

Step by Step 按部就班

Sayadaw Jotika

目次

Talk One: Sitting Meditation — On Ānāpāna Samādhi.....	1
第一講：坐禪——關於安般念（Ānāpāna Samādhi）	4
觀照的位置與心態.....	4
安般念的本質與準備.....	5
修習要領.....	5
守護心門.....	6
持續性與平衡.....	6
沙亞多·烏·Jotika 的十九篇重要法談.....	7
第一講：坐禪——關於安那般那定（Ānāpāna Samādhi）	7
Talk Two: Sitting Meditation and Consuming Food.....	9
第二講：坐禪的預備功行.....	12
為什麼選擇安般念？	13
實修技巧：Phusa（觸）的方法.....	13
成功的關鍵：信心與精進.....	14
第二講：坐禪與飲食.....	14
培育與持續的必要性.....	19
不同的系統與共通的本質.....	19
安般念的益處.....	19
應對修行中的現象.....	20
Contemplation During the Consuming of Food.....	22
飲食期間的隨觀.....	23
進食中的兩個核心隨觀：咀嚼與吞嚥.....	24
觀察動機與動作的本質.....	24
循序漸進的進步.....	24
飲食時的觀照.....	25
Talk Three: Ānāpāna and Sati in Hearing.....	25

第三講：安般念與聽聞中的正念.....	29
呼吸的長短與全過程.....	29
定力的建立與重要性.....	29
應對禪相（Nimitta）.....	30
喜（Pīti）的平衡與陷阱.....	30
第三講：安那般那與聽覺中的正念.....	31
喜、樂的轉化與平衡.....	37
實用的數息法（Kanni 體系）.....	37
數息的步驟：.....	37
數息法的三個要素：.....	37
六根的隨觀：聽覺的本質.....	38
隨觀「聽覺（耳識）」：.....	38
莫哥大禪師的指導：.....	38
聽覺門頭的正念訓練.....	41
修持要領：.....	42
隨觀的細節與常見錯誤.....	42
【編按：現代世界的火宅】.....	42
Talk Four: Sati on Seeing and Hearing, with Eating.....	43
第四講：見、聞與飲食中的正念.....	46
內觀的起點與基礎.....	46
隨觀「見識」：切斷因緣鎖鏈.....	47
1. 了知生起的因緣.....	47
2. 破除「我見」與「他見」.....	47
隨觀的實務要領.....	47
總結：守護正念.....	48
第四講：在見與聞中的正念，及與飲食相關的修習.....	48
定力與精進的平衡.....	52
關於飲食的隨觀：對治渴愛.....	52
飲食中因「見」與「聞」升起的煩惱.....	52
總結：飲食即修行.....	53
Talk Five: Sati on Smelling, Tasting, and Sensation.....	54
Note on Tastes and Body Consciousness.....	55
第五講：嗅覺、味覺與身觸的正念.....	56
內觀的觀照：如人觀猴.....	56

嗅覺與味覺的防護.....	56
1. 嗅覺 (Smelling Consciousness)	56
2. 味覺 (Eating Consciousness / Taste)	57
身體意識 (Kāya-viññāṇa) 與身觸.....	57
1. 不要標記「部位」	57
2. 概念的欺騙與「如理作意」	58
3. 醫護環境中的覺知.....	58
第五講：於嗅、味與身觸中的正念.....	58
Seeing Consciousness to Body Consciousness.....	60
客與主的隱喻：五識與呼吸.....	62
身識與痛苦的「顯微鏡」效應.....	62
如理作意與對待痛苦的態度.....	63
變換姿勢的藝術.....	63
內觀的進階：從生到滅.....	63
總結.....	64
Talk Six: Seeing, Hearing, Smelling, Tasting, Bodily Sensation, and the Three Governing Principles (Adhipati).....	66
第六講：六根隨觀與三種增上法.....	68
建立基礎與身識的深化.....	68
關於「身識」的要點.....	68
定慧一體的實修.....	69
三種增上 (Adhipati) 與修行的進階.....	69
飲食中的隨觀：從概念到勝義.....	69
隨觀的三個階段：.....	70
進食隨觀的三大要點：.....	70
第六講：見、聞、嗅、味、身觸與三種主導法 (Adhipati)	70
Talk Seven: Sāriputta's Instruction on Mind Consciousness.....	72
第七講：舍利弗尊者關於「識隨觀」的教誡。.....	74
舍利弗尊者的核心教法.....	74
1. 重新定義「身 (Khandha)」	75
從文字知識到直覺之智.....	75
隨觀「壞滅 (Bhaṅga-ñāṇa)」	75
對「念頭 (思考心)」的隨觀.....	76
念頭不是干擾，而是觀照對象.....	76

1. 念頭的雙重性.....	76
2. 無癡 (Amoha) 即觀智.....	76
第七講：舍利弗尊者對心識的開示.....	77
呼吸的間隙、欲求心與飲食的代價.....	79
隨觀呼吸的「兩端」與間隙.....	79
捕捉「欲求之心」（想要呼吸的心）.....	80
主人與客人的再界定.....	80
飲食隨觀的獨特性.....	80
Talk Eight: Observing Anicca from the Six Sense Doors.....	81
第八講：從六根門頭觀察無常.....	84
洞察「小死」以解脫「大死」.....	84
粉碎身體的「密集感」（Ghana）.....	84
1. 當色身消失時.....	84
2. 幻覺的應對.....	85
成為「小須陀洹」（Cūḷa-sotāpanna）.....	85
觀察「非同一性」以見無常.....	85
第八講：從六根門觀察無常（anicca）.....	86
Talk Nine: The Four Satipaṭṭhānas.....	87
第九講：四念處的修持.....	88
法隨觀（Dhammānupassanā）的直覺詮釋.....	88
性格與念處的選擇.....	89
隨觀的步驟與進階.....	89
生、住、滅的三時與實修.....	89
克服執著與干擾.....	90
第九講：四念處（The Four Satipaṭṭhānas）.....	90
Talk Ten: On Insight Knowledges.....	91
第十講：論內觀智（觀智的進階）.....	94
實證的五項因素與基礎.....	94
修行中的「真誠」與誤區.....	95
內觀智的進階層次.....	95
1. 壞滅隨觀智 (Bhaṅga ñāṇa).....	95
2. 怖畏智 (Bhaya ñāṇa) 與厭離智 (Nibbidā ñāṇa).....	95
觀智成熟的標誌：多樣化觀察.....	96
從「生滅隨觀」到「解脫」.....	96

欲解脫智 (Muñcitukamyatā ñāṇa).....	96
第十講：關於觀智 (Insight Knowledges)	96
Talk Eleven: On Insight Knowledges.....	99
從標記到直接觀照.....	100
觀智的深化與斷除「斷見」	101
從「驚喜」到「欲解脫」	101
莫哥大禪師的警告：不要沈溺.....	102
總結：鑽木取火的精進.....	102
第十一講：關於觀智 (Insight Knowledges)	102
Talk Twelve: Knowledge of Equanimity and Jhāna.....	103
第十二講：行捨智與禪那.....	107
止與觀的分野.....	107
兩種隨觀模式.....	107
行捨智 (Saṅkhārupekkhā ñāṇa) 的特徵.....	108
內觀禪那與七覺支.....	108
內觀禪那 (Vipassanā Jhāna).....	109
第十二講：平等智與禪那 (Jhāna)	109
Talk Thirteen: Dealing with Some Problems.....	112
第十三講：應對修行中的障礙.....	114
煩惱魔 (Kilesa-māra) 的阻礙.....	114
四護衛禪 (Four Protective Meditations)	115
對待「特異功能」與「光」的態度.....	115
臨門一腳： nibbidā ñāṇa (厭離智) 的關鍵.....	115
總結：煩惱薄弱時的衝刺.....	116
第十三講：處理一些問題.....	116
行捨位與飲食的厭離.....	120
觀智的轉向：從肉眼到慧眼.....	120
觀智的統合：法隨觀與大象足跡.....	120
核心的穩定：蜘蛛網譬喻.....	121
飲食隨觀：對治貪愛的利器.....	121
Talk Fourteen: Walking Meditation.....	123
Stopping and Turning in Walking Meditation.....	124
Note on the Thai Forest Tradition.....	124
Two Ways of Mindfulness in Daily Activities.....	125
第十四講：經行的修持與日常正念.....	125

經行的核心：以腳步為「主體」	125
1. 辨識勝義性質 (Paramattha).....	125
2. 靈活調整與安全.....	126
停步與轉身：捕捉「意圖」	126
泰國森林派與大德典範.....	126
日常活動中的兩種正念.....	127
第十四講：行禪（Walking Meditation）	127
Talk Fifteen: Walking Meditation and Observing Sensations.....	129
Samādhi in Walking Meditation.....	129
Refinement of Contemplation in Walking Meditation.....	130
第十五講：經行的環境與覺受觀照.....	130
經行環境的設置.....	130
經行中的定力與覺受.....	130
標記與了知的平衡.....	131
第十五講：行禪與觀照身體感受.....	131
Talk Sixteen: Walking — Observing Movements and Mental States.....	132
第十六講：經行——觀照動作與心態.....	133
經行的身姿與視線.....	133
隨觀的擴展與時間的選擇.....	133
現階段的修行重點.....	134
第十六講：行禪——觀照動作與心的狀態.....	134
Talk Seventeen: Walking — Observing Anicca.....	135
On Observing Whatever Arises.....	135
Noting and Knowing Are Not the Same.....	136
第十七講：經行——觀照無常.....	136
經行定與「變易（Vipariṇāma）」的觀察.....	136
1. 從「不同」中看見「變易」	137
標記與了知的本質區別.....	137
標記 vs. 了知.....	137
概念（Paññatti）與智慧（Paññā）	138
第十七講：行禪——觀照無常（Anicca）	138
Talk Eighteen: Walking — Observing Anicca.....	140
簡化觀察：兩步法與無常.....	140
經行中的「道智」升起.....	141
總結：兩端的解脫.....	141

第十八講：行禪——觀照無常（Anicca）	141
Talk Nineteen: Lying Down — Observing Anicca.....	142
(Contemplation on Death and the Unattractive Nature of the Body).....	142
Method of Contemplation While Lying Down.....	143
Contemplation Before Sleep.....	144
Note:.....	144
第十九講：臥姿——觀照無常.....	144
臥姿中的死隨念與不淨觀.....	144
1. 隨觀死亡的必然性.....	144
臥姿隨觀的具體方法.....	145
臥姿隨觀的七個主要觀察點：	145
睡前的掃除：淨化心靈殘留.....	146
第十九講：臥禪——觀照無常（Anicca）	146
Mental States at Bedtime.....	148
Resolution Before Sleep.....	149
Posture for Contemplation Before Sleep.....	149
Near the Threshold of Sleep.....	150
睡前的心理淨化.....	150
針對性的護衛禪修.....	150
睡前的「決意（Resolution）」	151
臥姿的技術細節.....	151
睡眠邊際的隨觀.....	151

Step-by-Step

Nineteen Essential Dhamma Talks

by Sayadaw U Jotika

Note: The following nineteen talks were delivered by Sayadaw U Jotika in Australia in A.D. 2011. He is a Mogok meditation teacher, and his instructional Dhamma talks were more detailed than others and quite systematic. I hope these talks can give practitioners some useful guidance in their practice.

Talk One: Sitting Meditation — On Ānāpāna Samādhi

To be able to practise in a balanced way, the yogi has to sit in a cross-legged posture. The waist and the body have to be straight. If the body is inclining forward, then the breath will not be full and will not get enough air. The mind will not become clear, leading to torpor and nodding.

Even if the body is not inclining forward, if the head inclines downward, this can also lead to torpor. Therefore, the neck should be straight.

The entrance of the nose is the doorway for the in-breath and out-breath. With mindfulness (*sati*), observe this place. The touching of the air is quite refined and may not be clear at first. To know this, establish and stick *sati* at the entrance of the nostrils. Close your eyes and let the mind observe this place. This is staying with *sati*, breathing in and out naturally.

The nature of the practising yogi's mind is also important. Some people think they have to control and restrict their minds. Therefore, they lose interest and become afraid of suppressing their minds. As a result, they are not keen on practice and have no desire to do it.

(Polluting or defiling the mind is extremely easy, much easier than purifying it.)

Breath meditation (*ānāpāna*) is letting the mind stay with a faultless object. If we do not train it, the mind goes here and there, and then the defiling dhammas of greed, hatred, and delusion arise.

These unwholesome dhammas are burning people, yet they are still looking for faulty objects. *Ānāpāna* is not searching for an object to contemplate; instead, it exists all the time. It is a faultless object that has the nature of peacefulness. Therefore, by practising *ānāpāna*, the mind becomes peaceful and cool.

We have to prepare our minds before the practice. This is the way of noble beings (*ariyas*). By uplifting the mind, joy arises. Stimulating the mind so that it has the desire to practise—these are important points. Now, let us start the practice.

Do not breathe artificially, either the in-breath or the out-breath, and do not use force in breathing. Breathe in a normal, natural way. The only extra task is to keep *sati* at the entrance of the nostrils. Some people breathe forcefully. I do not say that this is wrong, but yogis then need strong effort, and the body must be strong and healthy. Otherwise, within a short period, one becomes tired and falls apart. Do not tense the mind; let it relax.

Note: There are many ways of *ānāpāna-sati bhāvanā*. It is like an art. Yogis have to find a suitable way according to their character and nature; this requires experimentation.

The yogi has to know the touching of the in-breath and out-breath at the nostrils. If one is able to know the refined touch, one will also be able to

know the refined mind and body, or at least to discern them. One can then be mindful of them and know their nature.

Mogok Sayadawgyi explained that knowing the in-breath and out-breath means contemplating the touching and the knowing of them. After becoming skilled in touching and knowing, he instructs the yogi to contemplate the wanting mind that breathes in and out.

At the beginning of the practice, attention must be included—for example, knowing “in-breath” and “out-breath” as not-self, and then noting the in-breath and out-breath. After becoming familiar with this, there is no need to name them. If one does not practise in this way, thought objects will come in.

For example, if you do not sit on a chair, someone else will come and sit on it. The heart is like a chair, and other mind states are like guests. Now is not yet the time to contemplate objects from the six sense doors. This stage is still training the mind to become calm.

Except for the in-breath and out-breath, do not pay attention to anything else—such as sounds, pain, aches, and so on.

In this way, one does not get lost in objects. If no external objects come in, one can contemplate without naming. When no hindrances arise, the mind becomes peaceful. In this way, the long and short in-breaths and out-breaths gradually become equal.

If the mind is not calm, it will not be balanced. After sharpening a knife, it is able to cut things. In the same way, insight practice is possible only when there is good *sati*. Otherwise, sometimes one discerns *anicca*, and sometimes one does not. If defilements arise, one cannot easily attain path and fruit.

Therefore, the yogi has to practise *ānāpāna* in the four postures. This is a practice for the whole day.

[Note: Most people think that watching the breath is only for the sitting posture. How to train the mind in daily life is essential for spiritual development. If not, everyone will continue increasing their defilements every day.

According to Sayadawgyi's teaching, training the mind means knowing the touching of the breath in every posture. Soon Loon Sayadawgyi trained his mind in daily activities by touching and knowing physical sensations. Because of this, his practice developed very quickly.

Many of Ajahn Mun's disciples use a "Buddho" mantra in their daily practice as an example. Luangta Mahā Boowa also practised in this way. The famous Chinese elder monk Guang Qin (廣欽老和尚) used the Amitābha mantra in his daily practice.]

第一講：坐禪——關於安般念 (Ānāpāna Samādhi)

為了使修持保持平衡，禪修者必須採取**跏趺坐（盤腿坐）**。腰部與身體必須挺直。如果身體前傾，呼吸就不會飽滿，無法獲得足夠的空氣，心就無法清晰，進而導致昏沉與點頭。即使身體沒有前傾，但如果頭部向下低垂，也會導致昏沉。因此，**頸部應保持正直**。

觀照的位置與心態

鼻孔入口處是入息與出息的門戶。以**正念 (sati)** 觀察這個地方。空氣的接觸是非常細微的，起初可能不清晰。為了了知它，要將正念建立並「黏貼」在鼻孔入口處。閉上雙眼，讓心觀察這個位置，讓正念隨著自然的呼吸進出。

修行者的心態也非常重要。有些人認為必須「控制」或「限制」自己的心，這會讓他們失去興趣並害怕壓制心靈，導致修行不積極、缺乏意願。（要知道：污染或染汙心靈極其容易，遠比淨化心靈容易得多。）

安般念的本質與準備

安般念 (Ānāpāna) 是讓心停留在一種**無過失的對象**上。如果我們不訓練心，它就會到處亂跑，隨後貪、嗔、癡的染汙法就會升起。這些不善法正在焚燒世人，但世人仍不斷尋找有過失的對象。

安般念不需要刻意去「搜尋」對象來觀照，因為呼吸一直都存在。它是一個具有**平靜特質**且無過失的對象。因此，透過練習安般念，心會變得平靜與清涼。

在修習前，我們必須準備好自己的心。這是****聖者 (Ariyas) ****的方法：透過提升心力，讓喜悅升起。激發心靈使其產生修行的願望，這些都是要點。

修習要領

- **自然呼吸**：不要人為地呼吸，不要用力，以正常、自然的方式呼吸。唯一的任務是將正念 (sati) 保持在鼻孔入口。
- **不要緊繃**：有些人呼吸太用力，雖然這不能說錯，但這需要極強的精進力，且身體必須強健。否則短時間內就會疲倦瓦解。不要讓心緊繃，讓它放鬆。
- **觸與知**：莫哥大禪師解釋，了知呼吸意味著觀照呼吸的「觸」與「知」。在熟練觸與知後，他會指導禪修者觀照呼吸背後那個「想要呼吸的心」。

註：安般念有無數種修法，它如同一門藝術。禪修者必須根據自己的性格與特質尋找適合的方法，這需要不斷的嘗試。

守護心門

在修習初期，必須包含「作意（attention）」。例如：了知「入息」與「出息」是**無我**的，然後標記（note）入息與出息。熟悉之後，就無需再命名標記。如果不這樣做，妄想（思緒對象）就會趁虛而入。

譬喻：心就像一張椅子，其他的心理狀態就像客人。如果你不坐在椅子上，別的人就會過來坐。

現在還不是觀察六根（眼耳鼻舌身意）對象的時候。這個階段仍在**訓練心變得平靜**。除了呼吸的進出，不要注意任何其他事物——如聲音、疼痛、痠楚等。

持續性與平衡

如果心不平靜，它就無法平衡。正如刀子磨利後才能切割東西；同樣地，唯有具備良好的正念，內觀（隨觀）才成為可能。否則，你有時能辨識出無常（anicca），有時卻不能。如果煩惱升起，就無法輕易證得道果。

因此，禪修者應在**行、住、坐、臥**四種威儀中皆練習安般念。這是一整天的修持。

【編按：日常生活中的訓練】 大多數人認為觀察呼吸僅限於坐姿。然而，如何在日常生活中訓練心，對於靈性發展至關重要。否則，每個人每天都只是在不斷增加煩惱。

- **莫哥大禪師：**主張在每種姿勢中都了知呼吸的觸感。
- **孫倫大禪師（Sun Loon Sayadaw）：**透過在日常活動中接觸並了知身體感受來訓練心，進步神速。
- **泰國體系：**許多阿姜曼（Ajahn Mun）的弟子使用「Buddho（佛陀）」聖號；隆波瑪哈布瓦（Luangta Mahā Boowa）也是如此。

- **漢傳體系**：著名的廣欽老和尚則是在日常生活中運用「阿彌陀佛」名號。



按部就班

沙亞多·烏·Jotika 的十九篇重要法談

註：以下十九篇法談，為沙亞多·烏·Jotika 於西元 2011 年在澳洲所開示。他是一位 Mogok 禪修教師，其指導性的法談比其他人的更為細緻，也相當有系統。願這些法談能為修行者的實修帶來一些有益的指引。

第一講：坐禪——關於安那般那定（Ānāpāna Samādhi）

為了能夠以平衡的方式修行，行者必須以盤腿姿勢而坐。腰部與身體都必須挺直。若身體向前傾，呼吸便不會完整，空氣也無法吸得充足。心也不會變得清明，進而導致昏沉與點頭打瞌睡。

即使身體沒有前傾，若頭向下垂，也會導致昏沉。因此，頸部應當保持正直。

鼻孔入口處，是入息與出息的門口。以正念（sati）觀察此處。氣息的觸感相當微細，起初可能不太清楚。為了了知這一點，應將正念安置並持守在鼻孔入口處。閉上眼睛，讓心觀察這個地方。這就是與正念同住，自然地吸氣、呼氣。

修行者之心的狀態也很重要。有些人認為自己必須控制並壓制其心。因此，他們失去興趣，並害怕自己是在壓抑內心。結果，他們對修行缺乏熱忱，也沒有想修的意願。

（污染或染污這顆心是極其容易的，遠比淨化它容易得多。）

觀呼吸 (ānāpāna) 就是讓心安住在一個沒有過失的所緣上。若不訓練它，心便會東奔西跑，於是貪、瞋、癡等染污法便會生起。

這些不善法正在焚燒眾生，而人們卻依然在尋找有過失的所緣。安那般那並不是去尋找一個所緣來觀照；它本來就一直存在。它是一個沒有過失、具足寂靜本性的所緣。因此，透過修習安那般那，心會變得平靜、清涼。

我們在修行之前，必須先準備自己的心。這是聖者 (ariya) 之道。藉由提起這顆心，喜悅便會生起。激勵此心，使其生起修行的意願——這些都是重要之點。現在，就讓我們開始修行。

不要刻意地呼吸，不論是入息還是出息，也不要再在呼吸時用力。要以正常、自然的方式呼吸。唯一額外要做的事，就是讓正念安住於鼻孔入口處。有些人呼吸得很用力。我並不是說這樣不對，但如此一來，行者就需要很強的精進，而且身體也必須強健、健康。否則，在短時間內便會疲累、崩潰。不要使心緊繃；要讓它放鬆。

註：安那般那念 (ānāpāna-sati bhāvanā) 有許多種方式。它就像一門藝術。行者必須依自己的個性與本質，找出適合自己的方式；這需要反覆試驗。

行者必須知道入息與出息在鼻孔處的觸感。若能了知這微細的觸感，也就能了知微細的身與心，或至少能辨識它們。然後便能對它們保持正念，並了知其本性。

Mogok Sayadawgyi 解釋說，了知入息與出息，意即觀照它們的「觸」與「知」。在熟練於「觸」與「知」之後，他會指導行者去觀照那個使呼吸出入的「想要呼吸之心」。

在修行之初，必須包含作意——例如，了知「入息」與「出息」是無我，然後標記入息與出息。熟悉之後，便不再需要為它們命名。若不如此修行，妄念所緣便會闖入。

例如，若你不坐在椅子上，別人就會來坐。心就像一張椅子，而其他心所狀態則像客人。現在還不是觀察六根門所緣的時候。這個階段仍然是在訓練這顆心變得平靜。

除了入息與出息之外，不要注意任何別的東西——例如聲音、疼痛、痠痛等等。

如此一來，便不會迷失於所緣之中。若沒有外境進入，便能在不命名的情況下觀照。當五蓋不生起時，心便會平靜。如此，長與短的入息與出息會逐漸變得均等。

若心不平靜，它便不會平衡。刀磨利之後，才能切東西。同樣地，唯有具備良好的正念，觀智修行才有可能。否則，有時能辨識無常（anicca），有時則不能。若煩惱生起，便無法容易地證得道與果。

因此，行者必須在四種威儀中都修習安那般那。這是一整天都要修的法門。

【註：多數人認為觀呼吸只適用於坐姿。其實，如何在日常生活中訓練這顆心，對靈性成長至關重要。否則，每一個人都會日復一日地持續增長自己的煩惱。依 Sayadawgyi 的教導，訓練這顆心，意即在一一切威儀中都了知呼吸的觸感。Soon Loon Sayadawgyi 則是在日常活動中，透過對身體感受的「觸」與「知」來訓練自己的心。因此，他的修行進展得非常迅速。Ajahn Mun 的許多弟子，在日常修行中使用「Buddho」佛號作為例子。Luangta Mahā Boowa 也是如此修行。著名的中國高僧廣欽老和尚，則在日常修行中持誦阿彌陀佛名號。】

Talk Two: Sitting Meditation and Consuming Food

Before starting the main practice, one has to carry out some preliminary work (*parikamma*) or duties.

1. **Ask for forgiveness** from the Triple Gem (Buddha, Dhamma, and Saṅgha), as well as from parents and teachers (from beginningless saṃsāra up to the present). This helps protect *samādhi* from disturbances.
2. **Offer the body** to the Triple Gem and to one's teachers. This reduces excessive concern for the body and prevents disturbances.

During sitting meditation, too much concern about the body and frequent changing of posture make it difficult to see *khandha-dukkha*.

3. **Spread goodwill (*mettā*)** to the surroundings and to all beings, for protection and for the sharing of merits. (See the story of the *Mettā Sutta*, *Suttanipāta*, Uragavagga, Sutta No. 8.)
4. **Request meditation instruction** from the Buddha or from one's teachers. With conceit, even if one can discern *anicca*, one cannot see Nibbāna; thus conceit itself can be a hindrance, for example, Venerable Anuruddha. Making requests before a Buddha statue or a spiritual teacher serves as a reminder for yogis to practise with reverence.

With *parikamma*, the mind gains a sense of security, especially in quiet places (for example, deep forests, Dtaum Dum Forest is a good example.) In this way, the mind is not overly concerned with the body and can move straight towards Nibbāna.

Therefore, this duty or preparatory work should be done by every yogi. Practising meditation means enriching oneself with the Dhamma. If one does not do so, one instead nourishes unwholesomeness and latent defilements. The enrichment of greed, hatred, and delusion, together with unskillful actions, leads to the *apāyas*.

Mindfulness (*sati*) is very important for discerning latent defilements (see some examples given by U Sun Lwin in his talks). Indeed, we can say that the beginning of the Dhamma is mindfulness.

Among the forty meditation objects, *ānāpāna* is the best. *Kasiṇa* objects (usually prepared as visual disks) require preparation. *Asubha* (corpse) meditation can be too demanding. (I once met a Western monk who practised in Sri Lanka with corpses in a cave where human bodies were disposed of; he even took some colour photographs of them.) *Ānāpāna*, however, can be practised anywhere and acquires more time rather than special conditions. (Without special conditions, yogi gets more time for the practice.)

Some people think that ānāpāna meditation is only related to the Buddha, the *agga-sāvakas*, and the *mahā-sāvakas*.

(For example, Sāriputta, Mahā Kassapa, and others. They also teach people in this way. This is a commentary-based interpretation. The Buddha never taught people impossible things, such as the existence of a Creator or Creation.)

This is a problem of misinterpretation. As a result, some people gave up their practice. (If there are differences, we must follow the suttas.) If we do not try for ourselves, we should not speak blindly.

To teach the *phusa* method for a beginning yogi: *phusa* means touching or contact, the same as *phassa*.

1. Take a posture that you can maintain for a long time.
2. The waist and body should be straight. If the head inclines downward, it leads to torpor; if one leans backward, it leads to agitation or fear, and the body becomes imbalanced.
3. Let the mind watch at the entrance of the nostrils and breathe in a natural way. Observe the touching of the in-breath and out-breath at the nostrils.

If you practise with desire and interest, the practice will develop. At the beginning of the practice, if there is no experience of attention and noting, laziness will arise, leading to nodding, or the mind will move toward external objects. Therefore, practise with faith and confidence—this is an important point. It will lead to success; otherwise, one cannot succeed. Without enjoyment and interest in practice, development cannot occur, and one must change one's state of mind.

Without a vigorous mind, one cannot succeed in worldly matters. The same applies to spiritual endeavour—it requires even more confidence and vigour. When you practise, the power of the mind must be accompanied by confidence and vigour in order to succeed. Practise with patience and endurance in relation to difficulties, restlessness, and inconveniences.

When you have *sati*, you know the restless mind. Without mindfulness, you do not know what is happening, and this is delusion (*moha*). Pulling the mind back to the object is right effort (*sammā-vāyāma*).

For ordinary people, when they do a good and noble work or task, if they do not succeed three or four times, they usually give up. Noble persons, however, keep trying until they succeed. This is the difference between them. If you try again and again, it becomes right effort. In this way, *sati* and *virīya* repeatedly pull the mind back to the object, and after some time the mind will settle down.

第二講：坐禪的預備功行

在開始核心修持之前，禪修者必須先完成一些預備工作（Parikamma）或義務，這有助於為心靈清場：

1. **向三寶、父母與老師請求寬恕**：針對從無始輪迴至今所犯的過錯請求原諒。這能化解內心的不安與愧疚，保護「定（*Samādhi*）」不受干擾。
2. **將色身奉獻給三寶與老師**：這能減少對身體的過度愛惜。在坐禪時，若太在意身體（如頻繁更換姿勢），將難以照見「五蘊皆苦（*Khandha-dukkha*）」。
3. **散發慈心（*Mettā*）**：向周遭及所有眾生散發慈愛，這能起到保護作用並分享功德。
4. **向佛陀或老師請求禪修指引**：這能降伏慢心（*Conceit*）。傲慢是巨大的障礙，正如阿那律尊者（*Anuruddha*）的例子，即便能辨識無常，若有慢心也難見涅槃。在佛像或老師面前請求，能提醒禪修者保持恭敬心。

完成這些預備後，心會獲得安全感，尤其在深山叢林（如 *Dtaw Dum* 森林）修持時更顯重要。心不再憂慮色身，便能直趨涅槃。

為什麼選擇安般念？

修持禪修是在用「法」充實自己。否則，我們就是在滋養不善法與隨眠煩惱。貪、嗔、癡的增長會將人導向惡趣（Apāyas）。

在四十種禪定對象中，**安般念（呼吸法）是最好的：**

- **遍處（Kasiṇa）**：需要準備視覺色盤。
- **不淨觀（Asubha）**：對心理素質要求極高（如在停屍間或面對屍體）。
- **安般念**：隨時隨地可修，不需特殊條件，能爭取更多的修持時間。

有些人誤以為安般念只有佛陀或大弟子們（如舍利弗、大迦葉）才能修，這是一種誤傳。佛陀從不教導不可能實現的事。如果說法有分歧，我們必須以經藏（Suttas）為準。

實修技巧：Phusa（觸）的方法

對於初學者，重點在於 **Phusa（接觸）**，即觸（Phassa）：

- **姿勢**：採取能維持長久且舒適的姿勢。
- **端正**：腰背挺直。頭低會昏沉，後仰會心浮氣躁或產生恐懼，導致身體失衡。
- **觀照**：心守鼻孔出口，自然呼吸，觀察入息與出息與鼻孔的**接觸感**。

成功的關鍵：信心與精進

1. **興趣與欲望**：帶著渴求真理的興趣去修，法才會進步。若無標記與隨觀的經驗，容易產生懶惰、點頭或心向外跑。
2. **信心 (Saddhā)**：這是成功的基石。沒有對法的喜悅與信心，修行就不會增長。
3. **活力 (Viriya)**：世間事業尚且需要活力與決心，靈性解脫則需要更強大的勇猛心。
4. **忍辱**：忍耐修行中的困難、躁動與不便。

當你擁有正念 (Sati) 時，你會察覺到那顆躁動的心。若無正念，你不知道發生了什麼，這就是**蒙昧 (Moha, 癡)**。將心拉回觀照對象的努力，就是**正精進 (Sammā-vāyāma)**。

凡夫與聖者的區別：普通人若嘗試三四次不成功就會放棄；聖者則會不斷嘗試直到成功。透過正念與精進反覆將心拉回，一段時間後，心自然會安頓下來。



第二講：坐禪與飲食

(Talk Two: Sitting Meditation and Consuming Food)

在開始主要的修行之前，必須先做一些預備工作 (**parikamma**) 或應盡的事項。

1. **向三寶 (佛、法、僧)，以及父母與師長請求原諒** (自無始輪迴以來直到現在)。這有助於保護定 (**samādhi**) 不受擾動。

2. **將身體供養給三寶以及自己的老師**。這能減少對身體的過度關注，並防止干擾。在坐禪時，若太過在意身體，並頻繁更換姿勢，便很難見到蘊苦 (khandha-dukkha) 。
3. **向周遭與一切眾生散播慈心 (mettā)**，作為保護，也作為功德的分享。（見《慈經》的故事，《經集》蛇品，第8經。）
4. **向佛陀或自己的老師請求禪修指導**。若有慢心，即使能辨識無常 (anicca)，也無法見到涅槃；因此，慢本身也可能成為障礙，例如阿那律尊者 (Venerable Anuruddha)。在佛像前或在靈性導師前作請求，是提醒行者以恭敬心修行。

藉由這些預備工作 (parikamma)，心會獲得一種安全感，特別是在寂靜之處（例如深林中，Dtaw Dum Forest 就是一個很好的例子）。如此一來，心便不會過度關注身體，而能直接朝向涅槃前進。

因此，每一位行者都應該做這些預備工作或應盡事項。修習禪修，意即以法來充實自己。若不如此，反而是在滋養不善法與隨眠煩惱。貪、瞋、癡的增長，加上不善行為，會導向惡趣 (apāya) 。

正念 (sati) 對於辨識隨眠煩惱極為重要（見 U Sun Lwin 開示中所舉的一些例子）。事實上，我們可以說，佛法的開端就是正念。

在四十種業處之中，**安那般那 (ānāpāna) 是最好的**。遍處 (kasiṇa) 所緣（通常需事先製作成視覺圓盤）需要準備。不淨觀 (asubha，屍體觀) 可能過於艱難。（我曾遇到一位西方比丘，他在斯里蘭卡的一個棄置屍體的洞穴中，以屍體修行；他甚至還拍了一些彩色照片。）然而，安那般那可以在任何地方修習，而且它需要的是更多的時間，而不是特殊條件。（沒有特殊條件，行者反而能有更多時間用於修行。）

有些人認為，安那般那禪修只與佛陀、上首弟子 (agga-sāvaka) 和大弟子 (mahā-sāvaka) 有關。（例如舍利弗、摩訶迦葉等人，他們也如此教人。這是一種基於註釋書的解讀。佛陀從不教導人不可能之事，例如有一位創造主或創造論的存在。）

這是一個誤解的問題。結果，有些人因此放棄了修行。（若有差異，我們必須依循經藏。）若我們自己沒有嘗試過，就不應盲目地發言。

對初學行者教授 **phusa** 方法時：**phusa** 意為觸、接觸，與 **phassa** 相同。

1. 採取一個你能夠維持很久的姿勢。
2. 腰與身體應當挺直。若頭向下垂，會導致昏沉；若向後靠，則會導致掉舉或恐懼，身體也會失去平衡。
3. 讓心在鼻孔入口處觀察，並自然地呼吸。觀察入息與出息在鼻孔處的觸感。

若你以欲求與興趣來修習，修行便會發展。在修行之初，若沒有作意與標記的經驗，懈怠便會生起，導致打瞌睡，或心轉向外境。因此，要以信與信心來修習——這是一個重要的要點。它將導向成功；否則，便無法成功。若對修行沒有喜悅與興趣，便不會有進展，因此必須改變自己的心態。

若沒有強而有力的心，便無法在世間事業上成功。靈性的努力也是如此——它甚至需要更多的信心與精進。當你修行時，心的力量必須伴隨著信心與精進，方能成功。對於困難、散亂與不便，要以忍耐與堪忍來修行。

當你有正念時，便會知道散亂的心。若沒有正念，你便不知道正在發生什麼，而這就是癡（*moha*）。把心拉回所緣，就是正精進（*sammā-vāyāma*）。

對一般人而言，當他們做一件善而高尚的工作或任務時，若三、四次不成功，通常就會放棄。然而，聖者則會不斷努力，直到成功為止。這就是兩者之間的差別。若你一再嘗試，這就成為正精進。如此，正念（*sati*）與精進（*virīya*）便會一再把心拉回所緣，過一段時間後，心就會安定下來。

How can something precious be achieved easily? You have to try many times—this is the meaning of *bhāvanā* (cultivation). To make a good knife, heating the iron and striking it only once is impossible. In Dhamma practice, it is even more difficult. Do not give up. Keep pulling the mind

back to the nostrils. Do not lose mindfulness; otherwise, it will lead to nodding.

Many people do not know the nature of breathing from birth until death. To die without *sati* is delusion—*moha* or *avijjā*—which leads to *saṅkhāra*. Practise ānāpāna with effort in the four postures: sitting, walking, standing, and lying down. Train continuously until you are able to do it naturally.

Some people find it easier in studies and good memories due to their strong ability to concentrate. This is the power of *sati* and *samādhi*. In the Mahāsi system, the mind is concentrated at the abdomen; in the Saya Thet system at the middle of the head. (This is not for *samādhi* but for *vipassanā* cotemplation after *samādhi* has been established through ānāpāna.) Although the objects may differ—abdomen, middle of the head, and so on—they all occur within oneself and are known directly, not through thinking. Seeing them in the present moment and knowing them as they are is *ñāṇa* (knowledge). All of these are contemplations of the four great elements.

The benefits of ānāpāna are as follows:

1. It leads to knowing the nature of mind and body.
2. The in-breath and out-breath always exist, so mindfulness can continue without interruption. (This can be regarded as one of the results of the We-bu system.)
3. It occurs internally, not externally, enabling deeper understanding of the internal nature of the *khandhas*.
4. It has no occupational hazard and can be practised anywhere and at any time.

For example, consider *Buddhānussati*—contemplation of the qualities of the Buddha. Would someone practise that in a toilet? Ānāpāna, however, can be practised anywhere without limitation.

[Note: Realization of the Dhamma can happen at any time and in any place. For example, The-in Gu Sayadaw became an *anāgāmī* while relieving himself in a bamboo thicket. Even in a toilet, it can be a suitable place to contemplate *asubha*, loathsomeness, decay, and related themes. A true yogi should always keep a contemplative object in mind and not allow defilements to enter.

In some of his talks, We-bu Sayadawgyi mentioned the following: “Have you ever been mindful of the in-breath and out-breath for twenty-four hours without a break? If you can, you will know its result.”]

If the mind has stiffness, or if a lot of saliva comes into the mouth, this is not good for *samādhi* practise. With continuous practice, the in-breath and out-breath become very refined and may even seem as if they have stopped, that is, they become unclear. There is no need to be afraid or frightened, and there is no need to search for the breath. One should not breathe strongly in order to make it clearer.

Simply collect the mind at the entrance of the nostrils and observe. For example, if a train station has only one entrance, you only need to wait for the guests at that entrance.

Some people experience gooseflesh during *ānāpāna* practice. Do not follow these experiences; let the mind remain only at the entrance of the nostrils. Rapture (*pīti*) can pull the yogi away from the object. If rapture is not followed, *samādhi* will gradually become stable. Do not let the mind chase after these experiences; simply ignore them.

Sometimes the body experiences sensations like a shower of coolness. This is similar to grinding rice paddy: we are not concerned with the husks, only with the white grains. If yogis do not care about rapture and happiness, *samādhi* becomes stronger, and rapture and happiness will naturally increase. If one experiences them often, one becomes accustomed to them.

When the mind can be collected at one place, its power becomes stronger. Later, when practising insight, this power can be used to contemplate seeing, hearing, and other phenomena.

培育與持續的必要性

世間珍貴之物怎能輕易獲得？你必須嘗試多次——這就是「修習（bhāvanā，培育）」的含義。正如打造成一把好刀，僅加熱鐵塊並敲擊一次是不可能的；佛法修持則更為艱難。

不要放棄。 持續將心拉回鼻孔處。不要失去正念，否則會陷入昏沉（點頭）。許多人從出生到死亡都不知道呼吸的本質。若死時沒有正念，即是蒙昧（Moha 或 Avijjā），這會導向「行（Saṅkhāra）」。

應在行、住、坐、臥四種威儀中精進練習安般念，直到你能自然而然地保持。

不同的系統與共通的本質

有些人因為專注力強，在學業與記憶方面表現優異，這便是正念（Sati）與定（Samādhi）的力量。

- **馬哈希（Mahāsi）體系：**心專注於腹部。
- **薩亞德（Saya Thet）體系：**專注於頭部中央。（這些並非單純為了禪定，而是在透過安般念建立定力後，進行的內觀隨觀。）

雖然專注的對象不同（腹部、頭部等），但它們都發生在自己體內，且是透過直覺了知，而非思考。在當下看見現象並如實了知，這就是「智（Ñāṇa）」。

這一切本質上都是對「四大（四種元素）」的隨觀。

安般念的益處

1. **了知身心本質：**它是通往理解名色（Mind and Body）的門戶。

2. **不間斷的正念**：入息與出息永遠存在，正念可以無間斷地持續（這是韋布 [We-bu] 體系的成果之一）。
3. **內向性**：發生於內在而非外在，使人能更深層地理解五蘊（Khandhas）的內在本質。
4. **無職業風險**：隨時隨地可修，不受限制。
 - 例如：你會在廁所練習「佛隨念（念佛）」嗎？但安般念則可以在任何地方修持。

【註：處處皆是道場】 證悟佛法可能發生在任何時間與地點。例如：**德因古禪師**（The-in Gu Sayadaw）是在竹林裡如廁時證得阿那含果（三果）。即便在廁所，也是觀照不淨、敗壞與衰亡的絕佳場所。真正的修行者應始終保持隨觀對象，不讓煩惱入侵。**韋布大禪師**曾說：「你可曾二十四小時不間斷地正念於入出息？如果你能做到，你就會知道它的結果。」

應對修行中的現象

1. **呼吸變得微弱**：隨著持續修習，呼吸會變得非常微細，甚至感覺像停止了（變得不明顯）。**無需驚慌或恐懼，也不要刻意尋找呼吸或強行深呼吸來讓它變明顯。**
 - 只要將心收攝在鼻孔入口處觀察即可。
 - **譬喻**：就像火車站只有一個出口，你只需在那個門口等候客人。
2. **喜（Pīti）的現象**：有些人會起雞皮疙瘩或感覺身體被清涼籠罩。
 - **不要隨順這些經驗**：讓心留在鼻孔處。喜（Rapture）可能會把禪修者拉離觀照對象。
 - **譬喻**：就像碾稻穀，我們不在乎穀殼（喜、樂等副產品），只在乎白米（定、慧）。

- 若不執著於喜與樂，定力會更強，而喜樂自然會隨之增加。

當心能收攝於一處時，其力量會變得強大。隨後在修習內觀時，這股力量就能用於觀照見、聞等一切現象。



怎麼可能輕易獲得珍貴之物？必須反覆嘗試多次——這就是**修習 (bhāvanā)** 的意義。要製作一把好刀，只加熱鐵並敲打一兩次是不可能的。在法的修行中，更加困難。不要放棄。要不斷地把心拉回到鼻孔處。不要失去正念；否則，就會導致昏沉打瞌睡。

許多人從出生到死亡，都不了解呼吸的本質。若在沒有正念 (sati) 的情況下死亡，就是愚癡 (moha 或 avijjā)，而這會導致行 (saṅkhāra)。應在四種威儀中努力修習安那般那：坐、行、立、臥。持續訓練，直到能夠自然地做到。

有些人因為具備較強的專注力，因此在學習與記憶上較為容易。這就是正念與定 (samādhi) 的力量。在 Mahāsi 系統中，心專注於腹部；在 Saya Thet 系統中，則專注於頭部中央。（這並非用於定本身，而是在透過安那般那建立定之後，用於觀 (vipassanā) 之觀照。）雖然所緣不同——腹部、頭部中央等等——它們皆發生於自身之內，且是直接了知的，而非透過思考。於當下見到它們並如實了知，即是知 (ñāṇa)。這些都屬於對四大元素的觀照。

安那般那的利益如下：

1. 能導向了知身心的本質。
2. 入息與出息始終存在，因此正念可以不間斷地持續。（這可視為 Webu 系統的一項成果。）
3. 它是內在的，而非外在的，因此能更深入地理解五蘊的內在本質。
4. 它沒有職業風險，且可在任何時間、任何地點修習。

例如，觀佛隨念 (Buddhānussati) —— 觀想佛陀的功德 —— 有人會在廁所中修習嗎？然而，安那般那則可在任何地方無限制地修習。

【註：證悟佛法可以在任何時間、任何地點發生。例如，The-in Gu Sayadaw 在竹林中解手時證得不還果 (anāgāmi)。即使在廁所，也可以成為觀照不淨、厭惡、敗壞等主題的適當場所。真正的行者應當隨時保持一個觀照的所緣，不讓煩惱有機可乘。在 We-bu Sayadawgyi 的一些開示中，他曾說：「你是否曾經在二十四小時內不間斷地覺知入息與出息？如果你能做到，你就會知道它的結果。」】

若心變得僵硬，或口中產生大量唾液，這對定的修習並不好。隨著持續修行，入息與出息會變得非常微細，甚至似乎停止了，也就是變得不明顯。無需害怕或驚慌，也無需去尋找呼吸。不應刻意強力呼吸以使其變得清楚。

只需將心收攝於鼻孔入口處並觀察。例如，一個火車站若只有一個入口，你只需要在那個入口等待乘客。

有些人在修習安那般那時會出現雞皮疙瘩的感覺。不要追隨這些經驗；讓心只安住於鼻孔入口處。喜 (pīti) 可能會把行者從所緣中拉走。若不追隨喜，定 (samādhi) 便會逐漸穩定。不要讓心追逐這些經驗；只需忽略它們。

有時身體會出現如同清涼水流淋浴般的感受。這就像碾米一樣：我們不關心稻殼，只關心白米。若行者不在意喜與樂，定便會更強，而喜與樂也會自然增長。若經常經驗它們，便會逐漸習慣。

當心能夠安住於一處，其力量便會增強。之後，在修習觀時，這種力量可用來觀照見、聞等各種現象。

Contemplation During the Consuming of Food

(Sayadaw gives instructions on reflection on food before eating. This is taught primarily for monks, but laypeople can also practise it.)

For most people, eating is motivated by enjoyment or beauty. After correcting our mental states and then consuming food, we should reflect that the body is constructed of the four great elements and is supported by conditions: action (*kamma*), mind (*citta*), temperature (*utu*), and nutriment (*āhāra*). This is not “me” and not “mine.”

In eating, there are two main contemplations: chewing and swallowing. Just as in walking one notes lifting, stepping, and placing down the foot, when chewing food one notes “chewing,” and when swallowing, one notes “swallowing.”

If these are noted as the main objects, *sati* does not fall away. One must note them with interest. During eating, put in effort to maintain mindfulness so that *sati* does not slip away. This is the practice of a yogi cultivating mindfulness, or of someone training himself towards Nibbāna.

After swallowing food, the mind may arise with the intention or desire to take more food. Note this as “wanting to take.” Observe the nature of these movements. While chewing, the mouth is moving; after swallowing, it becomes calm. Wanting to take food has the nature of stimulation; taking food has the nature of movement. One must contemplate these processes in order to discern them clearly.

These are the main contemplations related to eating. They must be practised repeatedly and carefully. Only through gradual, step-by-step practice does progress arise—like climbing stairs, one step at a time.

飲食期間的隨觀

(註：禪師在此給予餐前對食物省察的指導。這主要針對僧眾教導，但在家居士亦可修習。)

對於大多數人來說，進食的動機往往是為了享受（美味）或美觀。在校正我們的心理狀態後進食，我們應當省察：這具身體是由「**四大**（地、水、火、風）」所構成，並由四種條件支撐——**業**（*kamma*）、**心**（*citta*）、**時節**（*utu*，溫度）與**食**（*āhāra*，營養）。這並非「我」，亦非「我所有」。

進食中的兩個核心隨觀：咀嚼與吞嚥

如同行禪時標記「提起、邁步、放下」，進食時也有其核心標記：

- **咀嚼時**：標記「咀嚼」。
- **吞嚥時**：標記「吞嚥」。

如果將這些視為主要觀照對象，正念（sati）就不會散失。你必須帶著興趣去標記。在進食過程中，投入精進力以維持覺知，不讓正念溜走。這就是一位培育正念的禪修者、或是一位正趨向涅槃者的修持。

觀察動機與動作的本質

當食物吞嚥下去後，心中可能會升起想要再吃下一口的意圖或欲望。此時應標記為「**想要拿取**」。

觀察這些動作的本質：

1. **咀嚼時**：嘴部處於「移動」的狀態。
2. **吞嚥後**：嘴部恢復「平靜」的狀態。
3. **想要拿取食物**：具有「刺激/驅動」的本質。
4. **拿取食物（手部動作）**：具有「移動」的本質。

禪修者必須觀察這些過程，以便清晰地辨識它們。

循序漸進的進步

以上是與飲食相關的核心隨觀。它們必須被反覆且細心地修習。唯有透過這種循序漸進、步步為營的修持，進步才會顯現——如同攀爬樓梯，一次只能跨出一階。



飲食時的觀照

(*Contemplation During the Consuming of Food*)

（尊者在此開示於進食前對食物作觀照的方法。此教導主要是為比丘而說，但在家人也可以修習。）

對大多數人而言，進食是出於享受或對美味的追求。在調整好自己的心態之後再進食時，應當觀照：此身是由**四大元素**所構成，並依於諸條件而維持——業（*kamma*）、心（*citta*）、時節／溫度（*utu*）與食物（*āhāra*）。這不是「我」，也不是「我的」。

在進食時，有兩個主要的觀照對象：**咀嚼與吞嚥**。正如在行走時標記提起、移動、放下腳一樣，當咀嚼食物時，便標記「咀嚼」；當吞嚥時，便標記「吞嚥」。

若將這些作為主要所緣來標記，正念（*sati*）就不會失落。必須帶著興趣去標記它們。在進食期間，要努力維持正念，使正念不致滑失。這就是一位修行者培養正念的修行，或是一位正在訓練自己走向涅槃的人所做的修行。

在吞下食物之後，心中可能會生起想再取更多食物的意圖或欲望。要將此標記為「想取」。觀察這些動作的本質。咀嚼時，嘴巴在動；吞下之後，它便平靜下來。想取食物具有刺激的性質；取食物則具有動作的性質。必須觀照這些過程，以便清楚地辨識它們。

這些就是與進食有關的主要觀照。必須反覆而仔細地修習。唯有透過漸進、一步一步的修行，進展才會生起——就像爬樓梯一樣，一步一步地往上。

Talk Three: *Ānāpāna* and *Sati* in Hearing

Insight meditation (*vipassanā*) means practising so that knowing-knowledge (*ñāṇa*) and the reality of the *khandhas* fit together. To understand this point, mindfulness (*sati*) must first be established, and *samādhi* must also be included.

When the in-breath and out-breath enter and touch at the nostrils, beginning yogis should note them as “going in” and “going out.” Now we contemplate reality and knowing together, without letting the mind wander outward.

Sometimes the in-breath is short and the out-breath is long, for example when one sighs; sometimes it is the opposite. At times, the in-breath and out-breath are not equal. Therefore, in the Ānāpānasati practice, the Buddha instructed us to contemplate and know short and long breaths.

Some practitioners contemplate the beginning, the middle, and the end of the breath and note them, but they cannot follow continuously and become tired. To know the beginning, middle, and end means to know the whole breath—from the beginning through the middle to the end. This is knowing the breath exactly as it is, from the start of the in-breath to its end, and from the start of the out-breath to its end.

Only when knowing and reality fit together precisely does the mind not go outward, because it is carefully attending to what is actually happening.

Sayadawgyi often instructed practitioners to practise ānāpāna for fifteen or twenty minutes at the beginning of sitting meditation.

[This was mentioned in many of his daily talks for general listeners. For those practising under his direct guidance at the centre, the instructions might differ. (See Sayadaw’s short biography by U Kyaw Thein, who practised under his guidance at the centre; Sayadaw instructed him to develop *samādhi* through ānāpāna until it became stable.)]

Even for those who have already discerned *anicca* at the beginning of sitting, *samādhi* must still be established.

This is a general principle at other times but not at near death, there is no need to do *samādhi*, because there is no time for it. (In many scriptures, when the Buddha visited monks who were ill or dying, he always taught them *vipassanā* (insight meditation). At times of good health and in

ordinary circumstances, however, people should calm the mind and purify it from the hindrances.

It is like a knife: after sharpening it, one can cut things. Even if one has already discerned phenomena before, after re-establishing *samādhi* one can discern more clearly than before. If the mind moves away, pull it back to the object. If you bind a wild bull to a post, at first it will struggle, but after some time it will calm down. In the same way, with unshakable resolution and effort, *sati* becomes stable and the mind calms down; thus *sati* and *virīya* develop into *samādhi*.

At the beginning of practice, even the touching of the in-breath and out-breath is not clear. With practice it becomes clearer, and with further development it becomes very refined. Some yogis then think that they are no longer breathing, as if the breath has stopped. Wanting to make it clear again, some breathe strongly. This is like going upward and then coming down again. Yogis should not do this.

When refinement occurs, yogis must have strong *sati* and not become confused. With strong *sati*, *samādhi* also increases. When the breath becomes refined, one should not search for it. The air will naturally appear again at the entrance of the nostrils, where the yogi watches with strong mindfulness. When it appears again, it may arise as a mental sign, like a wisp of smoke or a bar.

Some yogis play with this mental image, moving it in and out of the body; others simply let it remain at the entrance of the nostrils. Playing with the sign externally involves sending it out about an arm's length, increasing the distance step by step, and then drawing it back again. (See the Kanni ānāpāna system or the teachings of Mye-zin Sayadaw.)

What happens when practising in this way? Interestingly, it dispels sloth and torpor. (The Kanni system is not intended solely for this purpose; it also increases *saddhā*—confidence in the Dhamma—and supports *samādhi* and insight.) It strengthens *virīya-magga* and supports effort, leaving no room for sloth and torpor.

Some practitioners direct the breath internally from the nostrils to the chest and abdomen, feeling the tension of the in-breath and out-breath and the gradual reduction of that tension. This increases the power of *sati*. Others play with the *samādhi-nimitta* (mental sign); in such cases, the mind moves and *samādhi* declines.

Therefore, yogis have to pay close attention at the entrance of the nostrils, just as when cutting a log with a saw one concentrates only on the cutting point. This quickly leads the mind to one-pointedness (*ekaggatā*). This is the correct way to work with mental signs (*nimitta*).

When a yogi becomes dull or does not experience pleasure in *bhāvanā*, it can be helpful to work skillfully with the sign. (This is also mentioned by a Thai Ajahn who developed the skeleton sign.) However, if one wishes to develop strong *sati*, one should keep the attention internal. For *samādhi*, the sign should remain at the entrance of the nostrils.

Jhānic factors may arise quickly for some practitioners who have perfected their practice over many lives. With stable *samādhi*, the mind becomes calm and peaceful, and rapture (*pīti*) may arise like a shower. At this point, the yogi should not follow rapture, but continue watching only at the nostrils. Rapture is indeed wholesome, but it can pull the mind away and deceive the yogi. Only by not following it does *samādhi* improve.

According to the *Ānāpānasati Sutta*, if one practises the sixteen stages, rapture arises many times—this is the gradual path. Developing rapture means that rapture arises with both the in-breath and the out-breath. Some practitioners experience rapture only when breathing in but not when breathing out. This indicates an incompleteness in *bhāvanā*. The reason is that while breathing in, the mind inclines toward the object, but it does not do so while breathing out. Others experience the reverse.

To avoid this imbalance, do not force the in-breath or the out-breath; simply follow the breath naturally. In this way, gooseflesh and rapture arise with both in-breath and out-breath. If the practice inclines too much to one side, the other side weakens. Therefore, balance is essential.

At this stage, ānāpāna practice is like an art. When rapture arises, gooseflesh appears, the nerves open, and the circulation of blood and air becomes smooth.

[In Ajahn Ṭhānissaro's breath meditation, he taught the balancing of breath energy throughout the whole body in order to establish *samādhi*.]

第三講：安般念與聽聞中的正念

內觀 (Vipassanā) 意味著修習「能知之智 (ñāṇa)」與「五蘊實相 (khandha)」的契合。要達到這一點，必須先建立正念 (sati)，並包含定力 (samādhi)。

呼吸的長短與全過程

當入息與出息在鼻孔處進出接觸時，初學者應標記「入」與「出」。我們讓「實相」與「了知」在一起，不讓心向外流散。

有時入息短、出息長（如嘆氣時），有時則相反。因此，佛陀在《安般念經》中教導我們要了知「長息」與「短息」。

- **了知初、中、後**：有些人試圖分別標記呼吸的開始、中間與結尾，但往往因無法持續而感到疲倦。
- **正確的理解**：這裡的「初中後」是指了知呼吸的**全過程**——從入息開始到結束，從出息開始到結束。當了知與實相精確契合時，心就不會外散。

定力的建立與重要性

莫哥大禪師常建議在正式內觀前，先修 15 到 20 分鐘的安般念以建立定力。

- **磨刀譬喻**：定力就像磨刀石，磨利後的刀（心）才能更清晰地切割（辨識）現象。
- **野牛譬喻**：將野牛（心）拴在柱子（對象）上，起初它會掙扎，但隨著正念與精進（virīya），它終會冷靜下來，發展成定。

【特殊情況：臨終】 在臨終或病重時，不需刻意修定，因為時間不夠。佛陀在探視病重僧眾時，總是直接教導內觀（隨觀無常）。但在健康平安時，我們應先清淨心中的障礙（五蓋）。

應對禪相（Nimitta）

當呼吸變得極其微細，感覺像停止時，**不要刻意用力呼吸**。此時應保持強大的正念，空氣自然會再次顯現。有時它會以「**禪相（Nimitta）**」的形式出現，如一縷煙、光束或木條。

1. 不同的修法：

- **外部修法**：有些系統（如 Kanni 系統）會引導禪相在體外移動。這有助於驅除昏沉（sloth and torpor），增強信心與精進。
- **內部修法**：有些人將呼吸感引導至胸部或腹部，增加正念的力量。

2. 正確的專注：

- **鋸木譬喻**：就像鋸木頭時只盯著鋸齒與木頭的接觸點，禪修者應只專注於鼻孔的接觸點。這能迅速達成**心一境性（ekaggatā）**。
- 若心隨禪相亂動，定力反而會下降。

喜（Pīti）的平衡與陷阱

對於宿世有修行的禪修者，**喜（Pīti）**可能像淋浴一樣降臨。

- **不要跟隨喜受**：喜雖然是善的，但它會欺騙並拉走你的心。唯有不跟隨它，定力才會進步。
- **入出息的平衡**：有些人只有入息有喜，出息卻沒有。這表示心在入息時傾向對象，出息時卻放鬆了。
- **呼吸的藝術**：不要強迫呼吸。當入出息平衡時，喜與雞皮疙瘩會自然且均勻地出現，神經會放鬆，血液與空氣的循環會變得順暢。

【註：呼吸能量的平衡】 阿姜 Ṭhānissaro（塔尼薩羅尊者）也教導過：透過平衡全身的呼吸能量來建立穩固的定力。



第三講：安那般那與聽覺中的正念

(Talk Three: Ānāpāna and Sati in Hearing)

觀 (vipassanā) 意即修行，使「知的智慧」 (ñāṇa) 與五蘊的實相相契合。要理解這一點，首先必須建立正念 (sati)，並且也必須具備定 (samādhi)。

當入息與出息進入並在鼻孔處接觸時，初學行者應標記為「進」與「出」。此時我們是將實相與知一同觀照，不讓心向外散亂。

有時入息短而出息長，例如嘆氣時；有時則相反。有時入息與出息並不均等。因此，在安那般那念的修習中，佛陀教導我們觀察並了知長與短的呼吸。

有些修行者觀察呼吸的起點、中段與終點並加以標記，但無法持續跟隨，因而感到疲憊。所謂了知起、中、終，即是了知整個呼吸——從開始經過中段直到結束。這就是如實了知呼吸：從入息的起點到終點，以及從出息的起點到終點。

唯有當「知」與「實相」精確契合時，心才不會向外散亂，因為它正細緻地專注於實際正在發生的事情。

Sayadawgyi 常常指導修行者，在坐禪開始時先修習十五或二十分鐘的安那般那。

【此點在他對一般聽眾的日常開示中多次提及。對於在禪修中心接受他直接指導的修行者，教導方式可能有所不同。（見 U Kyaw Thein 所寫的簡短傳記，他曾在中心接受指導；Sayadaw 指示他以安那般那發展定，直到穩定為止。）】

即使是在坐禪初期已經能辨識無常（anicca）的人，仍然必須建立定。

這是一項一般性的原則，但在臨終時則不適用，因為已沒有時間修定。（在許多經典中，當佛陀探訪病重或臨終的比丘時，總是教導觀（vipassanā）。但在健康良好與一般情況下，人們應當令心寂靜，並從諸蓋中淨化。）

這就像一把刀：磨利之後才能切東西。即使先前已經觀見諸法，在重新建立定之後，仍能比以前更清楚地觀見。若心離開所緣，就把它拉回來。若將野牛綁在柱子上，起初它會掙扎，但過一段時間後便會平靜。同樣地，透過堅定不動的決心與努力，正念會變得穩定，心也會平靜；如此，正念與精進（virīya）便發展為定。

在修行初期，連入息與出息的觸感都不清楚。隨著修行，它會變得清楚；進一步發展後，則會變得非常微細。有些行者此時會以為自己不再呼吸，好像呼吸停止了一樣。為了讓它再次清楚，有些人會用力呼吸。這就像爬上去又掉下來一樣。行者不應如此。

當呼吸變得微細時，行者必須具備強而穩固的正念，不可迷惑。正念強時，定也隨之增強。當呼吸變得微細時，不應去尋找它。氣息自然會再次在鼻孔入口處顯現，而行者以強大的正念觀照此處。當它再次出現時，可能會以心相（nimitta）的形式出現，如煙絲或光條。

有些行者會玩弄這種心相，使它進出身體；另一些則讓它停留在鼻孔入口處。向外操作心相，是將它送出至約一臂之距，逐步拉遠，再將其拉回。（見 Kanni 安那般那系統或 Mye-zin Sayadaw 的教導。）

這樣修行會發生什麼？有趣的是，它能驅除昏沉與睡眠。（Kanni 系統並非僅為此目的；它也能增強信（saddhā），並支持定與觀。）它強化精進道（virīya-magga），支持努力，使昏沉與睡眠無從生起。

有些修行者會將呼吸由鼻孔導入身內至胸部與腹部，感受入息與出息的張力及其逐漸減弱。這能增強正念的力量。另一些則玩弄定相（samādhi-nimitta）；在此情況下，心會移動，而定會下降。

因此，行者必須專注於鼻孔入口處，如同用鋸子鋸木頭時，只專注於鋸切的那一點。這樣能迅速使心達到一境性（ekaggatā）。這才是正確運用心相的方法。

當行者感到昏鈍，或在修行中無法生起喜悅時，善巧地運用心相可能有所幫助。（泰國一位發展骨架觀的阿姜也曾提及此點。）然而，若希望發展強而穩固的正念，則應保持內觀。對於定而言，心相應停留於鼻孔入口處。

對於某些已在多生中圓滿修行的人而言，禪支可能很快生起。當定穩定時，心變得平靜與安寧，喜（pīti）可能如淋浴般生起。在此時，行者不應追隨喜，而應持續觀照鼻孔處。喜雖然是善法，但它會拉走心並迷惑行者。唯有不追隨它，定才會提升。

依《安那般那念經》所說，若修習十六階次，喜會多次生起——這是漸進之道。發展喜，意即在入息與出息時皆有喜生起。有些修行者只在入息時有喜，而出息時沒有，這表示修行尚未完整。原因在於入息時心傾向於所緣，而出息時則沒有。另一些人則相反。

為避免此種不平衡，不要強迫入息或出息；只需自然地隨順呼吸。如此，雞皮疙瘩與喜會在入息與出息中同時生起。若修行過於偏向一方，另一方就會減弱。因此，平衡是必要的。

在此階段，安那般那的修習如同一門藝術。當喜生起時，雞皮疙瘩出現，神經開展，血液與氣流循環變得順暢。

【在 Ajahn Ṭhānissaro 的呼吸禪中，他教導將呼吸能量平衡於全身，以建立定（samādhi）。】

After that stage, there are no aches in the knees or back during contemplation. The yogi takes pleasure in *bhāvanā*. Sometimes rapture (*pīti*) becomes coarse and the mind no longer inclines toward it. As rapture subsides, pleasure and coolness arise in the mind. This is happiness (*sukha*).

At the beginning of practice, *pīti* and *sukha* arise together, but as practice continues, only *sukha* remains. Sometimes *sukha* arises with the in-breath but not with the out-breath; then one has to balance them. Rapture and happiness can deceive people. Therefore, do not follow them. Instead, collect the mind at the entrance of the nostrils.

Even though pleasure arises through the power of *bhāvanā*, it is important not to take delight in it and lose the object, that is, the breath. This leads to stable *samādhi* at the nostrils.

One has to practise in all four postures. In daily life, during free moments, one can practise ānāpāna—for example, while waiting for a bus or riding on a bus. Watching the breath while counting is a skilful use of time.

(Other supports can also be used, such as a mantra (“Buddho”), or simple observation of the breath.)

Counting can be practised as follows: one–one, two–two, three–three, and so on, up to five–five. Then start again from one–one, two–two ... up to six–six, seven–seven, and gradually increase up to ten–ten.

During counting from one–one to ten–ten, if the mind stays with the object, the yogi completes one round. If a mistake is made, one should return to one–one and begin again.

[Note: This way of counting the breath is used in the Kanni system to develop a light *nimitta* (mental sign).]

This method is also suitable when using rosary beads. With more counting rounds, confidence (*saddhā*) increases. In this way, one not only maintains *satī* but also applies careful attention to the object.

Some people use very simple counting, such as one to ten, one to ten. This is easy, but because it is easy, they may not take it seriously. The first method emphasizes keeping the object firmly when the mind tends to move away. Concern about losing the object encourages stronger mindfulness. Although it is more difficult, it requires greater care with *satī*, and as a result mindfulness becomes stronger.

There are three factors involved in this practice. These are:

1. **Being mindful of the air**—touching and knowing it.
2. **Maintaining awareness of the counting** (for example, one–one, two–two).
3. **Taking care not to miss the rounds of counting** (such as one to six, one to seven, and so on).

This method causes the hindrances to fall away quickly. One has to practise with firm resolution (*adhiṭṭhāna*), deciding in advance how many rounds to complete—for example, five hundred rounds or a thousand rounds. This leads to *samādhi* quickly. If a yogi misses a round, they cannot continue that count and must begin again from the start. Therefore, they must be very careful.

To fulfil the resolution (the firm standpoint), one must apply great care and mindfulness. In a short period, this develops *samādhi*.

[Note: Some yogis who have experienced the Kanni system have reported records of this practice, and these seem to support this point.]

If one is skilled in ānāpāna practice, one can use rapture (*pīti*) according to one's intention, directing it to any part of the body. It is like an electric current, opening the channels of nerves, blood, and air, and it can

be healing. With the discerning of refined *pīti* and *sukha* as they arise, confidence in the Buddha and Dhamma increases.

However, with *ānāpāna* alone one cannot withstand all the impacts of worldly objects from the surroundings. To develop endurance, it is still necessary to contemplate whatever arises at the eye, ear, nose, and other sense doors.

Now we turn to contemplation of the hearing mind (hearing consciousness). We cannot endure sounds themselves, nor can we control the hearing mind. Quarrels and conflicts can arise instantly with stick, knife or gun. Through hearing, mental reaction of lust arises and also leads to other pain and sorrow. Therefore, one needs to contemplate the nature of hearing.

Ānāpāna is the stage of establishing mindfulness (*sati*). Contemplating phenomena in turn through the six sense doors is the stage of *satipaṭṭhāna*.

Hearing consciousness arises due to causes. These are sound, the ear, space, and attention. Hearing arises dependent on these four factors. If there is no attention, one does not hear, or the sound is not clear. In an airtight room, one cannot hear sounds; if someone is deaf, there is no hearing. Thus, hearing is a result of conditions.

Therefore, hearing is a phenomenon of cause and effect. It does not happen by itself, nor is it created by a permanent God. It does not exist beforehand.

Sayadawgyi instructed yogis to contemplate where hearing arises—at the ear—and not to follow the sound. If one contemplates by following the sound, one may also discern *anicca*, but *sakkāya-diṭṭhi* (personality view) can arise in the mind. The Buddha taught the practice of *satipaṭṭhāna* by contemplating both internal and external phenomena; however, before becoming a stream-enterer, yogis should emphasize internal contemplation. When practice matures, there is no problem.

喜、樂的轉化與平衡

當禪修進入穩定階段，膝蓋或背部的痠痛會消失，禪修者會對「修習 (bhāvanā)」感到法喜。

- **從喜到樂：**有時「喜 (pīti)」會變得粗重，心不再傾向它。隨著「喜」平息，心中會升起平靜與清涼，這便是「樂 (sukha)」。
- **平衡入出息：**初期「喜」與「樂」並存，後期則僅餘「樂」。若發現「樂」僅隨入息升起而不在出息出現，則需調和使之平衡。
- **不要被欺騙：**喜與樂容易讓人產生執著而迷失。**不要跟隨它們，應將心始終收攝在鼻孔入口處。**即便法喜充滿，也不要忘失觀照對象（呼吸），如此「定」才會穩固。

實用的數息法 (Kanni 體系)

在日常生活中（如等公車、搭車時），可以利用「數息」來善用時間。這不僅能維持正念，還能訓練極致的專注。

數息的步驟：

1. 第一輪：———，二—二……數到五一五。
2. 第二輪：從———開始……數到六一六。
3. 依此類推，逐輪增加，直到十一十為一個大循環。

嚴格的紀律：如果在數到十一十的過程中，心跑掉了或數錯了，必須**立即回到———重新開始**。這種「決意 (adhiṭṭhāna)」能迫使五蓋迅速消退。

數息法的三個要素：

1. **正念於氣：**覺知呼吸的觸與知。
2. **正念於數：**清楚當下數到幾（如三一三）。

3. **正念於輪**：清楚當下是在哪一輪（如正在數到七的這一輪）。

註：這種方法也適合配合念珠使用。透過預設目標（如完成五百或一千輪），能迅速建立強大的定力。熟練後，這股能量（如電流般的「喜」）甚至能引導至全身，開啟經絡、促進氣血循環並具有療癒力。

六根的隨觀：聽覺的本質

單靠安般念不足以抵禦世間外境的衝擊。要培養真正的忍辱與定力，必須隨觀眼、耳、鼻等感官所升起的一切現象。

隨觀「聽覺（耳識）」：

我們無法控制聲音，也無法控制耳識的升起。聲音往往引發貪愛、嗔恨甚至衝突。

- **聽覺的生起因緣**：聲音、耳朵（耳根）、空間（傳播媒介）、作意（注意）。
- **非我、非神造**：聽覺是依緣而生的「因果現象」，它並非原本就存在，也不是由神創造的。

莫哥大禪師的指導：

1. **觀照之處**：應觀照聽覺升起的地方——**耳朵內部**。
2. **不要隨聲外流**：如果心跟著聲音跑，雖然也能發現無常，但容易生起「我見（sakkāya-diṭṭhi）」。
3. **內觀為先**：在證得須陀洹（初果）之前，應強調「**內隨觀**」。待修持成熟後，內外隨觀皆無妨礙。



在那個階段之後，於觀照時，膝蓋或背部將不再有疼痛。行者會對修習（bhāvanā）生起喜悅。有時喜（pīti）變得粗重，心便不再傾向於它。當喜退去時，心中會生起安樂與清涼，這即是樂（sukha）。

在修行初期，喜與樂同時生起，但隨著修行進展，僅剩下樂。有時樂只在入息時生起，而在出息時不生起，此時便需要加以平衡。喜與樂都可能迷惑人，因此不要追隨它們。應當將心收攝於鼻孔入口處。

即使透過修習而生起樂，也不應對其生起貪著而失去所緣——也就是呼吸。如此才能在鼻孔處建立穩固的定（samādhi）。

必須在四種威儀中修習。在日常生活中，於空閒時間亦可修習安那般那，例如等公車或搭公車時。觀呼吸並配合數息，是善用時間的方法。（亦可使用其他輔助方法，例如佛號（“Buddho”）或單純觀察呼吸。）

數息的方法如下：一一一、二一二、三一三，如此至五一五；然後重新從一一一開始，再到六一六、七一七，逐漸增加至十一十。

在從一一一數至十一十的過程中，若心能保持在所緣上，行者便完成一輪。若出現錯誤，則應回到一一一重新開始。

【註：此種數息方法在 Kanni 系統中用於培養輕微的心相（nimitta）。】

此方法亦適用於使用念珠。隨著數息輪次增加，信（saddhā）也會增強。如此，不僅維持了正念（sati），也對所緣施以細緻的注意。

有些人使用非常簡單的數息方式，例如一到十、一到十。這雖然容易，但正因為容易，可能不夠認真對待。第一種方法強調在心容易離開所緣時，牢牢保持所緣。對於失去所緣的警覺，能促進更強的正念。雖然較困難，但需要更細緻的正念，因此正念也會變得更強。

此修行包含三個要素：

1. 對氣息保持正念——觸知它。
2. 保持對數息的覺知（例如一一一、二一二）。

3. 注意不遺漏數息的輪次（如一到六、一到七等）。

此方法能使五蓋迅速消退。必須以堅定的決心（*adhiṭṭhāna*）來修習，事先決定要完成多少輪，例如五百輪或一千輪。這能快速導向定。若行者漏掉一輪，便不能繼續該次數息，必須重新開始。因此，必須非常謹慎。

為了完成此決心（堅定立場），必須投入高度的專注與正念。在短時間內，這將培養出定。

【註：一些曾修習 Kanni 系統的行者，記錄了此方法的經驗，似乎支持這一點。】

若善於安那般那的修習，行者可以依意願運用喜（*pīti*），將其導引至身體的任何部位。它如同電流，能打開神經、血液與氣流的通道，並具有療癒效果。當辨識微細的喜與樂時，對佛與法的信心會增強。

然而，僅靠安那般那，無法承受來自外境的一切衝擊。為了培養忍耐力，仍須觀照在眼、耳、鼻等根門所生起的現象。

現在轉向對「聞心」（聽覺識）的觀照。我們無法忍受聲音本身，也無法控制聽覺之心。透過聽覺，可能瞬間引發爭吵與衝突，甚至涉及棍棒、刀或槍。透過聽覺，也可能引生貪欲與其他痛苦與憂傷。因此，必須觀照聽的本質。

安那般那是建立正念（*sati*）的階段；透過六根門逐一觀照諸法，則是四念處（*satipaṭṭhāna*）的階段。

聽覺識是依因緣而生起的，其條件包括：聲音、耳根、空間，以及作意（*attention*）。聽覺依這四種因素而生。若沒有作意，便不會聽見，或聲音不清楚。在密閉無空氣的房間中無法聽見聲音；若是聾者，也沒有聽覺。因此，聽覺是條件的結果。

因此，聽覺是因果現象。它並非自發，也非由某個永恆的神所創造；它並非先前就存在。

Sayadawgyi 指導行者應觀照聽覺生起之處——在耳根——而不是追隨聲音。若追隨聲音來觀照，雖然也可能辨識無常（*anicca*），但心中可能會

生起身見 (sakkāya-ditṭhi) 。佛陀教導四念處的修行，包括內與外的觀照；然而，在尚未證得入流果之前，行者應著重於內觀。當修行成熟時，則不會有問題。

Do not take hearing as “me” or “mine,” and do not frame it as “I hear.” This leads to wrong view based on identity. Instead, do not differentiate sounds as praise or blame; simply note hearing as impermanent (*anicca*), or note it as hearing-consciousness.

With improper attention (*ayoniso manasikāra*), defilements enter the mind. For example, taking pleasure in a woman’s or a man’s voice can give rise to lust (*rāga*). If one cannot stop this, return to the nostrils, and then attend to sounds again in turn. This is training in hearing, not yet insight contemplation; it is an exercise of the ear-door. (It is like studying rather than taking an examination.)

When hearing arises, note it until it stops, and after it stops, return to the in-breath and out-breath. The yogi should not try to stop the sound. If one does not know what to do, delusion enters the mind. Sometimes yogis even anticipate sounds to arise, especially music or attractive voices. Here I am correcting common mistakes that often occur among practitioners. This stage is training in mindfulness.

[Note: We should read a sutta in the *Saḷāyatana Saṃyutta* and contemplate how we use the six sense doors in daily life in the modern world. This is Sutta No. 235 (The Exposition on Burning). From this, we can understand why so many problems and so much suffering arise continuously—from the family level to the international level.]

聽覺門頭的正念訓練

不要將「聽覺」視為「我」或「我所有」，也不要落入「我在聽」的思考框架中，因為這會導致基於身見 (Identity view) 的邪見。

修持要領：

- **不予區別**：不要將聲音區分為「讚美」或「責備」。只需單純地將聽覺標記為「無常 (anicca)」，或標記為「耳識」。
- **防止煩惱入侵**：若生起「不如理作意 (Ayoniso manasikāra)」，煩惱便會趁虛而入。例如：對女性或男性的聲音產生愉悅感，進而生起貪欲 (Rāga)。
- **應對方法**：若無法止住貪欲，應先**回到鼻孔 (呼吸)**，待心穩定後，再重新按順序觀照聲音。

注意：這階段仍屬於「聽覺的訓練」，而非正式的內觀隨觀；這是在「耳門」進行的練習，如同平時的學習而非正式考試。

隨觀的細節與常見錯誤

1. **標記起訖**：當聽覺升起時，持續標記它直到它停止；停止後，立即回到入息與出息。
 2. **不干預外境**：禪修者不應試圖去停止聲音。若不知如何處理（隨順或抗拒），「癡 (Delusion)」就會進入心中。
 3. **糾正預期心理**：禪修者常犯的一個錯誤是「預期聲音升起」，特別是期待聽到音樂或悅耳的嗓音。這也是此階段要矯正的正念訓練重點。
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【編按：現代世界的火宅】

我們應當閱讀《相應部》中的《處相應》 (Saḷāyatana Saṃyutta)，特別是第 235 經**《燃燒經》** (The Exposition on Burning)，並省察我們在現代生活中是如何運用這六根門頭的。

透過這部經，我們能理解為何從家庭層面到國際社會，問題與痛苦總是接踵而至、永無止息——因為我們的感官門頭正處於煩惱的火焰之中。



不要將「聽」視為「我」或「我的」，也不要將其理解為「我在聽」。這會導致基於自我認同的邪見。相反地，不要分別聲音為讚美或責難；只需將聽覺標記為無常（anicca），或標記為聽覺識。

若以不如理作意（ayoniso manasikāra）來對待，煩惱便會進入心中。例如，對女性或男性的聲音感到愉悅，便可能生起貪欲（rāga）。若無法止住這種情況，應回到鼻孔處，然後再依次觀照聲音。這是對「聽」的訓練，尚未進入觀智的觀照；這只是耳門的練習。（這就像學習，而非參加考試。）

當聽覺生起時，持續標記直到它停止；在它停止之後，再回到入息與出息。行者不應試圖去阻止聲音。若不知道該如何做，癡（moha）便會進入心中。有時行者甚至會預期聲音的出現，特別是音樂或悅耳的聲音。在此，我是在修正修行者常見的錯誤。這個階段是正念的訓練。

【註：我們應閱讀《六處相應》（Saḷāyatana Saṃyutta）中的一部經，並觀照在現代生活中，我們如何運用六根門。即第 235 經（《燃燒經》）。由此可了解，為何從家庭層面到國際層面，問題與苦會持續不斷地生起。】

Talk Four: *Sati* on Seeing and Hearing, with Eating

According to the exhortation (*ovāda*) of Sayadawgyi, the beginning of *vipassanā* starts from *ānāpāna*. At the beginning of sitting meditation, one practises *ānāpāna* for fifteen or twenty minutes. When the hindrances are absent, the mind becomes purified. Otherwise, the mind is overwhelmed by *lobha*, *dosa*, and *moha*, and it is not easy to practise insight for a long time. If the mind becomes clear, calm, and happy, one can practise for longer. Do not tense the mind or practise with excessive force; practise with confidence.

Contemplating the rising and falling of the abdomen (the Mahāsi system) does not mean “seeing” the abdomen. It means knowing the pressure and movement of the air. In the same way, ānāpāna is not about seeing the air coming in and out, but about knowing the touching and the knowing at the entrance of the nostrils. If one contemplates at the top of the head, one knows movements, sensations, warmth, and coolness. Wherever one contemplates, the main point is training the mind to have stable *sati*.

With experience, one comes to know the desire-to-breathe mind. This moment is very brief and, at the beginning, is not easy to contemplate. Therefore, one should collect the mind at the entrance of the nostrils, where the touching is clearer and lasts longer.

When *sati* becomes strong, one can begin to contemplate *satipaṭṭhāna*, that is, phenomena arising from the six sense doors. There are three levels: *satipaṭṭhāna*, *satipaṭṭhāna-bhāvanā*, and the completion of *satipaṭṭhāna-bhāvanā*.

Now I will speak about the contemplation of seeing consciousness. If one does not contemplate seeing, then from seeing arise affection, clinging, and action—this is the linking of the Dependent Arising (*paṭicca-samuppāda*) process.

To deal with seeing, it is necessary to know the arising of seeing consciousness. If one does not know its arising, one cannot know its cessation. Therefore, contemplate seeing at the eye. If one does not understand why seeing arises, wrong view and doubt will arise.

Visible form, the eye (a blind or closed eye cannot see), light, and attention (*manasikāra*)—these are the four conditions for seeing to arise. Seeing does not exist beforehand; it does not arise by itself, nor is it created by a permanent God. It arises now due to conditions. When one discerns these causes, contemplation becomes knowledge of conditions relating to mind and matter. If one does not repeatedly reflect in this way during contemplation, doubt will arise again and again. This is why Mogok

Sayadawgyi taught yogis to clear away wrong view and doubt before developing insight.

Taking seeing as “seeing someone” becomes an external identity view; taking it as “I am seeing” becomes an internal identity view. Instead, take seeing with right attention, simply as seeing consciousness. If one interprets seeing in many ways—as man, woman, or object—greed, anger, and delusion arise, and lust may follow. Even people of very different ages can become couples over many lives because of this process.

If one cannot stop at seeing, then return to the in-breath and out-breath; in this way, thoughts cannot arise. This makes it easier to contemplate vanishing phenomena, as defilements do not enter. Most thoughts are related to defilements, and only a few are wholesome.

The seeing mind, the in-breathing and out-breathing minds, the hearing mind, and other such states are all objects of *satipaṭṭhāna*. Practise with these objects until one becomes skilled. If one does not know what to contemplate, delusion enters and defilements arise. Therefore, do not search for special objects of contemplation; simply contemplate whatever phenomenon arises.

Greed and anger are easy to recognize, but the arising of delusion is difficult to know. Even when a yogi does not hear a sound, expecting it to arise is already delusion. In such cases, one should return to contemplating the in-breath and out-breath, which always exist.

Whatever happens, contemplate whatever arises, but no contemplation is affecting the practice—for example, releasing air out from the bottom.

Whoever is able to contemplate whatever arises in the body—wherever they live or stay—will find that contemplation is not difficult, even in a big city. There is no need to run away or search for special places. Objects of contemplation are always present.

(For these reasons, the Mahāsi system is especially suitable for everyday life practice, as it closely follows the detailed structure of the *Mahā-Satipaṭṭhāna Sutta*. Mogok Sayadaw also mentioned this important point in some of his talks.)

The main obstacle in practice is delusion or ignorance. Because of delusion, craving (*taṇhā*) arises, leading to greed (*lobha*) and aversion (*dosa*). Therefore, do not take pleasure in *samādhī* based only on the in-breath and out-breath.

There have been many people who suffered because they were unable to contemplate their seeing and hearing.

(We can read many such stories in the suttas and Jātaka tales, and we can also observe this in our surroundings and daily lives.)

Do not let *sati* fall away. This is the main point in practice. Without mindfulness, one cannot discern the arising of phenomena, nor their vanishing.

第四講：見、聞與飲食中的正念

內觀的起點與基礎

根據莫哥大禪師的訓誡（*ovāda*），內觀（*Vipassanā*）的修習從安般念開始。在坐禪初期，先修習 15 到 20 分鐘的安般念。

- **清淨心靈**：唯有五蓋消除，心才能清淨。否則，心會被貪（*lobha*）、嗔（*dosa*）、癡（*moha*）淹沒，難以持久修習。
- **正確的心態**：不要緊繃或過度用力，應帶著「信心」修習。
- **了知實相**：無論是觀腹部起伏（馬哈希體系）還是鼻孔呼吸，重點都不在於「看見」形狀，而在於了知空氣的壓力與移動、或冷熱的觸感。目標是訓練穩固的正念（*sati*）。

隨觀「見識」：切斷因緣鎖鏈

若不隨觀「見（seeing）」，從「見」中就會升起喜愛、執著與行動——這便是**十二因緣（paṭicca-samuppāda）**的連鎖過程。

1. 了知生起的因緣

要對治「見」，必須先了知「見識」的生起。若不了知其生起，就無法了知其滅去。

- **四個條件**：顏色（可見物）、眼根（閉眼或盲者不見）、光、**作意（manasikāra）**。
- **破除疑與見**：見識並非本來就存在，也不是由神創造，而是「依緣而生」。辨識出這些因緣，能清除邪見與懷疑（Mogok 體系強調在內觀前必須先釐清見地）。

2. 破除「我見」與「他見」

- **外部身見**：將「見」視為「看見某人」。
- **內部身見**：將其視為「我在看」。
- **正確作意**：應將其僅僅視為「見識」。若將其詮釋為男人、女人或特定物件，貪嗔癡便會隨之而來，甚至導致多生累世的糾纏。

隨觀的實務要領

- **退守呼吸**：若無法止於「純粹的見」，請立即回到入出息。這樣雜念就無法升起，也更容易隨觀現象的「滅去」，因為煩惱此時無法進入。
- **不要搜尋對象**：隨觀當下升起的任何現象（見識、聞識、入出息心等）。若刻意搜尋，反而會引入「癡（delusion）」。

- **覺察隱微的「癡」**：貪與嗔容易辨識，但「癡」很難察覺。例如：當環境安靜時，「預期聲音升起」的心態本身就是一種「癡」。此時應回到始終存在的呼吸上。
- **處處皆是道場**：只要能隨觀身內發生的現象，即便在喧鬧的大城市，修行也不困難。不需要逃避或尋找特殊場所。

【註：莫哥與馬哈希的共識】 馬哈希體系因緊扣《大念處經》的細節，非常適合日常生活。莫哥大禪師也曾多次在法談中提到這一點。

總結：守護正念

修行最大的障礙是「無明（癡）」。因為無明，才會升起渴愛 (taṇhā)，進而導致貪與嗔。

- **不要沉溺於禪定**：不要僅僅滿足於安般念帶來的定境快樂。
- **守護六根**：歷史上有無數人因為無法隨觀自己的「見」與「聞」而受苦（如佛本生經所述）。
- **核心點**：不要讓正念 (sati) 失落。沒有正念，你就無法辨識現象的「生」，更無法辨識其「滅」。



第四講：在見與聞中的正念，及與飲食相關的修習

依據尊者 (Sayadawgyi) 的教誡 (ovāda)，觀智 (vipassanā) 的開始是從安那般那 (ānāpāna) 開始。在坐禪之初，應先修習安那般那十五或二十分鐘。當五蓋不現前時，心便清淨；否則，心會被貪 (lobha)、嗔 (dosa)、癡 (moha) 所覆蓋，便難以長時間修習觀智。若心變得清明、

寧靜且喜悅，便能修習更久。不要使心緊繃，也不要過度用力修行；應以信心來修習。

觀照腹部的起伏（Mahāsi 系統），並不是「看見」腹部，而是了知氣流的壓力與動作。同樣地，安那般那並不是看見氣息進出，而是了知在鼻孔入口處的觸與知。若在頭頂觀照，則了知動作、感受、溫度與冷熱。無論在何處觀照，重點在於訓練心，使其具備穩定的正念（sati）。

隨著經驗的累積，會了知「想要呼吸的心」。這一剎那非常短暫，在初期並不容易觀照。因此，應將心收攝於鼻孔入口處，因為那裡的觸較為清楚且持續時間較長。

當正念變得強而有力時，便可以開始觀照四念處（satipaṭṭhāna），亦即從六根門生起的諸法。這有三個層次：四念處（satipaṭṭhāna）、四念處修習（satipaṭṭhāna-bhāvanā），以及四念處修習的完成。

現在來談見識（seeing consciousness）的觀照。若不觀照「見」，則由見會生起愛著、執取與行為，這即是緣起（paṭicca-samuppāda）的連鎖過程。

要處理「見」，必須了知見識的生起。若不知其生起，便無法了知其滅。因此，應在眼門觀照「見」。若不了解見為何生起，邪見與疑便會生起。

色（可見境）、眼（若盲或閉眼則不能見）、光，以及作意（manasikāra）——這四者是見生起的條件。見並非先前就存在；它不會自行生起，也不是由一個常存的造物主所創造。它是當下依條件而生。當能如實了知這些因緣時，觀照便成為名色因緣的智。若在觀照中不反覆如此思惟，疑會一再生起。因此，莫谷尊者（Mogok Sayadawgyi）教導行者，在發展觀智之前，先去除邪見與疑。

將見視為「看見某人」，是外在的人我見；將其視為「我在看」，則是內在的人我見。應以正確的作意，單純將見視為見識。若將見解釋為男人、女人或物體，則貪、瞋、癡便會生起，並可能導致欲貪。即使年齡差異極大的人，也可能因這樣的過程，在多生多世中成為伴侶。

若無法止於見，則應回到入息與出息；如此，妄念便無法生起。這使得觀照滅去變得較為容易，因為煩惱不會進入。大多數的念頭都與煩惱相關，只有少數是善法。

見的心、呼吸的心、聽的心，以及其他這類心，都是四念處的所緣。應以這些所緣來修習，直到熟練。若不知道要觀照什麼，癡便會進入，煩惱隨之生起。因此，不要去尋找特殊的觀照對象；只需觀照當下生起的法。

貪與瞋容易辨識，但癡的生起卻難以察覺。即使沒有聽到聲音，期待聲音生起本身就是癡。在這種情況下，應回到觀照入息與出息，因為它們始終存在。

無論發生什麼，都應觀照當下生起的法；但某些觀照並不影響修行，例如從下方排氣。

凡是能夠觀照身中任何生起之法的人，無論居住或停留在何處，都會發現觀照並不困難，即使在大城市也是如此。無需逃離或尋找特別的地方；觀照的對象始終存在。

（基於這些原因，Mahāsi 系統特別適合日常生活的修行，因其緊密依循《大念處經》的細緻結構。莫谷尊者在其某些開示中也提及此重要觀點。）

修行中的主要障礙是癡或無明。由於癡，生起愛（taṇhā），進而導致貪（lobha）與瞋（dosa）。因此，不要僅僅沉溺於以呼吸為基礎的定（samādhi）。

曾有許多人因無法觀照其見與聞而受苦。

（我們可在經藏與本生故事中讀到許多這樣的例子，也可在周遭與日常生活中觀察到。）

不要讓正念失去。這是修行的要點。沒有正念，便無法了知諸法的生起，也無法了知其滅去。

If *samādhi* becomes excessive, sudden loud sounds may lead to fright. Therefore, *samādhi* and *virīya* must be kept in balance. (Sounds can become a hindrance to the development of *samādhi*.)

Now, regarding the consuming of food, I will explain how to reflect for people who have strong craving for food.

[This teaching refers to the story of parents and their baby boy in the desert, found in the *Āhāra Sutta* of the *Nidāna Saṃyutta*, Sutta No. 63(3), commonly known as the “Son’s Flesh” Sutta.) This is an important sutta that every person should know.

This sutta explains the four kinds of nutriment necessary for the maintenance of beings: edible food, contact (*phassa*), mental volition (*cetanā*), and consciousness.]

The sight of food—its colour, shape, and appearance—can give rise to greed and anger.

[In the *Vessantara Jātaka* (No. 547), Devadatta, in a past life as a brahmin, overeaten food he could not digest and died on the spot. (This illustrates the danger of craving and lack of mindful reflection.)

Some years ago in May-myō City, Upper Burma, a village man killed his wife on the spot at the dining table by striking her head with firewood. This happened because he did not see the chilies dish on the table. Therefore, yogis must contemplate the seeing of food. If attention is given to steaks, chicken meat, and similar objects, wrong view can arise. Making sounds while eating can also give rise to anger—for example, the sounds of spoons, forks, knives, chewing, and so on. Therefore, one must also contemplate sounds when eating with others.]

定力與精進的平衡

若「定 (samādhi)」過度而「精進 (virīya)」不足，禪修者會陷入極深的沉靜，此時突然的巨大聲響（如掉落物、關門聲）會引發嚴重的驚嚇。

- **平衡的重要性：** 定與精進必須保持平衡。在發展定的過程中，外界聲音往往會成為一種障礙。

關於飲食的隨觀：對治渴愛

對於對食物有強烈渴愛的人，佛陀在《相應部·因緣相應》第 63 經（《子肉經》，Puttamansa Sutta）中給出了極為深刻的教誡。

【經典背景：子肉之喻】 經中描述一對夫婦帶著幼子穿越荒漠，糧食斷絕。為了生存，他們忍痛殺死心愛的兒子並製成乾肉，流著淚、悲痛地食用，僅為了支撐到走出沙漠。**佛陀問：**「他們進食是為了享受、為了美貌、為了長肉嗎？」**弟子答：**「不，是為了生存。」佛陀以此教誡：我們對待「段食」應如食用子肉般，僅為維持生命以修行，而非為了感官享樂。

飲食中因「見」與「聞」升起的煩惱

1. **視覺激發貪與嗔：** 食物的顏色、形狀與賣相，常誘發強烈的貪愛。

- **貪的極端：** 在《大太子本生經》（Vessantara Jātaka）中，提婆達多的前世曾因過度貪食無法消化的食物而當場暴斃。
- **嗔的極端：** 幾年前在緬甸眉謬（May-myō），一名男子因餐桌上沒看到辣椒，竟憤而用木柴擊斃妻子。
- **修持建議：** 禪修者必須隨觀「見到食物」的當下。若心中作意的是「牛排、雞肉」等對象，邪見與貪欲就會升起。

2. **聽覺激發嗔恨：** 進食時產生的聲音——如餐具碰撞聲、咀嚼聲、吞嚥聲等——常會引發他人的憤怒或自己的焦躁。

- **修持建議**：與他人共同進食時，也必須隨觀這些「聲音」。

總結：飲食即修行

佛陀強調維持生命所需的四種營養（四食）：

- **段食 (Edible food)**：物質食物。
- **觸食 (Contact)**：感官與外境的接觸。
- **意思食 (Mental volition)**：意志與造作。
- **識食 (Consciousness)**：意識的持續。

透過隨觀飲食中的見、聞、觸，我們能看清這些營養如何支撐生命，同時學會不再受其奴役。



若定 (samādhī) 過強，突如其來的巨大聲響可能導致驚嚇。因此，定與精進 (virīya) 必須保持平衡。（聲音可能成為定發展的障礙。）

現在，關於進食，我將為那些對食物有強烈貪欲的人，說明如何作觀照。

【此教法出自《尼陀那相應》 (Nidāna Saṃyutta) 第 63(3)經——《食經》 (Āhāra Sutta)，亦稱「子肉經」 (Son's Flesh Sutta)，講述一對父母與其嬰兒在沙漠中的故事。）這是一部每個人都應了解的重要經典。

此經說明維持眾生存在所需的四種食：段食（可食之物）、觸 (phassa)、思 (cetanā)、識。】

食物的外觀——其顏色、形狀與樣貌——可能引發貪與瞋。

【在《維山達羅本生》 (Vessantara Jātaka，第 547 則) 中，提婆達多於過去世作為一名婆羅門時，因貪食過量、無法消化而當場死亡。（此例說明貪欲與缺乏正念觀照的危險。）

數年前，在上緬甸梅苗（May-myo）城，有一名村民在餐桌上用柴木擊打妻子的頭部，當場將其殺害。事情的起因只是因為他沒有看到桌上的辣椒菜。因此，行者必須觀照食物的「見」。若對牛排、雞肉等食物給予不當注意，邪見便可能生起。進食時所發出的聲音，也可能引發瞋心，例如湯匙、叉子、刀具的聲音，以及咀嚼聲等。因此，在與他人共食時，也必須觀照聲音。】

Talk Five: *Sati* on Smelling, Tasting, and Sensation

In the *Milindapañhā*, the dialogue between King Milinda and Venerable Nāgasena explains that insight is the task of watching and observing the five aggregates (*khandhas*) with direct knowledge (*ñāṇa*). It is like a man watching his own monkey: the yogi must observe whatever arises as if it were a stranger.

Before establishing strong *samādhi*—and after dealing with seeing and hearing—I will now explain smelling consciousness. Smelling arises due to four causes (as explained earlier). If one takes it as “this smell” or “I smell,” identity view (*sakkāya-ditṭhi*) arises. One must know it simply as smelling consciousness.

Do not take smells as “fragrant” or “smelly.” Thinking in this way causes greed (*lobha*) or aversion (*dosa*) to arise. This is a matter of view. For example, fermented fish paste is considered pleasant by some because they enjoy its smell, while Westerners may find it offensive. Similarly, durian fruit is loved by some and disliked by others.

When noting smells, do not differentiate them as a woman’s smell (such as perfume or body scent) or a man’s smell, as lust can arise in this way. Contemplate smelling at the nostrils, not at the wrong place (such as imagining the smell as coming from outside). Knowing it as smelling consciousness is correct. When there is no smell, return to the in-breath and out-breath.

Eating consciousness arises due to the tongue, saliva, food, and attention. If attention is given to chicken meat, pork, or other foods, identity view arises in the form “I am eating.” Do not pay attention to good or bad flavours. If one does so, it becomes contemplation of feeling rather than insight.

Note on Tastes and Body Consciousness

Note the tastes of sweet, sour, salty, hot, and so on, simply as eating consciousness.

Now I will talk about body consciousness (*kāya-viññāṇa*). Sometimes it arises together with pleasant feeling or unpleasant feeling. Pain, aches, tiredness, warmth, coolness, and similar sensations arise in the body. These are bodily consciousnesses.

Body sensitivity (*kāya-pasāda*) also exists in the internal organs, such as the heart, lungs, bones, and so on. It has a wide range, nearly the whole body. During contemplation, do not include the specific place, such as “knee pain” or “back ache,” in your noting. In speech we may mention the place, but in contemplation we should not.

I will explain the difference with an example. If pain arises in the left chest, one may become frightened, thinking of heart disease. In this way, the location becomes identity view (*sakkāya-diṭṭhi*). You must remember that in the contemplation of body consciousness, one should not include the place where it arises, and one should not differentiate it as good or bad.

The mind is strange. In contact with objects—for example, when touching a man or a woman—if attention is given to concepts, lust can arise. Instead, note it simply as body consciousness, and then return to the in-breath and out-breath.

[Note: Concepts deceive people and beings. Because of wrong view and other defilements, humans create many problems and much suffering.]

Some years ago, when I was staying in a forest, I went to see a dentist who was a woman. I had no other choice. I had to contemplate her as asubha, unattractive. It was also a very hot season, and when I felt her contact, it was sticky and sweaty. This made the experience feel disgusting.

Monks must be very careful when they go to hospitals or clinics for medical checks. They cannot escape contact with female nurses. Therefore, wise attention (*yoniso-manasikāra*) and mindfulness (*sati*) are very important in daily life when dealing with defilements.]

第五講：嗅覺、味覺與身觸的正念

內觀的觀照：如人觀猴

在《彌蘭王問經》（*Milindapañhā*）中，那先比丘與彌蘭王的對話指出：內觀的任務就是以**直覺之智（*ñāṇa*）**來觀察五蘊（*khandhas*）。這就像一個人看著自家的猴子：禪修者必須觀察生起的一切現象，將其視為「陌生人」一般，而不去認同它。

嗅覺與味覺的防護

1. 嗅覺（Smelling Consciousness）

嗅覺的升起同樣源於四種因緣。

- **破除我執**：若將其視為「這個味道」或「我在聞」，身見（*sakkāya-ditthi*）便會升起。應單純地了知它為「**鼻識（嗅覺意識）**」。

- **超越好惡**：不要區分「香」或「臭」。這種分別心是貪（lobha）或嗔（dosa）的根源。
 - **譬喻**：魚露（或魚醬）對某些人是美味，但西方人可能覺得難聞；榴槿也是有人愛有人恨。這證明好惡純粹是觀點（見地）的問題。
- **戒除欲望**：不要區分是男人的味道還是女人的味道（如香水或體味），否則會升起淫欲。
- **觀照之處**：在鼻孔處隨觀，不要想像氣味是從外面某處來的。若無氣味，就回到呼吸。

2. 味覺（Eating Consciousness / Taste）

舌識的升起源於舌頭、唾液、食物與作意。

- **不要作意概念**：若你的注意力放在「雞肉、豬肉」等食物名稱上，身見就會以「我在吃」的形式升起。
- **區分感受與內觀**：不要過度在意味道的好壞。若只在意好不好吃，那就變成了「受隨觀」而非「內觀（智）」。
- **標記方法**：將甜、酸、鹹、辣等味道，單純標記為「**舌識**（進食意識）」。

身體意識（Kāya-viññāṇa）與身觸

身體的覺受（身識）有時與樂受或苦受一同升起。痛、癢、累、暖、冷等，皆屬身識。

1. 不要標記「部位」

身體的感官靈敏度（kāya-pasāda）遍布全身，包括內臟、骨頭等。

- **關鍵技術：** 在隨觀時，**不要包含具體的部位名稱**。例如，不要標記「膝蓋痛」或「背痠」。雖然言談中會提到部位，但在隨觀（心內標記）時不應包含部位。
- **為何不能標記部位？**
 - **例子：** 若左胸疼痛，你可能會因想到「心臟病」而恐懼。此時，「部位」就變成了身見（我見）的溫床。
- **正確做法：** 單純標記為「身識」，且不區分其好壞。

2. 概念的欺騙與「如理作意」

概念會欺騙眾生。因為邪見與煩惱，人類製造了許多問題與痛苦。

- **應對異性接觸：** 當與人接觸時（如觸碰到異性），若作意於「概念」，欲念便會升起。應立即標記為「身識」，然後回到呼吸。
- **禪師的經驗：** > 「幾年前我住在森林裡，不得不去看一位女牙醫。我必須隨觀她的身體為『**不淨（asubha）**』。當時天氣極熱，當感覺到她的觸碰是黏糊汗濕時，這種體驗反而顯得令人生厭。」

3. 醫護環境中的覺知

比丘在醫院或診所進行檢查時必須極其小心，因為無法避免與女性護理人員的接觸。在這種日常生活中，**如理作意**（yoniso-manasikāra）與**正念**（sati）對於抵禦煩惱至關重要。



第五講：於嗅、味與身觸中的正念

在《彌蘭陀問經》（Milindapañhā）中，彌蘭陀王與那先尊者（Nāgasena）的對話說明，觀智的工作，是以直接的智（ñāṇa）來觀察與

觀看五蘊（khandhas）。這就像一個人看著自己的猴子：行者必須觀察任何生起的法，如同觀察一個陌生人一般。

在建立強而穩定的定（samādhi）之前，並在已處理見與聞之後，現在我將說明嗅覺識。嗅覺的生起依於四個因（如前所述）。若將其視為「這個氣味」或「我聞到」，則會生起我見（sakkāya-ditṭhi）。應只將其了知為嗅覺識。

不要將氣味視為「香」或「臭」。如此思惟，會引發貪（lobha）或瞋（dosa）。這是見解的問題。例如，魚露或發酵魚醬，有些人覺得氣味可喜而喜愛之，但西方人則可能覺得難聞。同樣地，榴槤有些人喜愛，有些人則厭惡。

在標記氣味時，不要將其分別為女人的氣味（如香水或體味）或男人的氣味，因為這樣會引生欲貪。應在鼻孔處觀照嗅覺，而不是在錯誤的位置（例如想像氣味來自外界）。將其了知為嗅覺識才是正確的。當沒有氣味時，應回到入息與出息。

進食識依於舌、唾液、食物與作意而生起。若將注意力放在雞肉、豬肉或其他食物上，便會以「我在吃」的形式生起我見。不要注意味道的好壞。若如此，便成為受的觀照，而非觀智。

關於味覺與身識的說明

甜、酸、鹹、辣等味，只需如實標記為進食識。

現在我將說明身識（kāya-viññāṇa）。有時它與樂受或苦受同時生起。疼痛、酸痛、疲勞、溫熱、清涼等感受，皆於身中生起。這些都是身識。

身淨（kāya-pasāda）也存在於內部器官之中，如心臟、肺臟、骨骼等，其範圍極廣，幾乎遍及全身。在觀照時，不應在標記中加入具體部位，例如「膝蓋痛」或「背痛」。在語言表達中可以提及部位，但在觀照中不應如此。

我以一個例子說明差別。若左胸出現疼痛，可能會感到恐懼，聯想到心臟病。如此，部位便成為我見（sakkāya-diṭṭhi）。你必須記住，在觀照身識時，不應包含生起的部位，也不應將其分別為好或壞。

心是奇特的。當與對境接觸時，例如接觸男人或女人，若以概念來作意，便會生起欲貪。相反地，應只標記為身識，然後回到入息與出息。

【註：概念會欺騙人與眾生。由於邪見與其他煩惱，人類製造了許多問題與痛苦。）

數年前，我住在森林時，曾去看一位女性牙醫。當時別無選擇。我必須觀她為不淨（asubha），不可愛。那時天氣非常炎熱，當我感受到她的接觸時，是黏膩且出汗的，這使整個經驗顯得令人厭惡。

出家人在前往醫院或診所接受檢查時，必須非常小心。他們無法避免與女性護理人員接觸。因此，在日常生活中面對煩惱時，如理作意（yoniso-manasikāra）與正念（sati）極為重要。】

Seeing Consciousness to Body Consciousness

From seeing consciousness to body consciousness, the five kinds of sense consciousness are external and arise only from time to time; these are like guest minds. In-breathing and out-breathing minds, however, exist all the time; these are the two host minds.

In insight contemplation, an important point regarding body consciousness is that pain may seem extreme and may even be thought of as life-threatening. This is not actually so. It is not truly a strong painful feeling, but rather appears intense because of the power of *samādhī*. It is like seeing bacteria through a microscope.

This also happens due to clinging to self-view.

[Therefore, it is important to dispel wrong view (*ditṭhi*) beforehand. Sakkāya-ditṭhi is the most dangerous defilement. It is harmful to humans, and when combined with craving (*taṇhā*), it can lead to many unwholesome actions. With understanding, humans can avoid many problems and much suffering in today's world. (See my translation of *Bhavaṅga Meditation* by Sayadaw U Candimā.)]

The four causes mentioned above have a clear purpose. When the causes cease, the result also ceases. It is “not me,” unstable (*anicca*), and arises due to causes. If you contemplate in this way, you will not suffer much.

The key point here is whether you have right attention or not. Depending on the kind of attention, greed and anger arise. With understanding, contemplate them with right attention (*yoniso-manasikāra*). Do not contemplate by trying to control pain or aches; they will only become worse. Contemplate with a relaxed mind.

Now I will talk about changing postures. Pains and aches arise when sitting for a long period. If this happens, you must change the posture—but not impulsively or without mindfulness of mind and body. First, note the desire of the mind to change. Then follow the movements with careful noting, changing slowly and patiently.

The reason for this is that in the beginning of practice, knowing (*ñāṇa*) is still slow and not sharp enough to follow quick movements. Therefore, one must contemplate movements in detail—moving and stopping, moving and stopping—so that knowing does not fall away. In this way, only then is the posture changed with mindfulness intact.

In all these explanations, contemplation of impermanence (*anicca*) has not yet been included. If you are able to contemplate the arising clearly, knowing becomes sharp, and you will also be able to discern the vanishing.

By following whatever is arising in oneself and observing it carefully, one does not yet see the arising and falling (impermanence, *anicca*). Without knowing the truth of suffering (*dukkha*) yet, one should not force it to happen, as that will disturb the practice.

On the first day, we established mindfulness (*sati*) through *ānāpāna*. We had only one task, and the practice was easy and gentle. Now we contemplate the arising phenomena of the five sense doors. With many notings, the practice becomes more demanding, but knowledge (*ñāṇa*) develops.

從見識到身識的轉化與修持。

客與主的隱喻：五識與呼吸

從「見識」到「身識」，這五種感官意識都是**外在的**，且僅在特定時間升起；它們就像是「**訪客之心** (Guest minds)」。相比之下，「入息心」與「出息心」則是始終存在的；這兩者是「**主人之心** (Host minds)」。

身識與痛苦的「顯微鏡」效應

在內觀隨觀中，關於「身識」的一個重要點是：痛苦有時會顯得極其劇烈，甚至讓人覺得威脅到生命。

- **並非真的變痛**：實際上，這並非真的產生了極強的苦受，而是因為**禪定力 (samādhi)** 的作用。
- **顯微鏡譬喻**：這就像透過顯微鏡看細菌，細菌顯得很大，但其本質並未改變。痛苦顯得強烈，是因為你的覺察力變得敏銳了。
- **我執的影響**：這種強烈感也源於對「我見 (Self-view)」的執著。

【關鍵提醒：掃除邪見】 在修習前先除遣「邪見 (ditṭhi)」至關重要。*身見 (Sakkāya-ditṭhi)* 是最危險的煩惱，若與渴愛

(taṇhā) 結合，會導致無數不善業。有了正確的理解，人類就能避免當今世界的許多痛苦。

如理作意與對待痛苦的態度

前述的「四種因緣」有一個明確目的：當因緣滅去時，結果也隨之滅去。現象是「非我」、不穩定的 (anicca)，且依緣而生。若能如此隨觀，你就不會受太多苦。

- **關鍵在於「作意」**：貪心與嗔心的升起，取決於你的注意力模式。應具備**如理作意 (yoniso-manasikāra)**。
 - **不要試圖控制痛苦**：隨觀時，不要試圖去控制或壓制痛與癢，那只會讓情況惡化。應以**放鬆的心**來隨觀。
-

變換姿勢的藝術

長時間禪坐會產生痠痛。若發生這種情況，你必須變換姿勢——但絕不能衝動或在失去覺知的情況下變換。

1. **先標記意圖**：先了知心中那個「想要變換」的欲望。
 2. **緩慢移動**：耐心地隨觀每一個微小動作，移動、停止、移動、停止。
 3. **為何要慢？**在修習初期，你的「智 (ñāṇa)」還不夠尖銳，跟不上快速動作。為了不讓覺知斷裂，必須細膩地隨觀。
-

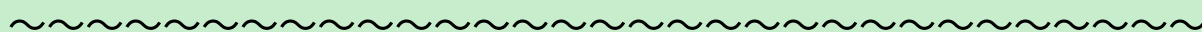
內觀的進階：從生到滅

在目前的解釋中，尚未正式包含「無常 (anicca)」的隨觀。

- **先觀生**：若能清晰地隨觀「生起」，你的「智」就會變得尖銳，隨後自然能辨識出「滅去」。
- **不要強求**：在尚未看見生滅之前，不要強迫自己去見無常。若還未見到「苦諦（dukkha）」的真相就強求結果，會干擾修持。

總結

第一天我們透過安般念建立正念，那時只有單一任務，修法輕鬆溫柔。現在，我們開始隨觀五門（眼、耳、鼻、舌、身）升起的現象。隨著標記次數增多，挑戰雖然變大，但**智慧（ñāṇa）**也隨之發展。



從見識到身識

從見識到身識，這五種感官識屬於外在，且只是間歇性地生起；它們就如同「客心」。然而，入息與出息的心則是一直存在的；這兩者可稱為「主心」。

在觀智的觀照中，有關身識的一個重要重點是：痛苦可能顯得非常強烈，甚至會被認為是威脅生命的。但實際上並非如此。那並不是真正極強的苦受，而是因為定（samādhi）的力量，使其顯得強烈。這就如同透過顯微鏡觀看細菌一般。

這也同樣是由於執取我見所致。

【因此，事先去除邪見（ditṭhi）是非常重要的。身見（sakkāya-ditṭhi）是最危險的煩惱。它對人類有害，並且當與愛（taṇhā）結合時，會導致許多不善行為。若能理解此點，人類便能在現今世界中避免許多問題與痛苦。（參見我翻譯之禪師 U Candimā 的《有分禪修》。）】

上述所說的四種因具有明確的作用。當因滅時，果亦隨之滅。它是「非我」、不穩定（anicca），且依因而生。若能如此觀照，便不會遭受太多痛苦。

此處的關鍵在於：是否具備正確的作意。依不同的作意方式，貪與瞋會生起。若能理解，應以如理作意（yoniso-manasikāra）來觀照它們。不要以控制疼痛或酸痛的方式來觀照；如此只會使其更加強烈。應以放鬆的心來觀照。

現在我將談到更換姿勢。當長時間坐著時，會生起疼痛與酸痛。若出現此情況，必須更換姿勢——但不可衝動地或在沒有對身心保持正念的情況下改變。首先，標記心中想要改變的欲求；然後以細緻的標記，跟隨動作，緩慢而耐心地改變姿勢。

這樣做的原因是：在修行初期，了知（ñāṇa）仍然緩慢，尚不足以跟隨快速的動作。因此，必須詳細觀照動作——動、停、動、停——使了知不致中斷。如此，才能在正念持續的情況下完成姿勢的改變。

在以上所有說明中，尚未納入無常（anicca）的觀照。若能清楚觀照生起，了知便會變得銳利，也將能辨識滅去。

僅僅跟隨自身所生起的現象並仔細觀察，尚未能見到生滅（即無常，anicca）。在尚未了知苦（dukkha）的真相之前，不應強迫其出現，因為那會干擾修行。

在第一天，我們透過安那般那（ānāpāna）建立了正念（sati）。當時只有一個任務，修行是容易而溫和的。現在，我們觀照五根門所生起的諸法。由於標記增多，修行變得較為艱難，但了知（ñāṇa）也隨之發展。

Talk Six: Seeing, Hearing, Smelling, Tasting, Bodily Sensation, and the Three Governing Principles (*Adhipatī*)

(Here I omit the last of the four *adhipati* and mention only three. This teaching can be found in the *Aṅguttara Nikāya*, Book of the Threes, Sutta No. 40(10).)

First, develop *sati* through *ānāpāna*. After that, contemplate whatever arises—seeing, hearing, smelling, tasting, and touching—as I explained yesterday.

Now I will continue talking about body consciousness. In Mogok Sayadaw’s usage, itching, pleasant sensations, and unpleasant sensations are all body consciousness. Whatever arises in the body should be noted simply as body consciousness. It is not limited to the skin only, but also includes all internal organs and other bodily parts.

There are several important points to remember:

1. **Do not include the location.** For example, when pain or aching arises, note it simply as *body consciousness*, without including the place (e.g., “chest pain”).
2. **Do not contemplate it as a feeling of good or bad.** At this stage, this is not contemplation of *vedanā*; it is contemplation of consciousness only.
3. **Do not pay attention to the object of contact.** For example, if the contact involves a man or a woman, identity view and lust may arise.
4. **Do not think about why it happened.** Instead, contemplate that the result arises due to causes—this is right attention.

Body consciousness arises not only from contact with hard or soft objects, but also from heat and cold. If one discerns warmth and coolness in fine detail (with close, continuous observation), mindfulness (*sati*) becomes powerful.

With careful and continuous knowing, effort is sustained. When the mind does not run away and remains with the object, this is *samādhi*. Knowing these arising phenomena simply as mental phenomena is right view (*sammā-diṭṭhi*). When combined, this becomes *sati-paññā*. Yogis must contemplate whatever arises in order to know it clearly. If nothing is arising, return to contemplation of the in-breath and out-breath.

(Sayadaw spoke about the three governing principles; however, the sutta explanation is clearer.)

Contemplate by stripping away clinging to self—for example, understanding: “This is not my breathing.” Do not take pleasure at the nostrils (that is, do not cling to *samādhi*). Contemplate in turn whatever arises from the six sense doors. Even though this practice is difficult, it develops knowledge. It is like studying in school: as the levels progress, the material becomes more difficult, but knowledge increases. At this stage, practice is still at the level of *satipaṭṭhāna*.

Among the six sense doors, contemplation has not yet included the mind door (*mano-dvāra*).

Now I will speak about contemplation during eating. While eating, one must first strip away wrong view; otherwise, one becomes stuck in concepts and identity view. When consuming food, one should have knowledge of paramattha dhamma. If one relates to food through concepts, identity view arises toward external objects. Clinging to the eating mind as “me” becomes *sakkāya-diṭṭhi*, turning inward. During contemplation of eating, one must also be aware of the other sense doors (hearing, smelling, etc.). This spreading-out contemplation is the task of *satipaṭṭhāna* applied to the most distinct objects.

Contemplation of primary objects establishes *sati* (here, *ānāpāna* and the eating mind). To discern the vanishing of phenomena is *satipaṭṭhāna-bhāvanā*. Without knowing the arising of phenomena, one cannot know their vanishing. Therefore, we develop *satipaṭṭhāna* in order to discern the arising of phenomena.

The contemplation of eating has three main points:

1. Reflect on the purpose of eating food.
2. Strip away wrong view by reflecting on food as elements (*dhātu*).
3. Contemplate during the actual process of eating.

第六講：六根隨觀與三種增上法

建立基礎與身識的深化

首先，透過安般念發展正念（*sati*）。之後，如前幾日所說，隨觀任何升起的現象：見、聞、嗅、味、觸。

關於「身識」的要點

在莫哥大禪師的教法中，癢、樂受、不苦不樂受、苦受，皆屬於**身識**。

- **廣義範圍**：不僅限於皮膚表面，還包括所有內臟與身體部位。
- **四個不標記原則**：
 1. **不標記位置**：疼痛升起時，僅標記「身識」，不要加入「胸口痛」等部位名稱。
 2. **不標記好壞**：此階段是「心隨觀」而非「受隨觀」，不要去分別它是好受還是壞受。
 3. **不標記對象**：不要去注意接觸的是男是女，否則會生起身見與淫欲。
 4. **不尋找原因**：不要思考「為什麼會痛」，應以**如理作意**隨觀它是依緣而生的結果。

定慧一體的實修

身識不僅來自軟硬物的接觸，也來自**冷與熱**。若能極其細微地辨識暖與涼（透過嚴密且持續的觀察），正念就會變得強大。

- **持續的了知**：維持精進（virīya）。
- **心不散亂**：當心留在對象上時，這就是定（samādhi）。
- **了知名色**：將升起的現象單純視為心理現象，這就是**正見**（sammā-ditṭhi）。
- **正念智慧（Sati-paññā）**：當定、慧結合，便能清晰了知一切。若無現象升起，就回到呼吸。

三種增上（Adhipati）與修行的進階

（註：此教法源自《增支部·三集》第 40 經，禪師在此略過第四種，僅提三種。）

隨觀時應剝離對「自我」的執著，例如理解：「這不是我的呼吸」。不要沉溺於鼻孔處的定境（即不要執著於定）。

- **階梯式進步**：依次隨觀六根門頭升起的現象。這雖然困難，但能增長見識。
- **目前的層次**：此階段仍屬於「**四念處（satipaṭṭhāna）**」的建立層次，尚未包含「意門（mano-dvāra）」的隨觀。

飲食中的隨觀：從概念到勝義

在進食時，必須先清除邪見，否則會陷入「概念」與「身見」中。

1. **區分概念與勝義**：對待食物若停留在「名稱、概念」，會對外境生起身見；若執著於「進食的心是我」，則會生起內向的身見。
2. **散發式隨觀**：進食時也要覺知其他門頭（如聞、見、聽）。這種隨觀是以「最明顯的對象」為主的念處修持。

隨觀的三個階段：

- **四念處（Satipaṭṭhāna）**：透過主要對象（如呼吸、進食心）建立正念。
- **四念處修習（Satipaṭṭhāna-bhāvanā）**：為了辨識現象的生起。
- **辨識滅去**：唯有了知「生」，才能了知「滅」。

進食隨觀的三大要點：

1. **省察目的**：反思進食是為了什麼。
2. **剝離邪見**：將食物視為「界（dhātu，元素）」。
3. **實修觀察**：在實際進食過程中保持隨觀。



第六講：見、聞、嗅、味、身觸與三種主導法（Adhipati）

（此處我省略四種主導法中的最後一項，只提及其中三項。此教法可見於《增支部》（Aṅguttara Nikāya）三集第 40(10)經。）

首先，透過安那般那（ānāpāna）培養正念（sati）。之後，如我昨日所說，觀照任何生起的現象——見、聞、嗅、味與觸。

現在我將繼續說明身識。在莫谷尊者（Mogok Sayadaw）的用法中，癢、樂受與苦受，皆屬於身識。凡是在身中生起的現象，都應單純標記為身識。這並不僅限於皮膚，也包括所有內部器官與身體其他部分。

有幾個重要要點需要記住：

1. 不要包含位置。例如，當疼痛或酸痛生起時，只標記為身識，不要加入部位（如「胸痛」）。
2. 不要將其觀照為好或壞的感受。在此階段，這不是受（vedanā）的觀照，而只是識的觀照。
3. 不要注意接觸的對象。例如，若接觸對象是男人或女人，可能會生起我見與欲貪。
4. 不要思考其發生的原因。應觀照結果是依因而生——這是如理作意。

身識不僅來自於與硬或軟物的接觸，也來自於熱與冷。若能細緻地辨識溫暖與清涼（以緊密且持續的觀察），正念（sati）便會變得強而有力。

透過細心且持續的了知，精進得以維持。當心不外馳而安住於所緣時，即是定（samādhi）。將這些生起的現象如實了知為心法，即是正見（sammā-ditṭhi）。當這些結合時，便成為念慧（sati-pañña）。行者必須觀照任何生起的現象，以清楚了知它。若沒有任何現象生起，則回到觀照入息與出息。

（尊者提到三種主導法；然而，經文中的說明更為清楚。）

應以去除我執取的方式來觀照，例如理解：「這不是我的呼吸。」不要在鼻孔處生起樂著（即不要執取定）。應依次觀照六根門所生起的任何現象。即使此種修行困難，但它能發展智慧。這就如同在學校學習：隨著層次提升，內容變得更困難，但知識也隨之增長。在此階段，修行仍屬於四念處的層次。

在六根門之中，目前尚未包括對意門（mano-dvāra）的觀照。

現在我將說明進食時的觀照。在進食時，首先必須去除邪見；否則，會陷入概念與我見之中。在食用食物時，應具備對勝義法（paramattha dhamma）的認知。若透過概念來對待食物，便會對外對象生起我見。將進食的心執取為「我」，則成為內在的身見（sakkāya-ditṭhi）。在觀照進食時，也必須覺知其他根門（如聽、嗅等）。這種展開的觀照，是四念處在最明顯對象上的運用。

觀照主要對象可建立正念（此處指安那般那與進食的心）。辨識諸法的滅去，則是四念處的修習（satipaṭṭhāna-bhāvanā）。若不了知諸法的生起，便無法了知其滅去。因此，我們培養四念處，是為了辨識諸法的生起。

進食的觀照有三個主要重點：

1. 反省進食的目的。
2. 透過將食物觀為界（dhātu），來去除邪見。
3. 在實際進食的過程中進行觀照。

Talk Seven: Sāriputta's Instruction on Mind Consciousness

Insight contemplation as taught by Venerable Sāriputta is expressed as:

“Kāyaṃ imaṃ sammāsatha, parijānātha punappunaṃ;
Kāye sabhāvaṃ disvāna, dukkhassantaṃ karissatha.”

Here, *khandha* (body) does not refer to the physical body as a fixed form or shape. Rather, it refers to phenomena that arise due to causes—for example, hearing consciousness, which arises dependent on conditions. This is *viññāṇakkhandha*, arising in the present moment.

(Sayadaw explains mind and body in terms of concept and reality.) True contemplation is contemplation of paramattha khandha (ultimate reality). If we examine the whole world of existence, it consists only of mind and body. One must watch and observe the khandhas with *sati* and *paññā*. Whether pleasant or unpleasant feeling (*sukha* or *dukkha*) arises, one watches and observes. Insight knowledge does not stop or destroy phenomena.

If we expand the analysis, mind and body are understood as:

- the **five aggregates (khandhas)**,

- the **six sense bases (āyatanas)**, which become twelve when including their objects,
- and the **eighteen elements (dhātus)**.

With mindfulness, one knows the arising. By knowing with wisdom (*paññā*) the arising of phenomena as merely khandhas, clinging to self falls away. In this way, personality view (*sakkāya-diṭṭhi*) gradually disappears.

Do not confuse this with book knowledge. Knowledge learned from others is *anubodha-ñāṇa*. Knowledge that arises directly from practice is *paṭivedha-ñāṇa*—direct knowing of the nature of mind and body. Phenomena vanish immediately after arising; they are impermanent (*anicca*).

Momentary discernment of seeing, hearing, and other sense processes cannot immediately destroy clinging, because we have been clinging throughout countless rounds of existence. Therefore, we must contemplate repeatedly, many times, to develop insight knowledge of dissolution (*bhaṅga-ñāṇa*).

This contemplation should be practiced in all four postures. With sustained contemplation, one begins to see dissolution. Externally, the body may appear unchanged, but internally it feels empty, filled with continual dissolutions.

At last, with the development of knowledge, one discerns the truth of *dukkha* and no longer wants it. With no desire for it, that knowledge leads to cessation.
(Here he is explaining a verse of Venerable Sāriputta.)

Now I will talk about thinking minds (thoughts) and how to contemplate them. If you are unable to note them specifically as *lobha* mind, *dosa* mind, and so on, simply note them as “thinking mind” or “thought.”

Mogok Sayadaw explains that if one discerns change, one is seeing dissolution. Change (*vipariṇāma*) does not mean “the same.” In ordinary usage, people say something has “changed” when it becomes sick (in

Burmese, this word can also mean “going wrong”). But in reality, changing from one state to another is already change—for example, when flowers fall, that is change. When a tree flowers, people tend to think of it as development, not change, yet the nature of phenomena is always changing. This constant change reveals the unsatisfactory characteristic (*dukkha-lakkhaṇa*).

[Note: This point is extremely important for human beings to contemplate thoroughly. Because of delusion, we create many problems and much suffering through sensual pleasures based on self-view, greed, and anger.]

Non-delusion (*amoha*) is contemplative knowledge. At an immature stage, when this knowledge becomes stronger, it can itself become an object—for example, after discerning dissolution, a yogi may think, “This too is in the state of dissolution.” At that point, the yogi must contemplate the thought and the subsequent mind. (Explained many kinds of thoughts.)

Thoughts are not disturbances to insight practice; they also become objects (for example, *ehi-passiko*—“come and see”). In *samatha* practice, thoughts are hindrances, but in insight practice they are objects. One should contemplate their arising and observe that they are not of a permanent nature.

第七講：舍利弗尊者關於「識隨觀」的教誡。

舍利弗尊者的核心教法

舍利弗尊者在教導內觀隨觀時曾說：

「應當觀察這具色身（五蘊），反覆徹底地了知它；當照見這色身的本質時，你將能終結苦（痛苦的邊際）。」

1. 重新定義「身（Khandha）」

這裡的「身」並非指固定外形或形體的肉身，而是指**依緣而生的現象**。

- **識蘊（Viññāṇakkhandha）**：例如「聽覺意識」，它是依緣而生、生起於當下的現象。
- **勝義隨觀**：真正的隨觀是對「**勝義蘊（Paramattha khandha，究竟實相的五蘊）**」的觀察。這世界僅由「名（心）」與「色（物）」組成。

從文字知識到直覺之智

我們必須區分兩種知識：

1. **隨覺智（Anubodha-ñāṇa）**：從他人處聽聞、學習得來的書本知識。
2. **通達智（Paṭivedha-ñāṇa）**：透過實修直接生起、對名色本質的直觀了知。

隨觀「壞滅（Bhaṅga-ñāṇa）」

現象在生起後立即消逝，這就是「**無常（Anicca）**」。

- **反覆修持**：對「見、聞」等感官過程的短暫辨識，不足以立即摧毀我們累生累世的執著。因此必須在**四種威儀**中反覆修習，直到發展出「**壞滅隨觀智**」。
- **內在的虛空感**：隨著修持加深，雖然外表看起來沒變，但內在會感覺到「空」，充滿了不斷的壞滅。最終，因照見「**苦諦**」而產生厭離，導向寂滅。

對「念頭（思考心）」的隨觀

現在談談如何隨觀「念頭」。

- **標記方法**：若無法細分它是貪心（lobha）還是嗔心（dosa），就單純標記為「念頭」或「思考的心」。
- **變易（Vipariṇāma）的真相**：莫哥大禪師解釋，只要照見了「改變」，就是照見了「壞滅」。
 - 改變並不意味著「相同」。一般人看到花落才覺得是變，看到樹開花覺得是發育，但本質上**兩者都是在變**。
 - 這種不間斷的變易，揭示了「**苦相（Dukkha-lakkhaṇa）**」。

念頭不是干擾，而是觀照對象

在「止（Samatha）」的修習中，念頭是障礙；但在「觀（Vipassanā）」的修習中，念頭是**觀照的對象**（即 ehi-passiko，「來，請看」）。

1. 念頭的雙重性

當觀智（智慧）成熟時，連「觀智本身」也可以成為觀照的對象。

- **例子**：當你辨識出壞滅後，心中生起「這也是處於壞滅狀態」的念頭，此時，你應接著隨觀這個「念頭」以及隨後生起的心。

2. 無癡（Amoha）即觀智

無癡就是「隨觀的智慧」。我們應隨觀念頭的生起，並觀察它們並非永久的存在。



第七講：舍利弗尊者對心識的開示

由舍利弗尊者（Sāriputta）所教導的觀智觀照，可表達如下：

「 Kāyaṃ imaṃ sammāsatha, parijānātha punappunaṃ;
Kāye sabbhāvaṃ disvāna, dukkhassantaṃ karissatha.」

此處的蘊（khandha，身）並不是指具有固定形狀或形態的物質身體，而是指依因緣而生起的諸法——例如，依條件而生起的聽覺識。這是識蘊（viññāṇakkhandha），於當下生起。

（尊者以概念與真實的角度來說明名與色。）真正的觀照，是對勝義蘊（paramattha khandha）的觀照。若我們觀察整個存在的世界，它只由名與色構成。必須以正念（sati）與智慧（paññā）來觀察與觀看諸蘊。無論生起的是樂受或苦受（sukha 或 dukkha），都應加以觀察與觀看。觀智並不會停止或消滅諸法。

若進一步分析，名與色可理解為：

- 五蘊（khandhas），
- 六處（āyatanas），連同其對境則成為十二處，
- 以及十八界（dhātus）。

以正念了知其生起；以智慧（paññā）了知諸法的生起僅是蘊的現象，對「我」的執取便會鬆脫。如此，人我見（sakkāya-diṭṭhi）便逐漸消退。

不要將此與書本知識混淆。從他人處學得的知識稱為隨覺智（anubodha-ñāṇa）；由實修直接生起的知識，則是證悟智（paṭivedha-ñāṇa）——對名色本質的直接了知。諸法生起即滅，是無常（anicca）。

對見、聞等感官過程的剎那觀照，無法立即摧毀執取，因為我們在無數輪迴中已長久執取。因此，必須反覆多次觀照，以發展壞滅智（bhaṅga-ñāṇa）。

這種觀照應在四威儀中修習。隨著持續觀照，行者開始見到壞滅。外在看來，身體似乎未變，但內在感覺卻是空的，充滿持續的壞滅。

最終，隨著智慧的發展，行者了知苦（dukkha）的真相，並不再想要它。當不再欲求時，這種了知便導向滅（nirodha）。

（此處是在解釋舍利弗尊者的一首偈。）

現在我將說明思惟心（thinking mind）以及如何觀照它。若無法細分為貪心（lobha mind）、瞋心（dosa mind）等，則只需標記為「思惟心」或「念頭」。

莫谷尊者說明，若能辨識變化，即是在見壞滅。變化（vipariṇāma）並不意味著「相同」。在日常用語中，人們說某物「變了」，通常是指生病或變壞（在緬語中，此詞亦有「出問題」之意）。但實際上，從一種狀態轉變為另一種狀態，本身就是變化——例如花朵凋落，即是變化。當樹開花時，人們傾向認為那是發展，而非變化，但諸法的本質始終在變。這種持續的變化，顯示出苦的特相（dukkha-lakkhaṇa）。

【註：這一點對人類而言極為重要，應加以深入觀照。由於無明，我們基於我見、貪與瞋，透過感官享樂製造了許多問題與痛苦。】

無癡（amoha）即是觀照的智慧。在尚未成熟的階段，當此智慧變強時，它本身也可能成為所緣——例如，在辨識壞滅之後，行者可能會想：「這也是處於壞滅之中。」此時，行者必須觀照該念頭以及隨後生起的心。（此處說明了多種思惟。）

念頭並非觀智修行的障礙；它們本身也是所緣（例如 ehi-passiko——「來見」）。在止禪（samatha）中，念頭是障礙；但在觀禪中，它們是觀照的對象。應觀照其生起，並了知其非恆常之性。

For example, in the in-breath and out-breath, contemplate the two endings. Observe the small gaps where the breath stops. Knowing that the breath is not existing at that moment is knowing its vanishing. During the immature stage, one knows this in a coarse way; as practice matures, the yogi discerns dissolution in many parts along the in-breath and out-breath.

If one becomes skillful, one can also catch the desiring mind that wants to breathe in and breathe out. In the beginning, this is difficult because the process is very refined.

Therefore, at times Sayadawgyi taught yogis to know the in-breath and out-breath, and at other times to know the desiring mind that wants to breathe in and breathe out.

Now I am explaining how to catch the dissolution of the in-breath and out-breath. These are *host minds*, whereas the *guest minds* are the impermanent phenomena (*anicca*) that arise and pass away. Tomorrow I will explain how to contemplate their dissolutions.

(He then gives a lecture on eating.) Contemplation of the eating mind is a costly contemplation because it involves money and preparation, whereas seeing, hearing, and so on do not. Moreover, eating does not occur frequently; it only happens while consuming food. Therefore, one contemplates eating only during the act itself, in order to discern its arising and falling.

呼吸的間隙、欲求心與飲食的代價

隨觀呼吸的「兩端」與間隙

在入息與出息的過程中，應隨觀其「兩個終點」。

- **觀察間隙**：注意呼吸停止時的微小間隙。了知在那一刻呼吸並不存於該處，這就是了知它的「**滅去** (Vanishing)」。
- **從粗到細**：在修習初期，只能以粗略的方式了知；隨著修持成熟，禪修者能在一口入息或出息中，辨識出許多局部的壞滅 (Dissolution)。

捕捉「欲求之心」（想要呼吸的心）

若修習變得熟練，便能捕捉到那個「想要入息」與「想要出息」的**欲求之心（Desiring mind）**。

- **微細的過程**：在初期這非常困難，因為這個過程極其精細且短促。
- **教法的轉變**：因此，莫哥大禪師有時教導禪修者觀照呼吸本身，有時則教導觀照那顆「想要呼吸的心」。

主人與客人的再界定

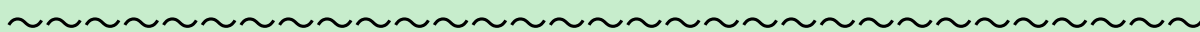
- **主人之心（Host minds）**：指入息與出息的過程，它們始終存在，是修行的基地。
- **客人之心（Guest minds）**：指那些生滅不已的無常現象（anicca）。

預告：明天我將解釋如何隨觀這些「客塵心」的壞滅。

飲食隨觀的獨特性

關於進食的隨觀，禪師提出了一個非常有趣的觀點：**飲食是一種「昂貴」的隨觀（Costly contemplation）**。

- **物質與時間的代價**：進食涉及金錢、食材準備與烹飪，而看見、聽見等感官活動則不需要這些代價。
- **頻率的限制**：飲食並非頻繁發生，僅在用餐時進行。
- **修持要領**：因此，我們僅在進食的當下進行隨觀，目的是為了辨識出「進食心」的生起與滅去（生滅）。



例如，在入息與出息之中，應觀照兩個終止點。觀察呼吸停止時那微細的間隙。了知在那一剎那呼吸並不存在，即是了知其滅去。在尚未成熟的階段，對此的了知較為粗略；隨著修行的成熟，行者能在入息與出息的許多細微處辨識壞滅。

若變得熟練，亦能捕捉到「想要吸氣」與「想要呼氣」的欲求之心。在初期這是困難的，因為這個過程非常微細。

因此，有時尊者（Sayadawgyi）教導行者了知入息與出息；有時則教導了知那個想要吸氣與呼氣的欲求之心。

現在我是在說明如何捕捉入息與出息的壞滅。這些屬於主心，而客心則是那些生起又滅去的無常現象（anicca）。明日我將說明如何觀照它們的壞滅。

（接著他講述關於進食的開示。）對進食之心的觀照是一種「成本較高」的觀照，因為它涉及金錢與準備，而見、聞等則不然。此外，進食並不頻繁，只在進食時發生。因此，只在進食的當下進行觀照，以辨識其生起與滅去。

Talk Eight: Observing Anicca from the Six Sense Doors

Sayadawgyi says that looking at one's own death is insight. Kammic death—the end of a life—cannot be seen. But *now* there is knowledge (*ñāṇa*) of death, so one can see one's own death in the present.

For example, you can now discern with knowledge that a speaking sound, after being heard, no longer exists. If one truly dies, one cannot see it. When many deaths converge together, this becomes what is called the Great Death.

If you want to be freed from the Great Death, you must make effort to be freed from the small deaths, that is, from *anicca*. These words have profound meaning and correspond to the Dependent Arising (D.A.) process.

To see and discern these small deaths requires effort, mindfulness (*sati*), and contemplation with wisdom (*paññā*). After seeing the small deaths, one will see Nibbāna, which is freedom from the Great Death.

The Buddha taught that ānāpāna has sixteen stages. It is suitable for people practising in forests and mountains. After establishing samādhi, and as sakkāya-diṭṭhi (self-identity view) falls away, one should then contemplate whatever arises at the six sense doors—seeing, hearing, and so forth—as they occur.

After samādhi becomes more refined, observe seeing, hearing, and other phenomena in terms of their non-sameness, noting them in detail. If the noting mind becomes so close that it is no longer able to note them as “seeing,” “hearing,” and so on, then at that time simply continue with knowing only.

How far must one contemplate in satipaṭṭhāna—that is, contemplation of arising phenomena? One must contemplate until the khandhas disappear in one’s knowledge. Some people think that only the lower body or upper body disappears, but this is not correct. Before the compactness (*ghana*) of the body disappears, the contemplative mind experiences wide gaps. Therefore, yogis still know the existence of the body.

It is like two rows of fences or trees in a garden: when they are far apart, you can see through to the other side; when they are too close together, you cannot see through them.

In the same way, there is no time to attend to individual arising phenomena, because the yogi sees the mind series one by one, continuously, in rapid succession. For example, with knee pain: before, the concept of “knee” seemed clearly present. Now, one cannot attend to it in that way—the knee seems to have disappeared. People sitting nearby may still see the knee, but in the yogi’s mind it has disappeared. (This is similar to the nature of *jhāna*, but occurring in a different dimension.)

Some may think they are floating in the air. Yogis should not take this as real, nor should they open their eyes to check or touch the floor with their hands.

The yogi contemplates form (*rūpa*) by seeing one's own forms (not the external world), and contemplates mind by seeing one's own minds. At that time, *sakkāya-ditṭhi* (self-identity view) falls away. However, this level is still within *satipaṭṭhāna*.

One must then climb to *bhāvanā* (*satipaṭṭhāna-bhāvanā*). At this stage, phenomena are not seen as “me,” but only as minds arising in series. This is the state of a small stream-enterer (*cūḷa-sotāpanna*)—the discernment of mind and matter conditionally. If one discerns this directly, one will never forget this view.

Therefore, such a yogi will not fall into woeful existences (*apāyas*) for one or two lives. This knowledge does not come from books or from others. It comes from direct practice, by using the *khandhas* themselves and by establishing *sati* and *samādhi*.

Let us continue to observe the mind series—whether it is stable or not.

Before, we took these *khandhas* as “my *khandhas*.” Now, clinging to self falls away, and there is only seeing phenomena as *khandhas*. Yesterday, I taught the contemplation of the rising and falling of the in-breath and out-breath. When this becomes mature, one sees the rising and falling of the minds that desire to breathe.

Regarding painful feelings, one must observe that pains are not the same in every moment. If pain appears continuous and lasts for a long time, it can become unbearable and one may abandon the practice. Only by discerning non-sameness can one see the rising and falling (*anicca*).

第八講：從六根門頭觀察無常

洞察「小死」以解脫「大死」

莫哥大禪師曾說：「觀照自己的死亡就是內觀。」

- **業報之死（大死）**：也就是一般人所說的一期生命終結，這是無法提前看見的。
- **剎那之死（小死）**：這是現在就能透過「智（ñāṇa）」看見的。例如：一個說話的聲音被聽見後就消失了，這就是死。
- **解脫之道**：如果你想從「大死」中解脫，就必須精進於從無數的「小死」（無常，anicca）中解脫。看見了小死，就能看見涅槃。

粉碎身體的「密集感」（Ghana）

當安般念建立的定力（samādhi）變得細膩時，禪修者應觀察見、聞等現象的「**非同一性（Non-sameness）**」。

1. 當色身消失時

隨觀要進行到什麼程度？必須觀照到**「五蘊（色身）」在你的智慧中消失為止**。

- **並非肉體不見**：旁人看你仍坐在那裡，但在你的觀照中，原本穩固、密集的身體感會出現「巨大的間隙」。
- **柵欄譬喻**：就像花園裡的兩排柵欄，若離得遠，你能看透對面；若靠得太近，就看不透。當你的心能極其快速地捕捉一個接一個的心識流時，原本「膝蓋」的概念就會消失，只剩下純粹的現象流。

2. 幻覺的應對

此時有些人會覺得自己彷彿「浮在空中」。

- **不要當真**：禪修者不應將此視為真實，更不要睜開眼睛確認或用手摸地板。只需繼續觀照名（心）與色（物）的自相。

成為「小須陀洹」（Cūḷa-sotāpanna）

在這個層次，現象不再被視為「我」，而僅僅是連續生起的心識流。這就是**小須陀洹**的狀態——能直接、正確地辨識名色的因緣。

- **不墮惡趣**：這種知識不是來自書本，而是來自實修。達到此境界的禪修者，在一兩世內將不會墜入惡趣（apāyas）。
- **觀念的轉變**：以前我們認為「這是我的五蘊」，現在則看清「這只是五蘊現象在運作」。

觀察「非同一性」以見無常

1. **欲求之心**：當修行成熟，你會看見那個「想要呼吸」的心的生滅。
2. **對待痛苦**：必須觀察「痛」在每一刻都不是相同的。

- **錯覺的痛苦**：若覺得痛是連續且持久的，會讓人感到無法忍受而放棄。
- **見無常**：唯有辨識出痛的「**非同一性**」（每一刻的痛都在變、都在死），才能看見真正的生滅（anicca）。



第八講：從六根門觀察無常（anicca）

尊者（Sayadawgyi）說，觀察自己的死亡即是觀智。業報之死——一生的終結——是無法被看見的。然而，現在有了對死亡的了知（ñāṇa），因此可以在當下看見自己的死亡。

例如，你現在可以以智慧辨識：一個聲音在被聽到之後，已不再存在。若是真正的死亡，則無法看見。當許多這樣的「小死亡」匯聚在一起時，便成為所謂的「大死亡」。

若你想從大死亡中解脫，就必須努力從小死亡中解脫，也就是從無常（anicca）中解脫。這些話具有深刻的意義，並與緣起（Dependent Arising, D.A.）的過程相契合。

要看見並辨識這些小死亡，需要精進、正念（sati）以及以智慧（paññā）來觀照。當看見小死亡之後，便會看見涅槃（Nibbāna），那是從大死亡中解脫。

佛陀教導安那般那有十六個階段，適合在森林與山中修行的人。在建立定（samādhi），且身見（sakkāya-ditṭhi）逐漸消退之後，應觀照六根門所生起的現象——如見、聞等——隨其生起而觀照。

當定變得更加微細時，應觀察見、聞等現象的「不相同」，並加以細緻標記。若標記之心變得如此貼近，以至於無法再以「見」、「聞」等來標記時，此時便只需持續了知即可。

在四念處（satipaṭṭhāna）中，也就是對生起現象的觀照，應觀照到何種程度？必須觀照直到五蘊在你的了知中消失。有些人認為只有下半身或上半身消失，但這是不正確的。在身體的「凝聚性」（ghana）消失之前，觀照之心會經驗到廣大的間隙。因此，行者仍然會知道身體的存在。

這就像花園中兩排籬笆或樹木：當間距很大時，可以看穿過去；當間距太近時，便無法看透。

同樣地，已沒有時間去關注個別的生起現象，因為行者是逐一、連續且快速地看見心的相續。例如，膝蓋的疼痛：以前，「膝蓋」這個概念似乎很明顯存在；現在，無法再以那種方式關注它——膝蓋似乎已經消失。旁邊的人仍然可以看到膝蓋，但在行者的中心，它已經消失。（這與禪那（jhāna）的性質類似，但發生於不同的層面。）

有些人可能會覺得自己漂浮在空中。行者不應將此視為真實，也不應睜開眼睛檢查或用手觸碰地面。

行者以觀察自身的色法（而非外在世界）來觀照色（rūpa），並以觀察自身的心來觀照心。在此時，身見（sakkāya-ditṭhi）會消退。然而，此層次仍屬於四念處。

接著必須進一步提升至修習（bhāvanā，即 satipaṭṭhāna-bhāvanā）。在此階段，諸法不再被視為「我」，而只是相續生起的心。這是「小預流者」（cūḷa-sotāpanna）的狀態——對名色因緣的辨識。若能直接辨識此點，便永不會忘記此見。

因此，這樣的行者在一兩世之內，不會墮入惡趣（apāyas）。這種知識不是來自書本或他人，而是來自直接的修行，透過自身的五蘊，並藉由建立正念與定而得。

讓我們繼續觀察心的相續——無論其是否穩定。

先前，我們將這些蘊視為「我的蘊」；現在，對自我的執取已消退，只是將現象看作蘊。昨日我教導了對入息與出息的生起與消失的觀照。當此成熟時，便會看到想要呼吸的心之生滅。

關於苦受，必須觀察：痛苦在每一剎那並不相同。若痛苦看似連續且持續很久，便會變得難以忍受，而可能放棄修行。唯有辨識其不相同，才能見到生滅（即無常，anicca）。

Talk Nine: The Four Satipaṭṭhānas

There is also an interpretation of contemplation of dhamma (dhammānupassanā) as contemplation without differentiation between

mind and matter, simply contemplating the arising phenomena. Here, “dhamma” means all phenomena.

(He explains the four satipaṭṭhānas and their relationship to human character.)

Sayadawgyi taught that a yogi may contemplate any one of the four satipaṭṭhānas, according to one’s preference and temperament. In some of his talks, Mogok Sayadaw said that if a yogi discerns anicca quickly, then any satipaṭṭhāna object suitable to that yogi’s character may be used. The object one prefers often has the strength of collectedness.

First, establish sati with ānāpāna. After that, contemplate whatever arises from the six sense doors. Then contemplate the rising and falling of the in-breath and out-breath. Today, contemplate the rising and falling of all dhammas.

According to the teaching (*desanā*), three sub-moments are mentioned: arising, presence, and dissolution. However, because dissolution happens extremely quickly, yogis usually discern only arising and dissolution. If you are watching and observing non-sameness, you will discern dissolution.

When contemplating painful feelings, unbearable pain indicates clinging to self. During eating, what is difficult to contemplate is thinking (as explained earlier in the detailed discussion on eating).

第九講：四念處的修持

法隨觀 (Dhammānupassanā) 的直覺詮釋

在實修中，「法隨觀」有一種特殊的詮釋：

- **無分別的隨觀**：禪修者不再刻意區分「名（心）」或「色（物）」，而只是單純地隨觀生起的現象。

- **「法」的含義：**在此語境下，「法（Dhamma）」指涉一切現象。當你不再標籤化對象，只是覺照現象的升起時，這便是法隨觀。
-

性格與念處的選擇

莫哥大禪師教導，禪修者可以根據自己的喜好與性格（根器），選擇四念處中的任何一種作為切入點。

- **根器與速度：**如果一位禪修者能迅速辨識出「無常（anicca）」，那麼任何適合其性格的念處對象都可以使用。
 - **專注的力量：**選擇自己偏好的對象，通常更容易產生穩固的攝心力量。
-

隨觀的步驟與進階

1. **建立基礎：**先透過安般念建立正念（sati）。
 2. **六門隨觀：**隨觀眼、耳、鼻、舌、身、意六個門頭所升起的一切。
 3. **呼吸的生滅：**隨觀入息與出息的生起與滅去。
 4. **萬法的生滅：**今日的練習重點在於——**隨觀一切萬法（Dhammas）的生起與滅去。**
-

生、住、滅的三時與實修

根據教法（desanā），任何現象都包含三個微小的瞬間：**生（arising）、住（presence）、滅（dissolution）**。

- **觀照重點：**由於「滅（壞滅）」發生的速度極快，禪修者通常只能辨識出「生」與「滅」。

- **辨識壞滅的關鍵**：只要你持續觀察現象的「**非同一性**（Non-sameness，即每一刻都在變）」，你就能辨識出壞滅。

克服執著與干擾

- **對待痛苦**：如果在隨觀時感到痛苦「無法忍受」，這便是一個訊號，顯示內心仍有深層的「**我執**（Clinging to self）」。
- **進食中的挑戰**：在飲食隨觀中，最難處理的對象是「**念頭/思考**（Thinking）」。誠如先前討論，進食時雜念極易升起，需特別保持警覺。



第九講：四念處（The Four Satipaṭṭhānas）

對於法念處（dhammānupassanā）也有一種解釋，即不區分名與色，單純觀照生起的現象。在此，「法」（dhamma）指一切現象。

（尊者說明四念處及其與人類性格之關係。）

尊者（Sayadawgyi）教導，行者可以依自己的喜好與性向，觀照四念處中的任何一種。在莫谷尊者（Mogok Sayadaw）的某些開示中提到，若行者能迅速辨識無常（anicca），則可選擇任何適合其性格的念處所緣。行者所偏好的所緣，往往具有心專注的力量。

首先，透過安那般那（ānāpāna）建立正念（sati）。之後，觀照六根門所生起的任何現象。接著，觀照入息與出息的生起與消失。今天，則觀照一切法的生起與消失。

依據教說（desanā），提到三個次第剎那：生起、住、滅。然而，由於滅去發生得極為迅速，行者通常只能辨識生起與滅去。若你在觀察「不相同」，便會辨識滅去。

在觀照苦受時，若感到難以忍受的痛苦，表示仍有我執取。在進食時，最難觀照的是思惟（如前面對進食的詳細說明中所述）。

Talk Ten: On Insight Knowledges

(Sayadaw explains the verse composed by Mogok Sayadawgyi.)

This verse appears in a sutta that explains the five factors for realization:

strong faith, good health, practice with a straight-forward mind, diligent practice, and discernment of anicca.

One must have confidence in the Buddha, Dhamma, and Saṅgha, and also confidence in kamma and its results. One should avoid unskillful actions (unwholesome and harmful deeds) and cultivate skillful actions—such as dāna, sīla, and cāga—which greatly support samādhi.

I would like to mention how Sayadawgyi himself practiced at his place. During periods of practice, whoever came to see him, he would not receive them. He followed a very disciplined routine.

(Some disciples mentioned that Sayadawgyi never used a clock, yet whatever he did according to his timetable was always very accurate.)

Do not try to make arising and dissolution happen by yourself. If samādhi has strength, the inclination of the mind can shape experience according to desire—for example, wanting rapture to arise. This should not be done.

[Here, I would like to present U Sun Lwin's experience when he was practicing at U Ba Khin Meditation Centre. Practicing ānāpānasati, on the third day he reached upacāra samādhi; the five jhānic factors arose, and all his bodily pains disappeared. It was August, during a season of heavy rain. He did not bring an umbrella.

The yogi's dwelling (Dhammasālā) and the eating place were about 100 yards apart. He decided to make an experiment. At that time, he was in a strong samādhi state and made an assertion of truth (*sacca-kiriya*): “I did not bring an umbrella. May this truth cause the rain to stop for a while.” Instantly, the rain stopped. He ran to his cell, and after arriving, the rain began again.

At first, he thought it might be coincidence, but for ten days, it happened repeatedly—each time he made the assertion of truth.】

You must contemplate these experiences as a stranger, without identification. In the initial stage, the yogi discerns both arising and dissolution. (With the development of *ñāṇa*, insight knowledge deepens progressively.)

There is no attention to arising; instead, attention rests only on dissolution, seeing it clearly. This is the knowledge of dissolution (*bhaṅga ñāṇa*). Pain and ache exist only as *sabhāva* phenomena, known merely as momentary events, like brief flashes.

At first, bodily form is still perceived; later, only the nature of dissolution remains. The mind no longer goes out toward objects of form. As dissolutions become more frequent, fear may arise, and phenomena are perceived as dangerous—this is the knowledge of fearfulness (*bhaya ñāṇa*). Seeing dissolution clearly is knowing the essenceless nature of things.

Later, one becomes weary of the dissolutions. Some people mistakenly take this weariness to be toward external objects or family members. In reality, it is weariness toward phenomena arising from the six sense doors. If the weariness is directed toward external objects, that indicates sticking and wrong view (*diṭṭhi*). One must be weary only of *paramattha* objects; otherwise, one remains trapped in concepts.

The yogi sees dissolutions in all situations—whether getting up from sitting, changing posture, or opening the eyes. Why does this happen? Because the arising process becomes shorter, and dissolution is seen more clearly. If one clings to arising or becomes frightened by it, the process appears longer.

When kilesas are fewer, the mind becomes drier and non-clinging, seeing dissolution within a short period. Upon reaching the stage where the arising process narrows, this becomes the knowledge of disenchantment (*nibbidā ñāṇa*), with variegated objects of contemplation.

This leads to *nibbidā ñāṇa*. If *paññā* declines, this knowledge can fall back. It is therefore referred to as contemplation of variegated objects arising from the six sense doors. If the objects are incomplete or not clearly variegated, happiness may lead to *lobha*, pain to *dosa*, and insight knowledge declines.

Thus, one must fear arising and passing away (*anicca*)—not pain itself. This is the proper use of variegated contemplative objects in insight practice.

Some people misunderstand the knowledge of rise and fall (*udayabbaya ñāṇa*) as merely seeing the short gaps between arising and dissolution. In truth, this knowledge knows dissolution in an inclusive way. It is like raindrops falling continuously.

In the knowledge of dissolution, discernment appears section by section, very clearly. At the beginning, phenomena may be seen as being in a confused or crumbling state, because knowledge is not yet sharp enough and cannot follow the rapidity of dissolutions. This is not yet the stage of narrowing down *anicca*. With weak knowledge, dissolution is seen only in a vague or chaotic manner.

When weariness toward conditioned mind and body arises, knowledge matures and the yogi begins to see dissolution distinctly (as described above). These two points are important, because some yogis mistakenly take this immature knowledge to be mature realization. When knowledge

develops further, dissolutions are seen clearly, section by section, without doubt.

At that point, observing only dissolution becomes nibbidā ñāṇa (knowledge of disenchantment) together with muñcitukamyatā ñāṇa (knowledge of desire for deliverance).

What is the significance of this? Even when the yogi's eyes are open, anicca is seen at any time and in any posture—except during sleep. In the yogi's mind, it is like a person whose body is encircled by fire. Therefore, a strong desire for deliverance of the mind arises.

第十講：論內觀智（觀智的進階）

實證的五項因素與基礎

根據莫哥大禪師引用的經文，實證（覺悟）需要五種因素：

1. 強大的信心（對佛法僧及業果的信心）。
2. 良好的健康。
3. 質直的心（修行不偽詐）。
4. 精進不懈。
5. 照見無常（Anicca）。

大德的典範：莫哥大禪師本人修行極其嚴謹，閉關期間概不接見任何人，且生活作息極其精準（即便不看時鐘）。此外，修行者應廣修布施（dāna）、持戒（sīla）與捨心（cāga），這些都是定力的強大支撐。

修行中的「真誠」與誤區

- **不要造作**：絕對不要試圖「製造」生滅的發生。
- **莫執著定境**：當定力強大時，心可以隨欲塑造經驗（例如讓喜受升起），但這不是內觀。
- **關於「真言 (Sacca-kiriya)」**：禪師引用了 U Sun Lwin 在烏巴慶禪修中心的經驗。他在強大定力中發願讓大雨暫停，結果真的靈驗了。
- **態度**：即便有這種奇特經驗，你也必須像個「陌生人」一樣觀察它，不要產生自我認同。

內觀智的進階層次

隨著觀智 (ñāṇa) 的深進，修行會經歷以下階段：

1. 壞滅隨觀智 (Bhaṅga ñāṇa)

在此階段，心不再注意「生起」，而僅僅安住在「壞滅」上。

- **現象的轉化**：身體的形狀消失了，只剩下不斷碎裂的本質。痛苦不再是持續的痛，而像閃電般的碎裂感。
 - **心不外流**：心不再趨向色塵（形狀、顏色）。
- ### 2. 怖畏智 (Bhaya ñāṇa) 與 厭離智 (Nibbidā ñāṇa)
- **怖畏**：當壞滅變得極其頻繁，心中會生起恐懼，感受到現象是危險的。
 - **厭離**：隨之而來的是對生滅現象的極度厭倦。
 - **【重要辨析】**：這種「厭離」是對「六根門頭升起的現象（勝義法）」感到厭倦，而非對家人或外物感到厭倦。若對外物厭倦，那是帶著「我見」與「執著」的錯誤觀念。

觀智成熟的標誌：多樣化觀察

當煩惱 (kilesas) 減少，心會變得「乾淨且不執著」，在極短時間內就能看見壞滅。

- **多樣化對象**：此時應隨觀六根門頭「多樣化」的對象。若對象不完整，快樂可能引發貪 (lobha)，痛苦引發嗔 (dosa)。
- **觀照點**：我們應畏懼的是「**無常 (生滅)**」本身，而非痛苦的感受。

從「生滅隨觀」到「解脫」

- **生滅隨觀智 (Udayabbaya ñāṇa)**：許多人誤以為只是看到生與滅之間的縫隙。事實上，成熟的生滅智是包容性地了知壞滅。
- **層次的區別**：
 - * **初期**：壞滅顯得混亂、崩潰感 (因為智不夠利)。
 - **成熟**：智變得尖銳，能「**分段地 (section by section)**」清晰照見壞滅，毫無懷疑。

欲解脫智 (Muñcitukamyatā ñāṇa)

當厭離智與「**欲解脫智**」同時升起時：

- **全天候觀照**：除了睡覺，無論睜眼還是任何姿勢，無常隨觀皆能現前。
- **火宅譬喻**：此時修行者的心境就像一個全身被火焰包圍的人，會生起極其強烈、渴望從這生滅流中「**脫離**」的心。

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## 第十講：關於觀智 (Insight Knowledges)

（尊者解釋莫谷尊者（Mogok Sayadawgyi）所作的一首偈。）

此偈出現在一部經中，說明證悟所需的五個條件：強信、健康的身體、以正直的心修行、精進修行，以及對無常（anicca）的辨識。

必須對佛、法、僧具備信心，並對業及其果報具備信心。應避免不善行（不善與有害的行為），並培養善行——如布施（dāna）、持戒（sīla）與捨（cāga）——這些都能大大支持定（samādhi）。

我想提到尊者（Sayadawgyi）在其修行處的修行方式。在修行期間，無論誰來見他，他都不接見。他遵循非常嚴格的作息。

（有些弟子提到，尊者從不使用時鐘，但他依照時間表所做的一切都非常準確。）

不要試圖自行使生起與滅去發生。若定具有力量，心的傾向可以依欲望塑造經驗，例如想要讓喜（pīti）生起。這不應該做。

【此處我想提出 U Sun Lwin 在 U Ba Khin 禪修中心修行時的經驗。他修習安那般那念，在第三天達到近行定（upacāra samādhi）；五禪支生起，身體所有的疼痛都消失。那時是八月，正值雨季。他沒有帶傘。

行者的住處（Dhammasālā）與用餐處相距約一百碼。他決定做一個實驗。當時他處於強定之中，並作真實語（sacca-kiriya）：「我沒有帶傘。願此真實使雨暫時停止。」瞬間，雨停止了。他跑回住處，到達後，雨又開始下。

起初他以為只是巧合，但在十天之中，每次作此真實語時，都會發生同樣的情況。】

你必須將這些經驗如同陌生人般加以觀照，而不加以認同。在初期階段，行者辨識生起與滅去。（隨著智（ñāṇa）的發展，觀智逐步加深。）

此時不再注意生起，而只專注於滅去，並清楚地見到它。這是壞滅智（bhaṅga ñāṇa）。疼痛與酸痛僅作為自性法（sabhāva）存在，被了知為剎那性的現象，如同短暫的閃現。

起初，仍會感知到身體的形態；之後，只剩下壞滅的本質。心不再向外攀緣色境。當壞滅變得更頻繁時，恐懼可能生起，諸法被視為危險——這是怖畏智（bhaya ñāṇa）。清楚見到壞滅，即是了知事物無實質的本性。

之後，對壞滅會產生厭離。有些人誤以為這種厭離是針對外在對象或家人。事實上，這是對六根門所生起諸法的厭離。若厭離指向外在對象，則表示仍有執取與邪見（diṭṭhi）。必須只對勝義法（paramattha）生起厭離；否則，仍被困於概念之中。

行者在一切情境中都見到壞滅——無論從坐姿起身、更換姿勢，或張開眼睛。為何會如此？因為生起的過程變得短暫，而壞滅更為明顯。若對生起產生執取或恐懼，則過程會顯得較長。

當煩惱（kilesa）減少時，心變得乾淨且不執取，能在短時間內見到壞滅。當達到生起過程收縮的階段，這即是厭離智（nibbidā ñāṇa），其所緣呈現多樣變化。

這導向厭離智（nibbidā ñāṇa）。若智慧（paññā）減弱，這種智可能退失。因此，稱之為對六根門所生起多樣對象的觀照。若對象不完整或不清晰，多樣性不足，則樂可能引發貪（lobha），苦可能引發瞋（dosa），觀智便會退失。

因此，應對生滅（anicca）生起警覺，而不是對痛苦本身。這是觀智修行中正確運用多樣所緣的方式。

有些人誤將生滅智（udayabbaya ñāṇa）理解為僅僅看到生起與滅去之間的短暫間隙。實際上，此智是以整體方式了知壞滅，如同雨滴持續落下。

在壞滅智中，辨識是分段而清楚地出現的。在初期，諸法可能顯得混亂或崩解，因為智慧尚未銳利，無法跟上壞滅的快速變化。這尚未達到無常收縮的階段。當智慧薄弱時，只能模糊或混亂地見到壞滅。

當對有為的名色生起厭離時，智慧成熟，行者開始清楚地逐段見到壞滅（如上所述）。這兩點非常重要，因為有些行者會誤將未成熟的智慧當作成熟的證悟。當智慧進一步發展時，壞滅會清楚地逐段呈現，毫無疑惑。

此時，只觀照壞滅，即成為厭離智（*nibbidā ñāṇa*），並伴隨欲解脫智（*muñcitukamyatā ñāṇa*）。

其意義為何？即使行者睜開眼睛，在任何時間與任何姿勢下，都能見到無常（*anicca*）——除睡眠之外。在行者的心中，就如同一個人被火環繞。因此，對心的解脫會生起強烈的渴望。

### **Talk Eleven: On Insight Knowledges**

Beginning yogis, and yogis whose *sati* and *samādhi* are not yet strong, need to contemplate with the perception of noting (as in the *Mahāsi* system). When *sati* and *samādhi* become well established, one can contemplate directly the arising objects without verbal noting.

However, with refined objects and insufficient mindfulness, the yogi may slip into torpor. Therefore, it is important to contemplate whatever phenomena arise, not only defilements such as greed (*lobha*) and anger (*dosa*). Contemplating refined objects incorrectly leads to wrong view and delusion. For example, merely hearing a sound without contemplation becomes wrong view; not contemplating it becomes delusion.

At the knowledge of rise and fall, *anicca* is known in an inclusive way. When dissolutions are seen clearly in sections, this is *bhaṅga ñāṇa*. It is no longer like the earlier crumbling or collapsing experience—such as sesame seeds bursting in a hot pan (as explained previously in Talk Ten).

When the vanishing is seen clearly, the arising again also becomes clear. In this way, one is freed from *uccheda-ditṭhi* (the view of annihilation). Even at the stage of knowledge of disenchantment, one is still seeing only *anicca*. However, the arising process becomes increasingly narrowed, and *anicca* becomes clearer.

The yogi must continue to put forth effort in all four postures, and the desire for deliverance of the mind will naturally arise. Whether the eyes are closed or open, the yogi continually sees *anicca*; it feels as though he is encircled by fire. A strong desire arises to see the place where *dukkha* ceases.

Previously, seeing anicca felt pleasurable and even thrilling. Now, there is no desire for it. Instead, there is a wish to be freed from anicca itself. A change in knowledge is a change in the nature of the mind. In reality, the entire process of knowledge is itself anicca.

Mogok Sayadaw repeatedly warned practitioners not to take pleasure in these experiences, because attachment to them can block realization. Whatever is occurring here is still only anicca and still dukkha; path knowledge has not yet arisen. Insight can still fall back at this stage—for example, when one stops practicing due to weariness or discouragement.

Therefore, the yogi must apply continuous effort, like a person rubbing two pieces of bamboo together until fire appears.

## 第十一講：論內觀智（續）

### 從標記到直接觀照

對於初學者，或正念與定力尚不穩固的禪修者，需要透過「**標記 (noting)**」的感知來隨觀（如馬哈希體系）。

- **直接觀照**：當正念與定力穩固後，可以不經過言語標記，直接觀照生起的對象。
- **警惕昏沈**：如果觀照的對象過於微細而正念不足，禪修者容易陷入昏沈（torpor）。
- **全面觀照**：必須隨觀生起的所有現象，而不僅僅是貪或嗔。錯誤地處理微細對象會導致邪見與癡。例如：單純地「聽見」聲音而不隨觀，就會變成邪見；完全不隨觀，則會變成「癡」。

## 觀智的深化與斷除「斷見」

1. **生滅隨觀智 (Udayabbaya ñāṇa)**：此時是以包容、整體的方式了知無常。
2. **壞滅隨觀智 (Bhaṅga ñāṇa)**：當壞滅能分段、清晰地被看見時，這就是壞滅智。
  - **穩定性**：這不再像早期那種混亂的崩潰感（如熱鍋中爆開的芝麻），而是更為清晰穩定的觀察。
3. **消除斷見 (Uccheda-diṭṭhi)**：
  - 當「滅」被清晰看見時，隨後的「生」也會變得清晰。透過照見這種生滅相續，禪修者能從「人死如燈滅」的斷見中解脫。

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## 從「驚喜」到「欲解脫」

隨著觀智的發展，無常的過程會不斷收窄，無常相變得越來越清晰。

- **火宅感**：無論閉眼或睜眼，禪修者持續見到無常，感覺就像被火焰包圍。此時會生起強烈的願望，想要見到「**苦滅之處**（涅槃）」。
- **心態的轉變**：
  - **初期**：見到無常可能覺得愉快、刺激、甚至令人激動。
  - **後期**：不再對無常感興趣，轉而希望從無常本身中解脫。
- **知識的本質**：這種知識的轉變就是心性的轉變。實際上，整個觀智的過程本身也是「無常」的。

莫哥大禪師的警告：不要沈溺

莫哥大禪師反覆告誡修行者：**不要在這些經驗中取樂。**

- **執著是障礙**：對觀智經驗的執著會阻礙最終的覺悟。
- **尚未證果**：此時發生的這一切仍只是「無常」與「苦」，**道智 (Path knowledge) 尚未升起。**
- **可能退轉**：在這個階段，內觀仍可能退轉（例如因疲憊或沮喪而停止練習）。

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總結：鑽木取火的精進

禪修者必須保持**持續不斷的精進。**

- **譬喻**：就像一個人拿著兩塊竹片（或木頭）互相摩擦，必須持續不斷地磨，直到火花升起。如果在出火前就停下來，一切都將前功盡棄。

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第十一講：關於觀智 (Insight Knowledges)

初學行者，以及正念 (sati) 與定 (samādhi) 尚未穩固的行者，需要以標記的方式來觀照（如 Mahāsi 系統）。當正念與定已良好建立時，便可直接觀照所生起的現象，而無需語言標記。

然而，對於微細的所緣，若正念不足，行者可能會陷入昏沉。因此，重要的是觀照任何生起的現象，而不僅是貪 (lobha) 與瞋 (dosa) 等煩惱。若對微細所緣觀照不當，會導致邪見與癡。例如，只是聽到聲音而未加觀照，便成為邪見；未觀照它，便是癡。

在生滅智 (udayabbaya ñāṇa) 中，無常 (anicca) 是以整體的方式被了知。當壞滅能清楚地分段被看見時，即是壞滅智 (bhaṅga ñāṇa)。此時已不再像先前那種崩解或瓦解的經驗——如同芝麻在熱鍋中爆裂（如第十講所述）。

當滅去被清楚看見時，再次生起也變得清楚。如此，便遠離斷見 (uccheda-ditṭhi)。即使在厭離智 (nibbidā ñāṇa) 的階段，所見仍只是無常。然而，生起的過程逐漸收縮，無常變得更加清晰。

行者必須在四威儀中持續精進，而對心解脫的渴望將自然生起。無論閉眼或睜眼，行者持續見到無常；感覺如同被火環繞。強烈的願望生起，想要見到苦止息之處。

先前，見到無常時會感到喜悅，甚至興奮。現在，對此已無欲求，反而希望從無常本身中解脫。智慧的轉變，即是心性的轉變。事實上，整個智慧的過程本身也是無常。

莫谷尊者一再警告行者，不要對這些經驗生起喜愛，因為對它們的執取會阻礙證悟。此處所發生的一切，仍只是無常，仍是苦；道智尚未生起。在此階段，觀智仍可能退失——例如因厭倦或沮喪而停止修行。

因此，行者必須持續精進，如同以兩片竹子反覆摩擦，直到生起火焰為止。

Talk Twelve: Knowledge of Equanimity and Jhāna

(Recounting the teaching on ānāpānasati)

In the beginning, it is helpful to practice with the eyes closed. Once one knows how to do it properly, practice with open eyes is also possible. If ānāpāna is practiced correctly, it can lead to insight; otherwise, it may end in samatha practice alone. This point was also emphasized by Mye Zin Sayadaw in his explanation of developing the light nimitta.

If one focuses only on the light nimitta, it leads to samatha. However, if the yogi contemplates sensations—such as warmth and coolness at the

nostrils, or the movements of the abdomen—the rising and falling of the abdomen is contemplation of the four elements.

Ānāpāna arises continuously, and the khandhas likewise rise and fall continuously; they share the same nature. To take ānāpāna as “*my contemplation*” is a form of wrong view (diṭṭhi). This is because sati, viriya, and samādhi are not possessed by one individual alone; they are universal qualities that arise according to conditions.

If practice collapses through clinging to self, this is truly a tragedy. However, a yogi can resume practice if diṭṭhi has already been stripped away prior to the development of knowledge. In this regard, the Mogok Dhamma talks are particularly helpful.

Each time the in-breath exists, there is arising; when it no longer exists, there is vanishing. The same applies to the out-breath. There is no need to label or name it—knowing it is sufficient.

If no object arises from the six sense doors, the yogi should contemplate the rising and falling of the in- and out-breaths; otherwise, the practice will revert to samatha.

There are two modes of contemplation:

1. Contemplating objects arising from the six sense doors, relying on sati.
2. Relying on samādhi, by attentively collecting and stabilizing the mind on an object.

Some ask whether, when pain is present and a sound is heard, one should turn to contemplate the sound instead. The answer is yes, if hearing is more distinctive at that moment. This is not a matter of searching for an object. When there is no pain, but hearing arises, contemplation naturally occurs in the present moment.

Collected contemplation with samādhi power means, for example, contemplating pain at the painful spot until it falls away, without turning

toward other objects that may arise. This requires strong sati and viriya, and great care: one must not contemplate with the desire for the pain to disappear. Otherwise, kilesa will intrude.

When samādhi is collected upon non-sameness objects—that is, changing phenomena such as pain—the yogi discerns their rising and falling. Pain does not arise as a single mass, but as a series of aching blips, moment by moment. At first, anicca is seen only inclusively, not yet with sharp distinction.

As ñāṇa develops, the yogi begins to see dissolutions clearly and precisely, and insight becomes far clearer than before. (This continues into the subsequent stages of insight knowledge.)

At the time when desire for deliverance arises, the arisings begin to appear similar in nature. Rising and falling seem equal; pain appears as “one, two,” thoughts as “one, two,” and so forth. Here, each arising phenomenon clearly displays the process of arising and vanishing.

Previously, contemplation required time, but now the life span of anicca becomes equalized. Some people mistake a comfortable or stable sitting posture for the knowledge of equanimity, but this is incorrect. A good sitting posture is not equanimity. Equanimity consists solely in knowing arising and vanishing.

At this stage, arisings are short, even, and uniform, appearing section by section, closely following one another. “Closer rising and falling” does not mean knowing phenomena vaguely or inclusively, as some yogis assume. That indistinct knowing belongs to immature knowledge.

When knowledge is immature, many saṅkhāra dhammas arise simultaneously, and the yogi does not know which object to contemplate, leading to confusion. When knowledge becomes sharp, the yogi can contemplate precisely and without confusion. This calm, balanced contemplation is equanimity.

Equanimity means contemplating without making choices. It is also equanimity to experience phenomena without judging them as good or bad. These are the strengths of equanimity.

To give an analogy: if fresh paint is applied over paint that has not yet dried, the surface will not appear clear. In the same way, at the beginning, defilements have not yet thinned, so insight is not clear. As the kilesas thin out, the yogi sees all phenomena as having the same nature, clear and without distinctions.

This stage differs from the knowledge of disenchantment. There, rising and falling are equal, but the field of contemplation is broader, and thoughts can still arise between objects, similar to what occurs in the jhāna process.

At this time, gooseflesh may arise, and happiness may also appear. With each contemplation, the mind feels cool and refreshed. If such factors arise at this stage, they are to be understood as factors of enlightenment, not as corruptions of insight.

These are not the same kinds of rapture (pīti) as those experienced at the beginning when seeing anicca. In the early stage, before clear discernment, a glossy or bright appearance of anicca may arise and lead to rapture. Now, however, rapture arises from discerning the truth of dukkha. This rapture is born from contemplation of truth, not from delight in appearance.

These raptures also need to be contemplated. Depending on which bojjhaṅga (factor of enlightenment) is predominant, different types of jhāna may arise. For example, one must know them correctly as Path knowledge (magga) together with the corresponding jhāna levels—first jhāna, second jhāna, and so on.

When Path knowledge arises, rapture and first jhāna arise together (conascent). With continued effort and repeated moments of pīti, higher jhānas may arise. For this type of yogi, if the mind inclines toward pīti, it can arise at any time.

However, there is an important distinction:

- **Samatha pīti** arises only in relation to a single object.
- **Vipassanā pīti** arises through all **six sense doors**.

Whatever arises at the six sense doors, when it is contemplated correctly, vipassanā pīti arises. Therefore, vipassanā jhāna is more stable.

(Some forest monks and scholars believe that only samatha has jhāna and therefore doubt the commentaries, but this view is incomplete.)

第十二講：行捨智與禪那

止與觀的分野

- **安般的轉向**：在初期閉眼練習有助於攝心，熟練後則可睜眼。若僅專注於「光（取相/似相）」，則屬於**止禪**（samatha）；若觀照鼻孔處的冷熱或腹部的移動，則是隨觀「**四大**」，屬於**內觀**。
- **破除我見**：不要將安般念視為「我的禪修」。正念、精進與定是依緣而生的「普遍法性」，並非個人私有。
- **標記與了知**：入息生、入息滅，出息生、出息滅。重點在於「了知」而非「命名」。

兩種隨觀模式

1. **依止正念**：隨觀六根門頭升起的明顯對象（如：痛時觀痛，聲強時觀聲）。這不是主動搜尋對象，而是隨順當下。

2. **依止定力**：將心集中穩定在單一對象（如：痛點），持續觀察直到它滅去，期間不轉向其他對象。這需要強大的正念與精進，且**絕對不能帶著「希望痛苦消失」的欲望**，否則煩惱會乘虛而入。
-

行捨智 (Saṅkhārupekkhā ñāṇa) 的特徵

當觀智發展到「欲解脫智」之後，會進入「行捨智」：

- **現象的均等化**：所有的生滅看起來都變得相似。痛的生滅是「一、二」，念頭的生滅也是「一、二」。原本無常的生命週期長短不一，現在看起來都變得等長、均勻且分段清晰。
 - **真正的「捨」**：* **誤區**：很多人以為坐得很舒服、很穩就是行捨智，這是錯誤的。
 - **真相**：行捨是指對生滅現象**不作選擇、不加評判（好或壞）**的平穩觀照。
 - **精確而不混亂**：* **幼嫩階段**：多種行法同時升起，禪修者會感到混亂，不知該觀哪一個。
 - **成熟階段**：智慧尖銳，能精確且不混亂地隨觀任何現象。
-

內觀禪那與七覺支

在此階段，可能會出現毛孔戰慄（雞皮疙瘩）或涼爽清新的喜悅。

- **覺支而非染**：這些不再是早期的「觀之染（十種隨煩惱）」，而是**七覺支**（七菩提分）的表現。
- **喜 (Pīti) 的區別**：
 - **初期**：喜來自於見到無常外相的驚奇。

- **此時**：喜來自於對「苦諦」真理的照見。

內觀禪那 (Vipassanā Jhāna)

當「道智 (Magga)」升起時，它會與相應的禪那層次同時生起（俱生）。

- **止禪禪那**：僅依附於單一、靜止的對象。
- **內觀禪那**：透過六根門頭隨觀生滅而升起。它更為穩定，因為它是在變動的實相中保持不動。

【註：對學術爭議的回應】 某些林居僧或學者認為只有止禪才有禪那，進而懷疑註釋書。但這種觀點是不完整的，忽略了內觀過程中所伴隨的定力與禪支。



第十二講：平等智與禪那 (Jhāna)

(回顧安那般那念 (ānāpānasati) 的教導)

在修行初期，閉眼修習是有幫助的。一旦知道正確的方法之後，也可以睜眼修習。若安那般那修習正確，能導向觀智；否則，可能只停留於止禪 (samatha)。此一重點亦為 Mye Zin Sayadaw 在說明光相 (nimitta) 發展時所強調。

若只專注於光相，便會導向止禪。然而，若行者觀照感受——如鼻孔處的冷熱，或腹部的動作——則腹部的起伏即是四大元素的觀照。

安那般那持續生起，而五蘊亦持續生滅；兩者具有相同的性質。將安那般那視為「我的觀照」，即是一種邪見 (diṭṭhi)。因為正念 (sati)、精進 (viriya) 與定 (samādhi) 並非個人所擁有，而是依因緣而生起的普遍法。

若修行因執取自我而崩潰，這確實是一種悲劇。然而，若在智慧發展之前已去除邪見，行者仍可重新開始修行。在此方面，莫谷法談特別有助益。

每一次入息存在，即有生起；當其不再存在，即有滅去。出息亦復如是。無需標記或命名，了知即可。

若六根門沒有生起所緣，行者應觀照入息與出息的生滅；否則，修行會退回止禪。

觀照有兩種方式：

1. 依正念觀照六根門所生起的所緣。
2. 依定力，專注並穩定地將心收攝於一個所緣。

有人問：當有疼痛且同時聽到聲音時，是否應轉而觀照聲音？答案是可，若當下聽覺更為明顯。這不是在尋找所緣。當沒有疼痛而聽覺生起時，觀照自然在當下發生。

以定力進行的集中觀照，例如在疼痛處持續觀照直到其消失，而不轉向其他生起的所緣。這需要強大的正念與精進，並且要非常小心：不可帶著「希望疼痛消失」的欲望來觀照，否則煩惱（kilesa）會介入。

當定安住於「不相同」的所緣——即變化的現象，如疼痛——行者會辨識其生滅。疼痛並非作為一個整體出現，而是以一連串細微的刺痛逐剎那生起。在初期，無常僅以整體方式被見到，尚未銳利區分。

隨著智慧（ñāṇa）的發展，行者開始清楚且精確地見到壞滅，觀智比之前更加清晰。（此過程持續進入後續的觀智階段。）

當欲解脫的渴望生起時，生起開始呈現相似的性質。生與滅似乎變得均等；疼痛呈現為「一、二」，念頭亦呈現為「一、二」，等等。在此，每一個生起的現象都清楚顯示出生滅的過程。

先前，觀照需要時間；現在，無常的壽命變得均等。有些人誤將舒適或穩定的坐姿當作平等智，這是不正確的。良好的坐姿並不是平等；平等僅在於了知生與滅。

在此階段，生起變得短促、均勻且一致，逐段呈現，緊密相續。「更緊密的生滅」並不意味著模糊或整體性的了知，如某些行者所認為的。那種不清晰的了知屬於未成熟的智慧。

當智慧尚未成熟時，許多行蘊（saṅkhāra dhammas）同時生起，行者不知應觀照何者，因而產生混亂。當智慧變得銳利時，行者能精確且無混亂地觀照。這種平靜而平衡的觀照，即是平等。

平等意味著觀照時不作選擇。以不評價為好或壞來經驗現象，也是平等。這些即是平等的力量。

舉例而言：若在未乾的油漆上再塗新漆，表面將不會清晰。同樣地，在初期，煩惱尚未減薄，因此觀智不清晰。當煩惱減薄時，行者見到一切現象具有相同的性質，清晰且無差別。

此階段不同於厭離智。在厭離智中，生與滅雖然均等，但觀照的範圍較廣，且在對象之間仍可能生起念頭，類似於禪那過程中所發生的情況。

此時，可能會生起雞皮疙瘩，也可能出現喜悅。每一次觀照，心都感到清涼與清新。若在此階段出現這些因素，應理解為覺支（bojjhaṅga），而非觀智的染污。

這些喜（pīti）不同於初期見無常時所生起的喜。在初期，於未清晰辨識之前，可能出現光亮或光澤的無常相，進而引發喜。現在，喜是由於辨識苦的真理而生起，是從對真理的觀照而生，而非對外相的喜愛。

這些喜也需要被觀照。依據主導的覺支不同，會生起不同類型的禪那。例如，必須正確地了知它們為道智（magga）及其相應的禪那層次——初禪、二禪等。

當道智生起時，喜與初禪同時生起（俱生）。隨著持續精進與反覆的喜的生起，更高的禪那亦可能生起。對於此類行者，若心傾向於喜，它可以在任何時候生起。

然而，有一個重要的差別：

- 止禪的喜（samatha pīti）僅依一個所緣而生。

- 觀禪的喜 (vipassanā pīti) 則透過六根門生起。

凡是在六根門生起的現象，只要被正確觀照，觀禪的喜便會生起。因此，觀禪禪那 (vipassanā jhāna) 更為穩定。

(一些森林僧與學者認為只有止禪才有禪那，因此對註釋書產生懷疑，但此見解並不完整。)

Talk Thirteen: Dealing with Some Problems

After practising for many years, or when tiredness arises, a yogi may become lazy or weary of practice. These are manifestations of kilesa-māra, the corruption of defilements. When a practitioner becomes well known, gains followers, or receives offerings (lābha), many forms of kilesa-māra may arise and obstruct practice.

When knowledge is sharp, refinement of the mind develops, and the yogi may begin to see objects of desire—such as people or beings. One should not follow them, but instead contemplate them. The yogi may also hear sounds or voices. This happens because anicca is not being seen clearly at that moment.

Therefore, one should not fall into hesitation or uncertainty, should not think about them, and should not be afraid of fearful appearances. Whatever arises must be contemplated. Whether it seems right or wrong, one should simply watch and observe it.

With sati and ñāṇa, all phenomena arise and dissolve. If mindfulness is lost and the yogi stops following phenomena closely, obstructions affect the anicca process, and insight knowledge declines. Therefore, without continuous mindfulness, sustained practice, and perseverance, insight cannot be maintained.

Note. In the Burmese tradition, meditation practice always begins with the preliminary duties (see Talk Two). This is because, through long saṃsāra, there are unseen beings and accumulated kamma, and as a

result obstructions and disturbances may arise during practice—most often during samatha.

There are accounts of such incidents, for example during long periods of solitude, as described by Ven. U Ādiccaramsī in *Eighteen Days in Solitude*. Therefore, the tradition emphasizes **four protective meditations**:

1. **Buddhānussati** (recollection of the Buddha)
2. **Mettā-bhāvanā** (loving-kindness)
3. **Maraṇānussati** (contemplation of death)
4. **Asubha meditation** (contemplation of the unattractiveness or loathsomeness of the body)

The Kanni meditation system places strong emphasis on these protective practices.

Sometimes, due to the power of samādhi, light may appear, objects may be seen, or even knowledge of past lives may arise. If these experiences are taken as strange or extraordinary, ignorance increases, and thoughts proliferate. (See Sayadaw U Candimā's own account of practice in *The Noble Search*.) Any worldly attainments are unworthy of clinging. Therefore, Sayadawgyi consistently emphasizes listening to Dhamma talks first, and only then practising.

All these experiences occur due to the sharpening of knowledge. Whatever refined objects arise—with the sole exception of Nibbāna—the yogi must contemplate their impermanent nature.

When there is over-effort, samādhi is not strong enough to clearly discern anicca. Knowledge and thought may arise together. For example, one hears a sound, contemplates it, and then a thought follows. These thoughts must also be contemplated.

As one approaches realization of the Dhamma, it is essential to contemplate whatever arises. At the crucial stage of the knowledge of disenchantment (nibbidā ñāṇa), the yogi must continue practising without getting up or stopping the practice until Path knowledge (magga ñāṇa) arises.

If one gets up from the seat at this stage, it is very difficult to regain that level of knowledge. Even if it can be regained, one may need to practise again for a month, a year, or even an entire lifetime.

Yogis must remember that when defilements become thinner, this is precisely the time when they must turn away from them in the direction of freedom and liberation. If defilements are taken lightly, they will instead oppress the yogi even more.

第十三講：應對修行中的障礙

煩惱魔 (Kilesa-māra) 的阻礙

在長期修行或疲憊生起時，禪修者可能會變得懶散或產生厭倦感，這是「煩惱魔 (Kilesa-māra)」的表現。

- **名利的陷阱**：當修行者變得有名、擁有追隨者或獲得供養 (lābha) 時，許多形式的煩惱魔會升起並阻礙實修。
- **定境的幻象**：當觀智銳利、心靈精細時，可能會看見某些影像（如人或眾生）或聽到聲音。
 - **正確做法**：不要跟隨它們，而是隨觀它們。這類現象發生是因為那一刻「無常 (anicca)」照見得不夠清晰。
 - **心態**：不要陷入猶豫、恐懼或思考中。無論生起什麼，只需以正念與智 (sati & ñāṇa) 觀察其生滅。

四護衛禪 (Four Protective Meditations)

在緬甸傳統中，禪修始於「初步職責 (Preliminary duties)」。這是為了應對漫長輪迴中累積的業力與無形眾生的干擾。傳統強調四種護衛禪以守護修行：

1. **佛隨念 (Buddhānussati)**：憶念佛陀的功德。
2. **慈心觀 (Mettā-bhāvanā)**：散發慈愛。
3. **死隨念 (Maraṇānussati)**：隨觀死亡。
4. **不淨觀 (Asubha)**：隨觀身體的不淨。

註：堪尼 (Kanni) 禪修體系特別強調這些護衛修持。對於長期獨處 (如 U Ādiccaramsī 尊者在《孤獨十八天》中所述) 的禪修者尤為重要。

對待「特異功能」與「光」的態度

由於定力強大，修行中可能出現強光、見到物體、甚至憶起前世。

- **危險性**：若將這些視為「奇特」或「超凡」，無明 (癡) 就會增長，引發無窮的妄想。
- **世俗成就無足掛齒**：莫哥大禪師強調：**先聽法，再實修**。除了涅槃之外，任何精細的對象都必須隨觀其無常性。

臨門一腳：nibbidā ñāṇa (厭離智) 的關鍵

當修行接近「見法 (證果)」時，必須隨觀一切升起的現象。

- **關鍵階段**：在厭離智 (nibbidā ñāṇa) 這個決定性的階段，禪修者必須持續修持，絕不能起身或停止，直到道智 (magga ñāṇa) 升起。

- **中斷的後果**：若在此階段起身，極難重新找回該層次的觀智。即便能找回，可能也需要再花一個月、一年、甚至一輩子的時間。

總結：煩惱薄弱時的衝刺

當煩惱變得薄弱時，這正是修行者必須轉向**自由與解脫**的時刻。

- **不可輕敵**：若對微細的煩惱掉以輕心，它們反而會變本加厲地壓迫你。
- **持續精進**：唯有不間斷的正念與毅力，才能維持並深化內觀。



第十三講：處理一些問題

在修行多年之後，或當疲倦生起時，行者可能會變得懈怠或對修行感到厭倦。這些都是煩惱魔（kilesa-māra）的表現。當修行者變得有名、擁有追隨者，或獲得供養（lābha）時，各種形式的煩惱魔可能生起，並障礙修行。

當智慧變得銳利時，心的微細化會發展，行者可能開始看見欲境的對象——例如人或眾生。不應跟隨它們，而應觀照它們。行者也可能聽到聲音或語音。這是因為當時未能清楚見到無常（anicca）。

因此，不應生起猶豫或不確定，不應思惟它們，也不應害怕可怕的現象。凡是生起的，都必須加以觀照。無論看起來是對或錯，都應只是觀看與觀察。

以正念（sati）與智慧（ñāṇa），一切現象皆生起與滅去。若失去正念，行者停止緊密跟隨現象，障礙便會影響無常的觀照過程，觀智亦會退失。因此，若沒有持續的正念、持續的修行與精進，觀智便無法維持。

註：在緬甸傳統中，禪修總是從前行（參見第二講）開始。這是因為在長久的輪迴（saṃsāra）中，存在看不見的眾生與累積的業，因此在修行中可能出現障礙與干擾——尤其是在止禪（samatha）中。

有關此類事件的記錄，例如 Ādiccaramsī 尊者於《十八日獨處》（Eighteen Days in Solitude）中的描述。因此，此傳統強調四種護持禪修：

1. 佛隨念（Buddhānussati）
2. 慈心修習（Mettā-bhāvanā）
3. 死隨念（Maraṇānussati）
4. 不淨觀（Asubha meditation）

Kanni 禪修系統特別重視這些護持修行。

有時，由於定（samādhi）的力量，可能出現光、影像，甚至生起過去世的記憶。若將這些經驗視為奇特或非凡，無明便會增長，思惟也會增多。（參見 U Candimā 尊者於《高尚的尋求》（The Noble Search）中的修行記錄。）任何世間的成就，都不值得執取。因此，尊者一再強調，應先聽聞法談，然後再修行。

所有這些經驗，皆因智慧變得銳利而生起。凡是生起的微細所緣——除了涅槃之外——行者都必須觀照其無常性。

當精進過度時，定力不足以清楚辨識無常。智慧與思惟可能同時生起。例如，聽到聲音，觀照它，接著生起一個念頭。這些念頭也必須被觀照。

當接近法的證悟時，觀照一切生起的現象是至關重要的。在關鍵的厭離智（nibbidā ñāṇa）階段，行者必須持續修行，不可起身或停止，直到道智（magga ñāṇa）生起。

若在此階段離開座位，將極難再恢復此種智慧的層次。即使能恢復，也可能需要再修行一個月、一年，甚至一整個生命。

行者必須記住，當煩惱變得微薄時，正是應該轉向遠離它們、走向解脫與自由的時刻。若對煩惱掉以輕心，它們反而會更加壓迫行者。

At the time when many instances of anicca are being seen, this is not seeing with the physical eyes. Paramattha dhammas cannot be seen visually in this way. If something is seen visually—such as images of skeletons or corpses—then these are samatha objects, not vipassanā dhammas.

At the stage of the knowledge of disenchantment (*nibbidā ñāṇa*), both bodily and verbal behaviours change. *Sīla* becomes firmly established, and there arises a strong wish to be liberated from *dukkha* (or *anicca*). This longing for liberation is known as *muñcitukamyatā ñāṇa* (knowledge of desire for deliverance).

At this stage, the lifespan of *anicca* becomes uniform and can no longer be contemplated by naming phenomena (such as *vedanā*, mind, etc.). The process is too rapid for conceptual differentiation.

This level can be described as *dhammānupassanā*. The Sayadaw illustrated this using the simile of the elephant's footprint: whatever arises is contemplated at the same level. This is known as equanimity—phenomena can be contemplated calmly, without effort. At the same time, the contemplative knowledge (*ñāṇa*) itself becomes equanimous. Prior to this stage, discernment of *anicca* may still be accompanied by joy.

Sayadawgyi explained that Path knowledge arises at the heart-base. The mind also contemplates at this point. It is like sitting at the centre of a spider's web. Before this, the yogi has to contemplate phenomena according to where they arise—eye-base, ear-base, and so on—so the mind is still moving. At this stage, however, the mind becomes steady and unmoving.

There are two modes of instruction:

1. The teacher gives only the foundational guidance, and the student practises independently. Only when problems or difficulties arise does the student approach the teacher for clarification and advice.
2. The teacher gives complete and detailed instruction on the entire practice, as exemplified in Mogok Sayadaw's Dhamma talks.

This was also the case in the Buddha's time.

Regarding contemplation during eating, some practitioners experience strong craving related to taste. In such cases, one should first apply the perception of repulsiveness with respect to nutriments before eating (as described in the *Visuddhimagga*). After some reflection, and while eating, one then practises satipaṭṭhāna contemplation.

(Here, the Mahāsi system is particularly effective, as it leads the yogi to become disenchanted with eating and food through direct insight.)

For those who are not greedy for taste, eating can be carried out with satipaṭṭhāna contemplation. In some practitioners, however, the perception of repulsiveness becomes so strong that food appears disgusting, and they are unable to eat due to the arising of aversion.

Note. In some Thai forest monasteries, monks are allowed to eat for only fifteen minutes. As a result, they must eat quickly and cannot enjoy the taste. There are many valid ways of contemplating food and taste from the standpoint of the Dhamma, depending on one's skill and disposition. For example, one may apply the Four Truths of dukkha, particularly saṅkhāra-dukkha, which is a broad and penetrating contemplation that can lead to deep dispassion toward craving.

From experience with the Mahāsi system, careful mindfulness while eating—observing each movement and sensation in detail—leads the yogi to become genuinely weary of eating and food. Any sensual pleasure exists only between two moments of saṅkhāra-dukkha. Thus, every assāda (gratification) is always surrounded by ādīnava (danger). The pleasure is extremely brief when compared with the danger.

行捨位與飲食的厭離

觀智的轉向：從肉眼到慧眼

當你能看見無數的「無常 (anicca)」實相時，那並非透過肉眼看見的。
勝義法 (Paramattha dhammas) 無法以視覺方式呈現。

- **區分止與觀**：如果你腦中浮現白骨或屍體的影像，那屬於**止禪 (samatha)** 的取相，而非內觀的勝義法。
- **行捨與厭離**：在「厭離智 (nibbidā ñāṇa)」階段，禪修者的言行會自然改變。戒行變得穩固，心中會生起強烈的「欲解脫智 (muñcitukamyatā ñāṇa)」，渴望從苦與無常中解脫。

觀智的統合：法隨觀與大象足跡

在此階段，無常的週期變得極其均勻且快速，你已無法再透過「命名 (如：受、心、法)」來標記現象。

- **法隨觀 (Dhammānupassanā)**：所有的現象都被提昇到同一層次觀察。
- **大象足跡譬喻**：所有的足跡都能容納在大象的足跡中。同樣地，無論升起什麼，都以同等的高度進行隨觀。
- **平等心**：隨觀變得安穩且不費力。原本辨識無常時可能伴隨的「喜 (joy)」會消失，取而代之的是觀智本身的「平穩 (equanimity)」。

核心的穩定：蜘蛛網譬喻

莫哥大禪師解釋道：**道智（Path knowledge）**是在「**心色基（heart-base）**」升起的。

- **蜘蛛網譬喻**：修行者此時就像坐在蜘蛛網中心的蜘蛛。
- **從移動到不動**：此前，心必須隨現象產生的位置（眼基、耳基等）移動；現在，心變得穩定不動，守在中心照見一切。

飲食隨觀：對治貪愛的利器

對於在味覺上有強烈渴愛（Craving）的人，禪師提出了幾種對治方法：

1. **食厭想（Perception of repulsiveness）**：進食前先依《清淨道論》修習對食物的不淨觀。
2. **馬哈希體系的隨觀**：透過極細微地觀察每一個咀嚼、吞嚥的動作與感官，直接生起對食物的厭離。
3. **行苦（Saṅkhāra-dukkha）**：深刻體會進食本身就是一種維持生命的負擔，進而產生離欲。

【修行筆記：味蟬之短】 任何感官的樂受（assāda）都僅僅存在於兩個「行苦」的瞬間之間。換言之，每一種短暫的享受都被「過患（ādīnava）」所包圍。與伴隨而來的危險相比，感官之樂微乎其微。

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當觀見許多無常（anicca）的實例時，這並不是用肉眼在看。勝義法（paramattha dhamma）無法以這種方式被視覺看見。若是以視覺看到某些影像——例如骷髏或屍體——那麼這些屬於止禪（samatha）的所緣，而非觀禪（vipassanā）的法。

在厭離智（*nibbidā ñāṇa*）的階段，身行與語行都會發生改變。戒（*sīla*）會穩固建立，並且會生起強烈想從苦（*dukkha*）（或無常 *anicca*）中解脫的願望。這種對解脫的渴望稱為欲解脫智（*muñcitukamyatā ñāṇa*）。

在此階段，無常的壽命變得均一，已無法透過命名現象（如受、心等）來進行觀照。這個過程過於迅速，無法進行概念性的區分。

這個層次可以稱為法隨觀（*dhammānupassanā*）。尊者以象跡作比喻：凡是生起的，都在同一層次上被觀照。這稱為平等——現象可以平靜地被觀照，而無需費力。同時，觀照的智慧（*ñāṇa*）本身也變得平等。在此之前，對無常的辨識仍可能伴隨喜悅。

尊者解釋，道智（*magga ñāṇa*）是在心所依處（*heart-base*）生起。心也在此處進行觀照。這就像坐在蜘蛛網的中心。在此之前，行者必須依照現象生起的位置來觀照——如眼處、耳處等——因此心仍在移動。然而在此階段，心變得穩定而不動。

有兩種教學方式：

1. 教師僅提供基礎指導，由學生自行修行；只有在出現問題或困難時，學生才向教師請教。
2. 教師對整個修行給予完整而詳細的指導，如莫谷尊者的法談所示。

在佛陀時代亦是如此。

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關於進食時的觀照，有些修行者對味道有強烈的貪愛。在這種情況下，應先在進食前修習對食物的不淨觀（如《清淨道論》所述）。經過一段反省後，在進食時再進行四念處的觀照。

（在此方面，馬哈希系統特別有效，因為它能透過直接的觀智，使行者對飲食與食物生起厭離。）

對於不貪著味道的人，可以在進食時直接進行四念處的觀照。然而，有些修行者的不淨觀會變得非常強烈，使食物看起來令人厭惡，甚至因為瞋心的生起而無法進食。

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**註：** 在一些泰國森林寺院中，比丘只被允許用餐十五分鐘。因此，他們必須快速進食，無法享受味道。從法的角度來看，對食物與味道的觀照有許多正確的方法，取決於個人的能力與性格。例如，可以觀照苦的四聖諦，特別是行苦（saṅkhāra-dukkha），這是一種廣泛且深刻的觀照，能引導對貪欲的深層厭離。

根據馬哈希系統的經驗，在進食時以細緻的正念——觀察每一個動作與感受——會使行者真正對飲食與食物生起厭倦。任何感官的樂受，都只存在於兩個行苦的剎那之間。因此，每一種享受（assāda）都必然被危險（ādīnava）所包圍。與危險相比，這種快樂是極其短暫的。

### **Talk Fourteen: Walking Meditation**

In walking meditation, walking itself is the host object. The primary objects are the movements involved in stepping and placing the foot down. The Buddha explained walking meditation by dividing it into six parts, although some traditions contemplate it in three parts: lifting, stepping, and putting down.

The yogi must walk with sati, discerning the nature of lifting, stepping, and placing the foot down through continuous noting. Although the labels used in noting are conceptual, what must be discerned is the ultimate nature of each movement:

- In **lifting**, one discerns **lightness**
- In **stepping**, one discerns **movement**
- In **putting down**, one discerns **heaviness** and **touching the ground**

During walking meditation, these three characteristics—lightness, movement, and touch—serve as the **host primary objects**.

If, for some reason, the yogi is unable to note all three parts—such as in daily life—then noting only stepping and placing down is acceptable. Attempting to note all three parts while moving in worldly situations may be difficult and even unsafe. The essential point is not the number of labels, but whether sati is present and continuous, and whether mindfulness is not lost.

At the end of the walking path, if one wishes to stop, one should note the intention to stop before stopping.

### **Stopping and Turning in Walking Meditation**

When stopping, note “stopping” and contemplate its nature as calming down. At the end of the walking path, the sequence is as follows: wanting to stop → stopping. After that, note wanting to turn → turning, and feel directly the nature of movement involved.

Then continue with lifting, stepping, and putting down the foot. For elderly practitioners, it is sufficient to note stepping and putting down. The hands should be placed in front of the abdomen, with the right palm resting on the left. The eyes should be restrained, not wandering here and there, as careless looking will disturb samādhi.

### **Note on the Thai Forest Tradition**

The Thai forest tradition places strong emphasis on walking meditation. Ajahn Mun himself and his disciples practiced many hours of alternating walking and sitting. He taught proper posture and walking practice, as recorded in the forest Dhamma talks of Luangta Mahā Bua. Ajahn Mun also emphasized that what he taught was the same as in the Buddha’s time.

## Two Ways of Mindfulness in Daily Activities

There are two approaches to mindfulness in movements and activities of daily life:

1. **Slow, deliberate movements**, emphasized in the Mahāsi system. These may appear awkward to some, but they are extremely effective for developing detailed mindfulness, especially when one is alone. When mindfulness is applied carefully, slow movements allow clear discernment.
2. **Natural mindfulness**, appropriate when one is with others—such as during alms round or communal activities.

Mindfulness has a natural beauty. Some enlightened monks embodied this beauty naturally in their deportment, such as Bassein Migadhyone Sayadaw U Sumanācāra (1832–1921).

## 第十四講：經行的修持與日常正念

經行的核心：以腳步為「主體」

在經行中，「行走」本身就是**主體對象 (Host object)**。主要的觀察點在於提腳與落腳的動作。佛陀曾將經行分為六個部分，但許多傳統將其簡化為三個部分以利隨觀：**提起、移動、放下**。

### 1. 辨識勝義性質 (Paramattha)

雖然我們在心中使用「標記 (labels)」作為輔助，但真正要了知的是動作的**究竟本質**：

- **提起 (Lifting)**：辨識其「輕」的性質。
- **移動 (Stepping)**：辨識其「風大 (移動、推動)」的性質。
- **放下 (Putting down)**：辨識其「重」與「地大 (接觸)」的性質。

## 2. 靈活調整與安全

在日常生活中，若無法細分三個部分，僅標記「步、落（stepping & placing down）」也是可以接受的。

- **關鍵點**：不在於標記的數量，而在於**正念（sati）是否持續且未曾流失**。
- **安全提示**：在世俗場合過度專注於細分動作可能導致危險，應以自然覺知為主。

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### 停步與轉身：捕捉「意圖」

經行的路徑終點是觀察「意圖」的絕佳時刻。

1. **想停**：先標記「想要停」的意圖，再標記「停下」。
2. **停下**：感受那種「平息、安靜」的本質。
3. **想轉身**：標記「想要轉身」，接著標記「轉身」，直接感受旋轉中的移動本質。
4. **手部姿勢**：雙手應自然交疊於小腹前（右掌在上），眼睛收攝，不要東張西望。

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### 泰國森林派與大德典範

泰國森林派（Thai Forest Tradition）極其重視經行。

- **阿姜曼（Ajahn Mun）**：他與弟子們每日花數小時交替進行經行與坐禪。他強調這些教法與佛陀時代完全一致。
- **隆波瑪哈布瓦（Luangta Mahā Bua）**：記錄了許多關於正確步行姿勢與心要的法談。

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## 日常活動中的兩種正念

在日常生活的動作中，可以採取兩種方式：

### 1. 緩慢且刻意的動作：

- 這是\*\*馬哈希體系 (Mahāsi system)\*\* 所強調的。
- 在獨處時極其有效，能發展出極細膩的正念。雖然旁人看來可能有些突兀，但它能讓智慧清晰辨識。

### 2. 自然的隨觀：

- 適合托鉢或與他人共處時。
- 正念本身具有一種「自然的莊嚴美感」。

【大德風範】 某些覺悟的高僧，其一舉一動自然散發出攝人的威儀。例如緬甸著名的 **Bassein Migadhyone Sayadaw U Sumanācāra**，其行止間的沉穩與優美便體現了修行的力量。



## 第十四講：行禪 (Walking Meditation)

在行禪中，行走本身是主所緣 (host object)。主要的所緣是行走時抬腳與落腳的動作。佛陀將行禪分為六個部分來說明，不過有些傳統則以三個部分來觀照：抬起、移動、放下。

行者必須以正念 (sati) 行走，透過持續的標記 (noting)，辨識抬起、移動與放下的性質。雖然標記所使用的是概念，但真正需要辨識的是每一個動作的勝義性質 (ultimate nature)：

- 在「抬起」時，辨識輕性 (lightness)

- 在「移動」時，辨識動性（movement）
- 在「放下」時，辨識重性（heaviness）與觸地（touching the ground）

在行禪中，這三種特性——輕、動、觸——即為主要的主所緣。

若因某些原因（例如日常生活中）無法同時標記三個部分，只標記「移動」與「放下」亦可。在世間活動中嘗試標記三個部分，可能困難甚至不安全。關鍵不在於標記的數量，而在於正念是否存在且持續，是否未中斷。

在行道末端，若欲停止，應在停止之前先觀照「欲停止」的心。

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### 行禪中的停止與轉身

當停止時，標記「停止」，並觀照其平息（calming down）的性質。在行道末端，次第如下：

欲停止 → 停止

之後，觀照「欲轉身」→「轉身」，並直接體驗其中的動性。

接著繼續抬起、移動與放下。對於年長的修行者，只需標記「移動」與「放下」即可。雙手應置於腹前，右手掌放於左手掌之上。眼睛應收攝，不應東張西望，因為散亂的視線會干擾定（samādhi）。

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### 註：泰國森林傳統

泰國森林傳統非常重視行禪。阿姜曼（Ajahn Mun）及其弟子長時間交替修習行禪與坐禪。他教授正確的姿勢與行禪方法，這些教導記錄於龍達·摩訶布瓦（Luangta Mahā Bua）的森林法談中。阿姜曼也強調，他所教授的內容與佛陀時代無異。

## 日常活動中的兩種正念方式

在日常動作與活動中，有兩種正念的方式：

1. **緩慢而有意識的動作（Mahāsi 系統強調）**：這對某些人而言可能顯得不自然，但對於培養細緻的正念極為有效，特別是在獨處時。當正念運用得當時，緩慢動作能使辨識更加清晰。
2. **自然的正念**：當與他人互動時（如托鉢或共住活動），適合採用此方式。正念具有一種自然的美感。一些證悟的僧人能自然地展現這種威儀之美，例如 Bassein Migadhyone Sayadaw U Sumanācāra (1832–1921)。

## Talk Fifteen: Walking Meditation and Observing Sensations

(Walking meditation and its benefits)

Walking meditation supports a stable samādhi. The walking path should be no shorter than ten paces. A very short path with frequent turning is not suitable, as it can create restlessness. On the other hand, it should not exceed sixty arm-lengths; an excessively long path is also unsuitable. The Thai forest tradition often recommends around thirty paces.

The path should be even, with a width of about two arm-lengths.

### Samādhi in Walking Meditation

(Experiential aspects of walking meditation)

When placing the foot down, it may feel as if the foot is sinking into the earth. Compared with sitting meditation, walking involves less mental proliferation. Therefore, it is generally not necessary to apply detailed verbal labels in walking meditation.

In sitting meditation, detailed noting is more useful to prevent sloth and torpor. In walking meditation, however, no need to note in detail with naming, because the existing and knowing mind may not be occurred together. Therefore contemplate only to know its nature, because the process happens faster.

### Refinement of Contemplation in Walking Meditation

Therefore, one should contemplate only to know the nature of phenomena. When samādhi becomes stable, one may then contemplate in greater detail, such as in lifting, stepping, and putting down the foot.

## 第十五講：經行的環境與覺受觀照

### 經行環境的設置

良好的經行環境有助於定力（samādhi）的穩定：

- **路徑長度：** \* **不可太短：** 至少應有**十步**以上。過短的路徑需要頻繁轉身，容易導致內心躁動。
  - **不可太長：** 不宜超過**六十臂長**（約 30 公尺）。過長的路徑會使心容易散亂。
  - **森林派建議：** 泰國森林派通常建議長度約為**三十步**左右。
- **寬度與路況：** 路面應平坦、均勻，寬度約為兩臂長（約 1 公尺）。

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### 經行中的定力與覺受

在行走過程中，身體與地面的接觸會產生深刻的覺受：

- **下沉感：** 當腳步放下時，禪修者可能會感覺到腳彷彿「**陷入大地**」之中，這是定力集中的表現。

- **減少妄念**：相較於坐禪，經行時的心理雜訊（Mental proliferation）通常較少。

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標記與了知的平衡

關於是否需要「語言標記（文字標記）」，禪師給出了具體的指導：

### 1. 坐禪 vs. 經行：

- **坐禪**：詳細的標記（如：起、伏、痛、念）非常有用，能有效防止昏沈（sloth and torpor）。
- **經行**：通常不需要詳細的文字標記。因為行走的物理過程發生得很快，「存在（現象）」與「了知（心）」往往難以同步進行語言化。

### 2. 直觀本質：\* 應以「了知本質」為主，而非忙於命名。

- 當定力變得穩固且精細後，再進一步細分隨觀：**提起、移動、放下**。



## 第十五講：行禪與觀照身體感受

（行禪及其利益）

行禪有助於建立穩定的定（samādhi）。行道的長度不應少於十步。過短的行道、頻繁轉身，並不適合，因為會引發躁動（restlessness）。另一方面，行道也不應超過六十臂長；過長亦不適合。泰國森林傳統通常建議約三十步的長度。

行道應平整，寬度約為兩臂長。

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## 行禪中的定 (Samādhi)

(行禪的實際經驗)

當腳放下時，可能會感覺彷彿腳正在陷入地面。與坐禪相比，行禪中的妄想 (mental proliferation) 較少。因此，一般而言，在行禪中不需要進行詳細的語言標記。

在坐禪中，細緻的標記有助於防止昏沉與睡眠 (sloth and torpor)。然而在行禪中，則不需要以命名的方式進行細緻標記，因為「存在」與「知」的心未必同時生起。因此，只需觀照以了知其性質，因為整個過程進行得更快。

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## 行禪中觀照的細化

因此，應僅以了知現象的本質為目標來觀照。當定變得穩固之後，才可以進一步作較細緻的觀照，例如抬起、移動與放下的過程。

### **Talk Sixteen: Walking — Observing Movements and Mental States**

During walking meditation, the head should not be inclined too low. The eyes should rest naturally at a distance of about six feet (approximately two arm-lengths) ahead. One observes the process of changing while walking.

If seeing, hearing, or thinking (thoughts) arise, these too must be contemplated. As for how long a yogi should walk, this must be decided by oneself, according to one's condition.

As samādhi develops, the yogi forgets the surroundings; the mind becomes absorbed in the contemplative object and may become unaware

of time. This may be one reason why some Thai Ajahns were able to walk for many hours on the walking path.

At this stage, I am instructing you not yet to contemplate anicca. Practice is still within satipatthāna at the initial level, primarily for the purpose of developing samādhi.

## 第十六講：經行——觀照動作與心態

### 經行的身姿與視線

正確的身姿能幫助定力生起，且避免身體疲勞：

- **頭部位置**：頭不宜垂得太低。過度低頭會導致頸部緊繃，也容易引發沈悶的心理狀態。
- **視線範圍**：眼睛應自然地落在前方約 **6 英尺（約兩臂長）** 處。不要東張西望，保持視線的收攝。
- **觀察核心**：在行走中，重點在於觀察「**變動**」的過程。

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### 隨觀的擴展與時間的選擇

雖然是以腳步為主要對象，但感官是開放的：

- **全門頭隨觀**：如果在行走時生起了「看見、聽見」或「念頭（思考）」，這些現象同樣必須成為隨觀的對象。
- **經行的時長**：禪修者應根據自己的**身體狀況**與當下的狀態自行決定。
- **忘我的定境**：當定力（samādhi）發展成熟時，禪修者會忘卻周遭環境，心完全被隨觀對象所吸收。在這種狀態下，往往會**失去時間感**。這也是為何某些泰國大德（Ajahns）能夠在經行道上一走就是好幾個小時的原因。

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現階段的修行重點

Jotika 禪師在此給出了一個非常關鍵的技術指導：

「在這個階段，我指示各位**先不要隨觀無常（anicca）**。」

- **初階四念處**：目前的修習仍處於四念處的初始層次。
- **首要目標**：現階段的首要目的是**培養與發展定力（samādhi）**。
- **邏輯**：唯有當定力足夠穩固，心才能像清澈的水面一樣，在後續階段自然映照出深層的無常實相。



## 第十六講：行禪——觀照動作與心的狀態

在行禪時，頭部不應過度低垂。眼睛應自然地落在前方約六英尺（約兩臂長）的位置。行走時，觀照變化的過程。

若有看見、聽見或思考（念頭）生起，也必須加以觀照。至於行者應行走多久，應依個人的狀況自行決定。

隨著定（samādhi）的發展，行者會忘記周圍環境；心會專注於觀照的所緣，甚至可能對時間失去覺知。這也許是一些泰國阿姜能在行道上行走數小時的原因之一。

在此階段，我教導你們尚未要觀照無常（anicca）。修行仍處於四念處（satipaṭṭhāna）的初步階段，其主要目的是培養定（samādhi）。

## Talk Seventeen: Walking — Observing Anicca

I have been speaking about walking practice for four days now. Walking samādhi is generally weaker than sitting samādhi because of continuous movement.

At first, one should contemplate change (vipariṇāma) among different objects. For example:

- **Stepping** is movement,
- **Putting down the foot** is contact.

Their natures are different, not the same. This discernment of difference is called change—also understood as the arising of a new phenomenon, not a transformation into something permanent or soul-like (which does not exist).

Mogok Sayadawgyi said that only by discerning change—not sameness—can one see dissolution.

In the beginning, samādhi is weak, so the yogi does not yet contemplate anicca directly. Instead, one contemplates the arising of different phenomena. Later, as practice matures, the yogi will discern anicca itself, that is, dissolution.

### On Observing Whatever Arises

(Here the teacher again emphasizes that whatever arises must be observed.)

After clearly seeing arising phenomena, it becomes easier to discern dissolution (vanishing). Therefore, when samādhi is still weak, especially in walking meditation, one should first discern change.

In the beginning, yogis are instructed to use noting (naming) for two main reasons:

1. They do not yet know how to practise, and
2. They may become lazy in practice without guidance.

### **Noting and Knowing Are Not the Same**

**Noting (or perception)** and **knowing** are not the same.

- **Noting** is giving a **name or concept** to an experience, such as “seeing,” “hearing,” or “thinking.”
- **Knowing** is direct **confirmation or penetration** of the phenomenon in another way.

Concepts and discernment (*paññatti* and *paññā*) indicate that **samatha and vipassanā are not the same practice.**

(Why are there so many problems and so much suffering in the world? Because human beings become lost in concepts, deceived by their own minds and by defilements (*kilesa*). The mind becomes confused, increasingly defiled, and deteriorates. Yet most people take this condition to be a sign of intelligence.)

## **第十七講：經行——觀照無常**

經行定與「變易 (Vipariṇāma)」的觀察

經行已進入第四天的教學。由於身體處於持續運動中，\*\*經行定 (Walking samādhi) \*\*通常比坐禪定弱。

## 1. 從「不同」中看見「變易」

初期，應隨觀不同對象之間的**變易（轉變）**。例如：

- **跨步（Stepping）**：其性質是「移動」。
- **踏下（Putting down）**：其性質是「接觸」。這兩者的本質完全不同，並非同一件事。這種對「不同」的辨識就是**變易**。
- **生滅而非轉變**：這意味著每一個瞬間都是**新現象的生起**，而不是一個永恆實體（靈魂）在變形，因為實體根本不存在。

**莫哥大禪師指出**：唯有辨識出「不相同」，才能照見「壞滅」。

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## 標記與了知的本質區別

在初期，禪師指示學人使用「標記（Noting/Naming）」，主要基於兩個原因：

1. 禪修者還不知道如何實修。
2. 若無引導，禪修者容易變得懶散。

## 標記 vs. 了知

我們必須認清這兩者的差異：

- **標記（Noting）**：給予經驗一個「名稱」或「概念」，如標籤化「看見」、「聽見」。
  - **了知（Knowing）**：對現象本質的**直接確認**或**穿透性體驗**。
-

## 概念 (Paññatti) 與智慧 (Paññā)

「概念」與「辨識 (智慧)」的區別，標誌著\*\*止 (samatha) 與觀 (vipassanā) \*\*是不同的修法。

**關於世間痛苦的反思：** 為什麼這世界有這麼多問題與痛苦？因為人類迷失在\*\*概念 (Concepts) \*\*之中，被自己的心與煩惱 (kilesa) 所欺騙。心變得混亂、日益污穢並墮落。然而，大多數人卻將這種 (計較概念的) 狀態誤認為是聰明才智。



## 第十七講：行禪——觀照無常 (Anicca)

我已經連續四天在講解行禪。由於行走中持續的動作，行禪的定 (samādhi) 通常比坐禪的定來得較弱。

最初，應觀照不同所緣之間的變化 (vipariṇāma)。例如：

- 移動 (stepping) 是動性，
- 放下 (putting down) 是觸性。

它們的性質不同，並非相同。這種對差異的辨識稱為「變化」，亦即新現象的生起，而不是轉變成某種常住或靈魂般的實體 (那是不存在的)。

莫谷尊者說，唯有辨識變化——而非相同性——才能見到壞滅 (dissolution)。

在初期，由於定力尚弱，行者尚未直接觀照無常 (anicca)，而是觀照不同現象的生起。隨著修行成熟，行者將會辨識無常本身，也就是壞滅。

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### 關於觀照一切生起的現象

（此處老師再次強調：凡是生起的，都必須觀照。）

當清楚看見生起的現象之後，便較容易辨識壞滅（消失）。因此，當定力尚弱時，特別是在行禪中，應先辨識變化。

在初期，教導行者使用標記（noting／命名），主要有兩個原因：

1. 尚未知道如何修行；
2. 若無引導，可能在修行中變得懈怠。

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### 標記與了知並不相同

標記（或知覺）與了知並不相同：

- 標記，是為經驗加上名稱或概念，例如「看見」、「聽見」、「思考」。
- 了知，則是以另一種方式直接確認或穿透該現象。

概念（paññatti）與智慧（paññā）的區別顯示：止禪（samatha）與觀禪（vipassanā）並非相同的修行。

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（為什麼世間有如此多的問題與痛苦？因為人類迷失於概念之中，被自己的心與煩惱（kilesa）所欺騙。心變得混亂，煩惱愈加增長，逐漸敗壞。然而，多數人卻將這種狀態誤認為是聰明的表現。）

## Talk Eighteen: Walking — Observing Anicca

In walking meditation, it is often easier to contemplate two points—stepping and putting down the foot—than three points. This makes discernment of anicca more accessible (in comparison with lifting—stepping—putting down).

This is normal walking, which can be practised anywhere. At this stage, one is not yet seeing insight knowledge; rather, both knowledge and objects are still arising together.

During walking, path knowledge can arise. When an object is repeatedly contemplated as anicca, clinging to it gradually falls away. In the same manner, when contemplative knowledge matures, path knowledge arises—that is, when clinging falls away from both the contemplated object and the contemplating mind.

### 第十八講：經行——觀照無常（續）。

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#### 簡化觀察：兩步法與無常

在經行中，與其細分三個動作（提、移、放），觀察**兩個點**往往更容易上手：

#### 1. 跨步（Stepping）

#### 2. 踏下（Putting down）

- **通往無常的捷徑**：相比於三點觀察，這兩點法能讓禪修者更流暢地辨識出性質的改變，使「無常（anicca）」的觀照變得更易觸及。
- **自然行走**：這種方式接近「**正常行走**」，隨處皆可練習。

- **目前的階段**：在此層次，尚未見到深層的「觀智（Insight knowledge）」，此時「知識（了知的心）」與「對象」仍是同步並起的。

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經行中的「道智」升起

經行不僅是坐禪的輔助，它本身就能導向解脫：

- **道智（Path knowledge）**：在步行過程中，同樣可以升起道智。
- **脫落的過程**：當一個對象被反覆隨觀為無常時，對該對象的**執著**會逐漸瓦解。
- **最終的成熟**：當觀智成熟到頂點，**道智**便會升起。這發生在：
  1. 對「被觀察的對象」失去執著。
  2. 對「正在觀察的心」也失去執著。

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總結：兩端的解脫

這一講傳達了一個非常有力的訊息：修行不是要抓住一個「更有智慧的心」，而是要看清連這個「了知的心」也是生滅無常、非我所有的。

「當執著從『所觀境』與『能觀心』中雙雙脫落時，便是道智現前之時。」

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第十八講：行禪——觀照無常（Anicca）

在行禪中，相較於三個階段（抬起—移動—放下），觀照兩個階段——移動與放下——通常較為容易。這使得對無常（anicca）的辨識更為可行。

這屬於自然行走的方式，可以在任何地方修習。在此階段，尚未真正見到觀智；而是智慧與所緣仍同時生起。

在行禪中，道智（path knowledge）是可能生起的。當某一所緣被反覆觀照為無常時，對它的執取會逐漸減弱。同樣地，當觀照的智慧成熟時，道智便會生起——也就是對所觀之法與觀照之心的執取皆已脫落之時。

Talk Nineteen: Lying Down — Observing Anicca

(Contemplation on Death and the Unattractive Nature of the Body)

One lies down on the back and undertakes contemplation. Place both hands on the abdomen, one on top of the other. First, contemplate death.

Here the teacher used Mogok Sayadawgyi's verse on death:

"I am sure to die; it is only a matter of time."

Contemplation on death can be practised by anyone and is highly effective. There are many approaches. Here, I would like to recommend a sutta from the Aṅguttara Nikāya, Book of the Sevens, namely Sutta No. 74 (Araka Sutta) (see Bhikkhu Bodhi's translation).

A person may die at any time, in any place, from any disease, and in any posture.

Sayadaw U Uttama once recounted an incident: an old man came to a monastery in a village. After some time, he went near a fence to urinate and never stood up again. He remained squatting there for a long time. When people became suspicious and went to check, they found that he had already died.

Contemplation on death gives rise to a strong sense of urgency (*sarñvega*), which stimulates effort in practice.

Method of Contemplation While Lying Down

One may contemplate in-breaths and out-breaths, or the movement of air at the abdomen, or whatever bodily phenomena arise.

First, contemplate the in-and-out breath until the mind becomes calm. Then contemplate systematically, step by step, scanning the body from the head down to the feet.

In this way, one directly experiences bodily phenomena (*khandha*), such as:

- warmth and coolness,
- pressure at the point where the head touches the pillow or floor,
- heat and pain arising at the wrists touching the ground,
- heat and pain at the heels.

These areas become distinctive objects for contemplation.

At the beginning of this practice, there are seven primary points of contemplation:

1. In-breath
2. Out-breath
3. Back of the head 4–5. Two wrists 6–7. Two heels. Through observing these points, the yogi learns to discern arising and passing away, leading gradually to insight into anicca.

Contemplation Before Sleep

Every time one goes to sleep, one should begin with contemplation. The reason is that this practice is like discarding everything accumulated throughout the day—all worldly pollution, mental debris, and residual impressions.

These include thoughts connected with greed, anger, and delusion, as well as clinging and actions performed during the day.

Note:

If one reflects on the nature of suffering of becoming from the standpoint of the Dhamma, it may appear depressing. Most human beings engage in many unwholesome actions, and their minds gradually become more defiled and corrupted. Therefore, unless purification is undertaken, one's habitual destinations in saṃsāra tend toward the four woeful states of existence.

第十九講：臥姿——觀照無常

臥姿中的死隨念與不淨觀

在仰臥進行隨觀前，應先調整身姿：平躺，雙手交疊放在腹部。

1. 隨觀死亡的必然性

首先憶念莫哥大禪師關於死亡的偈頌：「**我必定會死，這只是時間問題。**」

- **普及性與實效**：死隨念適合所有人，且極其有效。
- **隨處可死**：禪師引用《增支部·七集》第 74 經（阿羅迦經）：人可能在任何時間、地點、因任何疾病、以任何姿勢死亡。

- **案例啟發**：禪師提到一位老人蹲在籬笆旁如廁，就這樣保持蹲姿去世了。這種觀察能生起強烈的**悚懼感（Samvega）**，激發修行的精進力。
-

臥姿隨觀的具體方法

1. **穩定心神**：先隨觀入息與出息，或腹部的起伏，直到心變得平靜。
2. **系統化掃描**：由頭至腳，逐步掃描全身的感官現象（五蘊）。
3. **直接體驗**：* 感受頭部與枕頭接觸點的**壓力**。
 - 感受手腕、腳跟與地面接觸處產生的**熱與痛**。
 - 辨識**涼與暖**。

臥姿隨觀的七個主要觀察點：

在練習初期，可以專注於以下七處以建立覺知：

1. **入息**
 2. **出息**
 3. **後腦勺**
 4. **左手腕**
 5. **右手腕**
 6. **左腳跟**
 7. **右腳跟** 透過觀察這些點，禪修者能辨識出現象的生起與滅去，進而體證**無常（anicca）**。
-

睡前的掃除：淨化心靈殘留

禪師強調，每次睡覺前都應進行隨觀：

- **丟棄垃圾**：這就像是丟棄一整天累積下來的世俗污染、心理碎片與殘留印象。
- **清除煩惱**：包括白天產生的貪、嗔、癡，以及種種執著與造作。

關於輪迴苦的反思：從佛法的角度看，「生（成為）」的本質是令人沮喪的。大多數人的心在一天中不斷被染污。如果不進行自覺的淨化，根據習性，輪迴的去處往往傾向於**四惡趣**。



第十九講：臥禪——觀照無常（Anicca）

（死隨念與不淨觀）

行者仰臥進行觀照，雙手置於腹部，一手疊於另一手之上。首先，觀照死亡。

此處老師引用莫谷尊者的死亡偈：

「我必定會死，只是時間早晚而已。」

死隨念任何人都可以修習，而且非常有效。其方法有多種。此處建議參考《增支部》（Aṅguttara Nikāya）《七集》中的第七十四經（Araka Sutta）（參見 Bhikkhu Bodhi 譯本）。

人可能在任何時間、任何地點、因任何疾病、以任何姿勢死亡。

烏達摩尊者曾講述一個事件：一位老人在村莊的寺院中停留了一段時間，之後走到圍籬旁小便，便再也沒有站起來。他長時間蹲在那裡。當人們起疑前去查看時，發現他已經死亡。

死隨念能生起強烈的迫切感（samvega），從而激發修行的精進。

臥姿中的觀照方法

可以觀照入息與出息，或腹部的氣動，或任何生起的身體現象。

首先，觀照出入息，直到心變得寧靜。之後，有系統地、一步一步地從頭掃描至腳。

透過這樣的方式，行者直接經驗身體現象（五蘊之一的色蘊），例如：

- 冷與熱，
- 後腦接觸枕頭或地面的壓力，
- 手腕接觸地面所生起的熱與痛，
- 腳跟的熱與痛。

這些部位會成為明顯的觀照所緣。

在此修行初期，有七個主要的觀照點：

1. 入息
2. 出息
3. 後腦

4–5. 兩個手腕

6–7. 兩個腳跟

透過觀察這些點，行者學習辨識生起與滅去，逐步導向對無常（anicca）的觀智。

睡前的觀照

每次入睡前，都應先進行觀照。

其原因在於，此修行如同捨棄一整天所累積的一切——所有世間的污染、心的殘餘與印記。

這些包括與貪、瞋、癡相關的念頭，以及當日所生起的執取與行為。

註：

若從法的角度觀察「有」之苦（成為之苦），可能會顯得令人沮喪。大多數人從事許多不善業，其心逐漸變得更加染污與敗壞。因此，若不進行淨化，在輪迴（samsāra）中，習慣性的去處往往趨向於四惡趣。

Mental States at Bedtime

At bedtime, various mental states and thoughts may arise. These must be washed away through contemplation.

Near sleep, habitual character traits may surface:

- those dominated by **greed**,
- those dominated by **anger**,
- those dominated by **delusion**.

Accordingly, one should apply **suitable contemplations**:

- contemplation of the **unattractive nature of the body (asubha)**,
- cultivation of **goodwill (mettā)**,
- **ānāpāna meditation**,

- and, when appropriate, **contemplation of death** as a supportive practice.

When the body is tired after a long day, it may not be suitable to practise insight immediately. In such cases, one should **first calm the mind** using these supportive meditations.

Resolution Before Sleep

Before falling asleep, the yogi should make a **clear resolution**:

“I will wake up without abandoning the practice.”

On waking, one resumes contemplation without letting it drop. This establishes continuity and forms a habit of practice.

Mogok Sayadawgyi himself instructed yogis to fall asleep and wake up in this way.

Posture for Contemplation Before Sleep

If one wishes to contemplate while lying down, the **reclining posture** is recommended.

- Recline **on the right side** rather than the left. The left side tends to make the heart feel heavy and can induce sleep too quickly, whereas the right side allows for **longer contemplation**.
- The Buddha himself reclined on the **right side**, and he taught monks to do the same.
- One may also lie on the **back**, provided mindfulness is maintained.

The legs should **not touch each other**. If the ankles press together, pain may arise; therefore, they should be **slightly separated**.

Near the Threshold of Sleep

As the mind calms down, supportive meditation gives way naturally to insight contemplation.

Near the point of falling asleep, **mental images (nimitta)**, sounds, or other sense phenomena may appear. Whatever arises at that time **must also be contemplated**, without selection or aversion.

This is the continuation of practice **up to the very edge of sleep**.

睡前的心理狀態與決意

睡前的心理淨化

臨睡前，各種心理狀態與念頭往往會浮現。這些必須透過隨觀來「洗淨」。在接近入睡時，個人的**習慣性性格特質（根性）**會浮出水面：

- **貪增上者**：容易生起執著與欲望。
- **嗔增上者**：容易生起不滿與憤怒。
- **癡增上者**：容易陷入混亂與迷惑。

針對性的護衛禪修

若身體因一整天的勞累而過於疲憊，無法立即進入內觀（Insight），應先以**止禪（Supportive meditations）**平息心神：

- **不淨觀 (Asubha)**：對治貪心。
- **慈心觀 (Mettā)**：對治嗔心。

- **安般念 (Ānāpāna)**：對治混亂與散亂。
 - **死隨念 (Maraṇānussati)**：作為強大的輔助，生起警覺心。
-

睡前的「決意 (Resolution)」

在入睡前，禪修者應生起清晰的決意：

「我將在不放棄修持的情況下醒來。」

- **建立慣性**：醒來那一刻，立即接續隨觀而不使其中斷。這能建立修行的連續性，並形成良好的習氣。
 - **大德教法**：莫哥大禪師親自指示禪修者，應以這種方式入睡與醒來。
-

臥姿的技術細節

若想在躺下時進行隨觀，建議採取以下姿勢：

1. **右側臥 (吉祥臥)**：* 優先於左側臥。左側臥容易壓迫心臟，讓人過快陷入沉睡；右側臥則能維持更長時間的隨觀。
 - 佛陀本人亦採取右側臥，並教導比丘們仿效。
 2. **仰臥**：只要能維持正念，仰臥亦可。
 3. **肢體位置**：雙腿不應互相接觸或疊壓。若踝骨互相擠壓會產生疼痛，因此應將其**微幅分開**。
-

睡眠邊際的隨觀

當心神安定後，輔助性的禪修會自然轉向**內觀 (隨觀生滅)**。

- **臨睡現象**：在接近入睡的臨界點，可能會出現心像（nimitta）、聲音或其他感官現象。
- **無分別觀照**：無論生起什麼，都必須進行隨觀，不作選擇，也不生起厭惡。
- **修行至邊緣**：這就是將修持延續到睡眠的最後一刻



臨睡時的心境

在臨睡時，各種心境與念頭可能會生起。這些都必須透過觀照加以洗滌。

在接近入睡時，習氣（性格傾向）可能浮現：

- 貪為主的類型，
- 瞋為主的類型，
- 癡為主的類型。

因此，應依情況採用適當的觀照方法：

- 不淨觀（asubha），
- 修習慈心（mettā），
- 安那般那（ānāpāna），
- 以及在適當時，以死隨念作為輔助修行。

當身體經過一整天的疲勞後，可能不適合立即進行觀禪。在此情況下，應先透過這些輔助禪修使心平靜。

睡前的決意（Resolution）

在入睡之前，行者應作出明確的決意：

「我將在不放逸修行的情況下醒來。」

醒來之後，應立即恢復觀照，不讓修行中斷。

這樣能建立連續性，並養成修行的習慣。

莫谷尊者本人亦是如此教導行者入睡與醒來。

睡前觀照的姿勢

若希望在臥姿中觀照，建議採用臥姿：

- 應右側臥，而非左側臥。左側臥容易使心臟感到沉重，並使人過快入睡；右側臥則有助於較長時間的觀照。
- 佛陀本身即是右側臥，並教導比丘如此修習。
- 亦可仰臥，只要正念能維持即可。

雙腳不應相互接觸。若腳踝相互擠壓，可能引發疼痛，因此應稍微分開。

臨入睡的邊際（Near the Threshold of Sleep）

當心逐漸平靜時，輔助禪修會自然轉為觀禪。

在即將入睡之際，可能出現影像（nimitta）、聲音或其他感官現象。此時，凡是生起的，都必須加以觀照，不加選擇，也不生排斥。

這就是修行持續到入睡邊際的過程。