀照並察覺該對象「不再存在」。先前看得到，現在看不到。若目標是色，隨觀揭示無常（anicca）；若目標是受，隨觀同樣揭示無常。

根據莫哥禪師的指導：

1. 若禪修者觀色而不再見其形質，轉而辨識出其「無常」，則修習正確。
2. 若仍將色、受等視為實體，那僅停留於「名色識別」的階段（即五蘊知識）。**唯有透過辨識「無常」，修持才能成功。**

辨識無常後，「現相」仍會升起。因此佛陀教導：要將其「感知為無常」、「了知為無常」以及「視為無常」。辨識本身也是無常的，但對禪修者而言，現起的對象保持著不穩定——這種**不穩定性**就是「無常的現相」。

若禪修者將這種不穩定視為「不圓滿」，它就變成了**苦相 (dukkha-lakkhaṇa)**。在這個過程中，沒有什麼屬於「我」，沒有什麼與「我」相關，也沒有什麼隨順「我的欲望」。所發生的一切，純粹是**因果律的進程**。

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### 導向寂滅的特徵

當**\*\*無我相 (anattā-lakkhaṇa) \*\***顯現於禪修者面前時，看見（觀察）本身仍是無常的。名色現象現在被視為「即生即死」——剎那生滅。結果，它們在禪修者眼中顯得不具吸引力（即「不淨」 asubha）。雖然這仍是無常，但此時對禪修者而言呈現出不同的樣貌。

莫哥禪師說，若禪修者能在這一生辨識出生滅的本質，修行就能在這一生圓滿，最終證得須陀洹（初果）。

**譬喻：象跡** 「無常」被比喻為大象的腳印：所有其他動物的腳印都能落在象印之中。同理，所有的內觀特徵（三相）都包含在「無常」之中。因此，對於實修者而言，最終必能抵達寂滅。

身體升起的所有現象都趨向解體，無一不滅。若視現象為穩定，那是錯誤的視覺（常見）。基於這種錯誤觀點，「受」就會緣「愛」，人便會隨順渴望而行動。

這裡必須理解兩種可能性。通常現象會被誤解為「存在」或事後的「不存在」：

1. **斷見 (Natthibhāva-paññatti)**：誤將「不存在」當作絕對的虛無。
2. **正確辨識**：將從「有」到「無」的過渡視為包含在「無常相」之內。

起初，現象在心中顯得不穩定；隨後，與之共處變得「難以忍受」。透過清晰辨識其中一個特徵，其他特徵自然會隨之而來。在寂滅的瞬間，整個進程會隨著一個特徵而止息。在禪修者的體驗中，這表現為：「**苦的升起**」與「**苦的滅去**」。

這種直接的照見，就是**苦相（dukkha-lakkhaṇa）**。



## 講記十五：止息之道

*(Talk 15: The Ways of Cessation)*

在修行的行者之中，對於止息的經驗並不相同。雖然所有行者皆以止息的生起為目標而努力修行，但止息被經驗的方式，會因人而異。這些差異來自於「顯現之智」（appearance knowledge）的不同（緬語：athim ñāṇa）。

依據修行的實際情況，讓我們來討論止息的不同方式。修行是以\*\*四念處定（satipaṭṭhāna samādhi）\*\*為基礎。無論是依色（rūpānupassanā）、受（vedanānupassanā），或其他念處而修，這些觀照皆涉及觸、受與知等現象，皆根植於四念處的本質。若起初修行正確，中間與結尾亦將正確。

當觀照一個蘊（khandha）時，其餘諸蘊亦隱含其中。為了確立明確的觀察對象，行者必須觀照對其而言最清晰的對境。若色（rūpa）清楚，則觀色；若受清楚，則觀受；依此類推。無論取何種對境，在人身中，五蘊皆同時生起，亦同時滅去。

當觀見一個對境生起與滅去——了知這是一個心的剎那——行者繼續觀照，並觀察該對境已不復存在。先前該對境尚可見，現在則不可見。若所觀

對境為色（rūpa），則觀照顯現無常（anicca）；若為受，觀照同樣顯現無常；其餘亦然。

依 Mogok Sayadaw 的教導，若行者觀色而不再見其為實體，反而了知無常，則此修行為正確。若行者仍將色、受等視為實體存在，則仍停留於名色（五蘊）之知。唯有透過無常（anicca）的現觀，修行方能成功。

在觀見無常之後，顯現仍然生起。因此，佛陀教導應以「視為無常、知為無常、觀為無常」來修。辨識本身即是無常，而對境之顯現對行者而言仍不穩定——此不穩定性，即是無常的顯現。

若行者將此不穩定視為不可滿足，則成為苦相（dukkha-lakkhaṇa）。在此過程中，無有任何屬於「我」之物，無有與「我」相關之物，亦無有依我意而行之事。一切純然依因果過程而展開。

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### 導向止息的特相

#### *(Characteristics Leading to Cessation)*

無我相（anattā-lakkhaṇa）於行者面前顯現，但此「見」本身仍是無常（anicca）。名色法此時被見為新生新滅——剎那剎那生起與消失。因此，它們在行者眼中顯得不可愛（asubha）。雖然仍是無常，但其顯現方式對行者而言已改變。

依 Mogok Sayadaw 所說，若行者於此生中觀見生滅之性，則此生即可完成修行，達至入流果。無常（anicca）被比喻為象足跡，為諸動物中最大者：其他動物之足跡，皆可包含於象足之中。同樣地，一切觀智之特相皆攝於無常之中。因此，對於修行之行者而言，止息終將到達。正因如此，理解導向止息的各種特相極為重要。

一切由身而生之法，皆趨向於壞滅；其中無一不滅。若行者將其視為常住，則此見為錯誤。將其視為常，便落入常見（sassata-ditṭhi）。由此邪見，受緣愛（vedanā-paccayā taṇhā），並隨愛之驅使而造作。

此處須理解兩種可能性。一般而言，現象常被誤解為「存在」或「之後不存在」。將「不存在」誤認為絕對無，稱為斷見（*natthibhāva-paññatti*）。然而，正確的觀照，則是將「由有至無的轉變」納入無常相（*anicca-lakkhaṇa*）之中。若行者如實了知此點，並依六根持續觀照，觀智便會深化。

最初，諸法在心中顯得不穩定；其後，與之同在變得難以忍受。當清楚觀見一種特相，其餘特相自然隨之顯現。在止息之剎那，此過程連同某一特相一同止息。在行者的經驗中，此顯現為苦的生起與苦的滅去。此種直接現觀，即為苦相（*dukkha-lakkhaṇa*）。

### From Repeated Suffering to Cessation

After that stage, one no longer wants these instances of suffering (*dukkha*) to arise. Yet they still arise. One does not want them to persist, yet they persist. One does not want the body to experience pain and aching, yet pain and aching occur. This does not happen according to desire; it happens according to causes and effects. In this way, the characteristic of non-self (*anattā-lakkhaṇa*) appears in the yogi's mind.

Then the process repeats: phenomena arise again and again and cease again and again. The characteristic of unattractiveness (*asubha-lakkhaṇa*) appears to the yogi, together with the perception of momentary death (*khava ika-marava*). Seeing this, Mogok Sayadaw advised: *do not deliberately contemplate impermanence, suffering, non-self, or unattractiveness as concepts*. If one truly discerns rise and fall, the practice will naturally reach completion.

Now let us speak about cessation and the four characteristics. With sustained contemplation of arising and vanishing, knowledge matures. The yogi clearly discovers instability. At times the process becomes faster and faster; at other times it slows down more and more. In this way, the process unfolds, until suddenly it happens very quickly and then stops instantly.

Only when impermanence (*anicca-lakkhaṇa*) ceases clearly within knowledge is cessation properly realized. The phase known as *votthana-gāminī javana* occurs as the process repeatedly approaches cessation, or crosses over toward it. This is

like the simile of jumping across a wide trench. The trench is slightly too wide to cross immediately. One must step back to gather strength; then, with sufficient momentum, one leaps across to the other side. In the same way, cessation occurs through acceleration. This is cessation through impermanence.

The yogi experiences it as an instantaneous stopping. I have asked some yogis about their direct experience. The preceding knowledge seems to pose a question to the following knowledge: *“Do you want to see this again?”* The impermanence process comes to an end through not wanting to see it again. In Mogok Sayadaw’s talks, he explained: *If you no longer want to see it, it will come to an end.*

According to some yogis, the impermanent aggregates (*anicca-khandhas*) converge and cease together. It is beneficial to understand this. In the world, there is nothing that is not good to know—only things that are not good to do.

At the moment of cessation, the seeing is peaceful, and the heart becomes cool. Both occur together in the heart. Path knowledge (*magga-ñāṇa*) cuts off what must be cut off, and fruition knowledge (*phala-ñāṇa*) extinguishes the heat of the defilements (*kilesa*), bringing about complete coolness.

### **Cessation in Relation to the Characteristics and the Elements**

The cessations related to the characteristic of suffering (*dukkha-lakkhaṇa*) may appear to yogis in relation to the cessation of the earth, water, fire, and wind elements, respectively, as these elements are experienced as oppressive.

The cessation related to the **earth element** may feel as though the entire body is being pressed by a massive rock, then breaking apart into fragments in rapid moments.

With the **water element**, it may feel as if the body becomes liquid and flows outward, such as mucus or other bodily fluids being released.

With the **fire (heat) element**, it may feel as though the whole body is burned down into ashes, followed by cessation.

With the **air (wind) element**, the whole body may tremble and shake violently, as if possessed by an unseen force, and then suddenly cease.

These experiences correspond to the cessation of oppression (*dukkha*), as conditioned through the elements.

### 從反覆的苦到寂滅

在此階段之後，修行者不再希望這些「苦 (*dukkha*)」升起，但它們依然升起；不希望它們持續，但它們依然持續。他不希望身體經歷疼痛與痠楚，但疼痛與痠楚依舊發生。這一切不隨願望而轉，而是依因果而行。透過這種方式，\*\*無我相 (*anattā-lakkhaṇa*)\*\*在禪修者的心中顯現。

接著，過程不斷重複：現象一次又一次地升起，一次又一次地滅去。**\*\*不淨相 (*asubha-lakkhaṇa*)\*\***連同「**剎那死 (*khaṇika-maraṇa*)**」的感知會一併呈現在禪修者面前。

看見此點時，莫哥禪師建議：**不要刻意將無常、苦、無我或不淨當作「概念」來隨觀**。若能真正辨識出「生滅」，修行自然會趨於圓滿。

### 寂滅與四種特徵

隨著對生滅持續的觀照，智慧成熟。禪修者會清晰地發現「不穩定性」。有時過程會變得越來越快，有時則變得越來越慢。過程就這樣展開，直到突然間發生得極快，然後瞬間停止。

唯有當「無常 (*anicca-lakkhaṇa*)」在智慧中清晰地止息時，才算正確地證悟了寂滅。被稱為「**出起隨觀速行 (*vutthana-gāminī javana*)**」的階段，發生在過程反覆接近寂滅、或跨越至寂滅之際。

**譬喻：跨越寬溝** 這就像跳過一條大溝。溝太寬，無法立刻跨越，必須先後退幾步集結力量，然後憑藉足夠的衝刺慣性，一躍跳到彼岸。同理，寂滅是透過「加速」而發生的，這便是「**經由無常而證的寂滅**」。

禪修者會體驗到一種瞬間的停止。我曾詢問一些禪修者的直接經驗，前一個智慧似乎在問後一個智慧：「你還想再見到這個（生滅）嗎？」

透過「不想再見到它」，無常的進程便走向終結。莫哥禪師在開示中解釋：如果你不再想要見到它，它就會終結。

根據某些禪修者的說法，無常五蘊（anicca-khandhas）會匯聚並同時止息。了解這一點是有益的。在世上，沒有什麼是「不適合去知道」的，只有「不適合去做」的事。

在寂滅的瞬間，「見即平安」且「心覺清涼」。這兩者在心中同時發生。  
\*\*道智（magga-ñāṇa）\*\*斷除該斷除的，\*\*果智（phala-ñāṇa）\*\*則熄滅煩惱（kilesa）的熱惱，帶來徹底的清涼。

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### 與四大元素相關的寂滅特徵

與\*\*苦相（dukkha-lakkhaṇa）\*\*相關的寂滅，可能會與地、水、火、風四種元素的止息有關，因為禪修者會體驗到這些元素所帶來的「壓迫感」。

- **地大（Earth element）的寂滅**：可能感覺整個身體像被巨石壓迫，隨後在極短的瞬間碎裂成粉末。
- **水大（Water element）的寂滅**：可能感覺身體液化並向外流動，如同黏液或其他體液被釋放一般。
- **火大（Fire/Heat element）的寂滅**：可能感覺整個身體被焚燒成灰燼，隨後進入寂滅。
- **風大（Air/Wind element）的寂滅**：整個身體可能劇烈地顫抖、搖晃，彷彿被某種看不見的力量附身，隨後突然停止。

這些體驗對應於透過四大元素所感受到的「壓迫之苦（dukkha）」的止息。



### 從反覆之苦到止息

*(From Repeated Suffering to Cessation)*

在那個階段之後，行者不再希望這些苦（*dukkha*）的現象生起。然而，它們仍然生起。不希望它們持續，但它們仍然持續。不希望身體感受疼痛與痠痛，但疼痛與痠痛仍然出現。這一切並非依照意願發生，而是依因緣而生。在此情況下，無我相（*anattā-lakkhaṇa*）於行者心中顯現。

接著，此過程反覆進行：諸法一再生起，又一再止滅。不可愛相（*asubha-lakkhaṇa*）於行者面前顯現，並伴隨著剎那死（*khaṇika-maraṇa*）的認知。見到此點時，Mogok Sayadaw 教導：不要刻意以概念方式去觀無常、苦、無我或不淨。若能如實觀見生滅，修行自然會達到完成。

現在來說明止息與四種特相。

隨著對生與滅的持續觀照，知逐漸成熟。行者清楚地發現不穩定性。有時此過程愈來愈快；有時又愈來愈慢。如此展開，直到某一刻突然變得極為迅速，然後瞬間停止。

唯有當無常相（*anicca-lakkhaṇa*）於知中清楚止息時，止息才真正被證得。所謂 **votthana-gāminī javana** 的階段，發生於此過程反覆趨近止息或跨越止息之際。這如同跨越寬壕的譬喻：壕溝略寬，無法立即越過，必須先後退蓄力，再以足夠的動能一躍而過。止息亦是透過加速而發生，此即由無常而達止息。

行者的經驗是瞬間停止。我曾詢問一些行者的直接經驗：前一個知似乎向後一個知發問：「你還想再看這個嗎？」當不再想看時，無常的過程便終止。在 Mogok Sayadaw 的開示中，他說：若你不再想看，它就會結束。

依某些行者的經驗，無常的五蘊（*anicca-khandhas*）會匯集並同時止息。理解此點是有益的。在世間，沒有不值得知道的事，只有不應去做的事。

於止息之時，見是寂靜的，心變得清涼；兩者同時發生於心中。道智（*magga-ñāṇa*）斷除應斷之法，果智（*phala-ñāṇa*）熄滅煩惱（*kilesa*）的熱惱，使之完全清涼。

## 止息與特相及四大元素之關係

*(Cessation in Relation to the Characteristics and the Elements)*

與苦相 (dukkha-lakkhaṇa) 相關的止息，可能會在行者身上呈現為地、水、火、風四大元素之止息，因為這些元素被經驗為壓迫性。

與地界相關的止息，可能感覺如整個身體被巨石壓迫，隨後在極短時間內碎裂成片。

與水界相關的止息，可能感覺身體化為液體並向外流動，例如鼻涕或其他體液流出。

與火界 (熱) 相關的止息，可能感覺整個身體被焚燒成灰燼，隨後止息。

與風界相關的止息，整個身體可能劇烈顫動與震動，彷彿被某種無形力量附著，然後突然止息。

這些經驗對應於由元素所條件化的壓迫性 (苦) 之止息。

## Cessation and the Characteristic of Non-Self

The cessation related to the characteristic of non-self (*anattā-lakkhaṇa*) occurs when the processes of arising and vanishing come to cessation and no impermanence is discerned. To the yogi, it may appear that the knowing mind itself has not ceased.

However, in reality, each moment of knowing consciousness ceases one by one, vanishing successively. They are not a single knowing entity. Each knowing moment knows its object separately. Some moments may know many instances of impermanence; others may know only a few.

Therefore, the yogi must know:

- the impermanence of the object, and
- the impermanence of the knowing consciousness itself continuously.

If the yogi understands cessation in this way, it is called cessation in terms of non-self (*anattā-lakkhaṇa a-nirodha*).

**(Here, the cessation of non-self may not yet be completely clear to some practitioners. ??)**

### **Illustrative Case: Anattā-Cessation in Practice**

**Note:** In what follows, I present an example of a yogi's experience related to the cessation of non-self, extracted from a Dhamma talk by Venerable Ādiccaramsī Sayadaw (U Sun Lwin).

He mentioned an Italian practitioner named Eduardo, who practiced ānāpāna (mindfulness of breathing) for two hours of sitting meditation every day over a period of about two years. Later, he travelled to Burma in search of a teacher. Under the teacher's guidance, he practiced diligently and discerned impermanence, which he described as *seeing emptiness (suññatā)*.

The teacher recognized his spiritual development and instructed him to continue contemplating in greater detail, for example during walking meditation, so that insight could mature further.

### **Experience of Anattā-Cessation and Fruition**

One night, during an interview, he presented his experience to the teacher. He said that whenever the seeing of emptiness (*suññatā*) arose, he felt an urge to "jump into it," yet he could not do so. This tendency was due to clinging and wrong view.

Then he asked himself: "Who wants to jump into it?" "There is no 'I' and no 'me' who can jump."

At that moment, he abandoned wrong view and turned directly to experience. As soon as he contemplated non-self (*anattā*), the entire aggregate (*khandha*) disappeared in an instant, as if in a sudden explosion. Immediately, path consciousness (*magga-citta*) arose, followed by fruition consciousness (*phala-citta*), occurring twice. (In some cases, for those with keen faculties, three moments of fruition consciousness may follow.)

Then the teacher asked him, “Are they the same?” He replied, “No. They are similar, but not the same.”

The teacher then said to him, “I think you have come to the end. But do not believe what I have said. You must verify it for yourself.”

After that, the Venerable teacher instructed him further on how to enter the fruition state (*phala-samāpatti*). He succeeded in the test and continued to develop his practice after returning to Italy.

*(The experience of Sayadaw U Candimā may also be understood as a case of cessation in terms of non-self (anattā-lakkhā a-nirodha). See my translation of his autobiographical talk, The Noble Search, Thae-in Gu Dhamma.)*

### **Cessation Related to Asubha**

The cessation related to the characteristic of unattractiveness (*asubha-lakkhā a*) occurs close to cessation itself. At that time, the appearance of an asubha form—such as a corpse—may arise to the yogi. He sees it as gradually perishing and finally coming to cessation.

Here, cessation occurs together with the appearance of asubha in the knowing mind. The yogi directly experiences the complete fading away of that object.

### **寂滅與無我相 (Non-Self)**

與\*\*無我相 (anattā-lakkhaṇa) \*\*相關的寂滅，發生在生滅進程止息且不再辨識出無常之時。對禪修者而言，可能覺得那個「能知之心」本身並沒有止息。然而在現實中，每一個剎那的「能知意識」都在逐一滅去、接續消失。它們並非一個單一的能知實體。

每個能知剎那都分別了知其對象。有些剎那了知許多次無常，有些則僅了知幾次。因此，禪修者必須持續地了知：

1. 對象的無常，以及
2. 能知意識本身的無常。

如果禪修者以此方式理解寂滅，這便被稱為「無我相寂滅（anattā-lakkhaṇa-nirodha）」。（註：對於某些修行者來說，無我的寂滅此時可能尚未完全清晰。）

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### 實修案例：無我寂滅的經驗

以下呈現一個關於無我寂滅經驗的例子，摘錄自阿底遮燃希禪師（Venerable Ādiccaramsī Sayadaw, U Sun Lwin）的法談：

他提到一位名叫愛德華多（Eduardo）的義大利修行者。愛德華多每天練習兩小時的「安般念（觀呼吸）」，持續了約兩年。後來，他前往緬甸尋師，在老師指導下精進修習並辨識出無常，他將其描述為「看見空性（suññatā）」。

老師認可了他的心靈發展，並指示他要在更細微處持續隨觀（例如在行禪時），以便內觀智慧進一步成熟。

### 無我寂滅與果位的體驗

某晚面談時，他向老師報告了他的經驗。他說每當看見空性（suññatā）升起時，他都有一種想要「跳進去」的衝動，但他做不到。這種傾向源於執著與邪見。

隨後他問自己：「是誰想要跳進去？」——「根本沒有『我』，也沒有一個可以跳進去的『我』。」

就在那一刻，他捨棄了邪見，直接轉向當下的體驗。一旦他隨觀「無我（anattā）」，整個五蘊（khandha）在一瞬間消失了，彷彿一場突然的爆炸。緊接著，道心（magga-citta）升起，隨後是兩次果心（phala-citta）（對於根器敏銳者，可能出現三次果心）。

老師問他：「它們（道心與果心）是一樣的嗎？」他回答：

「不，它們很相似，但不一樣。」

老師對他說：「我想你已經抵達終點了。但不要相信我說的話，你必須親自驗證。」之後，老師進一步指導他如何進入「果定（phala-samāpatti）」。他通過了測試，回到義大利後繼續深化他的修持。

（註：常迪瑪禪師 [Sayadaw U Candimā] 的經驗也可以理解為無我相寂滅的一個案例。）

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## 與「不淨」相關的寂滅

與\*\*不淨相（asubha-lakkhaṇa）\*\*相關的寂滅發生在非常接近寂滅本身的時候。此時，禪修者心中可能會浮現「不淨」的形相（如屍體）。他看著它逐漸腐爛、消失，最終走向寂滅。

在這種情況下，寂滅是伴隨著能知心中顯現的不淨相而發生的。禪修者直接體驗到該對象的徹底消隱（fading away）。



## 止息與無我相

*(Cessation and the Characteristic of Non-Self)*

與無我相（anattā-lakkhaṇa）相關的止息，發生於生起與滅去之過程止息之時，且不再辨識到無常。對行者而言，可能會覺得「知的心」本身並未止息。

然而，實際上，每一個「知的識剎那」皆是一一止滅，依次消失，並非單一的知者實體。每一個知的剎那，各自了知其對境。有些剎那可能了知許多無常現象，有些則僅了知少數。

因此，行者必須持續了知：

- 對境的無常
- 知的識本身的無常

若行者如是理解止息，則稱為依無我相之止息（*anattā-lakkhaṇa-nirodha*）。

（在此，無我之止息對某些修行者而言，可能尚未完全清楚。??）

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### 說明案例：修行中無我止息的經驗

*(Illustrative Case: Anattā-Cessation in Practice)*

註：以下呈現一個關於無我止息的行者經驗，摘自 *Ādiccaramsī Sayadaw* (U Sun Lwin) 尊者的開示。

他提到一位義大利修行者 Eduardo，曾每日進行兩小時的安那般那（*ānāpāna*，入出息念）坐禪，持續約兩年。之後，他前往緬甸尋找老師。在老師指導下，他精進修行，並觀見無常，他將此描述為見到空性（*suññatā*）。

老師認可他的修行進展，並指示他繼續更細緻地觀照，例如在經行時觀照，使觀智進一步成熟。

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### 無我止息與果證的經驗

*(Experience of Anattā-Cessation and Fruition)*

某一晚，在面談時，他向老師報告他的經驗。他說，每當空性（*suññatā*）的現觀生起時，他會感到一種想要「跳入其中」的衝動，但卻無法做到。這種傾向來自於執取與邪見。

接著，他自問：「是誰想跳進去？」

「並沒有『我』或『我的』可以跳進去。」

就在那一刻，他放下了邪見，直接轉向經驗本身。當他觀無我（*anattā*）時，整個五蘊（*khandha*）瞬間消失，如同突然爆裂一般。隨即，

道心 (magga-citta) 生起，其後果心 (phala-citta) 隨之生起，出現兩次。  
(在某些根器敏銳者中，果心可能出現三次。)

之後，老師問他：「它們是否相同？」

他回答：「不，它們相似，但並不相同。」

老師接著對他說：「我認為你已經到達終點。但不要相信我所說的，你必須親自驗證。」

其後，尊者進一步指導他如何入於果定 (phala-samāpatti)。他成功通過測試，並在返回義大利後繼續發展修行。

(Sayadaw U Candimā 的經驗亦可理解為屬於無我相止息 (anattā-lakkhaṇa-nirodha) 的一例。詳見其自傳性開示《The Noble Search》，Thae-in Gu Dhamma。)

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## 與不淨相相關的止息

*(Cessation Related to Asubha)*

與不淨相 (asubha-lakkhaṇa) 相關的止息，發生於接近止息之時。在此階段，不淨之相——例如屍體——可能在行者面前顯現。行者觀見其逐漸敗壞，最終止息。

在此，止息與知心中不淨相的顯現同時發生。行者直接經驗該對境的完全消散與止滅。