

With an Open Mind 以開放的心

Sayadaw Jhaneyya

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With an Open Mind

Dhamma Talks by Sayadaw U Jhaneyya

Introduction

Note: The following Dhamma talks were given by Sayadaw U Jhaneya (Mya Sein Taung) during retreats in Singapore, Malaysia, and Burma. I do not translate the entire talks, but only the essential points.

Sayadaw U Jhaneya was trained in the Mahāsi system, yet he was an open-minded practitioner with extensive Dhamma knowledge. After becoming a meditation teacher, he frequently drew upon Mogok Sayadaw's Dhamma talks in his own instruction to yogis.

Today, he is well known both within Burma and internationally.

On the Mahāsi Satipaṭṭhāna System

Mahāsi Satipaṭṭhāna meditation is a fundamental mindfulness practice that all yogis should understand. The effectiveness of this system is evident in its longevity and widespread adoption.

The first meditation centre of this lineage appeared in 1911, in Myo Hla Town, where yogis U San Dun and others invited Mingoan Sayadaw U Nārada to teach. He taught there for two years. From there, the method spread to many towns and cities. Mahāsi Sayadaw, as his disciple, later played a key role in transmitting this teaching to the outside world.

(The continued vitality of this system—now for more than a century—demonstrates its practical success.)

[Note: Thaton Mingoan Jetavan Sayadaw (1868–1954) was originally from Mingoan, Sagaing. After teaching for two years in Myo Hla Town, yogis from Mawlamyaing (Lower Burma) invited him to teach there. On the way, when the train stopped at Thaton Town, the Sayadaw met a monk named U Kelasa, who invited him to stay and teach at his place. Gradually, more and more people came to practice. Therefore, U Kekasa and other senior yogis from various cities looked for a new place to establish a vihāra and residential buildings for yogis. In 1914, they named the place “Jetavan,” and the Sayadaw became well known as the Thaton Mingoan Jetavan Sayadaw.]

Another Important Meditation Lineage: Saya Thet → Sayagyi U Ba Khin

Another important meditation system is the teaching lineage of Saya Thet (1873–1945). One of his most well-known disciples was Sayagyi U Ba Khin (1899–1971).

It appears that Saya Thet began teaching around 1897, giving this system a history of more than a century. Over this long period, it has benefited many yogis around the world. Therefore, the success of this system is also clearly evident.

The Mind as the Creator

The mind has two functions: knowing and doing.

The pure knowing mind is the enlightened mind. Because it merely knows, it does not create actions (kamma).

The doing mind, however, is a defiled or unenlightened mind. Because it acts, it creates kamma, and thus gives rise to dukkha.

Therefore, the *doing mind* is the creator of suffering. This is the “creator” that human beings unknowingly revere and obey. Whoever wishes to bring suffering to an end must contemplate this distinction thoroughly and carefully.

以開放的心

—— U Jhaneya 禪師法談（導言與傳承篇）

導言

關於 U Jhaneya 禪師

這份講錄整理自 **Sayadaw U Jhaneya**（**Mya Sein Taung** 禪師）於新加坡、馬來西亞及緬甸禪修營中的開示精華。

- **教學風格**：禪師雖受教於**馬哈希**（**Mahāsi**）體系，但他是一位心態開放、經論造詣深厚的實修者。
 - **融合教法**：在指導禪修時，他經常引用**莫哥**（**Mogok**）大禪師的教法來輔助。其教學深受緬甸國內及國際禪修者的推崇。
-

馬哈希四念處體系的源流

馬哈希體系是所有禪修者都應了解的基礎正念修法，其長久的生命力證明了其成效。

- **起源（1911年）**：該傳承的第一個禪修中心出現在緬甸妙拉鎮（Myo Hla）。
- **開創者**：當時由 U San Dun 等禪修者邀請 **明昆（Mingoon）大禪師 U Nārada** 前往授課。
- **傳播**：馬哈希大禪師作為其弟子，隨後將此教法發揚光大並傳向全世界。至今該系統已傳承超過一個世紀。

歷史註記：1914年，錫蘭（Thaton）的長老 U Kelasa 邀請明昆大禪師於該地建立了著名的「**祇陀林（Jetavan）**」禪修中心，因此明昆大禪師也被尊稱為「**錫蘭明昆祇陀林大禪師（Thaton Mingoon Jetavan Sayadaw）**」。

另一支重要傳承：薩亞泰 → 烏巴慶

另一個在世界上極具影響力的系統是 **薩亞泰（Saya Thet, 1873–1945）** 禪師的傳承。

- **著名弟子**：其最知名的傳人即是 **烏巴慶（Sayagyi U Ba Khin, 1899–1971）**。
- **歷史跨度**：薩亞泰約於 1897 年開始教學，至今也已超過百年歷史。其修法強調感受的觀察，利益了全球無數的禪修者。

心的雙重面向：創造者與知者

禪師精闢地將「心」的功能劃分為兩類，這對於辨識苦的來源至關重要：

1. 知的心 (The Knowing Mind)

- 性質：純粹的知覺。
- 狀態：這是覺悟的心 (Enlightened mind)。
- 結果：因為它只是「知」而不介入，所以不會造作業力 (kamma)。

2. 行的心 (The Doing Mind)

- 性質：介入、反應、造作。
- 狀態：這是染污或未覺悟的心。
- 結果：因為它在「做 (反應)」，所以不斷創造業力，進而生起苦 (dukkha)。

核心教誡：這顆「行 (造作) 的心」就是痛苦的真正創造者。世人往往在無知中崇拜並服從這顆心。若想終結痛苦，必須徹底且仔細地觀察這兩者的區別。

以開放的心

沙亞多·烏·Jhaneyya 法談

前言

註：以下法談是沙亞多·烏·Jhaneyya (Mya Sein Taung) 在新加坡、馬來西亞與緬甸禪修營中所作的開示。我並未翻譯全部內容，而只譯出其中要點。

沙亞多·烏·Jhaneya 受訓於 Mahāsi 系統，然而他是一位心胸開放、且具廣博法義知識的修行者。成為禪修老師之後，他在指導行者時，經常援引莫谷尊者（Mogok Sayadaw）的法談。

如今，他在緬甸國內與國際間都頗負盛名。

關於 Mahāsi 四念處系統

(On the Mahāsi Satipaṭṭhāna System)

Mahāsi 四念處禪修是一項根本的正念修習，所有行者都應當了解。此系統的有效性，從其長久流傳與廣泛弘傳中可見一斑。

此傳承的第一座禪修中心出現在 1911 年的 Myo Hla 鎮，當地行者 U San Dun 等人邀請明貢尊者 U Nārada 前往教導。他在那裡教了兩年。從那裡開始，這個方法傳播到許多城鎮與城市。Mahāsi Sayadaw 作為其弟子，後來在將此教法弘傳至海外方面，扮演了關鍵角色。

（此系統至今已持續超過一個世紀，仍然充滿活力，這本身就顯示出它在實修上的成功。）

【註：Thaton Mingoan Jetavan Sayadaw（1868–1954）原籍實皆省明貢（Mingoan）。他在 Myo Hla 鎮教導兩年之後，下緬甸 Mawlamyaing 的行者邀請他前往當地教法。在途中，火車停靠於 Thaton 鎮時，尊者遇見一位名為 U Kelasa 的比丘，該比丘邀請他留在其住處弘法。漸漸地，前來修行的人愈來愈多。因此，U Kekasa 與其他來自各地的資深行者，便尋找新的地方建立寺院與行者住宿寮房。1914 年，他們將該處命名為「Jetavan」，而尊者也因此廣為人知，稱為 Thaton Mingoan Jetavan Sayadaw。】

另一個重要的禪修傳承：Saya Thet → Sayagi U Ba Khin

(Another Important Meditation Lineage: Saya Thet → Sayagi U Ba Khin)

另一個重要的禪修系統，是 Saya Thet (1873–1945) 的教法傳承。其中最知名的弟子之一，便是 Sayagyi U Ba Khin (1899–1971)。

看來 Saya Thet 約在 1897 年開始教法，因此此系統亦已有超過一個世紀的歷史。在如此漫長的歲月中，它利益了世界各地許多行者。因此，此系統的成功亦是顯而易見的。

心是造作者

(The Mind as the Creator)

心有兩種功能：**知與作**。

純粹了知的心，是覺悟之心。因為它只是了知，所以不造作業 (kamma)。

然而，造作的心則是染污的心，亦即未覺悟之心。因為它有所作為，所以造作業，而由此生起苦 (dukkha)。

因此，造作之心就是苦的造作者。這便是人類在不知不覺中所尊奉並服從的「造物主」。任何想要止息苦的人，都必須徹底而審慎地觀照這一差別。

Dhamma Talks (given in Singapore)

(The following four talks were given in Singapore in 2008)

Talk One: On Latent Defilements and Sub-moments

The latent defilement operates in the unknowing mind. This unknowing mind does not clearly discern the three sub-moments of phenomena: arising, presence, and dissolution.

The active mind (*javāna*), however, does have the three sub-moments—this is *anicca*.

Kamma (here referring to kammic energy) also does not itself possess three sub-moments. Kilesa and kamma exist as accumulated energy, but volition (*cetanā*) is *anicca*. Energy itself is not directly known as *anicca*; however, when conditions are fulfilled, it produces results. These are inconceivable dhammas and cannot be grasped conceptually.

On Pain and Noting Practice

In some modern books it is said that yogis should not contemplate painful feelings unbearably. For someone who has not yet practiced sufficiently, it is not helpful to engage in such contemplation.

In the beginning stage, pain may overwhelm the yogi. Later, pain and noting may appear to proceed in parallel. Eventually, the noting becomes stronger than the pain, so that the yogi can clearly note the pain and it becomes bearable. This has been observed, for example, among Taw-Koo Sayadawgyi and his yogis.

On Distinctness of Objects in Noting

At the beginning of noting, contemplative objects may be distinct or indistinct. For example, during sitting, sensations such as touching may not initially be clear. Even when objects are indistinct, yogis must still note them.

As samādhi develops, objects become clearer. With an increasing number of discernible objects available for noting, insight knowledge develops accordingly.

法談（於新加坡開示）

（以下四篇法談於 2008 年在新加坡開示） 第一講：論隨眠煩惱與微細生滅（小時）

隨眠煩惱在不覺知的心中運作。這顆不覺知的心無法清晰地辨識出現象的三個微細瞬間（三小波）：生、住、滅。然而，活躍的心（速行，javāna）確實具有這三個微細瞬間——這就是無常（anicca）。業（此處指業能）本身並不具備三個微細瞬間。煩惱（kilesa）與業是以累積能量的形式存在，但思（意志，cetanā）是無常的。能量本身無法被直接了知為無常；然而，當條件成熟時，它會產生果報。這些是不可思議法，無法透過概念來掌握。

論疼痛與標記練習

在一些現代書籍中提到，禪修者不應觀照無法忍受的痛苦感受。對於修習尚不充分的人來說，參與這樣的觀照並無助益。在初期階段，疼痛可能會淹沒禪修者。隨後，疼痛與標記可能顯現為並行運作。最後，標記的力量變得比疼痛更強，使得禪修者能清晰地標記疼痛，而疼痛也變得可以忍受。這在例如多固（Taw-Koo）大禪師及其禪修者中已有觀察到。

論標記中對象的清晰度

在標記的初期，觀照對象可能是清晰或不清晰的。例如，在坐禪期間，觸覺等感官起初可能並不清楚。即便當對象不清晰時，禪修者仍必須標記它們。隨著定力（samādhi）的發展，對象會變得更清晰。隨著可用於標記的、可辨識對象數量的增加，觀智也隨之相應發展。



法談（新加坡開示）

（以下四講為 2008 年於新加坡所開示）

第一講：潛伏煩惱與三個次剎那（sub-moments）

潛伏煩惱（latent defilement）運作於無知的心中。這種無知的心，無法清楚辨識現象的三個次剎那：生起、住、滅。

然而，活動心（javāna）則具備這三個次剎那——這就是無常（anicca）。

業（此處指業力、kammic energy）本身也不具備三個次剎那。煩惱（kilesa）與業（kamma）以累積的能量形式存在，但思（cetanā）是無常的。能量本身並不能直接被認知為無常；然而，當因緣具足時，它會產生結果。這些屬於不可思議法（inconceivable dhammas），無法以概念加以掌握。

關於疼痛與標記（noting）修行

在一些現代書籍中提到，行者不應勉強觀照難以忍受的痛苦感受。對於尚未充分修行的人而言，這樣的觀照並無幫助。

在初期階段，疼痛可能會壓倒行者。之後，疼痛與標記可能看似同時進行。最終，標記的力量會強於疼痛，使行者能清楚地標記疼痛，而疼痛也變得可以忍受。這一點曾在 Taw-Koo Sayadawgyi 及其行者中觀察到。

關於標記時所緣的明顯與不明顯

在標記修行的初期，觀照的所緣可能是明顯的，也可能是不明顯的。例如，在坐禪時，觸覺等感受一開始可能並不清晰。即使所緣不明顯，行者仍必須加以標記。

隨著定（samādhi）的發展，所緣會變得愈來愈清晰。當可供標記的可辨識所緣數量增加時，觀智也會隨之發展。

Talk Two: Anusaya Kilesa and the Unknowing Mind

Anusaya kilesa (latent defilements) reside in the unknowing mind and are latent within living beings throughout the round of existence (saṃsāra).

Defilements that arise through sense objects and sense doors are called ārammaṇika kilesas—defilements conditioned by objects.

Practice in Daily Life and in Retreat

In daily life, it is often not possible to note phenomena continuously. When continuous noting is not feasible, one should at least reflect upon the Three Universal Characteristics or contemplate Dhamma. This point is very important.

In daily activities, such as speaking with others, one can develop goodwill (mettā), compassion (karuṇā), appreciative joy (muditā), and equanimity (upekkhā).

Other activities—such as travelling or waiting for a bus—can also be used for reflection.

However, in a meditation centre, continuous noting can and should be practiced more fully.

Protective Practices and Fearlessness

Monks who practice in forests, mountains, and cemeteries should recollect the qualities of the Buddha and cultivate mettā. These practices serve as protection against danger, disturbances, and fear.

There is no need to fear the unseen world (paraloka). What yogis should truly fear is greed (lobha) arising in the heart and mind.

For a deeper understanding of the mind's nature, one should study the Mind Chapter (Cittavagga) of the *Dhammapada*.

On Not Controlling the Mind

Do not attempt to control the mind. If something arises, simply note it—that is, know it.

This is the natural functioning of the mind. For example, when thinking arises, it is simply known as thinking.

On Noting, Samādhi, and Insight

At the beginning, priority should be given to the noting method, which develops good samādhi. When samādhi becomes stable, the yogi should continue to note and observe phenomena.

According to Mogok Sayadaw, Ven. Nāgasena, and the Satipaṭṭhāna method, this practice is described as watching and observing.

In Burmese, the term *kyi* conveys the meaning of looking at, watching, or observing.

As practice matures, sati (mindfulness) and paññā (wisdom) develop together. Establishing mindfulness (satipaṭṭhāna) allows wisdom to follow behind mindfulness.

Through this process, practice progresses from conceptual understanding (paññatti) toward ultimate reality (paramattha dhammas).

On Samādhi, Insight, and the Noting Method

Pure samatha cannot by itself transform into insight (vipassanā). This is the crucial distinction between satipaṭṭhāna-samādhi and samatha-samādhi.

- Noting develops samādhi.

- Observing is knowing the nature of the khandhas.

When pure samādhi is firmly established and then applied to observation, insight can arise. However, its strength may fluctuate: sometimes it weakens, and then it must be re-established again. This approach is found, for example, in the Thai Forest tradition and the Sayagyi U Ba Khin system.

By contrast, the noting method continuously develops samādhi without decline.

第二講：隨眠煩惱與不覺知的心

隨眠煩惱（Anusaya kilesas）居住在不覺知的心中，並在整個輪迴（saṃsāra）過程中潛伏於眾生之內。透過感官對象和感官門頭生起的煩惱被稱為「所緣煩惱（ārammaṇika kilesas）」——即由對象所制約的煩惱。

日常生活中與禪修營中的實修 在日常生活中，往往不可能連續地標記現象。當無法進行連續標記時，至少應思惟「三法印」或觀想佛法。這一點非常重要。在日常活動中，例如與他人交談時，可以培養慈（mettā）、悲（karuṇā）、喜（muditā）與捨（upekkhā）。

其他活動——如旅行或等公車——也可以用來思惟。然而，在禪修中心，連續的標記可以且應當更充分地被實修。

護衛修持與無畏 在森林、山間和墓地修行的僧眾，應當憶念佛陀的功德並修習慈心。這些修持可以作為對抗危險、干擾和恐懼的防護。無需恐懼他世（unseen world, paraloka）。禪修者真正應該恐懼的是心中生起的貪心（lobha）。為了更深入地了解心的本質，應當研讀《法句經》中的〈心品〉（Cittavagga）。

關於不控制心 不要試圖控制心。如果某種事物生起，僅僅標記它——也就是了知它。這是心的自然運作。例如，當思考生起時，僅僅將其了知為思考。

關於標記、定與內觀 在開始時，應優先採用標記方法，這能培養良好的定力（samādhi）。當定力變得穩定時，禪修者應繼續標記並觀察現象。根據莫哥大禪師（Mogok Sayadaw）、那先比丘（Ven. Nāgasena）以及四念處法門，這種修行被描述為「觀看與觀察」。在緬語中，項（kyi）傳達了看、注視或觀察的意思。隨著修行成熟，正念（sati）與智慧（paññā）會一同發展。建立正念（satipaṭṭhāna）能讓智慧跟隨在正念之後。透過這個過程，修行從概念理解（paññatti）轉向究竟實相（paramattha dhammas）。

關於定、內觀與標記法 純粹的止（samatha）本身不能轉化為內觀（vipassanā）。這是「四念處定（satipaṭṭhāna-samādhi）」與「止定（samatha-samādhi）」之間的關鍵區別。

- 標記培養定力。
- 觀察是了知五蘊（khandhas）的本質。

當純粹的定牢固建立並隨後應用於觀察時，內觀可以生起。然而，其強度可能會波動：有時它會變弱，然後必須再次重新建立。這種方法可見於例如泰國森林禪派和烏巴慶（Sayagyi U Ba Khin）系統。相比之下，標記法能持續地發展定力而不會衰退。



第二講：隨眠煩惱與無知之心

隨眠煩惱（anusaya kilesa）存在於無知的心中，並潛伏於眾生的生命之中，貫穿整個輪迴（saṃsāra）。

透過所緣與六根門而生起的煩惱，稱為所緣緣煩惱（ārammaṇika kilesa）——即由對象所引發的煩惱。

日常生活與禪修營中的修行

在日常生活中，往往無法持續不斷地標記（noting）現象。當無法持續標記時，至少應觀照三相（無常、苦、無我），或思惟法（Dhamma）。這一點非常重要。

在日常活動中，例如與人交談時，可以培養：

- 慈（mettā）
- 悲（karuṇā）
- 喜（muditā）
- 捨（upekkhā）

其他活動——例如旅行或等車——也可以用來進行觀照。

然而，在禪修中心中，則可以、也應該更完整地進行持續的標記修行。

護持修行與無畏

在森林、山中或墓地修行的比丘，應修佛隨念（Buddhānussati）與慈心（mettā）。這些修行能作為對抗危險、干擾與恐懼的保護。

不需要害怕不可見的世界（paraloka）。行者真正應該害怕的，是內心生起的貪（lobha）。

若要更深入了解心的本質，應學習《法句經》的〈心品〉（Cittavagga）。

不控制心

不要試圖控制心。當某事生起時，只需標記它——也就是如實了知它。

這就是心的自然運作。例如，當思考生起時，只需知道「思考」。

標記、定與觀智

在初期，應優先採用標記的方法，因為它能培養良好的定（samādhi）。當定穩固之後，行者應持續標記並觀察現象。

依據莫谷尊者、那先尊者（Ven. Nāgasena）與四念處法門，此修行被描述為「觀看與觀察」。

在緬甸語中，「kyi」一詞具有觀看、注視、觀察之意。

隨著修行成熟，正念（sati）與智慧（paññā）會同時發展。建立正念（satipaṭṭhāna）之後，智慧便隨之而來。

透過這個過程，修行會從概念（paññatti）逐步轉向勝義法（paramattha dhammas）。

定、觀與標記方法

純粹的止禪（samatha）本身無法直接轉化為觀禪（vipassanā）。

這是四念處定（satipaṭṭhāna-samādhi）與止禪定（samatha-samādhi）之間的重要差別：

- 標記（noting）能培養定；
- 觀察（observing）則是了知五蘊（khandhas）的本質。

當純定穩固建立之後，再將其用於觀察，觀智可以生起。然而，其力量可能不穩定：有時會減弱，之後又需重新建立。這種方法可見於泰國森林傳統與 Sayagyi U Ba Khin 系統。

相對而言，標記方法能持續發展定，而不會衰退。

Equanimity and Its Nearest Enemy

The nearest enemy of equanimity (upekkhā) is delusion (moha).

When a person has the potential for enlightenment, various experiences may arise later in practice—such as frightening images, attractive forms, or unusual phenomena. These are disturbances, sometimes caused by unseen beings (paraloka). They do not affect everyone, but they can disrupt those who are unprepared.

捨 (upekkhā) 及其近敵

捨 (upekkhā, 平等心) 的近敵是癡 (moha, 迷妄)。

當一個人具有覺悟的潛力時，在修行後期可能會生起各種經驗——例如恐懼的影像、誘人的形貌或不尋常的現象。這些是干擾，有時是由**他世眾生 (paraloka) **所引起的。

這些干擾並不會影響每個人，但它們可能會干擾那些未作好準備的人。



捨 (Upekkhā) 及其近敵

捨 (upekkhā) 的近敵是無明 (moha)。

當一個人具有證悟的潛能時，在修行後期可能會出現各種經驗——例如可怕的影像、吸引人的形象，或其他異常現象。這些都是干擾，有時甚至可能由不可見的眾生 (paraloka) 所引起。

這些情況並不會影響所有人，但對尚未準備好的人而言，可能會造成修行上的擾亂。

Talk Three: When Samādhi Is Strong, the Body Disappears

When samādhi becomes strong, the body may disappear in the yogi's mind.

There are three forms of self-view (atta-diṭṭhi):

1. **Ditṭhi-atta** – self as view
2. **Taṇhā-atta** – self as craving
3. **Māna-atta** – self as conceit

With continuous mental noting, the body fades from prominence, and the yogi clearly knows phenomena as mind and matter (nāma-rūpa).

At this point, it becomes evident that: knowing consciousness and the existing object (i.e. mind and object) fit together precisely. From this alignment, insight knowledge arises, beginning with understanding of mind, object, and impermanence (anicca). The earlier (lower) insight knowledges follow the same principle.

Noting and Observing Are Not the Same

Mental noting and looking at (observing) are not identical.

- **Noting** is **sati**; it strengthens samādhi.
- **Looking at / observing** is knowing the **nature** of phenomena by centering awareness directly on them.

In Burmese usage:

- the words translated as *noting* and *looking at* (e.g., *mart*, *kyi*) may also be rendered as **watching and observing**.

However, language is limited. Some experiences cannot be fully captured by words. Therefore, one should not become lost in concepts or arguments.

The best way is **direct seeing**.

Simply **do the practice**.

On Noting, Centering, and the Balance of Practice

For example, by noting the sitting posture and the touching (contact with the seat), and by centering awareness on it, the yogi comes to know the hardness and softness of the earth element.

If the yogi's mind is restless, priority must be given to mental noting in order to establish samādhi. At this stage, one should not yet look closely at the object.

Later, as noting is maintained and samādhi develops, the jhāna factors—such as rapture (pīti), happiness (sukha), and tranquility—may arise naturally.

Mahāsi Sayadaw's Instruction

In Mahāsi Sayadaw's teaching, the practice consists of:

- **noting**, and
- **centering on the object**

(The Burmese term for “centering on” is *shū-site*.)

Mental noting and looking at (observing) must remain in balance.

- Some yogis only **look at / observe** objects.
- Others only **note**.

Both extremes prevent progress.

- Merely observing tends toward imagination and conceptualization.
- Merely noting, without observation, does not lead to insight knowledge (paññā).

Therefore, sati (mindfulness) and paññā (wisdom) must develop together—that is, the path factors must function in unison.

第三講：定力強大時，身體消失

當定力 (samādhi) 變得強大時，在禪修者的心中，身體可能會消失。

有三種形式的自我見（我見，atta-diṭṭhi）：

1. 見我 (Diṭṭhi-atta) —— 以見解為我
2. 愛我 (Taṇhā-atta) —— 以渴愛為我
3. 慢我 (Māna-atta) —— 以慢心為我

透過持續的心念標記，身體的顯著感會淡化，禪修者能清晰地了知現象為名色（nāma-rūpa）。在此點上，以下事實變得明顯：了知的意識與存在的對象（即心與對象）精確地契合。從這種契合中，觀智（insight knowledge）便會生起，始於對名、色及無常（anicca）的理解。早期（較低階）的觀智也遵循相同的原理。

標記與觀察並不相同 心念標記與看（觀察）並不同。

- **標記是正念 (sati)**；它強化定力。
- **看/觀察** 是透過將覺知直接集中在現象上，來了知現象的本質。

在緬語用法中：

- 被翻譯為「標記」與「看」（例如 mart, kyi）的詞彙，也可以譯為「注視」與「觀察」。然而，語言是有限的。某些經驗無法完全被文字捕捉。因此，不應迷失在概念或爭論中。最好的方法是直接看見。單純地實修。

關於標記、集中與修行的平衡 例如，透過標記坐姿與觸感（與座位的接觸），並將覺知集中於其上，禪修者便能了知地大的硬與軟。如果禪修者的心是散亂的，必須優先進行心念標記，以建立定力。在這個階段，還不應緊密地觀察對象。隨後，隨著標記的維持與定力的發展，禪那支——如喜（pīti）、樂（sukha）與輕安——可能會自然生起。

馬哈希大禪師的指示 在馬哈希大禪師的教導中，修行包含：

1. **標記**，以及
2. **集中於對象**（「集中於」的緬語詞彙是 shū-site。）

心念標記與看（觀察）必須保持平衡。

- 某些禪修者只看/觀察對象。
- 另一些人則只管標記。這兩種極端都會阻礙進步。
- 僅僅觀察傾向於產生想像與概念化。

- 僅僅標記而無觀察，則不會導向觀智（智慧，pañña）。

因此，正念（sati）與智慧（pañña）必須一同發展——也就是說，各道支必須齊一運作。



第三講：當定（Samādhi）強時，身體消失

當定變得強時，行者的心中可能會感覺身體消失。

自我見（atta-ditṭhi）有三種形式：

1. 見我（ditṭhi-atta）——以見解為自我
2. 愛我（taṇhā-atta）——以渴愛為自我
3. 慢我（māna-atta）——以我慢為自我

透過持續的心念標記（noting），身體逐漸不再顯著，行者清楚地了知現象為名與色（nāma-rūpa）。

在此時，可以明顯看見：了知的心與所存在的對象（即心與所緣）精確地相應配合。從這種對應之中，觀智開始生起，起始於對心、對象以及無常（anicca）的理解。較低層次的觀智亦依同樣原則發展。

標記與觀察並不相同

心念標記與觀看（觀察）並不相同：

- 標記（noting）是正念（sati）；它能增強定（samādhi）。
- 觀察（looking at / observing）是將覺知直接置於現象之上，以了知其本質。

在緬甸語中：

- 被翻譯為「標記」與「觀看」（如 *mart*、*kyi*）的詞，也可理解為「觀看」與「觀察」。

然而，語言是有限的，有些經驗無法完全以言語表達。因此，不應迷失於概念或爭論之中。

最好的方法是直接看見（*direct seeing*）。

只需實際去修行。

標記、專注與修行的平衡

例如，透過標記坐姿與觸覺（與座位的接觸），並將覺知集中於其上，行者便能了知地大的堅硬與柔軟性質。

若行者的心散亂，應優先進行心念標記，以建立定。在此階段，尚不應過於細緻地觀察所緣。

隨著標記的持續與定的發展，禪那因子——如喜（*pīti*）、樂（*sukha*）與寧靜——可能自然生起。

Mahāsi 尊者的教導

在 Mahāsi 尊者的教導中，修行包含：

- 標記（*noting*），以及
- 將覺知集中於所緣（*centering on the object*）
（緬甸語中，「集中」稱為 *shū-site*。）

心念標記與觀察必須保持平衡：

- 有些行者只觀察，不標記；
- 有些行者只標記，不觀察。

這兩種極端都會阻礙進步：

- 只觀察，容易落入想像與概念化；
- 只標記而不觀察，則無法生起觀智（paññā）。

因此，正念（sati）與智慧（paññā）必須共同發展——也就是說，道支必須協同運作。

Essential Principle

Noting stabilizes the mind. Observing reveals the nature of phenomena.

When they are properly balanced, insight can arise.

Important Note

To gain a clear and correct understanding of Talk Three, reference should be made to Mogok Sayadawgyi's discourse, *Part 6: Two Views on Insight* (delivered on 12 September 1961).

核心原則

標記（**Noting**）能穩定心神；觀察（**Observing**）則揭示現象的本質。當兩者達到適當的平衡時，觀智（內觀智慧）便能生起。

重要註記

若要對第三講獲得清晰且正確的理解，應參考莫哥大禪師（**Mogok Sayadawgyi**）的法談**第六部分：關於內觀的兩種見解**（1961年9月12日開示）。



核心原則

標記 (noting) 使心穩定。觀察 (observing) 顯現現象的本質。
當兩者適當平衡時，觀智便能生起。

重要註記

為了對第三講有清晰且正確的理解，應參考莫谷尊者的法談：

《觀智的兩種見解》 (Two Views on Insight) 第六部分
(1961年9月12日開示)

Talk Four: Difficulties in Practice and the Right Path

There may be difficulties in practice. If the path is right, even if one does not arrive quickly, one will arrive gradually. Whether contemplation seems good or not good is not the main issue. What matters most is that one is on the right path.

If samādhi develops, the yogi should continue the sitting. If one stops while samādhi is present, the next sitting may not be as good. This highlights the importance of non-reaction, the Middle Way, and letting go.

Latent defilements will inevitably arise and disturb the yogi at any time. This is their nature. The duty of a yogi is not to remove them by force, but to contemplate them with equanimity.

Effort and the Four Bases of Power

In practice, effort is essential. This corresponds to the four bases of spiritual power (iddhipāda):

1. **Desire (chanda)** must be strong and wholesome.
2. **Mind (citta)** must be firm and stable—that is, samādhi.

3. **Effort (virīya)** must be consistently applied in practice.
4. **Investigation or discernment (vīmaṃsā)** is the act of noting by centering on the object.

For example, when greed or anger arises, one must note it by centering on it. If one treats it gently or indulgently, it cannot be overcome. Whether it disappears or not is not the important point. Wanting defilements to go away is itself craving (taṇhā).

The real purpose of practice is the understanding of dhammas, which is discernment (paññā).

Contact, Defilement, and the Puppet Analogy

An important point here is this: Whenever objects and sense doors make contact, they touch the unknowing mind, where defilements such as delusion or ignorance are present. These defilements arise and disturb us.

It is like a puppet show. We do not see what is happening behind the scenes. We do not see lobha–taṇhā (greed and craving) pulling the strings behind our actions.

By contemplating this deeply, one can understand the nature of defilements and the ways human beings react to them. Much can be learned from careful contemplation of these patterns.

The Three Unwholesome Roots

The phenomena of greed, anger, and delusion can overwhelm the knowing mind. Because of this, we often do not truly know or see what is happening.

(If we contemplate thoroughly how human beings relate to these three unwholesome roots, we can understand the sufferings and problems of the world.)

第四講：修行中的困難與正道

修行過程中可能會遇到困難。只要**道路正確**，即使進展不快，終究會逐步抵達。隨觀的感受是好是壞並非核心問題，最重要的是你是否行在正道上。如果**定力 (samādhi)** 生起，禪修者應繼續坐禪。若在定力現前時中斷，下一次坐禪的狀態可能就不如這一次。這凸顯了**不反應、中道與放下**的重要性。隨眠煩惱 (Latent defilements) 必然會隨時升起並干擾禪修者，這是它們的本性。禪修者的職責並非用力排除它們，而是以****平等心 (捨, equanimity) ****來隨觀它們。

精進與四神足

在修行中，精進是不可或缺的。這對應於**四神足 (iddhipāda)**：

1. **欲 (chanda)**：必須具備強大且善的願欲。
2. **心 (citta)**：必須堅固穩定，即定力。
3. **勤／精進 (virīya)**：必須在修行中持之以恆地應用。
4. **觀／觀想 (vīmaṃsā)**：即透過「集中於對象」來進行標記的行動。

例如，當**貪或嗔**生起時，必須透過集中覺知來標記它。若對其溫和或放任，便無法克服它。至於煩惱是否消失並非重點；「想要煩惱消失」本身就是一種**渴愛 (taṇhā)**。修行的真正目的是對法 (dhammas) 的理解，也就是**智慧 (paññā)**。

觸、煩惱與傀儡隱喻

這裡有一個要點：每當**對象與感官門頭**接觸時，它們會觸動那顆處於迷妄或無明中的**不覺知之心**。這些煩惱隨之升起並干擾我們。這就像一場**傀儡戲 (木偶戲)**。我們看不見後台發生了什麼，看不見****貪與渴愛 (lobha-taṇhā) ****如何在幕後操縱著我們的行動。透過對此進行深度的隨觀，人們

可以了解煩惱的本質，以及人類對其產生反應的方式。從仔細隨觀這些模式中，可以學到很多。

三不善根

貪、嗔、癡的現象會淹沒「了知之心」。正因如此，我們往往無法真正了知或看清正在發生的事實。（如果我們徹底隨觀人類如何與這三不善根產生關聯，就能理解這世間的痛苦與問題。）



第四講：修行中的困難與正道

修行中可能會遇到困難。若所走的道路是正確的，即使無法迅速到達，也會逐步抵達。觀照看起來好或不好，並不是最重要的問題；最重要的是是否走在正道上。

若定（samādhi）已發展，行者應繼續坐禪。若在定存在時停止，下次打坐可能無法達到同樣的狀態。這顯示出不反應（non-reaction）、中道（Middle Way）與放下的重要性。

隨眠煩惱（latent defilements）必然會在任何時候生起並干擾行者，這是其本性。行者的責任不是以強力去除它們，而是以平等心（upekkhā）觀照它們。

精進與四神足（iddhipāda）

在修行中，精進是不可或缺的。這對應於四神足：

1. 欲（chanda）——必須強而善；
2. 心（citta）——必須穩固與安定，即定（samādhi）；
3. 精進（virīya）——必須持續地投入修行；

4. 觀察／抉擇 (vīmaṃsā) ——即透過將心集中於所緣而進行標記。

例如，當貪或瞋生起時，必須將心集中於其上進行標記。若以溫和或放縱的方式對待它們，便無法超越它們。它們是否消失，並不是重點；想要它們消失本身就是渴愛 (taṇhā) 。

修行的真正目的，是了知法 (dhammas)，也就是智慧 (paññā) 。

接觸、煩惱與木偶比喻

此處有一個重要重點：當所緣與六根門接觸時，它們會觸及無知的心，而在那裡存在著無明等煩惱。這些煩惱便會生起並擾亂我們。

這就像一場木偶戲。我們看不見幕後發生的事情，也看不見貪 (lobha) 與渴愛 (taṇhā) 在背後拉動我們行為的線。

透過深入觀照這一點，可以理解煩惱的本質，以及人類如何對其作出反應。從細緻觀察這些模式中，可以學習到許多。

三不善根

貪、瞋、癡這三種現象，會壓倒了知的心。因此，我們往往無法真正地了知或看見正在發生的事情。

(若我們深入觀察人類如何與這三不善根互動，便能理解世間的苦與種種問題。)

Why Should We Cultivate Insight? (Dhamma Talks, given in Malaysia)

(There are ten talks given in Malaysia in 2011. I am just making notes of them and combining them all together here.)

Ahetuka-ditṭhi rejects the cause (it can be translated as a *causeless view*). Natthika-ditṭhi rejects the result or effect (a *non-result view*). Akiriya-ditṭhi rejects the law of kamma (it rejects both cause and result).

Identity view (sakkāya-ditṭhi) arises by clinging to the five aggregates (khandha). Self-view (atta-ditṭhi) arises by clinging to concepts (paññatti). They arise together, and the mind that takes them as mental factors of the mind is influenced and controlled by them.

Consciousness (viññāṇa) is special knowing—knowing of what? Feeling, perception, and mental formations. These are known by consciousness through differentiation.

Wisdom or discernment (paññā) is knowing through analysis, such as the Four Noble Truths, dependent co-origination, and the three universal characteristics, etc.

People with ordinary merits and perfections are unable to rely on and take refuge in the teachings of the Buddha, who possesses great merits, power, perfection, and holiness. They also cannot encounter him or remain under his influence. Therefore, you all have merits and perfections. Therefore, you must succeed in your practice. (*This is not mere encouragement.*)

Note: How many Buddhists are there around the world? It is far fewer than adherents of any other belief. Even among these few Buddhists, true Buddhists are rarer still. You cannot count the Chinese population alone as Buddhists. The majority of them are deity worshippers who only have faith in and take refuge in external powers.

If they declare themselves as Buddhists, it is often in name only. Why? Because deities and external powers are regarded as more important than the law of kamma. Even the Buddha cannot help everyone; he can help only beings who possess good merits and the appropriate potential. Buddhists who have noble qualities should cultivate them, rather than merely seeking the fulfillment of prayers and wishes. Therefore, they should understand the five noble qualities taught in the suttas—saddhā, sīla, suta, cāga, and paññā—and cultivate them in daily life. This leads to the seven noble treasures, the becoming of a noble person, and the ending of dukkha.

Buddhists who wish to examine whether they possess merits and perfections can do so without difficulty if they have knowledge of the suttas. There are two suttas relevant to this topic: The Eight Faults of Inopportune Moments (AN 8.29, *Akkhaṇasutta*) and The Five Rarities (AN 5.143, *Sārandadasutta*).

I would also like to refer to a Dhamma talk by Mogok Sayadawgyi, Part 14, *The Five Rarities* (5th–7th April 1962).

Contemplation of painful feeling does not imply self-mortification; rather, it is to understand the nature of vedanā. This explanation is related to criticism of a lay teacher who taught dhammānupassanā satipaṭṭhāna while overemphasizing it on the Middle Way. Sayadaw U Candimā did not accept this approach. Sayadaw U Thaneyya continued to discuss Thae-inn Gu yogis' experiences during ānāpānasati meditation (see my translation of U Candimā's teachings).

At the beginning of practice, both body and mind are painful. With extensive contemplation, the body may remain painful but the mind does not. The yogi is then able to contemplate and understand the nature of feelings as painful and as disappearing. Pain arises and passes away.

As Mogok Sayadawgyi said: *If you discern anicca, you are no longer concerned with vedanā.*

There are four types of full awareness (*sampajañña*): full awareness of the purpose of one's actions; full awareness of the suitability of one's means; full awareness of the domain, that is, not abandoning the subject of meditation; and full awareness of reality. If types 1, 2, and 3 are developed and completed, type 4 will arise (that is, 1, 2, and 3 are the causes for 4).

(Continuing on the subjects of *atta* and *anattā*.) People with few *kilesa* (defilements) perform actions for the welfare of human beings and the world. Because of fools and bad people, there are problems and suffering in the world; such suffering never arises through noble beings (*ariyas*).

Someone with sharp wisdom who becomes an arahant in a single sitting also begins from the lower path knowledges, but passes through them too quickly to be discerned one by one. It is like using a very sharp pointed nail on a pile of paper and striking it forcefully with a heavy hammer: the iron nail passes from the top to the bottom very quickly.

(Mention is made of experiences of the four elements in practice.)
If the four elements change, yogis may have doubts without the knowledge of full understanding of what is known (*ñāta-pariññā*).

(This point is very important. Mogok Sayadawgyi reminded us of this frequently in his many talks.)

Yogis can be obstructed by wrong views in their practice. This can happen in many ways when *bhāvanā* is developing and one is near realization. It is important not to give up; if one gives up, the practice will collapse.

Therefore, in Mahāsi Sayadaw's Dhamma verse: "Do not be concerned for the body and life to be treated cruelly."

Note: No one dies in practice; only the body shows its cruelty through change (*vipariṇāma*). Yogis also have to show their cruelty to the *kilesas*. U Sun Lwin (Ven. Ādiccaramsī) also mentioned a Dhamma quotation in U Ba Khin's place as follows: **"Don't be concerned about it; with the concerning mind, it (the bowl of oil) will be slanted and overturned."**

為什麼我們應該修習內觀？（2011年於馬來西亞開示之法談）

（此處包含 2011 年於馬來西亞發表的十篇法談。我僅對其進行筆記並在此彙整。）

無因見（Ahetuka-ditṭhi）否定原因（可譯為無因論）。**無果見（Natthika-ditṭhi）**否定結果或效應（無果報論）。**無作用見（Akiriya-ditṭhi）**否定業力法則（它同時否定原因與結果）。**有身見（sakkāya-ditṭhi，我執）**因執著五蘊（khandha）而生起。**自我見（atta-ditṭhi）**因執著概念（paññatti）而生起。

它們一同生起，而那顆將它們視為心理要素的心，便會受到它們的影響與控制。 **識 (viññāna) **是特別的了知——了知什麼？即了知受、想與行。這些是透過「識」的區別作用而被了知的。 **智慧或辨析 (paññā) **則是透過分析而獲得的了知，例如四聖諦、緣起法以及三法印等。

凡夫若僅具普通功德與波羅蜜，是無法依靠及皈依具足大功德、威力、圓滿與神聖性的佛陀教法的。他們也無法遇見佛陀或處於祂的影響之下。因此，各位都具備功德與波羅蜜，所以你們的修行必定會成功。（這不單純只是鼓勵。）

注：全世界有多少佛教徒？這遠少於任何其他信仰的追隨者。即便在這些少數佛教徒中，真正的佛教徒更為稀有。你不能僅將中國人口視為佛教徒，他們大多數是崇拜神靈者，僅信仰並皈依外在的力量。如果他們宣稱自己是佛教徒，通常名不符實。

為什麼？因為神靈與外在力量被認為比業力法則更重要。即便是佛陀也無法幫助每一個人；祂只能幫助具備良善功德與相應潛能的眾生。具備高尚特質的佛教徒應該培育這些特質，而非僅僅尋求祈禱與願望的達成。因此，他們應理解經藏中所教導的五種高尚特質——**信、戒、多聞、佈施、智慧**——並在日常生活中培育它們。這會導向「七聖財」，成就聖者並終結痛苦。

想要檢驗自己是否具備功德與波羅蜜的佛教徒，若具備經藏知識，便能毫無困難地做到。有兩部契經與此主題相關：《八難經》（AN 8.29, Akkhaṇasutta）與《五稀有經》（AN 5.143, Sārandadasutta）。我也想參考莫哥大禪師（Mogok Sayadawgyi）的一篇法談，第 14 部分：〈五種稀有〉（1962 年 4 月 5 日至 7 日）。

隨觀痛苦的感受（苦受）並不意味著苦行；相反地，是為了理解「受 (vedanā)」的本質。這項解釋與對一位在家老師的批評有關，該老師教導「法隨觀念處」時過度強調中道。優錢迪瑪禪師（Sayadaw U Candimā）並不接受這種做法。優塔尼亞禪師（Sayadaw U Thaneyya，即羅慶龍老師譯文

中的 Sayadaw U Jhaneyya) 繼續討論了「鐵因谷 (Thae-inn Gu)」禪修者在修習安般念期間的經驗 (參見我對優錢迪瑪禪師教法的翻譯)。

在修行初期，身與心都是痛苦的。透過廣泛的隨觀，身體可能依然痛苦，但心卻不再痛苦。禪修者隨後便能隨觀並理解感受的本質為痛苦且會消失。痛苦升起並滅去。正如莫哥大禪師所說：**如果你辨識出無常 (anicca)，你便不再受「受 (vedanā)」的困擾。**

共有四種正知 (sampajannyā)：目的正知 (對行動目的的全分覺知)；適宜正知 (對手段適當性的全分覺知)；行界正知 (即不捨離禪修主題)；以及實相正知。如果前三種得到開發與完成，第四種便會生起 (也就是說，1、2、3 是 4 的因)。

(繼續關於我與無我的主題。) 煩惱 (kilesas) 鮮少的人會為了人類與世界的福祉而行動。正是因為愚者與惡人，世間才会有問題與痛苦；這樣的痛苦絕不會經由聖者 (ariyas) 而生起。具備利根智慧、在一次坐禪中即成就阿羅漢的人，也是從較低階的道智開始，但因通過得太快而無法一一辨識。這就像用一枚極其尖銳的釘子對著一疊紙，並用重錘強力擊打：鐵釘會極快地從頂部貫穿到底部。

(提到了修行中四大種的經驗。) 如果四大種發生變化，缺乏「**知遍知 (ñāta-pariññā，對所知之法的充分理解)**」知識的禪修者可能會產生懷疑。(這一點非常重要。莫哥大禪師在他許多的法談中頻繁地提醒我們這一點。)

禪修者在修行中可能會受到邪見的阻礙。當修持 (bhāvanā) 正在發展且接近證悟時，這可能以多種方式發生。重要的是不要放棄；如果放棄，修持就會崩潰。因此，在馬哈希大禪師的法語中說：「**不要掛慮身體與生命受到殘酷對待。**」

注：在修持中沒人會死；只有身體透過變易 (vipariṇāma) 展現出它的殘酷。禪修者也必須對煩惱 (kilesas) 展現出他們的殘酷。優順倫 (U Sun

Lwin，即 Ven. Ādiccaramsī）也提到了烏巴慶（U Ba Khin）處的一段法談引述如下：「不要擔心它；帶著掛慮的心，它（那碗油）將會傾斜並翻覆。」



為何應修習觀智？（馬來西亞法談）

（以下為 2011 年於馬來西亞所開示的十場法談之整理與綜合要點。）

無因見（ahetuka-ditṭhi）是否定因的見解（可譯為「無因論」）。

無果見（natthika-ditṭhi）是否定結果或果報的見解。

無業見（akiriya-ditṭhi）是否定業的法則（即同時否定因與果）。

身見（sakkāya-ditṭhi）是由於執取五蘊（khandha）而生起。

我見（atta-ditṭhi）則是由於執取概念（paññatti）而生起。

這些見解同時生起，而將其視為心所的心，會受到它們的影響與控制。

識（viññāṇa）是一種特殊的了知——了知什麼？了知受（feeling）、想（perception）與行（mental formations）。識透過分別而知這些。

智慧（paññā）則是透過分析而了知，例如四聖諦、緣起、三相等。

具備一般福德與波羅蜜的人，往往無法依止與皈依具足大福德、大力、大圓滿與清淨的佛陀教法。他們也無法遇見佛陀或處於其影響之中。因此，你們具備福德與波羅蜜，故必須在修行中獲得成就。（這並非單純的鼓勵。）

****註：****世間有多少佛教徒？遠少於其他信仰的人數。而在這些少數佛教徒之中，真正的佛教徒更為稀少。不能僅以中國人口數量來計算佛教徒，因為其中多數是崇拜神祇者，只是信仰並依附於外在力量。

即使自稱為佛教徒，往往也只是名義上的。

為什麼？因為他們認為神祇與外在力量比業的法則更重要。甚至佛陀也無法幫助所有人；他只能幫助具備善業與適當根器的眾生。因此，具備善法的佛教徒，應培養這些品質，而非僅僅追求祈願的實現。

因此，應理解經中所說的五種善法：

- 信 (saddhā)
- 戒 (sīla)
- 聞 (suta)
- 捨 (cāga)
- 慧 (paññā)

並在日常生活中加以培養。如此，便能成就七聖財，成為聖者，並導向苦的止息。

希望檢驗自己是否具備福德與波羅蜜的佛教徒，只要熟悉經典，便可輕易做到。與此相關的兩部經為：

- 《八難經》 (AN 8.29, Akkhaṇasutta)
- 《五稀有經》 (AN 5.143, Sārandadasutta)

此外，也可參考莫谷尊者法談第十四部分：《五稀有》（1962年4月5-7日開示）。

觀照苦受，並非自我折磨，而是為了理解受 (vedanā) 的本質。這一點與對某位在中道上過度強調法隨觀 (dhammānupassanā) 之在家教師的批評有關。U Candimā 尊者並不接受這種方法。U Thaneyya 尊者亦曾討論 Thae-inn Gu 行者在安那般那修習中的經驗（參見我對 U Candimā 教法的翻譯）。

在修行初期，身與心皆苦。隨著大量觀照，身體可能仍然疼痛，但心不再受苦。此時，行者能觀照並理解感受的本質——苦且會消失。疼痛生起，亦會滅去。

正如莫谷尊者所說：**若見無常，便不再執著於受（vedanā）。**

有四種正知（sampajañña）：

1. 對行為目的的正知
2. 對方法適當性的正知
3. 對所緣領域的正知（不離開修行對象）
4. 對實相的正知

當前三者完成時，第四者自然生起（前三者為第四者之因）。

（續談我與無我）

煩惱較少的人，會為人類與世界的利益而行動。世間的問題與苦，來自愚癡與惡人；聖者（ariyas）並不造成這些苦。

具有銳利智慧的人，即使在一坐之中證得阿羅漢果，也同樣從較低的道智開始，只是其進展極快，無法逐一辨識。這就像用一根尖銳的鐵釘穿透一疊紙，再以重錘敲擊：鐵釘會瞬間從上穿至下。

（此處提及修行中四大元素的經驗。）

若四大發生變化，行者在缺乏「已知遍知」（ñāta-pariññā）的情況下，可能會生起疑惑。

（此點非常重要，莫谷尊者在多次法談中反覆強調。）

行者在修行中可能因邪見而受到障礙。當修行 (bhāvanā) 發展並接近證悟時，這種情況可能以多種方式出現。重要的是不要放棄；一旦放棄，修行將會崩潰。

因此，在 Mahāsi 尊者的法偈中說：

「不應顧惜身命之苦。」

註：在修行中沒有人會死亡；只是身體透過變化 (vipariṇāma) 顯現其苦。行者也必須對煩惱展現強力的對治。U Sun Lwin (Ādiccaramsī 尊者) 亦曾在 U Ba Khin 的道場引用一段法語：

「不要去擔心它；一旦心生擔憂，油碗就會傾斜而翻覆。」

He already had a great deal of Dhamma knowledge at that time and was familiar with Mogok Dhamma, so he emphasized the importance of *ñāta-pariññā*. At that time, external disturbances were able to come in and destroy the practice (that is, worldly dhammas and unseen beings).

When pain becomes stronger, wanting to change is the mind; not wanting to change is also the mind. The nature of the mind is quite strange. When the noting mind becomes strong, it overcomes the mind that wants to change. This is done by noting the changing mind. A defiled mind is used to overwhelm the knowing mind. In worldlings, the defilement of mind is very strong. (because of long and powerful saṃsāric existence, it may be rotten inside.)

Meditation is a battle against the enemies of defilement. Therefore, whatever arises is to be overcome by noting. Yogis come to understand defilements by noting defiled states of mind and knowing them. This understanding arises from development (*bhāvetabba*): knowing, abandoning, and realization.

Vipassanā insight is the practice of knowing oneself.

(To know oneself is the Buddha's way, the Dhamma way, or the Ariyan way. To know external beings and things is the worldly way, the defiled way. Most

world leaders and politicians cannot protect themselves or others, including nature. Most worldlings are full of darkness (the five kinds of darkness: ignorance and delusion); therefore, there are many problems and much suffering continuing again and again.

Only Dhamma education can make humans free from problems and suffering. Otherwise, the human realm declines toward hell, animal, and ghost realms. These also become their future **destinations.**)

Dhamma Reflection: Do mind and body have the same value?

Today, I and my *kappiya* (lay attendants) were talking about a water-heating machine and complaining about the low quality of most modern products. These products do not last long and are easily damaged. Today, humans are more centred on money than on quality, including the quality of themselves. In the past, businesspeople talked about quality rather than quantity; today, it is the opposite.

Then the *kappiya* suddenly made a remark: “Even the body can die at any time—why should the machine not break?” He missed my point, so I responded: “If you take the body and the mind as having the same value, you will never progress.” This point is very important for humans to contemplate thoroughly, for their own welfare, for others, and for nature. Human evolution must be based on this understanding; otherwise, it leads to devolution.

In the *Khuddakapāṭha* Pāli, there is a very important sutta for every human being, namely the *Nidhikaṇḍa Sutta*. For me, it is as important as other suttas such as the *Maṅgala Sutta*, the *Metta Sutta*, and the teaching on the law of kamma. Previously, I did not know that monks used this sutta to teach laypeople. Recently, I listened to a talk given by Sayadaw U Uttama (Sagaing) based on this sutta, using the similes of the body as a clay pot and merits as gold pots.

The Buddha himself used these similes in the sutta. Our physical bodies are like clay pots. The merits referred to here are *dāna*, *sīla*, *samādhi*, and *paññā*, which correspond to the four gold pots. This also relates to *Dhammapada* verse 183:

“The non-doing of all evil, the cultivation of what is wholesome, the cleansing of one’s own mind— this is the teaching of the Awakened Ones (all Buddhas).”

These verses are about *sīla*, *samādhi*, and *paññā*. The four gold pots are connected to the five noble growths: *saddhā*, *sīla*, *suta*, *cāga*, and *paññā*. Many of the Buddha’s teachings overlap with one another.

In fact, our physical body is weaker and more fragile than a clay pot. It not only has the nature of change (*vipariṇāma*), but is also conditioned by many factors and causes. Whatever or however we look after it, it always leads to ageing, sickness, and death. The mind, however, is a different matter: our evolution or devolution depends entirely on how each of us trains it.

Most humans are perishing through attachment to the body. Strong desire, greed, and lust continually defile the mind. People cling strongly to lowly, momentary pleasures, engaging in all kinds of unskillful actions—of mind, speech, and body—day in and day out, except when asleep. In this way, they create suffering for themselves and for others.

The body has value only when we use it to cultivate merits: the noble growths and the seven noble treasures—*saddhā*, *sīla*, *hiri*, *ottappa*, *suta*, *cāga*, and *paññā*. Otherwise, it has no real value at all, bringing only troubles, problems, and suffering. Therefore, the Buddha reminded us that the permanent homes of most living beings are the woeful planes of existence.

According to the Buddha, whoever possesses the four gold pots—merits—and fulfils the four powers of success (*iddhipāda*) in the highest sense may even become a Sammāsambuddha. Otherwise, if we treat the body like a devoted slave while constantly nourishing the defiled mind, we will inevitably encounter great suffering.

Every human being comes into this human world only temporarily. During the time of the Buddha Sāsana, people have the chance and the choice to decide which path to follow. One may choose suffering for oneself and others, or happiness for oneself and others. To choose happiness is also a very important duty, because no one loves *dukkha*, and everyone loves *sukha*.

那時，他已經具備了豐富的佛法知識，並且對莫哥（Mogok）教法十分熟悉，因此他特別強調**「知遍知」（ñāta-pariññā）**的重要性。當時，外在的干擾（即世間法與隱形眾生）能夠進入並破壞修持。

當疼痛變得更強時，想要改變（姿勢）的是心；不想改變的也是心。心的本質相當奇特。當「標記之心」變得強大時，它能克服那顆想要改變的心。這是透過標記「想要改變的心」來完成的。染污之心常被用來淹沒「了知之心」。在凡夫身上，心的染污非常強大（因為漫長而強大的輪迴存在，內部可能已經腐朽）。

禪修是一場對抗煩惱敵人的戰鬥。因此，無論升起什麼，都要透過標記來克服。禪修者透過標記染污的心態並了知它們，進而理解煩惱。這種理解源於**「應修習」（bhāvetabba）**：了知、斷除與證悟。 **內觀（Vipassanā）**智就是了知自己的修持。

（了知自己是佛陀之道、法之道或聖者之道。了知外在的眾生與事物則是世俗之道、染污之道。大多數世界領袖與政治家無法保護自己或他人，也無法保護大自然。大多數凡夫充滿了黑暗（五種黑暗：無明與迷妄）；因此，問題重重，痛苦周而復始。唯有佛法教育能使人類脫離問題與痛苦。否則，人界將向地獄、畜生與餓鬼界墮落。這些也將成為他們未來的去處。）

佛法思惟：身與心具有相同的價值嗎？

今天，我和我的淨人（kappiya，在家侍者）正在談論熱水機，並抱怨大多數現代產品的品質低劣。這些產品壽命不長且容易損壞。現今的人類比起品質，更以金錢為中心，包括他們自身的品質也是如此。過去，商家談論的是品質而非數量；現在則完全相反。

隨後淨人突然說了一句：「連身體都隨時會死——為什麼機器不該壞呢？」他誤解了我的重點，所以我回覆道：「**如果你認為身體和心具有相同的價值，你將永遠不會進步。**」這點對於人類為了自身、他人及大自然的

福利而進行透徹思惟是非常重要的。人類的演化必須以此理解為基礎；否則，將導致退化。

在《小誦經》（Khuddakapāṭha）中，有一部對每個人都非常重要的契經，即**《伏藏經》（Nidhikaṇḍa Sutta）。對我而言，它與《吉祥經》、《慈經》以及關於業力法則的教導同樣重要。以前，我不知道僧眾會用這部經來教導在家眾。最近，我聽了實皆（Sagaing）的優鄔達摩禪師（Sayadaw U Uttama）基於這部經所做的法談，他使用了「身體如陶罐、功德如金罐」**的譬喻。

佛陀親自在經中使用了這些譬喻。我們的肉身就像陶罐。這裡所指的功德是**佈施、持戒、禪定與智慧**，對應於四個金罐。這也與《法句經》第 183 頌相關：

「諸惡莫作，眾善奉行，自淨其意，是諸佛教。」

這些詩頌關乎戒、定、慧。四個金罐與五種聖成長相關：**信、戒、多聞、佈施、智慧**。佛陀的許多教法都是相互交織的。

事實上，我們的肉身比陶罐更軟弱、更脆弱。它不僅具有變易（vipariṇāma）的本質，還受到許多因素與因緣的制約。無論我們如何照顧它，它總是導向衰老、疾病與死亡。然而，心則是另一回事：我們的演化或退化完全取決於我們每個人如何訓練它。

大多數人類因執著於身體而滅亡。強烈的欲望、貪婪與淫欲不斷染污心靈。人們強烈執著於低劣、瞬時的快感，日復一日地從事各種不善的心、語、身行——除了睡覺之時。透過這種方式，他們為自己和他人創造了痛苦。

只有當我們利用身體來修集功德——即聖成長與七聖財（**信、戒、慚、愧、多聞、佈施、智慧**）時，身體才有價值。否則，它根本沒有真正的價值，只會帶來煩惱、問題與痛苦。因此，佛陀提醒我們，大多數眾生永久的家園是四惡趣。

根據佛陀的教導，誰若擁有四個金罐（功德），並在最高意義上圓滿了**四神足（iddhipāda）**，甚至可能成就正等正覺。否則，如果我們把身體當作忠誠的奴隸來對待，同時不斷滋養染污的心，我們將不可避免地遭遇巨大的痛苦。

每一個人都只是暫時來到這個人間。在佛陀教法（Sāsana）存續期間，人們有機會也有權利選擇追隨哪條路。一個人可以選擇為自己和他人帶來痛苦，也可以選擇為自己和他人帶來快樂。選擇快樂也是一項非常重要的責任，因為沒有人愛「苦」，而每個人都愛「樂」。



當時他已具備相當深厚的法義知識，並熟悉莫谷法，因此特別強調「已知遍知」（ñāta-pariññā）的重要性。在那個階段，外在的干擾仍可能侵入並破壞修行（亦即世間法與不可見的眾生）。

當疼痛變強時，想要改變的是心；不想改變的也是心。心的本性相當奇特。當標記的心變得強時，它會勝過想要改變的心——這是透過標記那個「想要改變的心」來完成的。染污的心會壓倒了知的心。在凡夫中，心的染污極為強大（由於長久而強烈的輪迴，內在可能已經腐敗）。

禪修是一場對抗煩惱敵人的戰鬥。因此，凡是生起的，都應透過標記來克服。行者透過標記染污的心，並如實了知它們，從而理解煩惱。這種理解來自修習（bhāvetabba）：**了知、捨離與證悟**。

觀禪（vipassanā）即是認識自己之修行。

（認識自己是佛道、法道或聖者之道；認識外在的人事物則是世間之道、染污之道。多數世界領袖與政治人物，甚至無法保護自己與他人，也無法保護自然界。大多數凡夫充滿黑暗（五種黑暗：無明與癡），因此問題與痛苦不斷反覆出現。

唯有法的教育，才能使人類從問題與苦中解脫。否則，人類界將逐漸墮落至地獄、畜生與餓鬼道，這些也將成為未來的去處。）

法義反思：身與心是否具有相同的價值？

今天，我與我的淨人（kappiya）談到一台熱水器，並抱怨現代產品品質低劣。這些產品不耐用，容易損壞。現代人更重視金錢，而非品質——包括自身的品質。過去商人重視品質，如今則重視數量。

此時，淨人突然說：「連身體都隨時可能死亡，機器壞掉又有什麼奇怪？」他沒有理解我的意思，因此我回答：「如果你將身與心視為同等價值，你將永遠無法進步。」這一點對人類而言極為重要，應徹底思惟——為了自身、他人以及自然的利益。人類的進化必須建立在這種理解之上，否則將導致退化。

在《小誦經》（Khuddakapāṭha）中，有一部對每個人都非常重要的經，即《寶藏經》（Nidhikaṇḍa Sutta）。對我而言，它與《吉祥經》（Maṅgala Sutta）、《慈經》（Metta Sutta）及業的教法同樣重要。過去我並不知道比丘會用這部經教導在家人。最近，我聽了實皆（Sagaing）U Uttama 尊者根據此經所作的開示，使用「身如陶罐，福德如金罐」的譬喻。

這些譬喻正是佛陀在該經中所說的。我們的身體如同陶罐；而所謂的福德，是指布施（dāna）、持戒（sīla）、定（samādhi）與慧（paññā），對應四個金罐。這也與《法句經》第 183 偈相關：

「諸惡莫作，眾善奉行，

自淨其意，是諸佛教。」

這些偈頌即是關於戒、定、慧。四個金罐亦與五種聖法增長相關：信（saddhā）、戒（sīla）、聞（suta）、捨（cāga）與慧（paññā）。佛陀的許多教法彼此相互關聯。

事實上，我們的身體比陶罐更為脆弱與無常。它不僅具有變化（vipariṇāma）的性質，也受眾多因緣所制約。無論我們如何照顧它，最終仍導向老、病、死。

然而，心則不同：我們的進化或退化，完全取決於我們如何訓練它。

大多數人因執取身體而走向毀滅。強烈的欲望、貪與愛欲持續染污心。人們執取低劣且短暫的感官快樂，日復一日從事各種不善行為——身、口、意——除了睡眠之外幾乎不停。如此，他們為自己與他人製造苦。

身體的價值，唯有在用來培養福德時才存在：即五種聖法增長與七聖財——信、戒、慚（hiri）、愧（ottappa）、聞、捨與慧。否則，它並無真正價值，只帶來困擾、問題與痛苦。因此，佛陀提醒我們，多數眾生的常住之處是惡趣。

依佛陀所說，若具備四金罐（福德）並在最高意義上圓滿四神足（iddhipāda），甚至可能成為正等正覺（Sammāsambuddha）。反之，若我們將身體當作忠僕般服侍，同時不斷滋養染污的心，則必然遭遇巨大痛苦。

每一個人來到人間都只是暫時的。在佛法住世期間，人們擁有機會與選擇，決定要走哪一條路。可以選擇為自己與他人帶來苦，也可以選擇帶來樂。選擇幸福本身也是一項重要的責任，因為沒有人喜歡苦（dukkha），而人人都喜歡樂（sukha）。

Dhamma Talks given in Burma

The following Dhamma talks were given in Burma

Dhamma Talk 1: Noting and Observing

Yogis should not stop their practice if their noting is not clear, such as the rising and falling of the abdomen, sitting, or touching the floor. If one becomes lazy in the practice, one should undertake a *samatha* practice or Dhamma contemplation or recollection. Therefore, yogis should have some knowledge of the Dhamma—by listening to Dhamma talks, reading, or studying the suttas.

The five dhammas that living beings cannot stop from happening are birth, old age, sickness, death, and the debts (results) of unwholesome actions. By reflecting on these themes, one develops a strong sense of urgency (*samvega*) together with strong effort in practice.

He gives the example of a *Subrahma devatā*, one of the five hundred celestial nymphs, who were amusing themselves in a flower-tree garden and suddenly died and fell into hell due to their past kammic results. Yogis can practise recollections of the Buddha, death, and the repulsiveness of the body.

People may possess many merits such as *dāna*, *sīla*, and *cāga*. If they practise *samatha*, success can come easily. One should not look down on any merit, but should always remember the *Nidhikanda Sutta*.

Noting is to know the object. The saying that there is no need to note and that one only needs to know by observing is not correct. It is better if a yogi has both skills of *samatha* and *vipassanā*. Noting and observing are both important. With only noting, one cannot clearly discern impermanence (*anicca*). With only observing, *samādhi* does not properly develop, and even existing *samādhi* may decline. When both are cultivated together, *sati*, *samādhi*, and *paññā* develop in harmony.

Sometimes it is not possible to note continuously, but one can still observe continuously. Sometimes, if you cannot note, never mind—just do not let go of observing.

Merits based on greed (craving) give worldly results, but one has to be careful, as one can create demerits again (e.g., Devadatta, Ajātasattu, etc.). Merits must be the perfection (*pāramī*) of relinquishment. If one does not cultivate perfection together with knowledge, it will lead to suffering.

Note: Tipiṭakadhara Sayadawgyi, in a Dhamma talk, said: “The perfection merits of the Bodhisatta are greater than all the merits made by all living beings. The main cause is his intention and resolution solely to become a Buddha, for

enlightenment alone. Therefore, his merits are never wasted and only increase more and more.”

All other beings possess only ordinary merits of various kinds. Therefore, Mogok Sayadawgyi always warned his listeners to perform merits for perfection, which lead more quickly and surely to realization, and not to waste them or turn them into hindrances through a greedy mind.

In practice, yogis must have the courage to practise relinquishment. One must turn away from kinds of happiness that lead to *dukkha* (e.g., indulgence in sensual pleasure, indulgence in hedonism). Do not turn away from *dukkha* by avoiding it, but understand *dukkha* as *dukkha*. Worldlings, however, do the opposite—they are slaves of *taṇhā*.

Right practice comes from right knowledge. Therefore, one has to study the Dhamma through listening and contemplation (e.g., Mogok Sayadawgyi’s Dhamma talks). A yogi who wants to end *dukkha* should stay with the objects of *samatha* or *vipassanā* every day, and should not waste time on defilements.

For example, in the Thai Forest Tradition, the object of mantra—*Buddho*—is well known. In the Chinese tradition, *Amitābha* (*A-mi-to-fo*) is widely practised. This is a very important point for yogis. See many stories of the *Buddho* mantra in Ajahn Mun’s biography, and among his senior disciples, as well as hill-tribe practitioners, showing how it was used in daily practice—for example, Ajahn Mahā Boowa and Ajahn Jia Cundo.

於緬甸開示之法談

以下法談於緬甸開示。

第一講：標記與觀察

即便標記不夠清晰，例如腹部的起伏、坐姿或與地面的接觸感，禪修者也不應停止修持。若在修持中變得懶散，應當修習止禪、思惟佛法或進行憶念。因此，禪修者應具備一定的佛法知識——透過聽聞法談、閱讀或研習契經。

眾生無法阻止其發生的五種法是：生、老、病、死以及不善業的債（果報）。透過對這些主題的思惟，能生起強烈的**悚懼感（saṃvega）**以及修行中的大精進力。

禪師舉了善梵天（Subrahma devatā）的例子：五百位天女正在花樹園中嬉戲，其中一位突然因過去的業報而命終並墮入地獄。禪修者可以修習佛隨念、死隨念以及身體的不淨觀。

人們可能擁有很多功德，如佈施（dāna）、持戒（sīla）與捨施（cāga）。若他們修習止禪，成功會來得相對容易。人不應輕視任何功德，而應時常憶念《伏藏經》（Nidhikanda Sutta）。

標記（Noting）是為了了知對象。那種「不需要標記，只需要透過觀察來了知」的說法是不正確的。若禪修者兼具「止」與「觀」兩種技能會更好。

標記與觀察兩者皆重要。僅有標記，無法清晰辨識無常（anicca）；僅有觀察，定力（samādhi）無法適當發展，甚至已有的定力也可能衰退。當兩者共同培育時，正念（sati）、定（samādhi）與智慧（paññā）會和諧發展。

有時無法進行連續的標記，但仍可以保持連續的觀察。有時，如果你無法標記，沒關係——只要不放掉觀察即可。

基於貪心（渴愛）的功德會帶來世俗的果報，但必須小心，因為這可能再次創造惡業（例如提婆達多、阿闍世王等）。功德必須是「捨離」的**波羅蜜（pāramī）**。如果修集功德時不具備智慧，將會導致痛苦。

注：三藏持者大禪師（Tipiṭakadhara Sayadawgyi）在一次法談中說：「菩薩的波羅蜜功德大於所有眾生所作功德的總和。主因在於他的意圖與誓願唯是為了成佛、唯是為了覺悟。因此，他的功德從不浪費，且只會與日俱增。」

所有其他眾生僅具備各種普通的功德。因此，莫哥大禪師（Mogok Sayadawgyi）總是警告聽眾，應為了波羅蜜而行功德，這能更快速且確定地導向證悟，而不要浪費功德，或因貪心而將其轉化為障礙。

在實修中，禪修者必須具備「捨離」的勇氣。必須背離那些導向痛苦的快樂（例如沉溺於感官享樂、沉溺於享樂主義）。不要透過規避來背離痛苦，而是要將「苦」理解為「苦」。然而，凡夫卻反其道而行——他們是渴愛（taṇhā）的奴隸。

正確的修持源於正確的知識。因此，必須透過聽聞與思惟來研習佛法（例如莫哥大禪師的法談）。想要終結痛苦的禪修者，每天都應與「止」或「觀」的對象待在一起，不應將時間浪費在煩惱上。

例如，在泰國森林禪派中，**「Buddho」（佛陀）的咒語（隨念語）廣為人知；在漢傳傳統中，「阿彌陀佛」（A-mi-to-fo）**被廣泛修持。這對禪修者而言是非常重要的。參見阿姜曼（Ajahn Mun）傳記及其資深弟子與山區修持者的許多故事，皆展示了「Buddho」如何被應用於日常修持中——例如阿姜瑪哈布瓦（Ajahn Mahā Boowa）與阿姜嘉（Ajahn Jia Cundo）。



緬甸法談

以下為於緬甸所開示之法談

法談一：標記與觀察

行者不應因為標記不清楚而停止修行，例如腹部的起伏、坐姿、或觸地等現象。若在修行中變得懈怠，應修習止禪（samatha）、法隨念或作法義思惟。因此，行者應具備一定的法義知識——透過聽聞法談、閱讀或研習經典。

眾生無法阻止的五種法為：生、老、病、死，以及不善業的果報（業債）。透過思惟這些主題，可生起強烈的悚懼感（saṃvega），並激發強大的精進力。

尊者舉了一個例子：一位名為 Subrahma 的天女，是五百位天女之一，她們在花園中嬉戲時，因過去業報突然死亡並墮入地獄。行者可修習佛隨念、死隨念以及身不淨觀。

人們可能具備許多福德，如布施（dāna）、持戒（sīla）與捨（cāga）。若修習止禪，往往容易獲得成就。不應輕視任何福德，且應常常憶念《寶藏經》（Nidhikaṇḍa Sutta）。

標記（noting）即是了知所緣。認為不需要標記，只需觀察即可的說法是不正確的。若行者同時具備止（samatha）與觀（vipassanā）兩種能力，則更為理想。

- 僅有標記，無法清楚辨識無常（anicca）
- 僅有觀察，則定（samādhi）無法良好建立，甚至已建立的定也可能退失

當兩者同時培養時，**念（sati）、定（samādhi）與慧（paññā）**能和諧發展。

有時無法持續標記，但仍可持續觀察；若無法標記，也無妨——但不可放棄觀察。

以貪為基礎的福德會帶來世間果報，但必須謹慎，因為仍可能再造惡業（如提婆達多 Devadatta、阿闍世王 Ajātasattu 等例）。福德必須成為「捨的波羅蜜」（pāramī）。若未與智慧一同培養，將導致苦。

註：三藏持誦者尊者（Tīpīṭakadhara Sayadawgyi）曾說：

「菩薩的波羅蜜福德，超越一切眾生所造的福德。其根本原因在於其意願與決心，唯為成佛、唯為覺悟。因此，其福德不會浪費，只會不斷增長。」

其他眾生僅具備各種普通福德。因此，莫谷尊者經常提醒聽眾：應修習導向圓滿的福德，使之更快速且確實地導向證悟，而不應因貪心而將福德轉為障礙或浪費。

在修行中，行者必須具備**捨離的勇氣**。應遠離那些導向苦的快樂（例如感官享樂與享樂主義）。不應逃避苦，而應如實理解苦為苦。然而，凡夫恰恰相反——他們是貪愛（*taṇhā*）的奴隸。

正確的修行來自正確的見解。因此，必須透過聞與思來學習佛法（例如莫谷尊者的法談）。欲止息苦的行者，應每日安住於止或觀的所緣，不應將時間浪費於煩惱之中。

例如，在泰國森林傳統中，「Buddho」作為持念所緣廣為人知；在漢傳佛教中，「阿彌陀佛」（A-mi-to-fo）亦普遍修習。這對行者而言極為重要。

可參考阿姜曼（Ajahn Mun）傳記中關於 Buddho 持念的諸多故事，以及其資深弟子與山地部落修行者的實踐，例如阿姜摩訶布瓦（Ajahn Mahā Boowa）與阿姜 Jia Cundo 等，皆顯示此法在日常修行中的應用。

Dhamma Talk 2: Realization Comes from Right Attention

Ditṭhi is the main enemy (the defiled mind). If one cannot abandon wrong view, one cannot abandon craving, greed, and lust.

(This explains why humans are becoming increasingly greedy: material progress has brought many problems and much suffering.)

The cause of no progress in Dhamma practice is improper attention. Another important factor is neglecting the practice for various reasons. Only with right attention can one put effort into the practice and walk on the right path.

(Many people fall into superstition and rely on outside powers, even doubting the law of *kamma*. (This can be seen even among some Chinese Buddhists.)

For monks who are studying, recollection of death may cause them to lose interest in mere study.

[**This** is a good sign: whether monk or layperson, one is then inclined toward practice rather than merely increasing defilements.

In the past, a novice listening to the Devadūta Sutta (Divine Messengers Sutta, MN 130, *Majjhima Nikāya*) developed a strong sense of urgency (*samvega*) and became fearful. He requested permission from his teacher to practise first, and only after attaining the first stage of realization did he continue **his studies.**]

With improper attention to the nature of non-self (*anattā*), a yogi may relax effort and become indulgent, falling into a view of coarse materialism—believing that nothing exists beyond indulgence. In reality, *anattā* refers to the phenomena of cause and effect.

Renunciation (*nekkhamma-pāramī*) is the effort to make greed, anger, and delusion diminish. It is also included within other perfections. For example, practising *dāna* must be directed toward Nibbāna, where *lobha*, *dosa*, and *moha* are extinguished. Giving in this way produces the proper result because it is free from defilements. It must be accompanied by the noble aspiration for Nibbāna alone.

One important point in vipassanā is that without noting and with only observing, one cannot attain the level of samādhi that is able to discern *anicca*. It is acceptable to observe after samādhi has been well developed (for example, in U Ba Khin's system); in that case, there is no need to note. However, there are different views. Without samādhi, saying that there is no need to note is wrong.

Knowing the arising of dhammas is done through noting. Noting develops samādhi. I am concerned that if one follows the wrong approach, when insight into

anicca becomes sharp, quick, and mature, one may no longer be able to note it. When relying only on observing, the process may become slower and weaker, and one then needs to return to noting. Because of the method, things can go wrong; I myself have experienced this before.

If one relies on observing with *samatha samādhi*, *samādhi* may gradually weaken, and insight into *anicca* may also weaken. This is one reason why forest monks who rely heavily on *jhānas* and contemplations sometimes experience a decline in *samādhi* and need to re-establish it again (this is also seen in U Ba Khin's system).

Here, the Mahāsi system is effective because it is based on *vipassanā samādhi*. After *samādhi* has been attained—by whichever method—if one continues noting in the Mahāsi way, *samādhi* will not fall down.

Mental noting without observing is also not correct. At times, when it is possible to note, one must note; when it is not possible, one should simply observe. If one understands what has happened to the *khandhas*, that becomes knowledge. Therefore, one should note and observe only what is known; in this way, knowledge develops more quickly.

Noting prevents the mind from running away by regulating *samādhi*. In some situations, one cannot note, so one has to observe instead (for example, when talking with others).

Why is it necessary to note objects? It is to remain with the present moment and to know the changing nature of the present moment. For this reason, we have to note. During the noting process, yogis discern *anicca*. At first, yogis only know the arising of phenomena and cannot immediately discern *anicca*. Later, when *samādhi* becomes strong, the discerning of *anicca* follows.

One should not compare oneself with Mogok Sayadawgyi, because he possessed very sharp knowledge. According to sutta, it was mentioned to discern *anicca*, its disenchantment and its cessation.

(Mogok Sayadaw also taught in the same way but did not mention about mental noting. Here, Sayadaw U Jhaneyya emphasized the importance of noting before the discernment of *anicca*.)

第二講：證悟源於如理作意

****見 (Ditṭhi) ****是主要的敵人（染污之心）。如果一個人不能捨棄邪見，就無法捨棄渴愛、貪心與淫欲。（這解釋了為什麼人類變得越來越貪婪：物質的進步帶來了許多問題與痛苦。）

在佛法修行中沒有進展的原因是**不如理作意**。另一個重要因素是因各種理由而忽略修持。唯有具備**如理作意**，一個人才能在修行中投入精進，並行走在正確的道路上。（許多人陷入迷信並依賴外在力量，甚至懷疑業力法則。這在一些華人佛教徒中也能見到。）

對於正在研習（經論）的僧眾來說，**死隨念**可能會使他們失去對單純研習的興趣。

[這是一個好兆頭：無論是僧侶還是在家眾，這時都會傾向於實修，而不是僅僅增加煩惱。過去，有一位沙彌在聽聞《天使經》（Devadūta Sutta，《中尼》第 130 經）時，生起了強烈的****悚懼感 (samvega) ****並感到恐懼。他請求老師允許他先去修行，直到證得初階證悟後，才繼續他的學業。]

如果對****無我 (anattā) ****的本質存有不如理作意，禪修者可能會放鬆精進並變得放縱，陷入粗糙的唯物見解中——相信除了放縱之外別無他物。實際上，「無我」是指因果的現象。

****出離波羅蜜 (nekkhamma-pāramī) 是使貪、嗔、癡減少的努力。它也包含在其他波羅蜜之中。例如，修習佈施 (dāna) ****必須導向涅槃（Nibbāna），即貪、嗔、癡熄滅之處。以這種方式布施會產生正確的結果，因為它不帶煩惱。它必須伴隨著唯求涅槃的高尚願望。

內觀（Vipassanā）中一個重要的點是：**若無標記 (noting) 而僅有觀察 (observing)**，則無法達到足以辨識無常（anicca）的定力水平。在定力已得到良好開發後（例如在烏巴慶系統中）進行觀察是可以接受的；在種情況

下，不需要標記。然而，存在不同的見解。在沒有定力的情況下說不需要標記是錯誤的。

了知法的生起是透過標記完成的。標記能開發定力。我擔心如果遵循錯誤的方法，當對無常的觀照變得銳利、快速且成熟時，可能無法再對其進行標記。當僅依賴觀察時，過程可能會變得緩慢且虛弱，屆時則需要回到標記。因為方法（不當），事情可能會出錯；我自己以前也經歷過這種情況。

如果依賴**止定（samatha samādhī）**來進行觀察，定力可能會逐漸減弱，對無常的觀照也隨之減弱。這就是為什麼有些高度依賴禪那與觀想的森林僧人有時會經歷定力衰退，並需要重新建立定力的原因之一（這在烏巴慶系統中也能見到）。

在此，**馬哈希系統**是有效的，因為它是基於**內觀定（vipassanā samādhī）**。在獲得定力後——無論透過哪種方法——如果繼續以馬哈希的方式標記，定力就不會退失。

僅有心念標記而無觀察也是不正確的。有時，當可以標記時，必須標記；當無法標記時，應僅僅觀察。如果一個人理解了五蘊（khandhas）發生了什麼，那便成為了知識。因此，應該只標記與觀察「所了知」的事物；透過這種方式，知識會開發得更快。

標記透過調節定力來防止心跑掉。在某些情況下無法標記，因此必須改為觀察（例如與他人交談時）。

為什麼有必要標記對象？是為了**安住在當下**，並了知當下時刻不斷變化的本質。為了這個理由，我們必須標記。在標記過程中，禪修者辨識出無常。起初，禪修者只了知現象的生起，無法立即辨識無常。隨後，當定力變得強大時，對無常的辨識便會隨之而來。

人不應拿自己與**莫哥大禪師**相比，因為他具備極其敏銳的智慧。根據契經，提到的順序是：辨識**無常**、對其**厭離**，以及其**滅盡**。

（莫哥大禪師也以同樣的方式教導，但沒有提到心念標記。在此，優塔尼亞禪師強調了在辨識無常之前，標記的重要性。）



法談二：證悟來自正確作意

見（*ditṭhi*）是主要的敵人（即染污之心）。若無法捨離邪見，便無法捨離貪、愛欲與執著。

（這也解釋了為何人類愈來愈貪婪：物質進步帶來了許多問題與痛苦。）

在法的修行中無法進步的原因，在於**不正確的作意（不如理作意）**。另一個重要因素，是因各種理由而忽略修行。唯有具備正確作意，才能真正投入努力，並行於正道。

（許多人墮入迷信，依賴外在力量，甚至懷疑業的法則——這在部分華人佛教徒中亦可見。）

對於正在學習的比丘而言，死隨念有時會使其對純粹的學習失去興趣。

【此乃良好現象：無論出家或在家，皆會轉向修行，而非僅僅增長煩惱。】

過去有一位沙彌，聽聞《天使經》（*Devadūta Sutta*，MN 130）後，生起強烈的悚懼感（*saṃvega*），並感到畏懼。他請求老師允許先修行，在證得初果之後，才繼續學習。

若對無我（*anattā*）作不正確的作意，行者可能會鬆懈精進，變得放逸，甚至落入粗重的唯物見——認為除了享樂之外，別無他物。事實上，無我指的是**因果法則的現象**。

出離 (nekkhamma-pāramī) 即是令貪、瞋、癡減弱的努力，並且也包含於其他波羅蜜之中。例如，修布施 (dāna) 應導向涅槃——即貪 (lobha)、瞋 (dosa)、癡 (moha) 熄滅之處。如此布施，因無染污，才能產生正確的果報，並須伴隨唯求涅槃的高尚願心。

在觀禪中有一個重要原則：**若沒有標記而只有觀察，則無法達到足以辨識無常 (anicca) 的定力。**

在定力已充分建立之後（例如 U Ba Khin 系統），可以僅以觀察為主，而不必標記。然而觀點各有不同。在沒有定力的情況下，說不需要標記，是錯誤的。

了知法的生起，是透過標記而成。標記能培養定力。

我所擔憂的是：若方法錯誤，當無常的洞見變得銳利、迅速且成熟時，行者反而無法再進行標記。若僅依賴觀察，過程可能變得遲緩且薄弱，此時便需重新回到標記。由於方法的偏差，修行可能出現問題——這也是我自身曾經歷過的。

若依止止禪的定 (samatha samādhi) 而進行觀察，定力可能逐漸減弱，對無常的洞見亦會減弱。這也是為何某些依賴禪那與思惟的森林僧，有時會出現定力退失，需重新建立（在 U Ba Khin 系統中亦可見此現象）。

在此方面，馬哈希 (Mahāsi) 系統較為有效，因其建立在觀禪定 (vipassanā samādhi) 之上。無論以何種方法得定，若之後持續依馬哈希方式標記，定力將不會退失。

僅有標記而無觀察，也是不正確的。在能標記時，應進行標記；不能標記時，則應單純觀察。若能了解五蘊所發生之事，這即是智慧。因此，應針對「已知之法」進行標記與觀察，如此智慧將更快增長。

標記能防止心散亂，並調節定力。在某些情況下無法標記（例如與人交談時），則需以觀察代替。

為何必須標記所緣？為了安住於當下，並了知當下的變化性。正因如此，我們必須標記。在標記過程中，行者逐漸辨識無常。

起初，行者僅能了知現象的生起，尚無法立即辨識無常。隨著定力增強，對無常的洞見自然隨之而來。

不應將自己與莫谷尊者相比，因其智慧極為銳利。依據經典，修行應觀無常、觀厭離，並觀止息。

（莫谷尊者亦以此方式教導，但未特別強調心中標記。在此，U Jhaneyya 尊者特別強調：在辨識無常之前，標記的重要性。）

Note: There are monks who interpret Mogok Sayadaw's way of practice differently, including teachers from the Mogok tradition. Many talks by Mogok Sayadaw never described the practice in detail from beginning to end. From the accounts of his close disciples—whether monks, lay practitioners—there is no mention of either a brief or detailed description of his practice methods. Only U Kyaw Thein once referred to his practice under the Sayadaw's guidance, yet his account merely outlines key points, which appear in the Sayadaw's brief biography. This was a great loss for Buddhists.

From the study of his Dhamma talks and his two biographies (i.e., by U Kyaw Thein and Sayadaw U Gosita), as well as from my own understanding, I hold a different view. In fact, U Kyaw Thein is the best candidate to write a complete biography and account of Sayadawgyi's teaching.

From my contemplation, Sayadawgyi was not a *sukkha-vipassanā* yogi, but rather a *samatha-vipassanā* yogi. There is evidence of this in some of his talks and biographies. Sayadaw possessed the skill of mind-reading and could predict certain future matters. In his daily activities, he did many things without using clocks, yet always knew the exact time.

Near his final passing away, Sayadaw was receiving unseen or divine beings four times, namely on the 11th, 14th, 15th, and 16th of October 1962. On the 17th, he passed away and entered eternal peace. To communicate with divine beings, jhānic power is required (please read Ajahn Mun's biography by Ajahn Maha Bua at forestdhamma.org/books/).

If one truly discerns *anicca*, one may later encounter rapture, happiness, tranquillity, light, and so on (i.e., the ten insight corruptions). With continued noting, arising and vanishing occur instantaneously. When knowledge becomes sharper, one may no longer see the arising and perceive only the vanishing.

For example, when noting rising and falling (i.e., the breath passing through the abdomen), one may not see the beginning of the rising but only the end of the falling. During noting, the yogi has to note the prominent object. He has to give preference to noting the internal process of the khandha when there are (as example), bodily pain, and external sound arising. He has to neglect the sound.

After the pain has disappeared and there is no prominent internal object, note the external one. If mental sign objects arise, note them as well. If they do not disappear, do not pay attention to them; instead, contemplate an internal object, such as in- and out-breaths, or touching and knowing (i.e., sitting).

If one becomes interested in them (i.e., external signs), they do not vanish. Worse than external objects are one's own imaginations.

註記：有些比丘對莫哥大禪師（Mogok Sayadaw）的修行方法有不同的詮釋，這包括來自莫哥傳統的導師們。莫哥大禪師的許多法談從未由始至終詳細描述修行細節。從他親近弟子（無論是比丘或在家修持者）的記述中，並未提及對其修行方法的簡要或詳細描述。唯有鄔覺定（U Kyaw Thein）曾提到他在大禪師指導下的修持，但他的敘述僅勾勒了要點，並出現在大禪師的簡傳中。這對佛教徒來說是一個巨大的損失。

透過對其法談、兩部傳記（即鄔覺定與優勾希達禪師 Sayadaw U Gosita 所著）的研究，以及我個人的理解，我持有不同的看法。事實上，鄔覺定是撰寫大禪師完整傳記與教法記述的最佳人選。

根據我的隨觀，大禪師並非一位「純觀行者」（*sukkha-vipassanā yogi*），而是一位「止觀行者」（*samatha-vipassanā yogi*）。在他的一些法

談與傳記中都有相關證據。大禪師具備「他心通」的技能，並能預測某些未來的事務。在他日常活動中，許多事情在不看時鐘的情況下進行，卻總能準確知曉時間。

在臨終前，大禪師曾四次接見隱形眾生或天人，分別是在 1962 年 10 月 11 日、14 日、15 日及 16 日。17 日，他圓寂並進入永恆的寂靜。要與天人溝通，需要「禪定力」（jhānic power）（請參閱阿姜瑪哈布瓦所著的《阿姜曼傳》）。

如果一個人真正辨識出無常（anicca），隨後可能會遇到喜、樂、輕安、光明等等（即十種「觀之染」）。隨著持續的標記，生起與滅去會瞬間發生。當智慧變得更加銳利時，可能不再見到「生」，而僅感知到「滅」。

例如，在標記起伏（即呼吸經過腹部）時，可能看不見「起」的開始，而只看見「伏」的結束。在標記過程中，禪修者必須標記**顯著的對象**。當同時存在（例如）身體疼痛與外在聲音升起時，必須優先標記**五蘊的內在過程**，而必須忽略聲音。

當疼痛消失且沒有顯著的內在對象時，才標記外在對象。如果心像（mental sign objects）升起，也標記它們。如果它們不消失，就不要理會它們；相反地，應隨觀內在對象，例如入出息，或觸與知（即坐姿）。

如果一個人對它們（即外在色相）產生興趣，它們就不會消失。比外在對象更糟糕的，是一個人自己的幻想（想像）。

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## 註記

有一些比丘對莫谷尊者的修行方法有不同的詮釋，包括來自莫谷傳承的教師在內。莫谷尊者的許多法談，並未從頭到尾詳細說明修行方法。根據其親近弟子——無論是比丘或在家修行者——的記錄，也未見對其修行方法有簡略或完整的系統性描述。

唯有 U Kyaw Thein 曾提及他在尊者指導下的修行，但其內容也僅是重點式的概述，並收錄於尊者的簡略傳記之中。這對佛教徒而言是一項重大損失。

根據對其法談與兩部傳記（U Kyaw Thein 與 Sayadaw U Gosita 所著）的研究，以及我個人的理解，我持有不同的看法。事實上，U Kyaw Thein 是最適合撰寫尊者完整傳記與教法記錄的人選。

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依我的觀察與思惟，尊者並非純觀行者（sukkha-vipassanā yogi），而是**止觀雙修行者（samatha-vipassanā yogi）**。這一點可從其部分法談與傳記中看出端倪。

尊者具備讀心的能力，並能預知某些未來之事。在日常生活中，他做許多事情時並不使用時鐘，卻能準確掌握時間。

在其入滅前夕，尊者曾四次接見不可見或天界眾生，分別是在 1962 年 10 月 11 日、14 日、15 日與 16 日；於 17 日入滅，進入究竟寂靜。

與天界眾生溝通，需具備禪那之力（可參閱阿姜摩訶布瓦所著《阿姜曼傳》，[forestdhamma.org/books/](http://forestdhamma.org/books/)）。

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若真正辨識無常（anicca），之後可能會出現喜（pīti）、樂（sukha）、寧靜、光明等現象（即觀智染污，十種觀智雜染）。透過持續標記，生滅會變得極為迅速。當智慧更加銳利時，可能不再見到「生起」，而只見「滅去」。

例如，在觀察腹部起伏（呼吸）時，可能無法看到「起」的開始，而只看到「落」的結束。

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在標記時，行者必須標記最顯著的所緣。當內在五蘊過程（例如身體的疼痛）與外在聲音同時出現時，應優先標記內在的現象，而忽略聲音。

當疼痛消失，且沒有顯著的內在所緣時，才轉而標記外在所緣。

若出現心相（nimitta），亦應加以標記。若其不消失，則不應繼續關注它，而應回到內在所緣，例如出入息、觸覺與覺知（即坐姿）。

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若對這些外在相產生興趣，它們便不會消失。比外在所緣更具干擾性的，是自己的想像。

### **Dhamma Talk 3: The Noble Dhamma of the Buddha**

A Christian missionary school in the U.S. invited Sitagu Sayadawgyi to give a talk. The preacher who invited the Sayadaw always carried the *Dhammapada* and used it to give talks based on the essence of the Dhamma contained therein.

(The *Dhammapada* text is one of the most popular and favourite books in the world. Its effectiveness has had a great impact on Buddhists and non-Buddhists alike. The Dhamma contains universal truths; it never becomes wrong or outdated. It was taught by the most noble being and the wisest person on Earth. If we follow it, we can solve human problems and sufferings for ourselves and **others**.)

If defilements arise and you are able to contemplate them, simply contemplate them. If you cannot overcome them, then reflect on or recollect the Dhamma. The benefits of Dhamma practice are:

1. In this life, overcoming sorrow and lamentation
2. Freedom from painful states (*apāyas*)
3. Arrival at good destinations (*sugati*)

4. Great knowledge and discernment, enabling realization of both path and fruit

(Here, he is encouraging people to learn everything that supports the practice and to choose any meditation system that suits one's character.)

Yogis should often listen to teachings on ways of contemplation that lead to correct practice. Noting relates to perception (*saññā*) and mindfulness (*sati*), while observing relates to discernment (*paññā*). (When both are developed together, they support right understanding and progress in practice.)

In the beginning, the practice progresses through *sati* and *paññā*, with much noting and knowing of the nature of phenomena, which leads to discernment.

We have to live our lives in order to gain merits (*kusala-dhammas*), general knowledge of the Dhamma, and insight knowledge. For success in any task, the following are necessary:

1. One must have noble desire (*chanda*)—here, compassion and discernment are important factors.
2. One needs knowledge based on critical analysis.
3. The ways of doing things must be right.

If we rely on kamma as “parents” (the Burmese expressions *kam-mother* and *kam-father*), there is no safety in saṃsāra.

**(Note:** this reflects the view commonly held by many Buddhists. It is very sad that most people know kamma only superficially, although it is profound and complex. Therefore, their faith in kamma is weaker than their faith in outside powers, such as deities or bodhisattvas. As a result, they believe in and rely on wrong practices and superstitions.)

One important point in insight practice is noting and observing. Noting develops *sati* and *samādhi*, while observing develops discernment (*paññā*).

Noting and focusing on the object develops insight. With only noting, *samādhi* is developed but discernment is not yet fully included. When *samādhi* develops further, the yogi begins to know the *sabhāva-lakkhaṇa* (the intrinsic characteristics of mind and matter), and later discerns *anicca*.

Asking yogis to practise noting and centring on the object is to help them know the nature of paramattha-dhammas.

In both noting and observing, noting is often more tedious. For example, try to note the entire process of eating food.

[**Most** people eat with moha all the time, deceived by defilements such as lobha. Thus, they only know gratification (*assāda*, *sukha*) and not its danger (*ādīnava*, *dukkha*).

Ledi Sayadawgyi taught that every worldly pleasure (*sukha*) is oppressive, surrounded by two kinds of *dukkha*—before and after. One can find this out for oneself through daily life experience. Every Dhamma teaching can be directly verified **in this way.**]

### 第三講：佛陀的高尚佛法

美國的一所基督教傳教學校曾邀請\*\*西塔古大禪師（Sitagu Sayadawgyi）\*\*前往演講。那位邀請大禪師的傳教士總是隨身帶著《法句經》（*Dhammapada*），並根據其中所含的佛法精髓來進行演講。

（《法句經》是世界上最受歡迎且最受喜愛的書籍之一。它的成效對佛教徒與非佛教徒都產生了巨大影響。佛法包含普世真理，永不錯誤或過時。它是由地球上最高尚且最睿智的覺者所教導。如果我們追隨它，就能為自己與他人解決人類的問題與痛苦。）

如果煩惱升起且你能夠隨觀它們，就單純地隨觀。如果你無法克服它們，那麼就思惟或憶念佛法。佛法修持的利益包括：

- 在這一一生中，克服憂傷與啼哭。
- 解脫於痛苦的惡趣（*apāyas*）。

- 到達善趣 (sugati) 。
- 獲得大智慧與辨析力，進而證悟道與果。

(在此，禪師正鼓勵人們學習一切支持修持的知識，並選擇任何適合自己根性的禪修系統。)

禪修者應經常聽聞關於能導向正確修持的隨觀方法的教導。\*\*標記 (Noting) 與想 (saññā) 及念 (sati) 相關，而觀察 (Observing) 則與慧 (paññā) \*\*相關。(當兩者共同培育時，它們能支持正確的理解與修行的進展。)

在初期，修持透過「念」與「慧」來進展，藉由大量的標記與了知現象的本質，進而導向辨析力。我們必須為了獲得功德 (善法)、佛法的通識以及觀智 (內觀智慧) 而生活。為了在任何任務中獲得成功，以下是必要的：

1. 必須具備高尚的願欲 (chanda) —— 在此，慈悲與辨析力是重要因素。
2. 需要基於批判性分析的知識。
3. 做事的方法必須正確。

如果我們將「業」視為父母 (緬語表達為「業母」與「業父」) 而僅僅依賴它，在輪迴中是不安全的。

(註：這反映了許多佛教徒普遍持有的觀點。非常悲哀的是，儘管「業」是深奧且複雜的，大多數人對它的了解僅止於表面。因此，他們對業力的信心比對外在力量 (如神靈或菩薩) 的信心更弱。結果，他們相信並依賴錯誤的修持與迷信。)

內觀修持中一個要點是標記與觀察。標記開發「念」與「定」，而觀察開發「慧」 (paññā)。標記並專注於對象能開發內觀。若僅有標記，雖開發了定力，但智慧尚未完全包含在內。當定力進一步發展時，禪修者開始了知自相 (sabhāva-lakkhaṇa，名法與色法的內在特質)，隨後辨識出無常 (anicca) 。

要求禪修者練習標記並集中於對象，是為了幫助他們了知\*\*究竟法（paramattha-dhammas）\*\*的本質。在標記與觀察中，標記往往更為乏味。例如，試著標記進食的整個過程。

（大多數人進食時始終帶著「癡」（moha），被「貪」等煩惱所欺騙。因此，他們只知道味（**assāda**，樂），而不知道其患（**ādīnava**，苦）。\*\*雷迪大禪師（Ledi Sayadawgyi）\*\*教導說：每一種世俗的快樂（樂）都是壓迫性的，被前後兩種「苦」所包圍。一個人可以透過日常生活經驗親自發現這一點。每一項佛法教導都能以此方式直接驗證。）



### 法談三：佛陀的聖法

美國一所基督教傳教學校曾邀請 Sitagu 尊者前往開示。邀請他的牧師常隨身攜帶《法句經》，並依其中所蘊含的法義精要來講經說法。

（《法句經》是世界上最受歡迎、最廣為喜愛的經典之一。其影響力極大，不僅對佛教徒，也對非佛教徒產生深遠影響。佛法蘊含普遍真理，永不過時，也不會錯誤。它由最尊貴與最具智慧的覺者所宣說。若依此而行，便能為自己與他人解決人類的問題與痛苦。）

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若煩惱生起，而你能觀照它們，就如實觀照；若無法對治，則應思惟或憶念法。修習佛法的利益如下：

1. 此生能超越憂悲與哀傷
2. 遠離惡趣（apāya）
3. 生於善趣（sugati）
4. 生起廣大智慧與辨識力，能證得道與果

（此處在鼓勵人們學習一切有助於修行的法，並選擇適合自身根器的禪修法門。）

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行者應經常聽聞導向正確修行的方法開示。標記（noting）關聯於想（saññā）與念（sati），觀察（observing）則關聯於慧（paññā）。（當兩者同時發展時，能支持正見與修行的進展。）

在修行初期，透過念與慧的運作，藉由大量標記與了知現象的本質，逐步導向智慧的生起。

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我們之所以生活，是為了累積善法（kusala-dhammas）、學習佛法的一般知識，以及培養觀智。任何成就都需要具備以下條件：

1. 必須具備善欲（chanda）——此處慈悲與智慧是重要因素
2. 需要建立在分析與理解之上的知識
3. 行事的方法必須正確

若將業（kamma）視為「父母」（緬甸語所說的「業母、業父」），在輪迴（saṃsāra）中並無真正的安全。

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**\*\*註：\*\***這反映出許多佛教徒普遍持有的觀點。然而令人遺憾的是，大多數人對業的理解僅停留在表面，而業實際上深奧且複雜。因此，他們對業的信心，往往不如對外在力量（如神祇或菩薩）的信心，從而導致依賴錯誤的修行與迷信。

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在觀禪中，一個重要重點即是：**標記與觀察**。

- 標記培養念（sati）與定（samādhi）
- 觀察培養慧（paññā）

透過標記並將心安住於所緣，可發展觀智。僅有標記時，雖能培養定，但尚未充分具備智慧。當定力進一步增長時，行者開始了知名色的自性相（*sabhāva-lakkhaṇa*），之後進一步辨識無常（*anicca*）。

教導行者標記並專注於所緣，是為了讓其了知究竟法（*paramattha-dhammas*）的本質。

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在標記與觀察之中，標記往往較為費力。例如，嘗試標記整個進食的過程。

【大多數人在進食時始終處於癡（*moha*）之中，被貪（*lobha*）等煩惱所欺騙，因此只知道享受（*assāda, sukha*），而不知其危險（*ādīnava, dukkha*）。

雷迪尊者（*Ledi Sayadaw*）教導：一切世間的樂（*sukha*）本質上是壓迫性的，被兩種苦所包圍——之前與之後。這一點可透過日常生活直接驗證。每一項佛法教導皆可如此親自證知。】

Noting is knowing the arising nature of phenomena. At first, noting knows the nature of phenomena, and later discerns *anicca*.

Noting and observing are the seeds of the path factors and should not be looked down upon. (He mentioned stories of some children who practised the *Mahāsi* system and could describe their direct experiences in simple ways, despite having no knowledge of books—similar to *Soon Loon Sayadaw*. When monks tested them, they were able to enter fruition states.)

**[According to *Ledi Sayadawgyi*, in the time of the Buddha there were more lay people who became *ariyas* than monks through *satipaṭṭhāna* meditation, that is, *sukkha-vipassanā*. In *samatha-vipassanā*, there were more monks than lay people. There were also more divine beings who became *ariyans* than **humans**.]**

The discernment of *anicca* in feeling is seeing pain as arising and vanishing. When this process continues, gaps appear between experiences; therefore, yogis

can bear pain. For example, pain arises, it is noted and observed, and then it vanishes.

In samatha practice (for jhānas), when the body becomes tired or painful, yogis may change posture. However, in insight practice, yogis practise patience and endurance. Only through this can one truly know the nature of the khandhas.

At Taw-ku Meditation Centre, yogis are required to sit for at least three hours.

[**This** well-known vipassanā centre is located in Taw-ku village, Mudon Township, Mon State. Taw-ku Sayadawgyi was similar to Soon Loon Sayadaw; he had been a village man before and had a family. His teacher was not Mahāsi Sayadaw, but, like Mahāsi Sayadaw, both had the same teacher: Thathom Minguon Jetavan Sayadaw. He was also known as Moulmein Sayadaw because his monastery was located there.

Two Sri Lankan monks, Soma and Kheminda Theras, practised vipassanā under his guidance before World War II in Moulmein City. They were two of the three translators of *The Path of Freedom*. They were influenced by a monk and later changed their views on the satipatthāna **system**.]

Some elderly women were even able to sit for five to six hours. If yogis are patient, their practice can overcome painful feelings. (This is not an exaggeration.)

In Thai forest monasteries during wan-phra uposatha days, village grandmothers often sit for many hours, sometimes spending the whole night practising but not the laymen, whereas even some monks may rest for short periods. There are often more women than men listening to Dhamma talks and participating in meditation retreats. Women generally have more opportunities to accumulate merit than men—as daughters, wives, mothers, and grandmothers. Every morning, those who prepare and offer food to monks are mostly women; some are even young girls. As human beings, women often accumulate more merit than men. This may be one of the main reasons why there are more female devatas than male devatas in heaven.

Overcoming painful feelings does not mean that vedanā no longer exists. Rather, painful feeling may change into pleasant feeling or into neither-painful-nor-pleasant feeling. When one understands the nature of feeling, one no longer

fears pain. By overcoming feelings in this way, yogis are able to sit for longer periods.

Thae-inn Gu Sayadaw said that insight contemplation is training for death. An experienced yogi will not fear death when it approaches.

標記 (Noting) 是了知現象生起的本質。起初，標記是了知現象的性質，隨後則辨識出**無常 (anicca)**。標記與觀察是**\*\*道支 (path factors)\*\***的種子，不應被輕視。(他提到了一些修習馬哈希系統的兒童，儘管沒有經書知識——與孫倫大禪師 (Soon Loon Sayadaw) 相似——卻能以簡單的方式描述他們的直接經驗。當比丘們測試他們時，他們能夠進入果定。)

[根據**\*\*雷迪大禪師 (Ledi Sayadawgyi)\*\***的說法，在佛陀時代，透過四念處禪修——即「純觀」 (sukkha-vipassanā) 而成就聖者 (ariyas) 的在家眾多於比丘。而在「止觀雙運」 (samatha-vipassanā) 中，比丘的人數多於在家眾。此外，成就聖者的天人也多於人類。]

對受念處中無常的辨識，是見到痛苦的生起與滅去。當這個過程持續時，經驗之間會出現間隙；因此，禪修者能夠忍受痛苦。例如，痛苦升起，被標記並觀察，然後它滅去。在**\*\*止禪 (samatha)\*\***練習 (為了禪那) 中，當身體變得疲倦或疼痛時，禪修者可能會改變姿勢。然而，在內觀練習中，禪修者修習忍辱與耐力。唯有透過這點，才能真正了知五蘊 (khandhas) 的本質。在多固 (Taw-ku) 禪修中心，禪修者被要求至少坐禪三小時。

[這座著名的內觀中心位於孟邦 (Mon State) 木冬鎮 (Mudon Township) 的多固村。**多固大禪師**與孫倫大禪師相似；他以前是個村民，且有家庭。他的老師不是馬哈希大禪師，但與馬哈希大禪師一樣，兩人都擁有同一位老師：**錫蘭明昆祇陀林大禪師 (Thathom Minguon Jetavan Sayadaw)**。他也被稱為毛淡棉大禪師 (Moulmein Sayadaw)，因為他的寺院座落在那裡。兩位斯里蘭卡比丘，索瑪 (Soma) 與啟明達 (Kheminda) 長老，在二戰前的毛淡棉市曾於其指導下修習內觀。他們是《解脫道論》 (The Path of

Freedom) 三位譯者中的兩位。他們受到一位比丘的影響，隨後改變了對四念處系統的看法。]

有些老婦人甚至能坐上五到六個小時。如果禪修者有耐心，他們的修持就能克服痛苦的感受。（這並非誇張。在泰國森林寺院的布薩日（wanphra），村裡的祖母們經常坐上好幾個小時，有時整晚修持——但男人們卻不一定如此，甚至連一些比丘也可能短暫休息。聽聞法談與參加禪修營的人中，女性通常多於男性。女性通常比男性有更多累積功德的機會——作為女兒、妻子、母親與祖母。每天早晨，那些準備並供養食物給比丘的人大多是女性，有些甚至是年輕女孩。作為人類，女性累積的功德往往多於男性。這可能是天界中女神（female devatas）多於男神的主要原因之一。）

克服痛苦的感受並不意味著「受」（vedanā）不再存在。相反地，苦受可能會轉化為樂受，或不苦不樂受。當一個人理解了感受的本質，就不再恐懼疼痛。透過以此方式克服感受，禪修者能夠坐得更久。 \*\*鐵因谷大禪師（Thae-inn Gu Sayadaw） \*\*說：內觀隨觀就是為了死亡而做的訓練。一位經驗豐富的禪修者在死亡臨近時將不會恐懼。



標記（noting）是了知現象的生起本質。在初期，標記是了知現象的本質；之後，則進一步辨識無常（anicca）。

標記與觀察是道支的種子，不應輕視。（尊者提到一些兒童修習馬哈希法門的例子，他們雖無書本知識，卻能以簡單方式描述其直接經驗，類似 Soon Loon 尊者的情況。當比丘們測試他們時，他們甚至能證入果位。）

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【根據雷迪尊者（Ledi Sayadaw），在佛陀時代，透過念處（satipaṭṭhāna）修行（即純觀 sukka-vipassanā），證得聖者的在家人多於出家人；而在止觀雙修（samatha-vipassanā）中，出家人則多於在家人。此外，證得聖者的天人也多於人類。】

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在感受（vedanā）上辨識無常，即是看見疼痛的生起與消失。當這個過程持續進行時，經驗之間會出現間隙，因此行者能夠忍受疼痛。例如：疼痛生起，被標記與觀察，然後消失。

在止禪（samatha，禪那）修行中，當身體疲累或疼痛時，行者可以改變姿勢。然而，在觀禪中，行者需修習忍耐與堅忍。唯有如此，才能真正了知五蘊的本質。

在 Taw-ku 禪修中心，行者被要求至少靜坐三小時。

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【該著名觀禪中心位於孟邦 Mudon 鎮 Taw-ku 村。Taw-ku 尊者與 Soon Loon 尊者類似，曾為在家人並有家庭。他的老師並非馬哈希尊者，但與馬哈希尊者同師，皆出自 Thaton Minguon Jetavan 尊者門下。他亦被稱為毛淡棉尊者（Moulmein Sayadaw），因其寺院位於該地。

在第二次世界大戰前，有兩位斯里蘭卡比丘——Soma 長老與 Kheminda 長老——曾在毛淡棉於其座下修習觀禪。他們是《解脫之道》（The Path of Freedom）三位譯者中的兩位。他們曾受某位比丘影響，後來改變了對念處法門的看法。】

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有些年長的女性甚至能靜坐五至六小時。若行者具備耐心，其修行能克服苦受。（這並非誇大。）

在泰國森林道場的布薩日（wan-phra uposatha），村中的祖母們常能長時間靜坐，有時整夜修行；反而在家男性較少如此，甚至部分比丘也會短暫休息。參與法談與禪修的女性往往多於男性。

女性在一生中——作為女兒、妻子、母親與祖母——通常有更多機會累積福德。每日準備並供養僧眾食物的，多為女性，甚至包括年幼女孩。作為

人類，女性往往累積較多福德。這或許也是天界女性天人多於男性天人的原因之一。

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克服苦受，並不意味著感受（vedanā）不再存在；而是苦受可能轉為樂受，或轉為不苦不樂受。當理解感受的本質後，便不再畏懼疼痛。透過如此克服感受，行者能夠長時間靜坐。

Thae-inn Gu 尊者曾說：觀禪即是為死亡作準備的訓練。一位有經驗的行者，在死亡來臨時將不再恐懼。

### Dhamma Talk 4: On Defilements

(The following talk is based on the well-known sutta *The Simile of the Great Log*, Sutta No. 241 (4), Saḷāyatana Saṃyutta.)

The majority of human beings overindulge in pleasure and gain. Only a few people—namely noble, wise, and virtuous individuals—are able to sacrifice and relinquish these attachments.

[**The** first group may possess merit, but lacks wisdom and the capacity to abandon defilements. The second group possesses both vijjā (knowledge) and caraṇa (conduct).

The first group includes some world leaders, politicians, and wealthy individuals. They know only how to indulge in sensual pleasures, thereby wasting their precious opportunity to benefit the **world.**]

Therefore, in the present world there are many problems and much suffering. Two qualities are especially important for spiritual growth: compassion and wisdom. Compassion gives rise to the willingness to sacrifice for the benefit of others. Wisdom enables one to act effectively and appropriately.

Practitioners should understand the nature of the mind. Seeing-consciousness, hearing-consciousness, and other sense-consciousnesses are all forms of consciousness belonging to the cognitive process—*vithi-citta*, the knowing mind. The surrounding societies of not-knowing *moha* strongly influence people who have three wholesome roots (*tihetuka*); for example, just as the child of a fisherman often becomes a fisherman (though other factors may also play a role). In essence, the mind is frequently dominated by sensual desire and defilements, which overwhelm it.

As a result, yogis often give various reasons for being unable to practise. Repeated improper attention gradually becomes habit—that is, character. When there is a strong habit of indulging in sensual pleasure, this habit matures into character and clinging. Whether character becomes wholesome or unwholesome depends on attention. Character and clinging eventually become latent dispositions; when these dispositions are strong, powerful defilements (*kilesa*) arise.

Latent defilements do not have the characteristics of arising, presence, and passing away (that is, the three sub-moments). I explain these matters because yogis may otherwise take defilements too lightly or approach them in a careless manner. Living beings take rebirth beginning with greed and craving. Latent dispositions do not exist as material entities, but as strengths of force or energy—similar to electrical or magnetic power. They continuously overwhelm the ordinary mind.

For this reason, all defiled minds are called unknowing minds. They are unable to properly take the object, and instead overwhelm the knowing mind, which otherwise would be capable of apprehending the object clearly.

For example, when one sees a physical form, eye-consciousness arises. However, the defiled unknowing mind overwhelms seeing-consciousness, preventing discernment of the arising and passing away of mind and matter. Instead, one perceives “a man,” “a woman,” “a person,” “someone beautiful,” or “someone attractive,” thereby missing reality.

Insight meditation works to reduce the energy of defilements—that is, to battle and weaken the *kilesas*.

Therefore, I ask you to contemplate by focusing properly, not by allowing defilements to enter. When *samādhi* becomes well established, seeing is just

seeing, hearing is just hearing, and so forth, arriving at the level of equanimity (upekkhā). At that point, wanting, clinging, and action do not arise. This is the cessation of kilesa, specifically ignorance (avijjā) and craving (taṇhā), which otherwise overwhelm the unknowing mind.

Thus, defilements cannot be penetrated by practising lightly or casually. Views such as “when tired one must change posture” or “when itching one must scratch” are incorrect.

[Referring to a meditation system taught by a lay teacher who expounds a version of the Middle Way.]

(Continue to explain the ten insight corruptions.)

Faith (saddhā): the yogi wishes to offer one’s life to the Buddha. Effort (virīya): with strong effort, the yogi does not wish to sleep and is able to continue contemplation. Mindfulness (sati): with strong sati, the yogi is unaware of time passing and may even continue contemplation within dreams, resuming contemplation immediately upon waking.

The simile of a log sinking in the middle of a river means that even though the yogi does not cling to self or others, one may still cling to one’s practice of Dhamma itself.

When samādhi and ñāṇa develop, experiences such as light, rapture, and tranquillity may arise. Yogis may not contemplate it and take it as realisation. Body Light: Body light can appear and yogi takes it as realisation of path and fruit. Sometimes yogis fall into sleep and mistakenly believe this to be the cessation of suffering. (See the explanations of wrong cessations in Sayadaw U Ñāṇobhāsa’s talks.)

**Rapture (pīti):** gooseflesh may arise. Tranquillity (passaddhi): the yogi can sit longer because body and mind become calm. Happiness (sukha): body and mind feel pleasant. Knowledge (ñāṇa): When knowledge becomes sharp, employed for criticism or judgmental analysis, it misses the essence of phenomena and becomes entangled in excessive reflection.

The simile of the great log being lifted onto higher ground refers to conceit (māna). Because of one's experiences, one may look down on others and become conceited.

## 第四講：論煩惱

（以下法談基於著名的契經——《大木柱喻經》，《相應部·六處相應》第 241 經 [或 4 經]。）

大多數人類過度沉溺於享樂與利益。唯有少數人——即高尚、具智且有德的個人——能夠犧牲並捨棄這些執著。

[第一類人可能擁有功德，但缺乏智慧以及斷除煩惱的能力。第二類人則同時具備明 (vijjā, 知識) 與行 (caraṇa, 德行)。第一類人包括一些世界領袖、政治家與富有的個人，他們只知道沉溺於感官享樂，從而浪費了利益世間的寶貴機會。]

因此，現今世界存在許多問題與痛苦。有兩項特質對於精神成長尤為重要：**慈悲與智慧**。慈悲生起為他人利益而犧牲的意願；智慧則使人能有效且恰當地行動。

修行者應理解心的本質。看之意識（眼識）、聽之意識（耳識）及其他感官意識，都是屬於認知過程——**心路過程 (vithi-citta)**，即「了知之心」的形式。周遭社會中「不覺知」的**\*\*癡 (moha) \*\***會強力影響那些具備「三因」 (tihetuka, 具備無貪、無嗔、無癡三善根) 的人；例如，漁夫的孩子通常會成為漁夫（儘管其他因素也可能起作用）。本質上，心經常被感官欲望與煩惱所支配並淹沒。

結果，禪修者經常給出各種無法修行的理由。重複的**不如理作意**逐漸變成習慣——也就是「性格」。當存在沉溺於感官享樂的強烈習慣時，這種習慣會成熟為性格與執著。性格變為善或不善，取決於作意（注意力）。性格

與執著最終成為**隨眠傾向 (latent dispositions)**；當這些傾向強大時，強力的煩惱 (kilesa) 便會升起。

隨眠煩惱並不具備生、住、滅的特徵 (即三個微細瞬間)。我解釋這些事情，是因為禪修者否則可能會太輕視煩惱，或以粗心的方式對待它們。眾生以貪與渴愛開始投生。隨眠傾向並不以物質實體的形式存在，而是作為**力量或能量**的強度——類似於電能或磁力。它們持續地淹沒平凡的心。

出於這個原因，所有染污之心都被稱為**不覺知之心**。它們無法正確地選取對象，反而淹沒了那顆本能清晰捕捉對象的「了知之心」。

例如，當一個人看到一個物理形貌時，眼識升起。然而，染污的不覺知之心淹沒了「看之意識」，阻止了對名色生滅的辨析。相反地，一個人感知到「男人」、「女人」、「人」、「美麗的人」或「有吸引力的人」，從而錯失了實相。

內觀禪修致力於**減少煩惱的能量**——也就是戰鬥並削弱煩惱。因此，我要求你們透過**正確的專注**來隨觀，而不是允許煩惱進入。當定力良好建立時，看只是看，聽只是聽，依此類推，到達捨 (**upekkhā**，平等心) 的層次。在那一點上，**想要、執著與行動**就不會升起。這就是煩惱的止息，特別是淹沒了不覺知之心的無明 (**avijjā**) 與渴愛 (**taṇhā**)。

因此，煩惱無法透過輕率或隨意的修習來穿透。諸如「累了就必須改變姿勢」或「癢了就必須抓癢」等觀點是不正確的。

[此處指涉一位在家老師所教導的禪修系統，該老師闡述了一種版本的中道。]

(繼續解釋十種觀之染 [vipassanupakkilesa]：)

- **信 (saddhā)**：禪修者希望將生命供養給佛陀。
- **精進 (virīya)**：具備強大的精進力，禪修者不想睡覺並能持續隨觀。
- **念 (sati)**：具備強大的正念，禪修者察覺不到時間流逝，甚至可能在夢中持續隨觀，並在醒來後立即恢復隨觀。

**\*\*「大木頭沉入河中心」的譬喻，意味著儘管禪修者不執著於自我或他人，但仍可能執著於「佛法修持」\*\*本身。**

當定力與觀智發展時，可能會升起如光明、喜與輕安等經驗。禪修者可能不去隨觀它，而將其誤認為證悟。

- **身光**：身光可能出現，禪修者將其誤認為證得道果。
- **錯誤的止息**：有時禪修者陷入睡眠，並誤以為這是痛苦的止息。（參見優南諾巴薩禪師 Sayadaw U Ṇāṇobhāsa 法談中關於錯誤止息的解釋。）
- **喜 (pīti)**：可能升起雞皮疙瘩。
- **輕安 (passaddhi)**：禪修者能坐得更久，因為身心變得平靜。
- **樂 (sukha)**：身心感到愉悅。
- **智慧 (ñāṇa)**：當智慧變得銳利，被用於批評或判斷性分析時，它會錯失現象的本質，並糾纏於過度的思惟。

「大木頭被抬上高地」的譬喻是指慢 (māna，我慢)。因為一個人的經驗，他可能會輕視他人並變得自負。



## 法談四：論煩惱

（以下法談依據著名經典《大木喻經》（The Simile of the Great Log），《相應部·六處相應》經 No.241（4））

大多數人類沉溺於享樂與利益之中。唯有少數人——即具備高尚、智慧與德行者——能夠捨離與放下這些執取。

【第一類人可能具備福德，但缺乏智慧與斷除煩惱的能力；第二類人則同時具備明（vijjā）與行（caraṇa）。

第一類人包括某些世界領袖、政治人物與富有者。他們只懂得沉迷於感官享樂，從而浪費了利益世界的寶貴機會。】

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因此，當今世界充滿問題與苦。對於修行的成長而言，有兩項特別重要的品質：**慈悲與智慧**。

- 慈悲使人願意為他人利益而付出與犧牲
- 智慧使人能正確而有效地行動

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修行者應了解心的本質。眼識、耳識等，皆屬於認知過程中的識（vīthi-citta），即了知之心。然而，不了知的癡（moha）所構成的環境，強烈影響具備三善根（tihetuka）的人；例如漁夫的孩子常成為漁夫（雖然亦有其他因素）。

總體而言，心常被欲望與煩惱所主導並壓制。

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因此，行者常為無法修行找各種理由。不正確的作意反覆出現，逐漸形成習慣，即性格。當沉溺於感官享樂的習慣變得強大，便成熟為性格與執取。性格是善或不善，取決於作意。最終，性格與執取轉為潛在傾向；當這些傾向強大時，強烈的煩惱（kilesa）便會生起。

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潛在煩惱並不具備生、住、滅三相（即三個剎那）。之所以說明此點，是因為行者可能會輕忽煩惱，或以輕率的態度對待它們。

眾生的再生，以貪與愛為起點。潛在傾向並非物質存在，而是一種力量或能量，類似電力或磁力，持續壓制著凡夫之心。

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因此，一切染污之心皆稱為**不了知之心**。它們無法正確取境，反而壓倒了知之心，使後者無法如實把握所緣。

例如，當看到色法時，眼識生起。然而染污的不了知之心壓制了眼識，使人無法辨識名色的生滅。相反地，人們會認為是「男人」、「女人」、「某個人」、「美麗的人」、「吸引人的人」，從而錯失真實。

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觀禪的作用，在於削弱煩惱的能量——亦即與煩惱作戰並減弱它們。

因此，我要求你們以正確的方式專注觀照，不讓煩惱介入。當定（samādhi）穩固時，**見只是見，聞只是聞**，達到捨（upekkhā）的層次。此時，不會生起欲求、執取與造作。

這即是煩惱的止息——特別是無明（avijjā）與愛（taṇhā）之止息，否則它們會壓制不了知之心。

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因此，煩惱無法透過輕率或隨便的修行被洞穿。「累了就要換姿勢」、「癢了就要抓」等觀念，皆是不正確的。

【此處指某位在家教師所教授的一種「中道」版本。】

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（以下續述觀智雜染）

- **信（saddhā）**：行者願意將生命奉獻給佛
- **精進（viriya）**：精進強時，不欲睡眠，能持續觀照
- **念（sati）**：念力強時，不覺時間流逝，甚至在夢中仍可延續觀照，醒來立即續修

「大木沉於河中」的譬喻，表示即使行者不執取自我或他人，仍可能執取於法的修行本身。

當定與智（*ñāṇa*）發展時，可能出現光明、喜、寂靜等經驗。行者若不加觀照，可能誤以為是證悟。

- **身光**：身體發光，誤認為已證道果
- 有時進入睡眠，誤以為是苦的止息（可參見 *Ñāṇobhāsa* 尊者對錯誤「滅」的說明）

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- **喜（*pīti*）**：可能出現毛髮豎立等現象
  - **寂靜（*passaddhi*）**：身心安靜，能長時間靜坐
  - **樂（*sukha*）**：身心感受愉悅
  - **智（*ñāṇa*）**：當智慧變得銳利，若用於批判與分析，反而會偏離現象本質，陷入過度思惟

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「大木被抬至高處」的譬喻，指的是**慢（*māna*）**。由於自身經驗，行者可能輕視他人，生起我慢。

### **Reflection: Some Reflections on Abhidhamma**

I have found that knowledge of Abhidhamma teachings, together with the study of the suttas, brings great benefit. Abhidhamma provides the supportive conditions for understanding the suttas more penetratively and profoundly. However, there are some scholars and Buddhists who believe that Abhidhamma was not taught by the Buddha and therefore should be neglected, and they even encourage others to adopt the same view.

Sometimes it is quite astonishing to see that some people lack basic common sense. What kind of human beings—philosophers, scientists, politicians,

economists, or religious leaders—could independently discover and expound Abhidhamma? According to the records, only the Buddha was capable of doing so. The Buddha expounded Abhidhamma in the Heaven of the Thirty-three Gods (Tāvatiṃsa) and later related it to Sāriputta, who passed away before the Buddha. Therefore, during the First Council, no one was able to recite it. This may be one reason why Abhidhamma was not formally recorded at that council.

This does not mean that we should accept everything blindly from the texts. Ledi Sayadaw himself was a very good example of critical inquiry. I have read some of his Dhamma **Dīpanis** and found that he adopted a critical approach toward the commentaries, always examining them from a practical perspective, such as in his treatment of paramattha-dīpanī topics. Consequently, his views sometimes differed from those of certain commentators.

I have also read a Dhamma book by Mahāgandhāyon Sayadaw (Ashin Janakabhivamsa). This work consists of a long series of Dhamma discourses on Paṭṭhāna (Conditional Relations). In several places, Sayadaw explained Abhidhamma through the framework of the suttas, and at other times explained the suttas through Abhidhamma. In this way, it greatly enhanced our understanding of the Dhamma.

For the realisation of Dhamma, the teachings of the suttas alone are sufficient. However, I have never encountered anyone who studied Abhidhamma and became stupid or deluded. On the contrary, such people tend to develop bright and sharp minds, as seen in figures such as Ledi Sayadaw and Mogok Sayadaw.

The opposite result can also occur. People who possess a great deal of worldly knowledge—much of which is unnecessary, such as that from modern media—are often led into confusion, polluting the mind and increasing defilements (kilesas). People become lost in worldly knowledge and never progress in the Dhamma; instead, they engage in excessive proliferation and thinking. We can see the consequences of this clearly in today's world, even at the international level.

A simile or analogy arose in my mind. It is like comparing the Himalayan mountain and an egg. Worldly knowledge is like an egg, whereas Abhidhamma knowledge is like Mount Himalaya. If an egg were to strike Mount Himalaya, what would happen? Only the egg would break into pieces. Anyone who uses worldly knowledge to measure the Dhamma will inevitably fail.

## 隨想：關於阿毘達摩的一些反思

我發現，阿毘達摩（Abhidhamma，論藏）的教導若能與契經（Suttas）的研習相結合，將帶來極大的利益。阿毘達摩為更透徹、更深邃地理解契經提供了支持性的條件。

然而，有些學者和佛教徒認為阿毘達摩並非佛陀親口所教，因此主張應予以忽略，甚至鼓勵他人抱持同樣的觀點。有時看到某些人缺乏基本的常識，實在令人驚訝。究竟是哪一類的人類——無論是哲學家、科學家、政治家、經濟學家或宗教領袖——能夠獨立發現並闡述阿毘達摩？根據記載，唯有佛陀具備這樣的能力。佛陀在三十三天（Tāvātimsa）宣說阿毘達摩，隨後轉述給\*\*舍利弗（Sāriputta）\*\*尊者，而尊者在佛陀涅槃前就已圓寂。因此，在第一次結集時，無人能背誦它，這或許是阿毘達摩當時未被正式記錄的原因之一。

這並不意味著我們應該盲目接受文本中的一切。雷迪大禪師（Ledi Sayadaw）本身就是批判性探究的典範。我讀過他的一些《法明燈》（Dhamma Dipanis），發現他對註釋書抱持批判態度，總是從實修的角度進行檢驗（例如他在處理《勝義燈》paramattha-dīpanī 主題時）。因此，他的觀點有時與某些註釋家有所不同。

我也讀過大甘多勇大禪師（Mahāgandhāyon Sayadaw, Ashin Janakabhivamsa）的一部佛法著作。這部作品包含了一系列關於\*\*《發趣論》（Paṭṭhāna，緣分五論）\*\*的長篇法談。在多處地方，大禪師透過契經的框架來解釋阿毘達摩，有時則透過阿毘達摩來解釋契經。這種方式極大地增進了我們對佛法的理解。

對於佛法的證悟，單靠契經的教導已然足夠。然而，我從未遇過有人因研究阿毘達摩而變得愚蠢或迷惑；相反地，這些人往往能開發出明晰且敏銳的心智，正如雷迪大禪師與莫哥大禪師所展現的那樣。

反之亦然。擁有很多**世俗知識**（其中許多是不必要的，如現代媒體資訊）的人，往往會陷入混亂，污染心靈並增加煩惱（kilesas）。人們迷失在世俗知識中，在佛法上毫無進展，反而陷入過度的戲論與思惟。我們在當今世界，甚至在國際層面上，都能清楚看到這種後果。

我心中浮現出一個譬喻：這就像**喜馬拉雅山與雞蛋**的對比。世俗知識如同雞蛋，而阿毘達磨的知識則如喜馬拉雅山。如果雞蛋撞向喜馬拉雅山，會發生什麼事？只有雞蛋會碎成粉末。任何試圖用世俗知識來衡量佛法的人，注定會失敗。



## 反思：關於阿毘達磨的一些思考

我發現，阿毘達磨的知識，配合經藏的學習，能帶來極大的利益。阿毘達磨為深入且透徹理解經典提供了有力的助緣。然而，有些學者與佛教徒認為阿毘達磨並非佛陀所說，因此應予忽視，甚至鼓勵他人採取同樣的看法。

有時令人驚訝的是，有些人竟缺乏基本的常識。試問：哪一類人——哲學家、科學家、政治家、經濟學家或宗教領袖——能夠憑自身能力發現並闡述阿毘達磨？依據記載，唯有佛陀具備此能力。佛陀曾於三十三天（Tāvātimsa）開示阿毘達磨，之後再傳授予舍利弗（Sāriputta）。然而舍利弗在佛陀之前入滅，因此在第一次結集時，無人能誦出此法，這或許也是當時未將阿毘達磨正式結集的原因之一。

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這並不意味著我們應盲目接受經典中的一切內容。雷迪尊者（Ledi Sayadaw）本身即是一個善於批判性思考的典範。我曾閱讀其多部《法義論》（Dhamma Dipani），發現他對註釋書持批判態度，並始終從實修角度加以檢視，例如在處理究竟法（paramattha）相關議題時。因此，他的見解有時與部分註釋家不同。

我亦閱讀過摩訶甘達永尊者（Mahāgandhāyon Sayadaw，Ashin Janakabhivamsa）的一部法書，此書為對《發趣論》（Paṭṭhāna，條件關係）的長篇開示。在多處，尊者以經藏架構解釋阿毘達磨，亦有時以阿毘達磨來詮釋經藏，如此大幅深化了我們對佛法的理解。

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就證悟佛法而言，僅依經藏教法亦已足夠。然而，我從未見過有人因學習阿毘達磨而變得愚癡或迷亂；相反地，這類人往往心智明亮、敏銳，例如雷迪尊者與莫谷尊者。

相反的情況亦可能發生。具備大量世俗知識的人——尤其是來自現代媒體的許多無用資訊——往往容易陷入混亂，污染內心並增長煩惱（kilesa）。人們沉迷於世間知識，無法在佛法上進步，反而陷入過度思惟與妄想。我們在當今世界，甚至國際層面，都能清楚看到其後果。

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我心中生起一個譬喻：如同將喜馬拉雅山與一顆雞蛋相比。世俗知識如同雞蛋，而阿毘達磨的知識如同喜馬拉雅山。若以雞蛋去撞擊喜馬拉雅山，結果會如何？只會是雞蛋粉碎而已。凡是以世俗知識來衡量佛法者，終將失敗。

### **Dhamma Talk 5: On the Mind**

Do not follow the desires of the mind, but also do not suppress or torture it. The mind takes pleasure in unwholesome objects and will never free itself from sensual pleasures by following desire alone.

If one wishes to understand the mind, one must listen to Dhamma talks and practise. The nature of the mind is difficult to train. It is accustomed to roaming among sensual objects and is quick to react.

One cannot train the mind lightly; one must apply greater effort. Practice must be forceful and consistent. Always examine one's own mind rather than the

minds of others. One must teach and exhort the mind through samatha and vipassanā. This is the Middle Way, which neither follows desire nor suppresses it—avoiding both hedonism and extreme asceticism.

Otherwise, the process becomes short-circuited, failing to continue through contemplation of arising phenomena. For example, when greed arises and indulgence follows, imagination chases after desire, and defilements increase—as is commonly seen in the modern world.

You must contemplate all arising mental states from behind, through sati. Watching from behind is sati; knowing their nature is paññā. At first, paramattha and conceptual (paññatti) objects are mixed together, and one sees mainly the concept.

For example, when noting the arising of the abdomen, one may see “the abdomen” itself and is not yet free from the concept.

Sati becomes strong through noting conceptual objects; viriya and samādhi follow behind it and also become strong (see Mogok Sayadaw’s talks). Paññā follows later; it does not arise instantly. It also depends on the type of object. Paññā follows behind saddhā, sati, viriya, and samādhi—these are the five faculties and powers as they develop.

The contemplative knowing mind stays momentarily on the contemplated object. It is something like this: water waves are moving up and down, while a frog sits on a lotus leaf that rises and falls with the waves. For example, when contemplating the rising and falling of the abdomen, the lotus leaf is the abdomen, the wave is the air element, and the frog is the contemplative ñāṇa. With sufficient contemplation, the special knowing of perception arises.

It does not appear as the “abdomen” to yogi; rather, it is known as the movement of air, seeing its true nature.

The helpers of ignorance and volitional formation are doubt and heedless. The helpers of discernment are proper attention and effort. Knowing the nature of phenomena comes from noting with sati. With good sati, viriya, and samādhi, discernment follows behind them.

One must understand the nature of the mind and how it needs to be trained. In insight contemplation, it is very important to contemplate the mind. Even though one may contemplate other objects such as form and feeling, more emphasis must

be placed on the mind. The mind always intrudes and disturbs the yogi from the beginning, through the middle, and to the end of the insight process.

When contemplating feeling, the aim is not to eliminate or make it disappear, but to understand its nature. The same applies to knowing the mind. The mind is like the eye and finger that look at others and point outward—yet must itself be understood.

## Noting & Sati

Through noting and sati, the yogi knows the nature of the mind. When insight knowledge becomes mature, one may no longer be able to note in the same way. At that time, only watching and observing remain. This has its own level that follows the noting stage. In the Mahāsi system, the progression is from noting to observing—the noting-and-observing level becomes pure observing.

You cannot skip or pass over this stage. Even though people perform merits, if these are not accompanied by sati and paññā, they can still give rise to dukkha—suffering and problems.

[There are many examples, both in the time of the Buddha and among modern Buddhists. For instance, in the name of compassion and love, people may act blindly, without sati and paññā, thereby creating many external problems.]

## 第五講：論心

不要跟隨心的欲望，但也不要壓制或折磨它。心愛好不善的對象，若僅是隨順欲望，它永遠無法從感官享樂中解脫。若想了解心，必須聽聞法談並實修。心的本質難以訓練，它習慣在感官對象中遊蕩，且反應迅速。

人不能輕率地訓練心，必須投入更大的精進。修持必須有力且持之以恆。應始終檢視自己的心，而非他人的心。必須透過「止」與「觀」來教導並誠

勉這顆心。這就是**中道**——既不隨順欲望，也不壓制它，避開了享樂主義與極端苦行。

否則，修行過程會出現「短路」，無法持續隨觀生起的現象。例如，當貪心升起且隨之放縱時，想像力會追逐欲望，煩惱便隨之增加——這在現代世界中屢見不見。

你必須透過**念 (sati)**，從後方隨觀所有生起的心態。從後方注視是「念」；了知其本質是**慧 (pañña)**。起初，**\*\*究竟法 (paramattha) 與概念 (paññatti, 名言概念) \*\***對象是混雜在一起的，人主要看到的是概念。例如，在標記腹部起伏時，人可能仍看到「腹部」本身，尚未從概念中解脫。

透過標記概念對象，「念」會變得強大；**精進 (viriya) 與定 (samādhi)**緊隨其後也會變得強大（參見莫哥大禪師法談）。「慧」則在稍後跟進，它不會立即升起。這也取決於對象的類型。「慧」跟隨在信、念、精進與定之後——這就是開發中的五根與五力。

隨觀的了知之心暫時停留在被隨觀的對象上。它有點像這樣：水波上下波動，一隻青蛙坐在蓮葉上，隨著波浪起伏。例如，當隨觀腹部起伏時，蓮葉是腹部，波浪是風大，而青蛙則是隨觀的**觀智 (ñāṇa)**。透過充分的隨觀，對知覺的特別了知便會生起。對禪修者而言，它不再顯現為「腹部」，而是被了知為風的移動，看見其真實本性。

**無明與行 (造作) 的助緣是懷疑與放逸。辨析 (慧) 的助緣則是如理作意與精進。**了知現象的本質源於帶著「念」的標記。具備良好的念、精進與定，辨析力便會緊隨其後。

人必須了解心的本質以及它需要如何被訓練。在內觀隨觀中，隨觀「心」是非常重要的。儘管人也隨觀其他對象如「色」與「受」，但必須將更多重點放在「心」上。在內觀過程的始、中、終，心總是會侵入並干擾禪修者。

當隨觀感受時，目的不是為了消除它或使其消失，而是為了理解其本質。了知心也是同樣的道理。心就像眼睛和手指，總是注視他人並指向外在——但它本身必須被理解。

### 標記與正念

透過標記與念，禪修者了知心的本質。當觀智成熟時，人可能無法再以同樣的方式標記。到那時，只剩下注視與觀察。這有其自身的層次，緊接在標記階段之後。在馬哈希系統中，進程是從**標記到觀察**——標記與觀察的層次轉化為**純粹的觀察**。

你不能跳過或越過這個階段。儘管人們行功德，但若沒有「念」與「慧」相隨，這些功德仍可能生起苦——痛苦與問題。

[無論是在佛陀時代還是現代佛教徒中，都有許多例子。例如，人們可能以慈悲與愛之名盲目行動，缺乏「念」與「慧」，從而創造了許多外在的問題。]



## 法談五：論心

不要隨順心的欲望，但也不要壓制或折磨它。心喜歡不善的所緣，若僅隨順欲望，永遠無法從感官享樂中解脫。

若欲了解心，必須聽聞法談並實際修行。心的本性難以調伏，它習慣於在欲境中遊走，且反應迅速。

心不能輕率訓練，必須投入更大的努力。修行需強而有力且持續進行。應時常檢視自己的心，而非他人的心。必須透過止（samatha）與觀（vipassanā）來教導與策勵這顆心。這即是中道——既不隨順欲望，也不壓制欲望，避免享樂主義與苦行極端。

否則，修行過程將被「短路」，無法持續觀照生起的現象。例如，當貪心生起並隨之放縱時，想像會追逐欲望，煩惱隨之增長——這在現代社會中極為常見。

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你必須透過念（sati），從「後方」觀照一切生起的心。從後方觀看即是念（sati）；了知其本質即是慧（paññā）。

在初期，究竟法（paramattha）與概念法（paññatti）混合在一起，行者主要仍見到概念。

例如，在標記腹部的生起時，仍會看到「腹部」本身，尚未離開概念。

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透過標記概念所緣，念（sati）逐漸增強；精進（virīya）與定（samādhi）亦隨之增強（參見莫谷尊者法談）。慧（paññā）則隨後生起，並非立即出現，且取決於所緣的性質。

慧依於信（saddhā）、念（sati）、精進（virīya）與定（samādhi）之後而生——此即五根五力的發展次第。

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觀照之知（ñāṇa）暫時安住於所觀之境。可用以下譬喻說明：

水波上下起伏，而一隻青蛙坐在隨波浮動的蓮葉上。在觀察腹部起伏時：

- 蓮葉 = 腹部
- 水波 = 風大（air element）
- 青蛙 = 觀照的智慧（ñāṇa）

當觀照充分時，會生起一種特殊的了知（知覺之知）。

此時，不再以「腹部」呈現，而是如實了知為風的運動，即其真實性質。

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無明與行的助伴是疑（doubt）與放逸（heedlessness）。  
智慧的助伴則是正確作意與精進。

透過念（sati）的標記，能了知現象的本質。當念、精進與定良好時，  
智慧隨之而生。

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必須了解心的本質，以及如何訓練它。在觀禪中，觀照心極為重要。即  
使也觀照色或受，仍需更重視心。

從修行的開始、中段到結尾，心始終會介入並干擾行者。

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在觀受時，目的並非消除或令其消失，而是了解其本質。對心的觀照亦  
復如是。心如同眼與手指——總是向外看、向外指，但自身也必須被了解。

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### 標記與念（Noting & Sati）

透過標記與念，行者得以了解心的本質。當觀智成熟時，可能無法再以  
相同方式標記，此時僅剩觀看與觀察。這是一個接續於標記之後的層次。

在馬哈希系統中，修行進程為：**由標記轉為觀察——最終標記與觀察轉  
為純觀察。**

此階段不可跳過。

即使人們行善積福，若未伴隨念與慧，仍可能導致苦——問題與困擾。

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【在佛陀時代與現代皆有許多例子。例如，有些人以慈悲與愛為名，卻  
在缺乏念與慧的情況下盲目行動，反而製造了許多外在問題。】

## Reflection: On Oneself and Others

(A Dhamma reflection based on a Dhamma talk by Sayadaw U Uttama)

*Na paresam vilomāni, na paresam katākatam, attanova avekkheyya,  
katāni akatāni ca.*

Focus,

not on the rudenesses of others,

not on what they've done

or left undone,

but on what you

have and haven't done

yourself. — *Dhammapada, verse 50 (translated by Ven. Ṭhānissaro Bhikkhu)*

This is a valuable teaching in the Pupphavagga (The Chapter on Flowers). (See *Pāveyyaka Ajivaka Vatthu.*) There are three important points in these verses.

(1) We should not focus on the rudeness of others.

These are verbal and physical actions.

(2) Also, do not focus on what others have done or left undone.

(3) Rather, focus on what one has or has not done oneself.

The above three points are related to mental action (*mano kamma*). Points (1) and (2) concern thinking about others, while point (3) requires thinking about oneself. Humans always perform actions through body, speech, and mind. These actions can be wholesome or skillful, and unwholesome or unskillful. These actions, or the law of *kamma*, are very important for one's suffering and happiness.

Among these actions, one becomes increasingly extensive and complex, for example: bodily action → verbal action → mental action. Killing a human being → frivolous talk → unwholesome mental actions. There is much to contemplate

here, from social levels to international levels. We can apply the ten wholesome and unwholesome courses of action.

Killing a human being is very rare in most societies, except in the U.S.A. because of gun laws. However, frivolous talk happens very often and everywhere, especially in the media such as television, the internet, radio, smartphones, and so on. There are many examples.

Most human mental actions—thoughts and thinking—are related to unskillfulness or unwholesomeness. This may be one of the main reasons beings are mostly reborn in the four woeful planes of existence (apāyas). With wrong views come wrong thoughts (all kinds of thoughts), which lead to wrong speech and bodily actions (of all kinds).

Therefore, Dhamma education, or Buddha’s education, is the noblest and best education for human beings. Only through the Buddha’s teaching can humans have right view and follow the right path. Otherwise, humans usually hold many kinds of wrong views and follow the wrong path—constantly increasing kilesas and harming themselves and others (even nature).

Why do we suffer in our minds? Because we think for suffering. But if we think for happiness, we will become happy (as in the Dhammapada story of verse 50, about the rich lady).

We have wasted our time by thinking about others and created much unskillfulness than developing merit. We have neglected our precious time and opportunities by thinking about others.

We do not know how to use our time well or how to think for ourselves.

In the world, we are not alone; we live among our surroundings and other people such as family members, friends, and others. Therefore, apart from oneself, all other people are “others.” It is very important to know how to think and behave toward oneself and toward others. This is also very practical in daily life and lived experience.

Therefore, the most important point here concerns one’s own true happiness—how to have proper, appropriate, and wise attention in all situations. This protects oneself and also protects others, and vice versa. This is also related to directing oneself rightly, as taught in the Maṅgala Sutta, which describes the most important blessings or protections in this present life and in future lives to come.

The well-known Burmese monk Tha-pye-kan Sayadaw instructed us to follow these teachings and practise accordingly, as taught in the Ambalatthikā Rāhulovāda Sutta (Majjhima Nikāya, Sutta No. 61). The essence of the instruction and practice is this: before engaging in mental, verbal, or bodily actions, we must first reflect on whether the action will be beneficial or harmful to oneself and to others.

Mostly, when we focus on others, kilesas increase. When we focus on ourselves, kilesas decrease because knowledge arises.

To support these points, I would like to refer to two Jātaka stories: Jā. 459 Paṇḍita-jātaka and Jā. 490 Pañcūposatha-jātaka, both found in Volume IV. To focus on oneself is to understand oneself—this is Dhamma practice. To focus on others is the way of the world, which leads to dukkha, because we become lost in the world.

The Buddha taught ten reflections for monks. Among them, there are three reflections that relate to everyone, and we should often reflect upon them. These are:

1. I must be separated from everyone and everything that is dear and agreeable to me.
2. I am the owner of my actions (kamma); I am the heir of my actions. I have actions as my origin, actions as my relatives, actions as my refuge. Whatever action I do—good or bad—that I will inherit.
3. How am I spending my nights and days?

These reflections should be contemplated again and again in our daily lives. They lead us toward wholesome directions. If we add another two reflections, we will have six in total:

4. I am subject to ageing; I cannot escape ageing.
5. I am subject to illness; I cannot escape illness.
6. I am subject to death; I cannot escape death.

(See Sutta No. 48, *Things*, Book of Tens, and Sutta No. 57, *Themes*, Book of Fives, both in the Aṅguttara Nikāya.)

Dhammapada Verse 50 can be related to the group of princes to whom the Buddha addressed his teaching. They were searching for a prostitute. This is an example of focusing on others and on the external world, which most worldly people do. It is like a mad person collecting rubbish and thinking it is treasure. They met the Buddha, who admonished them that the most important search for human beings is not to search for others, but to search for oneself.

To search for others increases defilements; to search for oneself leads to true happiness and peace.

Therefore, to search for oneself is a noble search or quest. This is also a very rare duty in the Buddha's dispensation (*Buddha-sāsana*). Nobody wants suffering and stress; everyone wants happiness and peace.

Thus, this is an important duty that has two stages:

1. to know oneself, and
2. to care for oneself.

This is the end of dukkha.

## 隨思：關於自己與他人

(這是一篇基於優鄔達摩禪師 [Sayadaw U Uttama] 法談的佛法隨思)

*Na paresam vilomāni, na paresam katākatam, attanova avekkheyya,  
katāni akatāni ca.*

不應觀他人之過失，不應觀他人已做或未做，應自觀：我已做或未做。——《法句經》第 50 頌（菩提比丘英譯，中譯參考）

這是《華品》（Pupphavagga）中一段極具價值的教導（參見 Pāveyyaka Ajivaka Vatthu 的故事）。這幾句詩頌包含三個要點：

1. 我們不應關注他人的**無禮**（這指言語與身體的行為）。
2. 同時，不要關注他人**已做或未做**的事。
3. 相反地，要關注**自己已做或未做**的事。

以上三點皆與\*\*意業（mano kamma）\*\*有關。前兩點涉及「對他人的思考」，而第三點則要求「對自己的思考」。人類始終透過身、語、意進行活動，這些行為可以是善的（善巧）或不善的（不善巧）。這些行為，即業力法則，對一個人的苦與樂至關重要。

在這些行為中，其影響會變得越來越廣泛且複雜，例如：**身業** → **語業** → **意業**。殺害人類 → 綺語（無意義的閒談） → 不善的意業。從社會層面到國際層面，這裡有許多值得隨觀之處。我們可以應用「十善業道」與「十不善業道」。

在大多數社會中，殺害人類是罕見的（美國因槍枝法例外），然而「綺語」卻隨時隨地發生，特別是在電視、網路、智慧型手機等媒體中。這方面的例子不勝枚舉。

大多數人類的意業——念頭與思考——都與「不善巧」或「不善」相關。這或許是眾生大多轉生於**四惡道（apāyas）**的主要原因之一。有了邪見，就會產生各種**邪思惟**，進而導致各種邪語與邪身業。

因此，**佛陀的教育**是人類最高尚、最好的教育。唯有透過佛陀的教法，人類才能擁有正見並追隨正道。否則，人類通常抱持各種邪見，走上錯誤的道路——不斷增加煩惱並傷害自己與他人（甚至是大自然）。

為什麼我們的心會受苦？因為我們「為了痛苦而思考」。但如果我們「為了快樂而思考」，我們就會變得快樂（如《法句經》第 50 頌關於那位富家女的故事）。我們因為思考他人而浪費了時間，創造了更多的不善巧，而非開發功德。我們因為關注他人而忽略了寶貴的時間與機會。

我們不知道如何善用時間，也不知道如何為自己思考。在這世界上，我們並不孤單；我們生活在環境與他人（家人、朋友等）之中。因此，除了自己以外，所有人都是「他人」。了解如何對待自己與他人、如何思考，這在日常生活與生命經驗中是非常實際的。

因此，這裡最重要的點關乎**自己真正的快樂**——如何在所有情況下都具備適當、恰當且睿智的作意（注意力）。這能保護自己，也保護他人，反之

亦然。這也與《吉祥經》（Maṅgala Sutta）中所教導的「自正願立」（善自導向）相關，這在現世與未來生中都是最重要的祝福與保護。

緬甸著名的\*\*達比甘大禪師（Tha-pye-kan Sayadaw）\*\*指導我們應遵循《羅睺羅經》（Ambalaṭṭhikā Rāhulovāda Sutta）進行修持。其核心指導如下：在進行意、語、身業之前，我們必須先省察該行為是否對自己和他人有益或有害。

通常，當我們關注他人時，煩惱會增加；當我們**關注自己**時，因智慧升起，煩惱會減少。為了支持這些觀點，我想引用兩則本生經故事：《賢者本生經》（Jā. 459）與《五布薩本生經》（Jā. 490）。

**關注自己就是了解自己——這就是佛法修持。** 關注他人是世間之道，這會導向苦，因為我們在世間中迷失了。

佛陀為比丘教導了「十種隨念」（比丘常應省思之法）。其中有三項與每個人相關，我們應經常思惟：

- 我必須與一切我所喜愛、悅意的人事物**分離**。
- 我是**業**的主人，我是業的繼承人。
- 我以業為起源，以業為親眷，以業為依止。無論我造何種業——善或惡——我必將繼承。
- **我如何度過我的日日夜夜？**

這些思惟應在日常生活中反覆隨觀，它們會引導我們走向善的方向。如果我們再加上另外三項，總共會有六項：

- 我受制於**老**，我無法逃避老。
- 我受制於**病**，我無法逃避病。
- 我受制於**死**，我無法逃避死。

（參見《增支部》第十集第 48 經及第五集第 57 經。）

《法句經》第 50 頌也與佛陀對一群王子所做的教導相關。當時他們正在尋找一名妓女，這正是大多數世俗人所做的——關注他人與外在世界。這就像一個瘋子收集垃圾並認為那是寶藏。他們遇見了佛陀，佛陀告誡他們：**對人類而言，最重要的尋找不是尋找他人，而是尋找自己。**

尋找他人會增加煩惱；**尋找自己**則導向真正的快樂與和平。因此，尋找自己是一種高尚的追尋。這也是佛陀教法（Buddha-sāsana）中非常罕見的職責。沒有人想要痛苦與壓力，每個人都想要快樂與和平。因此，這是一項重要的任務，分為兩個階段：

1. 了知自己

2. 照顧自己

這就是苦的終結。



## 反思：關於自己與他人

（依據 U Uttama 尊者之法談所作的法義反思）

Na paresam vilomāni, na paresam katākatam, attanova avekkheyya,  
katāni akatāni ca.

專注，

不在他人的粗惡行為，

不在他人已做或未做之事，

而在自己

已做與未做之事。

——《法句經》第 50 偈（Ṭhānissaro 比丘譯）

這是《花品》（Pupphavagga）中的一項重要教導（參見 Pāveyyaka Ajivaka Vatthu）。此偈包含三個重點：

1. 不應專注於他人的粗惡行為（身行與語行）
2. 不應專注於他人所做或未做之事
3. 應專注於自己所做與未做之事

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上述三點皆與意業（mano kamma）相關。第（1）與（2）涉及對他人的思惟；第（3）則要求反觀自身。

人類的行為透過身、語、意三業展現，這些行為可以是善或不善。這些行為（業）對苦與樂具有極大影響。

在這三類行為中，其複雜性與廣泛性逐漸增加，例如：

身業 → 語業 → 意業

殺人 → 綺語 → 不善意業

其中有許多層面可供觀察，從社會到國際層面皆然，亦可依十善業與十不善業來理解。

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殺人行為在多數社會中相對少見（美國因槍枝法規較為例外），但綺語卻極為普遍，尤其在現代媒體中，如電視、網路、廣播、智慧型手機等。

大多數人的意業——思想與思惟——多與不善相關。這可能是眾生多數墮入四惡趣（apāya）的主要原因之一。

由邪見生起邪思，進而導致錯誤的語業與身業。

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因此，佛法教育是人類最尊貴且最完善的教育。唯有透過佛陀的教導，人類才能建立正見並行於正道。否則，人們通常執取各種邪見，走向錯誤道路，不斷增長煩惱，並傷害自己、他人，甚至自然環境。

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為何我們心中受苦？

因為我們的思惟導向苦。

若我們的思惟導向樂，則會變得快樂（如《法句經》第 50 偈中富婦的故事所示）。

我們浪費了許多時間在思惟他人，造作了大量不善業，而非累積福德。我們忽略了珍貴的時間與機會。

我們不知道如何善用時間，也不懂得如何為自己而思惟。

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在世間，我們並非獨立存在，而是生活於環境與人群之中，如家人、朋友與他人。因此，除了自己之外，其他人皆屬「他人」。了解如何對待自己與他人，是極為重要的，且與日常生活息息相關。

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因此，最重要的重點在於：**如何在一切情境中具備正確、適當且具智慧的作意，以獲得真正的幸福。**

這不僅能保護自己，也能保護他人，反之亦然。這亦與《吉祥經》（Maṅgala Sutta）中所教導的「正向引導自己」相關，該經說明現世與未來最重要的吉祥與保護。

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著名的緬甸尊者 Tha-pye-kan Sayadaw 教導我們，應依《安婆羅提迦羅睺羅經》（Ambalaṭṭhikā Rāhulovāda Sutta, MN 61）修行。其核心在於：

在進行任何身、語、意行為之前，應先反省此行為是否對自己與他人有益或有害。

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通常，當我們專注於他人時，煩惱會增長；當我們專注於自己時，煩惱會減少，因為智慧隨之生起。

為支持此觀點，可參考兩則本生故事：  
《智者本生》（Jā. 459 Paṇḍita-jātaka）與《五布薩本生》（Jā. 490  
Pañcūposatha-jātaka）（見第四冊）。

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專注於自己，即是了解自己——這就是佛法修行。  
專注於他人，則是世間之道，導向苦，因為我們會迷失於世間。

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佛陀教導比丘十種思惟，其中有三項適用於所有人，應常加思惟：

1. 我必將與一切所愛與可意之事分離
2. 我是業的擁有者，是業的繼承者  
我以業為生起，以業為眷屬，以業為依止  
無論善業或惡業，皆由我承受
3. 我如何度過日日夜夜？

若再加上三項，則成六種思惟：

4. 我有老的性質，無法逃避老
5. 我有病的性質，無法逃避病
6. 我有死的性質，無法逃避死

（參見《增支部》十集第 48 經與五集第 57 經）

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《法句經》第 50 偈亦與一群王子的故事相關。這些王子在尋找一名妓女——這正是專注於他人與外境的例子，也是多數凡夫的行為。

這就如同瘋子收集垃圾卻以為是寶物。他們遇見佛陀時，佛陀教導他們：人類最重要的尋求，不是尋找他人，而是尋找自己。

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尋找他人，會增長煩惱；  
尋找自己，則導向真正的幸福與寂靜。

因此，尋找自己是一種**高尚的追求**，也是佛法中極為稀有的責任。

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沒有人喜歡苦，人人都喜歡樂。

因此，這是一項重要的責任，包含兩個階段：

1. 認識自己
2. 照顧自己

這即是苦的止息。

### **Dhamma Talk 6: On Feelings**

We must use meditation objects that are suitable to our individual characters. For example, a greedy character should contemplate feeling (*vedanā*). Feeling often manifests clearly in the body, but one should contemplate whatever feeling is arising and is most evident at the moment, as this depends on circumstances.

People with anger or discernment-based characters should contemplate Dhamma (*dhammānupassanā*), that is, whatever arises at the six sense doors, discerning its impermanent nature (*anicca*).

A deluded character (*moha*) should contemplate the body (*kāya*). For instance, some people is used to nodding off while sitting. (I once met a Western monk who was used to nodding off often while sitting; before ordination he had been addicted to drugs.) Such practitioners may not yet be able to contemplate impermanence directly; they can only note phenomena.

To contemplate *anicca* means to note and incline the mind toward the object and to see that it does not truly exist—that it has already passed away. Paying close attention to the object through noting is, in itself, contemplation of impermanence.

Even Buddhas and arahants do not “know” phenomena automatically; they know through by paying attention. New yogis often only note and do not yet observe deeply. Experienced yogis, however, both note and observe.

Each yogi encounters painful feeling differently. Some experience it early in practice, others later. One should not become discouraged. When the spirit is low, samādhi weakens. For example, pain may arise in the morning but not in the evening, or disappear as time passes. Yogis may miss noting when pleasant feeling arises, yet become disheartened when pain appears.

Do not miss any arising phenomenon. All phenomena—pleasant or unpleasant—are momentary, unstable, and constantly changing. One should not contemplate pain with the desire to overcome it if the mind is dominated by lobha (craving). Another wrong approach is to fight or battle pain forcefully, which is rooted in anger.

Both of these approaches must be abandoned.

### **How to Contemplate Feeling**

How should feeling be contemplated? One must contemplate in order to know its nature. This is the nature of feeling: it is not a person, not a being.

A yogi once asked me about a statement found in a Dhamma book: “If one contemplates pain merely as ‘painful, painful’ (by noting), and dies with that perception of mind may fall into painful states of existence (*apāya-bhūmi*).” So how, then, should feeling be contemplated?

If there is no listening to Dhamma talks and no understanding of Dhamma, a person who is near death—oppressed by disease—may cling to the concept “my body is painful.” This becomes improper attention, rooted in wrong view (*diṭṭhi*) and craving (*taṇhā*). At that time, the person experiences bodily and mental pain and, if dying in such a state, may fall into the lower realms (*apāya*).

In correct contemplation, one does not attend to the body or body parts, but attends only to feeling as a dhamma. Noting pain as pain is mindfulness (*sati*); knowing its nature is wisdom (*paññā*). Therefore, with noting, *sati*, and *paññā*, even if death occurs, one will not fall into the *apāyas*.

If a dying person can separate the mind from the body, they can endure pain and die peacefully. (See Sayadaw U Candimā's *Bhavaṅga Meditation*.) According to Mogok Sayadaw, if a yogi discerns impermanence (*anicca*), painful feeling is no longer experienced as pain.

Some people criticise blindly without practising themselves. Mahāsi Sayadaw explained this matter clearly in many ways in his books. In the early stages of practice, when samadhi is still weak, pain manifests through the body; as samadhi strengthens, the location of the pain becomes less distinct. As samādhi improves, the painful nature and the knowing nature become distinct to the yogi.

At that stage, concepts and bodily form dissolve at the level of feeling, and the mind rests on the nature of feeling itself. When this happens, wrong view (*diṭṭhi*) falls away.

There are three ways of contemplating feeling (such as pain):

1. **Direct, face-to-face contemplation:** One does not avoid pain but centres on it through contemplation. Even though it makes one become tired, one can realise Dhamma quickly. Following pain with mindfulness, happiness will arise. [As in Ajahn Mahā Bua's experience, he was able to sit for an entire night until morning without **moving**.]
2. **The ambush method.**
3. **Contemplation with samādhi strength.**

**Note:** The above three ways of contemplation are taught by Mahāsi meditation teachers.

## 第六講：論受（感受）

我們必須使用適合個人根性的禪修對象。

例如，貪增上者（貪行人）應隨觀受（*vedanā*）。感受通常明顯地表現在身體上，但禪修者應隨觀當下升起且最明顯的任何感受，這取決於當時的情況。嗔增上者或慧增上者應隨觀法（*dhammānupassanā*），即隨觀六根

門頭所升起的任何現象，辨識其無常（anicca）的本質。**癡增上者**則應隨觀身（kāya）。例如，有些人坐禪時習慣點頭打瞌睡（我曾遇過一位西方比丘，他坐禪時經常打瞌睡；出家前他曾有藥物成癮史）。這類修持者可能還無法直接隨觀無常，他們只能先標記現象。

隨觀\*\*無常（anicca）意味著標記並將心傾向於對象，看見它並非真實存在——它已經減去了。透過標記對對象保持密切的關注，其本身就是對無常的隨觀。即便是佛陀與阿羅漢，也不是「自動」了知現象的；他們是透過作意（paying attention）\*\*來了知。初學的禪修者通常只標記而尚未深層觀察；資深的禪修者則兼具標記與觀察。

每個禪修者遇到的苦受都不同。有些人修行初期就遇到，有些人則較晚。人不應因此感到沮喪。當心志低落時，定力就會減弱。例如，疼痛可能在早上升起但在晚上消失，或隨著時間推移而化解。禪修者在樂受升起時常錯過標記，卻在苦受出現時感到灰心。不要錯過任何升起的現象。所有現象——無論悅意與否——都是瞬時的、不穩定的且不斷變化。如果心被貪（lobha）所支配，則不應帶著「想克服它」的欲望來隨觀疼痛。另一種錯誤的方法是強力與疼痛搏鬥或戰鬥，那源於嗔心。這兩種方法都必須捨棄。

### 如何隨觀感受

應如何隨觀感受？必須為了了知其本質而隨觀。這就是感受的本質：它不是人，也不是眾生。曾有一位禪修者問我關於某本佛學書中的一段話：

「如果一個人僅僅將疼痛標記為『痛、痛』，並帶著這種心態死去，是否會墮入惡趣（apāya-bhūmi）？」

那麼，究竟該如何隨觀感受？如果沒有聽聞法談且不理解佛法，一個臨命終人受到疾病逼迫時，可能會執著於「我的身體很痛」這個概念。這變成了不如理作意，根植於邪見（diṭṭhi）與渴愛（taṇhā）。那時，此人經歷著身苦與心苦，若在這種狀態下死去，可能會墮入下界（惡趣）。

在正確的隨觀中，一個人不專注於身體或身體部位，而僅將感受視為一種『法』來專注。標記痛為痛是念（sati）；了知其本質是慧（pañña）。因

此，具備標記、念與慧，即便死亡發生，也不會墮入惡趣。如果臨終者能將**心與身分離**，他們就能忍受痛苦並安詳捨報（參見優錢迪瑪禪師 [Sayadaw U Candimā] 的有分心禪修）。

根據莫哥大禪師（Mogok Sayadaw）的說法，如果禪修者辨識出**無常（anicca）**，痛苦的感受就不再被體驗為疼痛。有些人不親自修持卻盲目批評。馬哈希大禪師（Mahāsi Sayadaw）在其著作中以多種方式清晰解釋了此事。在修持初期定力尚弱時，疼痛透過身體顯現；隨著定力增強，疼痛的位置會變得模糊。當定力提升時，「疼痛的本質」與「了知的本質」對禪修者而言會變得涇渭分明。

在那一階段，**概念與色身在「受」的層次上消解**，心安住在感受本身的特質上。當這種情況發生時，**\*\*邪見（ditthi）\*\***便會脫落。

隨觀感受（如疼痛）有三種方式：

1. **直接地面對面隨觀**：不迴避疼痛，而是透過隨觀集中於它。儘管這會讓人疲累，但能快速證法。帶著正念追隨疼痛，快樂（法喜）將會升起。[如阿姜瑪哈布瓦的經驗，他能整夜坐禪直到清晨而不移動。]
2. **埋伏法（The ambush method）**。
3. **以定力強度隨觀**。

（註：以上三種隨觀方式是由馬哈希禪修導師們所教導。）

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## 法談六：論感受（vedanā）

我們必須依自身性格選擇適合的禪修所緣。

例如，貪欲型性格者，應觀受（vedanā）。感受常在身體中明顯呈現，但應觀照當下最明顯、正在生起的感受，因為這取決於當時的情況。

具瞋性或慧性者，應觀法（dhammānupassanā），即觀照六根門所生起的一切現象，辨識其無常（anicca）。

癡性（moha）者，應觀身（kāya）。例如，有些人在坐禪時容易打瞌睡。（我曾遇過一位西方比丘，他在出家前曾吸毒，坐禪時經常昏沉。）這類行者尚無法直接觀無常，只能進行標記。

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觀無常，意指透過標記將心導向所緣，並了知該現象並非真實存在——它已經滅去。透過標記而專注於所緣，本身即是無常觀。

即使佛陀與阿羅漢，也不是自動「知道」現象，而是透過作意而知。初學者多僅能標記，尚未深入觀察；有經驗的行者則能同時標記與觀察。

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每位行者面對苦受的方式不同。有些人在初期即出現，有些則在後期。切勿因此氣餒。當心志低落時，定力會減弱。例如，早上有疼痛，晚上卻沒有；或隨時間而消失。行者常在樂受出現時未能標記，卻在苦受出現時感到沮喪。

不要錯過任何一個生起的現象。無論樂或苦，一切現象皆是剎那、無常、變動的。

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不應以貪（lobha）為動機，為了「戰勝」疼痛而觀照；也不應以瞋（anger）為基礎，強力對抗疼痛。

這兩種方法皆應捨棄。

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### 如何觀受

應如何觀受？必須為了了解其本質而觀照。這就是受的本質：它不是人，不是眾生。

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曾有一位行者問我，一本法書中提到：

「若僅以『痛、痛』標記疼痛，並在此心狀態下死亡，可能墮入惡趣（apāya）。」

那麼，應如何觀受？

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若未聽聞法談、未理解佛法，臨終之人受病苦壓迫時，可能執取「我的身體在痛」。這即是不正確作意，根源於邪見（ditṭhi）與貪（taṇhā）。此時身心俱苦，若在此狀態下死亡，可能墮入惡趣。

在正確觀照中，不應執取身體或身體部位，而應將感受視為一種法（dhamma）。

以「痛」標記，是念（sati）；了知其本質，是慧（pañña）。

因此，具備標記、念與慧，即使於此時死亡，也不會墮入惡趣。

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若臨終者能將心與身分離，便能忍受疼痛，並安詳而逝。（參見 U Candimā 尊者之有分心（bhavaṅga）修法。）

依莫谷尊者所說，若行者能辨識無常，苦受將不再被體驗為苦。

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有些人未經實修便加以批評。馬哈希尊者在其著作中已多方面清楚說明此議題。

在修行初期，當定力尚弱時，疼痛表現在身體上；當定力增強時，疼痛的位置變得不明顯。當定更進一步時，「痛的本質」與「知的本質」在行者心中分離。

此時，概念與身體形象在感受層次消融，心安住於感受本身的性質。當此發生時，邪見（ditṭhi）即告滅除。

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三種觀受方法（以疼痛為例）

1. **正面直接觀照**：不逃避疼痛，而是直接安住其上。雖然會疲累，但能快速證得法。隨著正念觀照疼痛，樂會生起。  
【如阿姜摩訶布瓦的經驗：他曾整夜端坐至天明而未動。】
2. **伏擊法（ambush method）**
3. **依定力觀照**

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**\*\*註：**\*\*以上三種觀法為馬哈希系統教師所教授。

### **Contemplating Pain: Endurance, Strategy, and Skill**

[Certain Burmese monks practise direct, face-to-face contemplation of pain until it is overcome—for example, Soon Loon Sayadaw, Thae-inn Gu Sayadaw, and Sayadaw U Candimā who taught Diamond Meditation and Bhavaṅga Meditation.]

At times, the situation can become unbearable. In such moments, one should contemplate with patience and endurance, reflecting on the great sufferings and pains of hell realms. Some yogis, when oppressed by painful feeling, shift their attention and think of pleasant experiences they had in the past. When this happens, craving (*taṇhā*) enters the mind.

If insight knowledge develops, the oppressive, unstable, and uncontrollable nature of the aggregates (*khandha*) becomes clear. Even though pain is present, it can be borne. The mind becomes happy through tasting the Dhamma, and suffering is no longer dominant. If one changes posture merely because the pain is unbearable, one should not give up the practice entirely.

The ambush method is used when the enemy (pain) has strength that cannot be faced directly. In this case, one should temporarily stop direct contemplation of

pain and instead return to another object—such as touching and knowing (e.g. sitting and knowing the touch points), which is one of the basic objects in the Mahāsi system. Another basic object is the rising and falling of the abdomen.

The yogi should note these objects quickly and with intensity, while still knowing that pain is present, but without directing attention straight at it. This reduces the intensity of pain. When touching and knowing are continuous, the noting mind overwhelms the pain. After that, one can return to pain again for contemplation.

(Here, I refer readers to Sayadaw U Candimā's instructions on ānāpāna samādhi, which are similar to the method described above. See my translation, *A Noble Search*.)

One should not speculate about the level of insight one has attained. Perhaps one can conquer suffering; if not, it may still transform into a sense of joy. (For everything that has a beginning must also have an end.)

### **Pleasant Feeling, Equanimity, and Progress in Insight**

If pain changes into pleasant feeling (*sukha*), the yogi must also note it and should not follow it. Otherwise, the level of insight knowledge will decline.

It is suitable to practice with samādhi strength method—especially for elderly practitioners—the yogi should contemplate the primary objects of sitting practice: touching and knowing, or rising and falling of the abdomen. As samādhi develops, pain decreases. At that point, one should return to noting pain again. With the strength of samādhi, insight knowledge develops more slowly, the realisation of Dhamma takes longer time.

### **Three Ways of Contemplating Feeling**

(From the Sakkapañha Sutta, Dīgha Nikāya, Sutta No. 21)

1. **Contemplate painful feeling by enduring it**—it was like prying out a thorn with another thorn in the foot.

2. **Contemplate pleasant feeling as suffering**, because every pleasant feeling exists between two painful states.

3. **Contemplate neutral feeling as impermanent and unstable.**

Yogis should not delight in sensual pleasures, as this wastes precious time and can lead to the lower realms (apāyas). Laypeople, in particular, should reflect deeply on this. However, yogis may experience pleasant, painful, or neutral feelings in relation to practice, and this does not lead to apāyas. By contemplating these vedanās, especially during or near death, one can even realise Dhamma at death or in the next life (see Sotānugata Sutta, sutta no. 191, Book of Fours, Aṅguttara Nikāya, AN 4.191).

## 隨觀疼痛：忍辱、策略與技巧

某些緬甸禪師主張**直接地面對面隨觀疼痛**，直到克服它為止——例如孫倫大禪師（Soon Loon Sayadaw）、鐵因谷大禪師（Thae-inn Gu Sayadaw）以及教導「鑽石禪修」與「有分心禪修」的優錢迪瑪禪師（Sayadaw U Candimā）。

有時，情況會變得難以忍受。在這種時刻，應帶著**耐心與忍辱**來隨觀，並思惟地獄眾生所遭受的巨大苦難與疼痛。有些禪修者在被苦受逼迫時，會轉移注意力去回想過去愉快的經驗；當這種情況發生時，\*\*渴愛（taṇhā）\*\*便進入了心中。

若觀智開發，五蘊（khandha）那種壓迫、不穩定且不可控的本質就會變得清晰。儘管疼痛存在，卻是可以忍受的。心透過品嚐法味而變得快樂，痛苦不再佔據主導地位。如果僅僅是因為疼痛難忍而改變姿勢，也不應完全放棄修持。

當敵人（疼痛）強大到無法正面交鋒時，便使用\*\*「埋伏法」（The ambush method）

在這種情況下，應暫時停止對疼痛的直接隨觀\*\*，轉而回到另一個對象——例如「觸與知」（例如坐著並了知接觸點），這是馬哈希系統的基本對象之一；另一個基本對象是腹部的起伏。

禪修者應**快速且密集地標記**這些對象，同時仍知曉疼痛的存在，但不將注意力直接投向它。這能降低疼痛的強度。當「觸與知」連續不斷時，標記之心便能淹沒疼痛。之後，可以再次回到疼痛進行隨觀。

（在此，我建議讀者參考優錢迪瑪禪師關於入出息念（ānāpāna）定力的指導，這與上述方法相似。請參閱我的譯作《高尚的尋求》。）

人不應推測自己已達到的觀智層次。或許一個人能征服痛苦；若不能，它仍可能轉化為一種喜悅感。（因為凡有開始的，必有終結。）

### 樂受、捨受與觀智的進展

如果疼痛轉化為**樂受（sukha）**，禪修者也必須標記它，而不應隨順它；否則，觀智的層次將會下降。

對於年長的修行者，適合使用\*\*「定力強度法」\*\*——禪修者應隨觀坐禪的主要對象：觸與知，或腹部的起伏。隨著定力開發，疼痛會減輕。屆時，應再次回到標記疼痛。憑藉定力的強度，觀智開發得較慢，證悟佛法的時間也會較長。

### 隨觀感受的三種方式

（源自《長尼》第 21 經《帝釋所問經》）

1. **透過忍受來隨觀苦受**：這就像用腳上的另一根刺來拔出原本的那根刺。
2. **將樂受隨觀為苦**：因為每一種樂受都存在於兩個苦境之間。
3. **將不苦不樂受（捨受）隨觀為無常與不穩定**。

禪修者不應喜好感官享樂，因為這會浪費寶貴的時間，並可能導向惡趣（apāyas）。在家眾尤其應對此深思。然而，禪修者在修持中可能會經歷與**修持相關**的樂受、苦受或捨受，這並不會導向惡趣。透過隨觀這些「受」，特別是在臨終之際，甚至可能在死亡時或下一生證悟佛法（參見《增支部》四集第 191 經《隨聞經》）。



## 觀照疼痛：忍耐、策略與技巧

【有些緬甸比丘採用直接、正面觀照疼痛直到其被克服的方法，例如 Soon Loon Sayadaw、Thae-inn Gu Sayadaw，以及教授鑽石禪與有分心（bhavaṅga）禪修的 Sayadaw U Candimā。】

有時情況會變得難以忍受。在這種時刻，應以忍耐與耐力來觀照，並思惟地獄中的巨大苦痛與折磨。有些行者在被苦受壓迫時，會轉移注意力，回想過去的快樂經驗。當這樣做時，貪愛（taṇhā）便進入心中。

若觀智發展，則能清楚見到五蘊（khandha）之壓迫性、不穩定性與不可控制的本質。即使疼痛仍在，也能忍受。由於體驗法味，心會生起喜悅，而苦不再主導。若僅因疼痛難忍而改變姿勢，也不應因此完全放棄修行。

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### 伏擊法（Ambush Method）

當敵人（疼痛）過於強大，無法正面對抗時，便應採用伏擊法。此時應暫時停止直接觀照疼痛，轉而回到其他所緣——例如「觸與知」（如坐姿與接觸點），這是馬哈希系統中的基本所緣之一。另一基本所緣為腹部的起伏。

行者應快速且有力地標記這些所緣，同時仍然知道疼痛存在，但不直接將注意力投向它。如此可降低疼痛強度。當「觸與知」持續時，標記之心會壓過疼痛。之後，便可再次回到疼痛進行觀照。

（此處可參考 Sayadaw U Candimā 對安般定（ānāpāna samādhi）的指導，其方法與上述相似。見拙譯《A Noble Search》。）

不應揣測自己已達何種觀智層次。或許可以克服苦；即使不能，也可能轉化為一種喜悅。（凡有生起者，必有止息。）

## 樂受、捨與觀智進展

若疼痛轉為樂受（sukha），行者也必須加以標記，而不應隨之而行。否則，觀智層次會退失。

對於年長行者而言，適合採用「依定力觀照」的方法：應觀照坐禪的主要所緣——觸與知，或腹部起伏。隨著定力增強，疼痛會減弱。此時應再次回到對疼痛的標記。依賴定力時，觀智的發展較為緩慢，證悟法的時間也較長。

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### 三種觀受方法

（出自《帝釋所問經》（Sakkapañha Sutta），《長部》第二十一經）

1. 以忍耐來觀照苦受——如同用另一根刺將腳中的刺挑出。
2. 觀樂受為苦，因為一切樂受皆存在於兩個苦之間。
3. 觀捨受為無常、不穩定。

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行者不應沉溺於感官欲樂，因為這會浪費寶貴時間，並可能導致墮入惡趣（apāya）。在家人尤其應深刻思惟此點。

然而，行者在修行中所經驗的樂受、苦受或捨受，並不會導致墮入惡趣。透過觀照這些受（vedanā），特別是在臨終時，甚至可以於臨終或來世證悟法（見《隨順入流經》，《增支部》四集，第 191 經，AN 4.191）。

### Insight Knowledge and Happiness

When a yogi reaches knowledge of rise and fall (udayabbaya-ñāṇa) and equanimity knowledge, the taste of Dhamma arises. This happiness is superior to worldly happiness. If rapture or happiness arises, it must be noted, because these states do not last. Without noting, Dhamma cannot develop.

At the higher stages of insight, one must apply continuous effort to overcome the ten corruptions of insight. These signs indicate that a practitioner may become a noble one (ariya) in this life—at least a stream-enterer.

Do not assume that only happiness indicates progress in Dhamma. The arising of painful feeling does not mean lack of progress. In some cases, pain increases as insight deepens.

(This can be seen clearly in U Sun Lwin’s experience, described in *Eighteen Days in Solitude*.)

### **Elevating the Faculties and Contemplating Feeling**

At this stage, yogis must strengthen the faculties (indriya)—especially faith, mindfulness, and effort. By doing so, they can attain higher insight knowledge. One should contemplate pleasant feeling (sukha-vedanā) as suffering, and incline the mind toward discerning rise and fall as suffering, knowing it as changing dukkha (vipariṇāma-dukkha).

Neutral feeling is subtle and unclear. If it is not contemplated, delusion (moha) easily arises. Therefore, when the object of contemplation is not clear, the yogi should contemplate the contemplating mind itself—that is, observe the following or proliferating mind.

With respect to the three kinds of feeling, one should contemplate painful feeling (dukkha-vedanā) through noting in order to overcome it; otherwise, displeasure (domanassa) arises. If one is unable to contemplate pleasant feeling, greed (lobha) arises. If neutral feeling is not clearly known, it turns into delusion.

When a yogi can discern impermanence (anicca) through contemplation, lobha, dosa, and moha do not arise, and the process of dependent arising (paṭicca-samuppāda) is cut off.

(Understanding dependent arising—both as a process and as a teaching—is therefore extremely important for one’s practice. Hence, one should study and reflect on Mogok Sayadaw’s Dhamma talks.)

## Insight Contemplation and Sabhāva-Lakkhaṇa

In insight contemplation, if one contemplates by directly attending to the object, one will discern its sabhāva-lakkhaṇa—its individual or intrinsic characteristic. This knowing occurs in the present moment.

*Sabhāva-lakkhaṇa* refers to the nature of non-self—not a person, not a being, but an intrinsic phenomenon. For this reason, it is also spoken of as an element (dhātu). This is knowing the paramattha (ultimate) nature.

If one knows the arising of a phenomenon and also knows its vanishing, and contemplates thoroughly, one knows the beginning, the middle, and the end.

### 觀智與快樂

當禪修者達到\*\*生滅隨觀智 (udayabbaya-ñāṇa) 與行捨智 (equanimity knowledge) \*\*時，便會生起「法味」。這種快樂優於世俗的快樂。若有「喜」 (rapture) 或「樂」 (happiness) 升起，必須對其進行標記，因為這些狀態並不持久。若不標記，法 (Dhamma) 就無法進一步開發。

在內觀的高階階段，必須持續精進以克服**十種觀之染**。這些跡象預示著修持者在這一生中可能成為聖者 (ariya) ——至少是位初果聖者 (入流者)。

不要以為只有快樂才代表佛法上的進步。\*\*苦受 (painful feeling) \*\*的升起並不意味著沒有進步。在某些情況下，隨著觀智的深化，疼痛反而會增加。

(這在《孤獨的十八天》 [Eighteen Days in Solitude] 中對鄔孫倫 [U Sun Lwin] 經驗的描述裡可以清楚看到。)

## 提昇五根與隨觀感受

在此階段，禪修者必須加強**五根**（**indriya**）——特別是信、念與精進。透過這樣做，他們可以達到更高階的觀智。應將**樂受**（**sukha-vedanā**）隨觀為「苦」，並傾向於將生滅過程辨識為苦，了知其為**變易苦**（**vipariṇāma-dukkha**）。

**\*\*不苦不樂受**（**中性受**）**\*\***是微細且不明顯的。如果不去隨觀它，**\*\*癡**（**moha**）**\*\***很容易升起。因此，當隨觀對象不明確時，禪修者應隨觀「正在隨觀的心」本身——即觀察那顆隨順或增殖的心。

關於三種感受：

- 應透過標記來隨觀**苦受**（**dukkha-vedanā**）以克服它；否則會生起憂（**domanassa**）。
- 如果無法隨觀**樂受**，會生起貪（**lobha**）。
- 如果**中性受**未被清晰了知，它會轉化為癡。

當禪修者能透過隨觀辨識出**\*\*無常**（**anicca**）**\*\***時，貪、嗔、癡就不會升起，**\*\*緣起**（**paṭicca-samuppāda**）**\*\***的過程就會被切斷。

（因此，理解緣起——無論作為過程還是教法——對於修持都極其重要。因此，應當研習並思惟莫哥大禪師 [Mogok Sayadaw] 的法談。）

內觀隨觀與自相（**Sabhāva-Lakkhaṇa**）

在內觀隨觀中，如果透過直接專注於對象來隨觀，就能辨識其**自相**（**sabhāva-lakkhaṇa**）——即其個別或內在的特質。這種了知發生在當下。

「**自相**」是指**無我**的本質——不是人、不是眾生，而是一種內在的現象。基於這個原因，它也被稱為**\*\*「界」**（**dhātu**，元素）。這就是了知究竟法（**paramattha**）**\*\***的性質。

如果一個人了知現象的生起，也了知它的滅去，並進行透徹的隨觀，那麼他就了知了始、中、末。

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觀智與法喜 (Insight Knowledge and Happiness)

當行者達到**生滅智 (udayabbaya-ñāṇa) 與捨智 (equanimity knowledge) **時，法味 (Dhamma) 會生起。此種快樂勝於世間的快樂。

若喜 (pīti) 或樂 (sukha) 生起，必須加以標記，因為這些狀態並不持久。若不標記，法無法發展。

在較高層次的觀智中，必須持續精進，以克服十種觀智染 (ten corruptions of insight)。這些徵象顯示修行者在此生可能成為聖者 (ariya) ——至少是須陀洹 (入流者)。

不要認為只有快樂才代表修行進步。苦受的生起並不表示沒有進步；在某些情況下，隨著觀智加深，苦反而會增加。

(這一點在 U Sun Lwin 的經驗中可清楚看到，見《Eighteen Days in Solitude》。)

提升五根與觀受

在此階段，行者必須增強諸根 (indriya)，特別是：

- 信 (saddhā)
- 念 (sati)
- 精進 (virīya)

藉此可達更高層次的觀智。

應觀樂受 (sukha-vedanā) 為苦，並令心傾向於觀察生滅為苦，了知其為變壞苦 (vipariṇāma-dukkha)。

捨受（neutral feeling）微細且不明顯。若不觀照，癡（moha）容易生起。因此，當所緣不清楚時，應觀照「觀照的心」本身——即觀察隨逐或散亂的心。

對於三種受，應如此觀：

- 苦受（dukkha-vedanā）：以標記來觀照，從而超越之；否則會生起憂（domanassa）
 - 樂受：若不能觀照，則生起貪（lobha）
 - 捨受：若不清楚了知，則轉為癡（moha）
-

當行者透過觀照而見無常（anicca）時，貪、瞋、癡不再生起，**緣起（paṭicca-samuppāda）**的流程便被截斷。

（因此，理解緣起——無論作為過程或教法——對修行極為重要。故應學習並思惟莫谷尊者的法談。）

觀照與自性相（Sabhāva-lakkhaṇa）

在觀智修行中，若直接面對所緣加以觀照，便能了知其自性相（sabhāva-lakkhaṇa）——即個別或內在的特性。這種了知發生於當下。

自性相指的是無我之性——非人、非眾生，而是其自身的現象。因此亦稱為界（dhātu）。這即是對**勝義法（paramattha）**的了知。

若能了知現象的生起與滅去，並加以徹底觀照，則能了知其**初、中、後三段**（beginning, middle, end）。

Dhamma Talk 7: Focusing and Thorough Contemplation

Contemplation by focusing and contemplation by thoroughness are not the same. Focusing refers to attending to the present object as it arises and fitting awareness to it. Thorough contemplation refers to discerning impermanence (anicca) by knowing the condition nature of phenomena and their characteristics.

Clarification on Focusing and Thorough Contemplation

[**Note:** One should not confuse the usage of “focusing” and “thorough contemplation” as explained by Sayadaw U Jhanenyya. These are essentially the same as watching and observing, or keeping the object in mind (vitakka) together with investigation (vicāra). Both terms are used by Mogok Sayadaw in his Dhamma talks.]

When samādhi is strong, a yogi is able to note phenomena in detail. For example, when noting the rising and falling of the abdomen, there are many aspects that can be noted. Between the beginning, middle, and ending of the falling movement, there are phenomena that arise and cease. Things exist between the beginning, middle, and end of the falling of the abdomen, and these can be known through careful attention.

[**Here,** Sayadaw encourages yogis to study different teachers’ talks and instructions, and to apply them according to one’s own character, verifying the practice through direct personal experience. Therefore, one should not adopt a sectarian view.]

Practice in Formal Meditation and Daily Life

There are **two aspects of practice:**

1. **Formal practice**, undertaken full-time or during dedicated meditation periods
2. **Daily-life practice**, in which one maintains **proper attention** and the ability to **reflect wisely**

The primary cause of all skillful and unskillful states is attention.

- **Proper, right attention (yoniso manasikāra)** gives rise to skillful states
- **Improper, wrong attention (ayoniso manasikāra)** gives rise to unskillful states

(Thus, the entire practice—both in meditation and in daily activities—depends on how attention is applied.)

第七講：專注與徹照隨觀

專注隨觀（Focusing）與徹照隨觀（Thorough Contemplation）並不相同。「專注」是指在當下對象升起時，隨即對其進行標記，並使覺知與之契合。「徹照隨觀」則是指透過了知現象的「緣起特質」及其「特徵」，進而辨識出無常（anicca）。

關於「專注」與「徹照」的澄清

〔註：不應混淆優塔尼亞禪師（Sayadaw U Jhanenyya）所解釋的「專注」與「徹照」之用法。這兩者本質上等同於「看」與「觀察」，或是將對象置於心中（尋，**vitakka**）並與之共同進行審察（伺，**vicāra**）。這兩個術語在莫哥大禪師（Mogok Sayadaw）的法談中均有使用。〕

當定力強大時，禪修者能夠詳細地標記現象。例如，在標記腹部的起伏時，有許多面向可以被標記。在「伏」的動作之始、中、終之間，都有現象在升起與滅去。在腹部下伏的過程中，事物存在於起始、中間與結束之間，而這些都可以透過細心的專注來了知。

〔在此，禪師鼓勵禪修者研習不同老師的法談與指導，並根據自己的根性予以應用，透過直接的個人經驗來驗證修持。因此，不應抱持宗派之見。〕

正式禪修與日常生活中的修持

修持包含兩個面向：

1. **正式修持**：全職投入或在特定的禪坐時段進行。
2. **日常生活修持**：保持正確的注意（作意），並具備睿智思惟（隨觀）的能力。

所有善法與不善法狀態的主因皆在於「作意」：

- **如理作意（yoniso manasikāra）**：生起善法狀態。
- **不如理作意（ayoniso manasikāra）**：生起不善法狀態。

（因此，整個修持——無論是在禪坐中還是在日常活動中——都取決於如何運用作意。）



法談七：專注與徹觀（Focusing and Thorough Contemplation）

以「專注」來觀照，與以「徹觀」來觀照，兩者並不相同。

「專注」是指：對當下生起的所緣加以作意，並使覺知貼合於該所緣。

「徹觀」則是指：透過了知現象的條件性本質與其特性，從而辨識無常（anicca）。

對專注與徹觀的說明

【註：不應混淆 Sayadaw U Jhaneyya 所說的「專注」與「徹觀」。這兩者基本上相當於「觀看與觀察」，或是將所緣持於心中（vitakka），並結合審察（vicāra）。這兩個術語亦為莫谷尊者於其法談中所使用。】

當定（samādhi）強時，行者能細緻地標記現象。

例如，在觀察腹部起伏時，有許多層面可以被標記。在下降（falling）的開始、中段與結束之間，有許多現象生起與滅去。在這三個階段之間存在的現象，透過細緻的作意皆可被了知。

【此處尊者鼓勵行者學習不同老師的開示與指導，並依自身性格加以運用，透過直接經驗來驗證修行。因此，不應持有宗派之見。】

正式禪修與日常生活中的修行

修行可分為兩個面向：

1. **正式修行**：全時間修行或於專門的禪修時段中進行
2. **日常修行**：在日常生活中維持正確的作意與如理思惟的能力

一切善法與不善法的主要原因在於「作意」：

- **如理作意（yoniso manasikāra）** → 生起善法
- **不如理作意（ayoniso manasikāra）** → 生起不善法

（因此，整個修行——無論在禪坐或日常生活中——皆取決於如何運用作意。）

Dhamma Talk 8: The Process of the Four Satipaṭṭhānas

(Based on a talk given during a seven-day vipassanā retreat)

During the first three to four days, practice mainly involves extensive contemplation of the body (kāyānupassanā). With sustained noting, practitioners gradually arrive at the contemplation of feelings (vedanā). At this stage, painful feelings often become prominent. Severe pain may arise, and this is encountered both in sitting and walking meditation.

For beginner yogis, the pains encountered are often coarser, whereas experienced yogis are usually able to overcome them more effectively. After contemplation of feelings, yogis proceed to the contemplation of mind (cittānupassanā). This progression accords with what the Buddha taught and unfolds naturally through the practice—it is a process, not something to be forced.

After overcoming coarse painful feelings (dukkha-vedanā), yogis may encounter pleasant feelings (sukha-vedanā), including what are known as insight corruptions. Following this, neutral feeling (upekkhā-vedanā) arises and gradually becomes more refined.

At this point, however, hindrances may arise in the mind, often manifesting as restlessness. If the object of contemplation is not clear, contemplative knowledge weakens. This is part of the natural Dhamma process (niyāma).

Initially, why were the objects clear? Because with coarse material phenomena (rūpa), the mind itself is also coarse. As the cultivated mind becomes more refined, phenomena such as rising and falling are no longer perceived as clearly. Likewise, the objects of sitting and touching become refined to the point that touching is no longer distinct.

When clarity is lost, the contemplative mind becomes unclear with respect to the objects, and the yogi may feel dissatisfied with the practice. At that time, low spirits, restlessness, and discursive thinking may arise, sometimes accompanied by worry, such as: *“Did I do something wrong?”*

However, the practice is not deteriorating—it is developing. Yogis encounter experiences in accordance with their level of knowledge. For this reason, the Buddha taught contemplation of mind after contemplation of feelings.

This stage is neither easy nor difficult in itself; it depends on the individual. The real difficulty lies in not knowing the method, not following the instructions, or not applying sufficient effort.

On Effort, Perseverance, and Contemplation of Mind

For some practitioners who know the method and apply effort correctly, the practice is easy from the beginning to the end. For others, it appears difficult. This difference is not inherent in the Dhamma itself but arises from differences in the way of practice.

When worldlings encounter greed, anger, and delusion, they are often unable to face them directly and instead respond with struggle, perseverance mixed with aversion, or giving up. Therefore, it is essential to overcome all arising mental states through contemplation. People encounter *dukkha* because they are unable to contemplate with mindfulness (*sati*) and wisdom (*paññā*) so as to understand the nature of the mind.

It is very important to continually examine one's own mind. The good or bad states of others are not one's responsibility and should not be allowed to interfere with insight practice. Insight practice is the task of the mind itself. Therefore, contemplation of mind is crucial. When one knows that a mental state is unwholesome, one can abandon it. This process is like a detective following closely behind, observing and checking the mind moment by moment.

In the beginning, however, direct contemplation of mind is not appropriate. The reason is that the mind is subtle, refined, and deceptive, easily leading to imagination and conceptual proliferation.

第八講：四念處的過程

（基於為期七日的內觀禪修營法談）

在禪修的前三到四天，修持主要涉及大量的**身隨觀**（**kāyānupassanā**）。隨著持續的標記，修行者會逐漸進入**受隨觀**（**vedanā**）。在這一階段，苦受往往變得顯著，強烈的疼痛可能在坐禪與行禪中同時生起。對於初學禪修者而言，遇到的疼痛通常較為粗糙；而經驗豐富的禪修者通常能更有效地克服它們。在受隨觀之後，禪修者進而轉向**心隨觀**（**cittānupassanā**）。這一進程符合佛陀的教導，並透過修持自然展開——這是一個自然的過程，而非強求而來。

在克服了粗糙的**苦受**（**dukkha-vedanā**）後，禪修者可能會遇到**樂受**（**sukha-vedanā**），包括所謂的「觀之染」。隨後，**不苦不樂受（**upekkhā-vedanā**，捨受）**升起並逐漸變得更加微細。

然而在此時，心中可能會升起**五蓋**，通常表現為「掉舉」（躁動不安）。如果隨觀的對象不明確，觀智就會減弱。這是自然法則（**niyāma**）的一部分。起初，為什麼對象很清晰？因為面對粗糙的**色法（**rūpa**）**時，心本身也是粗糙的。隨著修持的心變得更加精細，像「起」與「伏」這樣的現象不再被感知得那麼清楚。同樣地，「坐」與「觸」的對象也會變得微細，以至於「觸」不再分明。

當清晰度喪失時，隨觀之心對於對象變得模糊，禪修者可能會對修持感到不滿。屆時，意志消沉、掉舉與散亂思惟可能會升起，有時還伴隨著憂慮，例如：「我是不是做錯了什麼？」然而，**修持並沒有倒退——它正在發展**。禪修者是根據其智慧水平來經歷這些體驗的。正因如此，佛陀在受隨觀之後教導了心隨觀。這一階段本身既非容易也非困難，這取決於個人。真正的困難在於**不了解方法、不遵循指導，或未投入足夠的精進**。

論精進、毅力與心隨觀

對於某些了解方法並正確投入精進的修行者來說，修持從始至終都是容易的。對其他人而言，則顯得困難。這種差異並非佛法本身固有的，而是源於**修持方式的差異**。

當世俗凡夫遇到貪、嗔、癡時，通常無法直接面對，而是以掙扎、混雜著厭惡的毅力，或是放棄來應對。因此，透過隨觀來克服所有升起的心態至關重要。人們遭遇「苦」（*dukkha*），是因為無法帶著**念（*sati*）與慧（*paññā*）**來隨觀，以理解心的本質。

持續**檢視自己的心**是非常重要的。他人的善惡並非自己的責任，不應允許其干擾內觀修持。內觀修持是心本身的任務。因此，**心隨觀**至關重要。當一個人知道某種心態是不善的，就能捨棄它。這個過程就像一名**偵探緊隨其後**，時刻觀察並檢查這顆心。

然而，在初期階段，直接進行心隨觀是不恰當的。原因在於心是微細、精鍊且具欺騙性的，很容易導致幻想與概念性的戲論。



法談八：四念處的修行過程

(The Process of the Four Satipaṭṭhānas)

(依據一次七日內觀禪修期間的開示)

在最初三至四天中，修行主要是廣泛地觀照身（*kāyānupassanā*）。隨著持續的標記，行者逐漸進入對受（*vedanā*）的觀照。在此階段，苦受往往變得明顯，強烈的疼痛可能生起，並在坐禪與行禪中皆會出現。

對初學行者而言，所經驗的疼痛通常較粗重；而有經驗的行者則較能有效克服。完成受的觀照後，行者進一步進入觀心（cittānupassanā）。此一進展符合佛陀所教，並隨修行自然展開——它是一個過程，而非強行推動的結果。

當克服粗重的苦受（dukkha-vedanā）後，行者可能經驗樂受（sukha-vedanā），其中亦包括所謂的觀智染。接著，中性受（upekkhā-vedanā）生起，並逐漸變得更加微細。

然而在此時，心中可能出現障礙，常表現為掉舉不安。若觀照的所緣不清楚，觀照的智慧會減弱。這是法的自然過程（niyāma）。

起初為何所緣清楚？因為當時所觀的色法（rūpa）較粗，心也相對粗。隨著修習的心愈加細緻，諸如腹部起伏等現象便不再那麼清楚。同樣地，坐與觸的所緣也變得微細，以致於觸感不再明顯。

當清晰度喪失時，觀照之心對所緣變得模糊，行者可能對修行感到不滿。此時，低落情緒、掉舉與妄想思惟可能生起，有時還伴隨疑慮，例如：「我是否做錯了什麼？」

然而，修行並未退步——反而是在進展。行者所經驗的現象，正符合其當下的智慧層次。因此，佛陀在受的觀照之後，教導觀心。

此一階段本身既非容易也非困難，而是取決於個人。真正的困難在於：不明方法、不依教行、或精進不足。

論精進、毅力與觀心

對某些了解方法並能正確精進的行者而言，修行從頭到尾皆順利；對另一些人則顯得困難。這種差異並非來自法本身，而是來自修行方式的不同。

當凡夫面對貪、瞋、癡時，往往無法直接面對，而是以掙扎、帶有抗拒的忍耐，或乾脆放棄來回應。因此，必須透過觀照來超越一切生起的心法。

人之所以遭遇苦，是因為無法以念（sati）與慧（pañña）來觀照與了解心的本質。

持續觀察自己的心極為重要。他人的好壞狀態並非自身責任，也不應干擾觀智修行。內觀修行是心自身的工作，因此觀心至關重要。

當知道某個心狀態是不善時，便能捨離它。這個過程如同偵探緊隨其後，時時觀察與檢查心的運作。

然而，在初期階段，直接觀心並不適合。因為心極為微細、精巧且具有欺騙性，容易引發想像與概念增殖（papañca）。

Note on Method and Individual Differences

[**Contemplation** cannot be taken as a fixed rule; it depends on the individual and their character. Mogok Sayadaw often emphasized cittānupassanā, stating that for him it was effective in dispelling *diṭṭhi* and discerning *anicca*.

Venerable Ādiccaramsi (U Sun Lwin) once commented that, according to his experience, many yogis fail when practicing cittānupassanā, and that body contemplation is generally easier. On one occasion, he instructed a yogi to contemplate the body, but when no progress occurred, he changed the meditation object to the mind. After that, the yogi was able to continue successfully.

The commentarial tradition also suggests that those who contemplate the mind require strong **samādhi**.]

Proper Sequencing in Practice

First, one should thoroughly contemplate body and feeling. Only then does one arrive naturally at contemplation of the mind. When the mind follows its desires, it becomes coarse; therefore, one should not give it free rein. At the same time, suppressing the mind is also incorrect, as suppression creates further tension and reaction.

The Buddha's Middle Way—neither indulgence nor suppression—is profound and invaluable.

During practice, if strong rapture (*pīti*) arises, it should not be controlled. Instead, one should contemplate the desire to control. One must not go against nature, which is *anattā*. Where suppression is present, reaction inevitably follows.

On the Arising of Elements and the Danger at the Time of Death

The elements (*dhātu*) that frequently arise within the aggregates (*khandha*) can, at the time of near death, overwhelm the mind and body. For example, the arising of the wind element may produce intense and uncontrollable movements of various kinds. These experiences should not be taken lightly. However, one should not be afraid. The Dhamma is not frightening you; rather, it is warning you.

Therefore, greater effort must be applied in practice. Unfortunately, most people are unaware of this danger or fail to remember it, continuing to perform all kinds of unwholesome actions rooted in ignorance and delusion. As a result, the four great elements frequently arise in an uncontrolled manner within the aggregates.

Some people may directly experience the oppressive nature of the elements at the time of dying. For example, excessive sweating, internal heat, or bodily bloating may arise. If such experiences occur during the dying process and one is unable to bear them due to ignorance or delusion, the result will be unfavorable. The future rebirth will be far worse than the present experience of dying *dukkha*.

Mogok Sayadaw clearly stated: “Do not fear the arising of lobha, dosa, and moha. What should be feared is not contemplating them.” When these defilements

are contemplated, they arise only briefly. Over time, the defilements become thinner, and eventually they disappear.

關於方法與個人差異的註記

修持隨觀不能被視為一成不變的鐵律；它取決於**個人及其根性**。莫哥大禪師（Mogok Sayadaw）經常強調**心隨觀**（*cittānupassanā*），並表示對他而言，這在消除「邪見」（*diṭṭhi*）與辨識「無常」（*anicca*）方面非常有效。

阿底查蘭希尊者（Venerable Ādiccaramsi，即鄔孫倫 U Sun Lwin）曾評論道，根據他的經驗，許多禪修者在練習心隨觀時會失敗，而**身隨觀**通常較為容易。有一次，他指導一位禪修者隨觀身體，但在沒有進展的情況下，他將禪修對象改為「心」，之後該禪修者便能成功地繼續修持。註釋書傳統也建議：**修習心隨觀者需要強大的定力（*samādhi*）**。

修持的正確順序

首先，應徹底隨觀**身與受**。唯有如此，才能自然地進入**心隨觀**。當心隨順其欲望時，它會變得粗糙；因此，不應對其放任自流。同時，**壓制心也是錯誤的**，因為壓制會產生進一步的緊張與反彈。

佛陀的**中道**——既不放縱也不壓制——是深奧且無價的。在修持過程中，若升起強烈的喜（*pīti*），不應試圖控制它。相反地，應隨觀那顆「想要控制的心」。人絕不能違背自然（法性），這就是**無我（*anattā*）**。凡有壓制之處，反彈必然隨之而來。

界的升起與臨終之險

在五蘊（*khandha*）中頻繁升起的**界（*dhātu*，元素）**，可能在臨命終時淹沒身心。例如，**風大（wind element）**的升起可能產生強烈且不可控的各種波動。這些經驗不應被輕視。然而，人不應恐懼。佛法並非在嚇唬你，而是在警告你。

因此，在修持中必須投入更大的精進。不幸的是，大多數人並未意識到這種危險，或未能憶持它，繼續造作各種植根於**無明與癡**的不善業。結果，四大元素經常在五蘊中以不受控的方式升起。

有些人可能在臨終時直接體驗到「界」的壓迫本質。例如：過度出汗、體內燥熱或身體膨脹。如果這些經驗發生在死亡過程中，而一個人因無明或癡而無法忍受，結果將是不利的——未來的轉生將比當下死亡的「苦」（*dukkha*）要糟糕得多。

莫哥大禪師明確表示：「**不要害怕貪、嗔、癡的升起。應該害怕的是『不去隨觀它們』。**」當這些煩惱被隨觀時，它們僅會短暫升起。隨著時間推移，煩惱會變得稀薄，最終消失。



方法與個別差異之說明

【觀照方法不可視為固定規則；它取決於個人及其性格。莫谷尊者常強調觀心（*cittānupassanā*），並指出此法對他而言能有效破除邪見（*ditṭhi*）並辨識無常（*anicca*）。

Ādiccaramsi 尊者（*U Sun Lwin*）曾表示，依其經驗，許多行者在觀心時會失敗，而觀身通常較為容易。有一次，他指導一位行者觀身，但未見進展，於是改為觀心；之後該行者便能順利繼續修行。

論藏註釋傳統亦指出，觀心者需要具備強而穩定的定（*samādhi*）。】

修行的正確次第

首先，應徹底觀照身與受。之後，才會自然進入觀心。

當心隨欲而行時，會變得粗重，因此不應放任其自由。然而，壓制心亦是不正確的，因為壓制會引發更多的緊張與反應。

佛陀所教導的中道——既不放縱也不壓抑——深奧且極為珍貴。

在修行中，若強烈的喜（pīti）生起，不應加以控制；相反地，應觀照「想要控制」的心。不可違逆自然（anattā）。凡有壓制，必然引發反作用。

論界的生起與臨終時的危險

在五蘊（khandha）中經常生起的諸界（dhātu），於臨終時可能壓倒身心。

例如，風界的生起可能導致各種強烈且無法控制的身體動作。這些經驗不應被輕忽，但也不應恐懼。法並非在嚇唬你，而是在警示你。

因此，修行中必須加強精進。然而，多數人對此危險毫無覺知或未加記憶，仍持續造作各種由無明與癡所驅動的不善行。結果，四大元素在五蘊中經常以失控的方式生起。

有些人在臨終時，會直接經驗到諸界的壓迫性。例如：大量出汗、內熱升高、身體脹大等現象。若在臨終過程中出現這些經驗，而由於無明與癡而無法承受，其結果將是不善的。未來的再生將比當下的臨終之苦更加惡劣。

莫谷尊者明確指出：

「不必害怕貪、瞋、癡的生起；真正應該害怕的是不去觀照它們。」

當這些煩惱被觀照時，它們只會短暫生起。隨著時間推移，煩惱會逐漸減弱，最終消失。

Dhamma Talk 9: On Death (Maraṇānussati)

(Based on the story of the weaver girl)

Recollection of death is extremely important and highly effective for practice. It is a powerful meditation applicable to both mundane and supramundane development.

Among the four protective meditations, recollection of death is the one closest to truth. The others are recollection of the Buddha, *mettā bhāvanā*, and *asubha bhāvanā*. When recollection of death is practiced frequently and effectively, it reduces lobha, dosa, and moha, and quickly gives rise to a sense of wise urgency (*saṃvega*).

This urgency prevents the wasting of time and naturally inclines the mind toward insight practice. The Dhamma of the Buddha is not meant merely for intellectual understanding; it must be put into practice. The story of the weaver girl clearly supports this point.

The Fruits of Recollection of Death

This meditation develops the roots of non-greed, non-anger, and non-delusion, supporting a person in becoming firmly established in the three wholesome roots (*tīhetuka*). It is also closely related to heedfulness (*appamāda*). Through this practice, one develops clear perception of impermanence, unsatisfactoriness, and non-self with regard to all persons and beings, and strengthens discernment of *anicca*, *dukkha*, and *anattā* as they manifest in both mind and body reality (*paramattha-dhamma*).

The weaver girl received the Buddha's teaching on death and practiced accordingly for three years. Over time, her spiritual faculties matured and her perfection for enlightenment ripened. It was like a lotus bud awaiting sunlight in order to open—free from the hindrances and fully prepared for the development of *samādhi* and *paññā*.

This story is truly remarkable and offers profound material for reflection and contemplation. Eventually, the weaver girl died accidentally at the hands of her father. Overcome with sorrow and lamentation, her father went to see the Buddha for consolation. After listening to the Buddha's teaching, he ordained as a monk and, not long afterward, attained arahantship. Through the connection with

recollection of death, both father and daughter realized the Dhamma and brought dukkha to an end.

Dhammapada Verse 174

*Blind are the people of this world; only a few see clearly.
Just as only a few birds escape from a net, only a few go to the heaven
(or to Nibbāna).*

第九講：論死隨念（Maraṇānussati）

（基於織女的故事）

死隨念對於修持而言極其重要且高度有效。這是一種強大的禪修方法，既適用於世間法的開發，也適用於出世間法的增進。在「四護衛禪」中，死隨念是最接近真理的一項。其餘三項為：佛隨念、慈心修習與不淨觀。當死隨念被頻繁且有效地修習時，它能減少貪、嗔、癡，並迅速生起一種**智者的警覺感**（saṃvega，法急迫感）。

這種警覺感能防止時間的浪費，並自然地使心傾向於**內觀修持**。佛陀的教法不僅僅是為了理智上的理解，更必須付諸實踐。織女的故事清楚地支持了這一點。

死隨念的果德

這種禪修能開發「無貪、無嗔、無癡」的根基，支持一個人穩固地建立在**三因（tihetuka）善根之中。它也與不放逸（appamāda）密切相關。透過這項修持，一個人能對所有人與眾生產生清晰的「無常、苦、無我」感知，

並加強對身心實相（究竟法）中所顯現的無常（anicca）、苦（dukkha）、無我（anattā）**的辨析力。

故事中的織女領受了佛陀關於死亡的教導，並依此修持了三年。隨著時間推移，她的精神五根趨於成熟，覺悟的波羅蜜也已圓滿。這就像一朵等待陽光綻放的蓮花苞——遠離了五蓋，並為定與慧的開發做好了充分準備。

這則故事確實引人入勝，並提供了深奧的隨思與隨觀素材。最終，織女因意外死於父親之手。父親因極度憂傷與啼哭而去見佛陀尋求安慰。在聽聞佛陀教法後，他出家為僧，並在不久後證得阿羅漢果。透過與「死隨念」的因緣，這對父女都證悟了佛法，終結了痛苦。

《法句經》第174頌

這個世界的人是盲目的；只有少數人能看清。正如只有少數鳥兒能從網中逃脫，只有少數人能升天（或證入涅槃）。



法談九：論死隨念（Maraṇānussati）

（根據織女的故事）

死隨念對修行極為重要且極具效力。這是一種強而有力的禪修方法，適用於世間與出世間的修習。

在四種護衛禪中，死隨念是最接近真理的一種。其餘三者為：佛隨念（Buddhānussati）、慈心修習（mettā bhāvanā）與不淨觀（asubha bhāvanā）。當死隨念被頻繁且有效地修習時，能減少貪（lobha）、瞋（dosa）與癡（moha），並迅速生起如理的緊迫感（saṃvega）。

這種緊迫感能防止浪費時間，並自然引導心趨向內觀修行。佛陀的法並非僅供理解，而是必須實踐。織女的故事清楚地證明了這一點。

死隨念的果報

此一修行能培養無貪、無瞋、無癡之根，使人穩固建立於三善根（tihetuka）。它亦與不放逸（appamāda）密切相關。

透過此修習，行者能對一切人與眾生清楚了知無常、不滿足與無我，並強化對無常（anicca）、苦（dukkha）、無我（anattā）在身心勝義法（paramattha-dhamma）中的現起之辨識。

織女聽聞佛陀關於死亡的教導後，依教修行三年。隨著時間推移，她的五根成熟，證悟的波羅蜜亦圓滿。這如同一朵蓮花含苞待放，只待陽光照耀即可綻放——已遠離諸蓋，並充分具備發展定（samādhi）與慧（paññā）的條件。

此故事極為殊勝，蘊含深刻的觀照與省思意義。

最終，織女因意外死於其父之手。其父悲傷哀痛，前往佛陀處求安慰。聽聞佛陀開示後，他出家為比丘，不久便證得阿羅漢果。

透過死隨念的因緣，父女二人皆證得法，終止了苦（dukkha）。

《法句經》第 174 偈

世人多盲昧，少有能見者；
如鳥脫羅網，少數得生天（或證涅槃）。

Reflection: on Death and Dying

All living beings fear death, especially human beings. They seek many ways to protect their lives. Yet, despite their fear of pain and death, humans often inflict suffering on others, including animals, sometimes in extremely cruel and

unthinkable ways (for example, the use of animal furs). Even worse, human beings inflict such harm upon their own species.

These realities are clearly visible in the twenty-first century, extending even to the international level. Wars and conflicts are more frequent than before, and violence has become increasingly bloody and extreme. (This reflects the profound dominance of ignorance, greed, and hatred in the human mind when death is neither understood nor contemplated wisely.)

Reflection: on Fear, Violence, and Recollection of Death

It is quite striking to observe that ordinary people, who themselves fear pain and death, often take great enjoyment or *taste (rasa)* in violence, as can be seen in various forms of media such as films and other entertainment. Such responses reveal a lack of love and compassion for those who suffer. This reflects an untrained mind, which naturally inclines toward unwholesome objects and activities.

For this reason, recollection of death (*maraṇānussati*) is of great importance. It trains the mind toward wholesome and skillful mental states, fostering restraint, compassion, and wisdom. Like many other Buddhist contemplations, recollection of death becomes effective only through frequent and sustained reflection.

To support this contemplation, one should study relevant canonical and commentarial sources. The *Visuddhimagga* contains an important section on death contemplation. Other valuable contemporary works include *Beyond Coping: A Study Guide on Aging, Illness, Death, and Separation* and *Undaunted: The Buddha's Teachings on Aging, Illness, Death, and the Deathless*, both by Ajahn Ṭhānissaro.

If we have opportunities to observe and reflect on aging, sickness, and dying, these can become powerful supports for insight. Documentary films addressing these themes may also be beneficial. Direct observation of autopsies, where appropriate, can be valuable not only for *asubha-bhāvanā* but also for deepening

reflection on death itself. Such experiences can arouse strong *saṃvega* and reveal the essentially insubstantial nature of the physical body, which is so often misused as a basis for sensual pleasure, leading to the waste of our precious human life in foolish and unskillful pursuits.

All of the phenomena discussed above help turn the mind toward goodwill, love, and compassion for our fellow human beings, because we all share the same fundamental difficulties and sufferings. These reflections also remind us not to squander our time, but to engage in actions that are genuinely beneficial—for ourselves and for others—actions which results will accompany us into the future.

This human world is a rare and precious field of opportunity: a place to cultivate goodness, develop wisdom, and ultimately transcend *dukkha*.

Reflection: Guests

Sayadaw U Uttama (Sagaing) once gave an excellent Dhamma talk entitled “Things Which Are Like Guests.” In this talk, he explained that there are three kinds of guests: human beings, feelings, and defilements.

This human world is like a guesthouse, and every human being who comes to this earth is merely a guest. When the time comes, everyone must leave this place and continue the *saṃsāric* journey. Whether one’s future journey is good or bad depends on past *kamma* and, more importantly, on present actions. The present moment is the most crucial, for if we understand the law of *kamma* deeply, we will recognize the true value of this precious human life.

No one invited us to this human world as guests. We arrived here because of our past *kamma*—born empty-handed and naked. If we continue to live as before, engaging in foolish and unskillful actions, we merely harm ourselves and live without true value.

We come into this world as guests in order to discover the rare and noble treasures that are truly valuable for everyone. The treasure map already exists—it is found in the *Maṅgala Sutta*. If one has the wisdom and determination to follow this map seriously, without deviation, one will sooner or later discover these treasures. Otherwise, one will continue to wander as a guest through the thirty-one

realms of existence, which are not our true homes, and never find lasting peace or happiness in any of them.

Every human being should clearly understand that we are only temporary guests, and that life is very short. We all share the same fundamental problems: aging, sickness, and death. Recognizing this, we should cultivate kindness, love, and compassion toward one another, and develop goodness in our lives.

When people harm one another out of greed, hatred, and delusion, suffering only increases. Such conflicts—whether between individuals or nations—ultimately harm oneself above all. Whatever good or bad results arise, the responsibility lies solely with oneself. This is the fundamental truth of the law of kamma.

Therefore, as human beings living on this earth, we are entrusted with a duty, an opportunity, and a rare chance: to refrain from evil, to cultivate good, and to purify the mind.

We should always remember that we are merely guests, and use this reflection as a basis for wise contemplation and practice.

隨思：論死亡與臨終

所有眾生都恐懼死亡，尤其是人類。人們尋求多種方式來保護生命。然而，儘管人類恐懼疼痛與死亡，卻經常將痛苦強加於他人，包括動物，有時甚至是以極其殘忍且不可思議的方式（例如使用動物皮毛）。更糟糕的是，人類將這種傷害施加於自己的同類。

這些現實進入二十一世紀後依然清晰可見，甚至擴展到國際層面。戰爭與衝突比以往更加頻繁，暴力變得日益血腥與極端。（這反映出當死亡未被理解或未被睿智隨觀時，**無明、貪婪與仇恨**在人類心中佔據了深刻的主導地位。）

隨思：論恐懼、暴力與死隨念

相當引人注目的是，那些自身恐懼疼痛與死亡的平凡人，卻往往在暴力中獲得極大的享受或「味」（*rasa*），這可以從電影與其他娛樂等各種媒體形式中看出。這類反應揭示了對受苦者缺乏愛與慈悲。這反映了一顆**未經訓練的心**，它自然地傾向於不善的對象與活動。

基於此，****死隨念（*marañānussati*）****極其重要。它訓練心轉向善法與善巧的心態，培養克制、慈悲與智慧。與許多其他佛教隨觀一樣，死隨念唯有透過頻繁且持續的省思才能產生實效。

為了支持這項隨觀，人們應研習相關的經疏來源。《清淨道論》（*Visuddhimagga*）中有一段關於死亡隨觀的重要章節。其他有價值的現代著作包括 Ajahn Ṭhānissaro 所著的《超越應對：關於衰老、疾病、死亡與分離的學習指南》以及《無畏：佛陀關於衰老、疾病、死亡與不死的教導》。

如果我們有機會觀察並省思衰老、生病與死亡，這些都能成為內觀的強力支持。處理這些主題的紀錄片也可能大有裨益。在適當的情況下，直接觀察解剖不僅對「不淨觀」（*asubha-bhāvanā*）有價值，也能深化對死亡本身的省思。這類經驗能激起強烈的**法急迫感（*saṃvega*）**，並揭示肉身本質上的**不實性**——肉身常被誤用作感官享樂的基礎，導致我們在愚蠢且不善巧的追求中浪費了寶貴的人身。

上述所有現象都有助於使心轉向對人類同胞的善意、愛與慈悲，因為我們都承受著同樣根本的困難與痛苦。這些隨思也提醒我們不要虛度光陰，而要從事對自己 and 他人真正有益的行動——這些行動的結果將伴隨我們走向未來。

這個人世間是一個稀有且珍貴的機會之田：一個培養善法、開發智慧並最終超越「苦」（*dukkha*）的地方。

隨思：客人

薩迦大禪師（Sayadaw U Uttama, Sagaing）曾給過一場精彩的法談，題目為**《如客之物》**。在那場法談中，他解釋了有三種客人：**人類、感受與煩惱**。

這個人世間就像一座旅店，來到地球上的每個人都僅僅是客人。當時間一到，每個人都必須離開此地，繼續輪迴的旅程。未來旅程的好壞取決於過去的業力，更重要的是取決於**當下的行動**。當下這一刻是最關鍵的，因為如果我們深刻理解業力法則，我們就會認清這寶貴人身的真正價值。

沒有人邀請我們作為客人來到這個人間。我們來到這裡是因為過去的業力——出生時赤條條且兩手空空。如果我們繼續像以前那樣生活，從事愚蠢且不善巧的行為，我們只是在傷害自己，活得毫無價值。

我們作為客人來到這個世界，是為了發現對每個人都真正有價值的**稀有且高尚的寶藏**。寶藏圖已經存在——它就在《吉祥經》（Maṅgala Sutta）中。如果一個人有智慧與決心認真地遵循這張地圖而不偏離，遲早會發現這些寶藏。否則，一個人將繼續作為客人在「三十一層次」（三十一界）中流浪，那些地方不是我們真正的家，在那裡永遠找不到持久的平安或快樂。

每個人都應清楚理解我們只是臨時的客人，生命非常短促。我們都面臨著同樣的根本問題：**老、病、死**。意識到這一點，我們應對彼此培養親切、愛與慈悲，並在生命中開發善法。

當人們出於貪、嗔、癡而互相傷害時，痛苦只會增加。這類衝突——無論是個人之間還是國家之間——最終對自己的傷害最大。無論產生何種善惡結果，責任全由自己承擔。這是業力法則的基本真理。

因此，作為生活在地球上的人類，我們被賦予了一項職責、一個機會與一個稀有的機緣：**諸惡莫作，眾善奉行，自淨其意**。我們應始終記住自己僅僅是客人，並將此隨思作為睿智隨觀與修持的基礎。

反思：論死亡與臨終

一切眾生皆畏懼死亡，尤其是人類。他們尋求各種方法來保護生命。然而，儘管人類害怕痛苦與死亡，卻常對他人施加痛苦，包括對動物，甚至以極其殘酷、難以想像的方式（例如使用動物皮毛）。更嚴重的是，人類甚至對同類施加傷害。

這些現象在二十一世紀中清楚可見，甚至擴展至國際層面。戰爭與衝突比以往更加頻繁，暴力也愈發血腥與極端。（這反映出當死亡未被理解與如理觀照時，無明、貪與瞋在心中深度主導。）

反思：論恐懼、暴力與死隨念

一個令人震驚的現象是：一般人雖然畏懼痛苦與死亡，卻常從暴力中獲得某種「滋味」（*rasa*），這可見於電影與各類娛樂媒體中。這種反應顯示對受苦者缺乏慈愛與悲憫，反映出一顆未經訓練的心，自然傾向於不善的對境與行為。

因此，死隨念（*marañānussati*）極為重要。它能訓練心趨向善與正確的心所，培養節制、慈悲與智慧。如同其他佛教觀法，死隨念唯有透過反覆與持續的觀照，方能發揮效果。

為了支持此一觀修，應學習相關的經藏與註釋文獻。《清淨道論》（*Visuddhimagga*）中包含重要的死隨念章節。其他有價值的當代著作包括：

- 《Beyond Coping: A Study Guide on Aging, Illness, Death, and Separation》

- 《Undaunted: The Buddha's Teachings on Aging, Illness, Death, and the Deathless》
(皆為 Ajahn Ṭhānissaro 所著)
-

若有機會觀察與思惟老、病、死，這些都可成為強而有力的觀智助緣。探討這些主題的紀錄片亦有助益。在適當情況下，直接觀察解剖過程，不僅有助於不淨觀（*asubha-bhāvanā*），也能深化對死亡的省思。

這類經驗可激發強烈的警覺（*saṃvega*），並揭示身體本質上的空洞與不實，而人們卻常將其作為感官享樂的基礎，從而浪費寶貴的人身於愚癡與不善的行為中。

上述一切現象，都有助於引導心趨向善意、慈愛與悲憫，因為我們都面臨相同的根本困難與苦。這些反思也提醒我們，不應虛度光陰，而應從事真正有益於自己與他人的行為——這些行為的果報將伴隨我們走向未來。

人間是一個稀有而珍貴的機會之地：一個培養善法、發展智慧，並最終超越苦（*dukkha*）的場所。

反思：訪客（Guests）

Sagaing 的 Sayadaw U Uttama 曾開示一場極為精闢的法談，題為「如同訪客之事物」。在此開示中，他指出有三種訪客：人類、感受與煩惱。

此人間猶如一間旅舍，每一位來到此世的人都只是過客。時候一到，人人都必須離開此地，繼續在輪迴（*samsāra*）中行走。未來旅程的好壞，取決於過去的業（*kamma*），更重要的是當下的行為。當下此刻最為關鍵；若能深刻理解業的法則，便能認識此珍貴人身的真正價值。

沒有人邀請我們來到此世作為訪客。我們因過去的業而來，赤裸空手而生。若仍如過去般生活，從事愚癡與不善行為，便只是傷害自己，並活得毫無價值。

我們來到此世，作為過客，是為了尋找真正珍貴且稀有的寶藏。這張寶藏圖早已存在——即在《吉祥經》（Maṅgala Sutta）中。若具備智慧與決心，認真依此而行而不偏離，遲早能發現這些寶藏。否則，便會繼續在三十一界中流轉，作為過客，這些地方皆非真正的歸宿，亦無法在其中找到持久的安樂。

每個人都應清楚明白：我們只是暫時的訪客，生命極為短暫。我們都面臨相同的根本問題：老、病、死。因此，應培養慈愛與悲憫，並在生命中建立善法。

當人們因貪、瞋、癡而彼此傷害時，苦只會增加。無論是個人或國家之間的衝突，最終首先傷害的仍是自己。所有善惡果報，責任完全在於自己——這即是業法的根本真理。

因此，作為生活於此世的人類，我們肩負著一項責任、一個機會，以及一個極其稀有的契機：

止惡、行善、淨化其心。

我們應時時記得：自己只是過客，並以此作為如理觀照與修行的基礎。

The Second Type of Guests: Feelings (Vedanā)

The second type of guests are feelings (vedanā). In many respects, they are even more influential than external guests such as other living beings. This is because our reactions to the external world are largely centered on feelings. These guests are constantly coming and going within the khandha guesthouse.

Understanding feelings and learning how to protect oneself from being dominated by them is extremely important. Otherwise, human beings suffer greatly by oppressing and torturing themselves through unwise reactions. We can clearly see the whole world burning in the fires of kilesa—greed (*lobha*), hatred (*dosa*), and delusion (*moha*)—which are repeatedly invited and fueled by unexamined feelings, leading to countless problems and suffering.

Human beings easily become lost in pleasant feelings, react strongly against painful feelings, and are deluded by neutral feelings. As a result, individuals and societies encounter many forms of suffering. We especially crave pleasant feeling (*sukha-vedanā*) and magnify it excessively, while our perceptions deceive us. In reality, pleasant feelings are insignificant: they are impermanent, unstable, and fleeting. When we become attached to them, they give rise to a great deal of *dukkha*.

Pleasant feeling provides a certain gratification (*assāda*), but it also carries great danger (*ādīnava*). The gratification is small and short-lived, while the suffering that follows is substantial. For example, eating food, earning money, cooking, eating again, and cleaning up afterward—each activity offers brief enjoyment, yet is surrounded by effort, dissatisfaction, and repetition. The pleasure exists only between two dangers.

Pleasant, painful, and neutral feelings work together to trap and torture those who become lost in them. A classic simile illustrates this clearly: a fish sees the bait (neutral feeling), the desire to eat arises (pleasant feeling), and being caught and killed by the fisherman follows (painful feeling).

In the same way, feelings exert powerful effects not only on individual human beings but also on the wider world. From environmental destruction and pollution to climate change, wars, and conflicts, we can see how unwise reactions to feelings collectively generate immense suffering.

Thus, feelings truly behave like guests—they arrive, stay briefly, and depart. If we mistake them for something permanent or worthy of clinging to, we become their victims. If, however, we learn to observe them with mindfulness and wisdom, without attachment or aversion, they lose their power to dominate the mind.

The Third Type of Guests: Defilements (Kilesa)

The third type of guests are the defilements (kilesa), and they are more dangerous than the other two. As the Buddha taught, *the mind is luminous, but it is defiled by incoming defilements*. These defilements enter the mind and obscure its natural clarity.

Therefore, our task is twofold: we must prevent defilements from entering, and if they have already arisen, we must remove them from the mind.

Defilements arise through unwise attention (ayoniso manasikāra). When we experience desirable objects without mindfulness (*sati*) and wise attention, craving (taṇhā) enters the mind. When we experience undesirable objects, aversion (dosa) arises. In contrast, when there is mindfulness and wise attention (yoniso manasikāra), defilements do not gain entry.

However, most human beings do not merely fail to prevent defilements; they actively invite them to stay in the “mind-house.” By leaving the six sense doors unguarded, the mind becomes constantly polluted. A clear example is the habitual use of smartphones and continuous exposure to all kinds of media, which stimulate greed, aversion, and delusion throughout the day.

Regarding the first two types of guests—living beings and feelings—we must understand their nature and avoid mistaking them for a self or identity. We should not become lost in feelings, which carry far more danger than gratification, like *a drop of honey on the edge of a razor blade*. Through such understanding, we can let go of clinging to both animate and inanimate phenomena.

With defilements, however, mere understanding is not sufficient. We must actively prevent them from arising, and when they have already arisen, we must expel them from the mind. This is achieved through Satipaṭṭhāna meditation and bhāvanā (mental cultivation), which guard the sense doors, purify attention, and gradually weaken and uproot defilements.

(Only by treating defilements as dangerous guests—never welcoming them and firmly escorting them out—can the luminous nature of the mind be restored and sustained.)

第二種客人：感受（Vedanā）

第二種客人是「感受」。在許多方面，它們比外界的客人（如其他眾生）更具影響力，因為我們對外在世界的反應，很大程度上是以感受為中心的。這些客人在「五蘊旅店」中不斷地來來去去。

理解感受並學習如何保護自己不被其支配至關重要。否則，人類會因不如理的反應而壓迫與折磨自己，從而遭受巨大的痛苦。我們可以清楚看到整個世界正燃燒在煩惱之火中——貪（lobha）、嗔（dosa）、癡（moha）——這些火正是由未經審察的感受所引發與助燃的，導致了無數的問題與痛苦。

人類很容易迷失在樂受中，對苦受產生強烈反彈，並被**不苦不樂受（捨受）**所迷惑。因此，個人與社會遭遇了多種形式的苦。我們特別渴求樂受（sukha-vedanā）並過度放大它，而我們的感知卻欺騙了我們。事實上，樂受是微不足道的：它們無常、不穩且轉瞬即逝。當我們執著於它們時，就會產生大量的「苦」。

樂受提供了一定的味（assāda，甜頭/滿足），但也帶有巨大的患（ādīnava，危險/禍患）。滿足感是微小且短暫的，而隨之而來的痛苦卻是沉重的。例如：尋找食物、賺錢、烹飪、用餐以及隨後的清理——每一項活動都提供短暫的享受，卻被辛勞、不滿與重複所包圍。快樂僅存在於兩種危險之間。

樂、苦、捨受共同運作，誘捕並折磨那些迷失其中的人。一個經典的譬喻生動地說明了這一點：

一條魚看見了魚餌（捨受），生起了想吃的欲望（樂受），隨後被漁夫捕獲並殺害（苦受）。

同樣地，感受不僅對個人產生強大影響，也影響著整個世界。從環境破壞、污染到氣候變遷、戰爭與衝突，我們可以看到對感受的不如理反應如何集體產生了巨大的苦難。

因此，感受確實像客人一樣——它們抵達、短暫停留後便離去。如果我們誤以為它們是永恆的或值得執著的，我們就成了受害者。然而，如果我們學會帶著**念與慧**去觀察它們，既不執著也不厭惡，它們便會失去支配心的力量。

第三種客人：煩惱 (Kilesa)

第三種客人是「煩惱」，它們比前兩者更為危險。正如佛陀所教導的：**心性本淨（極光輝），卻被客塵煩惱所染**。這些煩惱進入心中，遮蔽了心與生俱來的明晰。

因此，我們的任務有二：必須**防止**煩惱進入；如果煩惱已經升起，必須將其從心中**移除**。

煩惱透過**不如理作意** (ayoniso manasikāra) 而升起。當我們在缺乏念 (sati) 與智慧的情況下經歷悅意對象時，**渴愛** (taṇhā) 便進入心中；當經歷不悅意對象時，**嗔** (dosa) 便升起。相反地，具備念與如理作意 (yoniso manasikāra) 時，煩惱便無法進入。

然而，大多數人類不僅未能防止煩惱，還主動邀請它們留在「心屋」中。由於**六根門頭**（眼耳鼻舌身意）失去防護，心不斷受到污染。一個明顯的例子是慣性使用智慧型手機，持續暴露在各種媒體中，整天刺激著貪、嗔、癡。

關於前兩種客人——眾生與感受——我們必須理解其本質，避免將其誤認為「自我」或「身份」。我們不應迷失在感受中，因為其危險遠大於滿足，就像**「刀尖上的蜂蜜」**。透過這種理解，我們可以放下對有情與無情現象的執著。

然而，對於「煩惱」，僅僅理解是不夠的。我們必須積極**防止**它們升起；一旦升起，必須將其**驅逐**出境。這透過**四念處禪修與**修習**（bhāvanā，心靈培育）**來達成，從而守護根門、淨化作意，並逐漸削弱及拔除煩惱。

（唯有將煩惱視為危險的客人——絕不歡迎它們並堅定地將其請出——心光輝的本質才能得以恢復與維持。）



第二類訪客：感受（Vedanā）

第二類訪客是感受（vedanā）。在許多方面，它們甚至比外在的訪客（如其他眾生）更具影響力。這是因為我們對外在世界的反應，主要是以感受為中心。

這些訪客在五蘊（khandha）這座「客棧」中不斷來去。

了解感受，並學會如何不被其主宰，極為重要。否則，人類會因不如理的反應而壓迫與折磨自己，從而遭受巨大痛苦。我們可以清楚看到整個世界正燃燒於煩惱（kilesa）之火中——貪（lobha）、瞋（dosa）、癡（moha）——這些煩惱不斷被未經觀照的感受所邀請與助長，導致無數問題與苦。

人類容易迷失於樂受，對苦受產生強烈反應，並被捨受所迷惑。因此，個人與社會皆遭遇各種苦。

我們尤其渴求樂受（sukha-vedanā），並過度放大它，而我們的知覺亦欺騙我們。事實上，樂受微不足道：它是無常、不穩定且短暫的。當我們對其生起執著時，便會帶來大量苦（dukkha）。

樂受帶來某種「滋味」（assāda），但同時也蘊含巨大的「過患」（ādīnava）。其滋味微小且短暫，而隨之而來的苦卻相當重大。

例如：吃東西、賺錢、煮飯、再吃、然後清理——每一個活動都帶來短暫的快樂，但卻被努力、不滿與重複所包圍。這種快樂只是存在於兩個危險之間。

樂受、苦受與捨受三者共同作用，使那些迷失其中的人陷入束縛與折磨。經典中有一個譬喻說明此點：

魚看到魚餌（捨受），生起想吃的欲望（樂受），接著被漁夫捕獲並殺死（苦受）。

同樣地，感受不僅對個人產生強大影響，也影響整個世界。從環境破壞與污染，到氣候變遷、戰爭與衝突，我們都能看到，人類對感受的不如理反應，如何集體地製造出巨大的苦。

因此，感受確實如同訪客——它們來、暫住、然後離去。若我們將其誤認為常或值得執取之物，便會成為其受害者。若能以念（sati）與慧（pañña）觀照它們，不生貪著或厭惡，它們便失去主宰心的力量。

第三類訪客：煩惱（Kilesa）

第三類訪客是煩惱（kilesa），而它們比前兩者更為危險。

如佛陀所說，心本具光明，但被外來的煩惱所染污。這些煩惱進入心中，遮蔽其本有的清淨。

因此，我們的任務有兩方面：

1. 防止煩惱進入
2. 若已生起，則將其從心中除去

煩惱是透過不如理作意（*ayoniso manasikāra*）而生起的。當我們在沒有念（*sati*）與如理作意的情況下接觸可意境時，貪（*taṇhā*）便進入心中；當接觸不可意境時，瞋（*dosa*）便生起。

相反地，若具備念與如理作意（*yoniso manasikāra*），煩惱便無法進入。

然而，多數人不僅未能防止煩惱，反而主動邀請它們停留於「心之屋」。當六根門未被守護時，心便不斷受到污染。

一個明顯的例子是：習慣性使用智慧型手機與持續接觸各類媒體，使貪、瞋、癡在整天之中反覆被激發。

對於前兩類訪客——眾生與感受——我們應了解其本質，不應將其誤認為自我或身份。我們不應迷失於感受之中，因為其過患遠大於滋味，如同刀刃上的一滴蜂蜜。

透過這樣的理解，我們能放下對有情與無情法的執取。

然而，對於煩惱而言，僅僅理解並不足夠。我們必須主動防止其生起；若已生起，則必須將其逐出心中。

這可透過四念處修行（*Satipaṭṭhāna*）與修習（*bhāvanā*）來達成——守護六根門、淨化作意，並逐漸削弱與根除煩惱。

（唯有將煩惱視為危險的訪客——決不迎接，並堅決將其驅離——才能恢復並維持心的光明本性。）

A New Life

U Han Htay, Religious Department

(This is an article written by a research officer, originally titled “The King Couple I Knew”.)

Title: Translation: Selections from Suzuki Shosan; Author: King, Jocelyn B.; King, Winston L.; Source: The Eastern Buddhist=イースタン・ブディスト 1979

NTU Digital Library of Buddhist Studies ::: Buddhist Author Authority Database <https://buddhism.lib.ntu.edu.tw/en/author/authorinfo.jsp?ID=10230>

In Memoriam: Winston L. King

Winston L. King was ninety-three when he died on February 15, 2000, at his home in Madison, Wisconsin.,,,, ...

....,, ...

Winston believed that the adherent of a particular faith is better able "to penetrate to the centrally important features of another religion" that might be opaque to the "nonreligionist." His analogical observation, "Being in love he will know how to understand something of another's being in the same situation" grew out of the deep mutual devotion between Winston and Jocelyn, his beloved wife of more than sixty-six years.

....,, ...

Donald K. Swearer

Swarthmore College

Saya U Pe Aung sent Dr. King and his wife, Jocelyn B. King, to Sayagyi U Ba Khin's meditation centre in September 1959. Our department assigned me and two other officers to accompany them. We did not need to take leave, as this was part of our official duty.

When I first heard that the Americans, Dr. King and his wife, had come for meditation, I assumed that they were interested in learning about Burmese customs and practices, perhaps merely as a cultural experience. I did not look down on this, but I did not give it much thought either.

Dr. King was a priest of the Congregational Christian sect. Apart from their academic research, I believed they would not truly appreciate meditation. As for myself, I accompanied them purely out of official responsibility and had little personal interest.

At that time, I only knew Sayagyi U Ba Khin as the Accountant General of Burma. I had never met him and knew nothing of his role as a meditation teacher. In 1953, my father once went to the Accountant General's Office for an official matter. It happened to be tea break time, and he did not see Sayagyi or his officers and clerks at their desks.

When my father asked a civil servant about this, he was told that during their free time they were meditating in the large shrine room above the office. This made a deep impression on my father and gave him great respect for Sayagyi. Even during short breaks of half an hour, Sayagyi encouraged meditation to calm the mind, bring peace, and guide his staff closer to the Dhamma through practice.

My father later told us about this, but at that time I still did not know about Sayagyi's meditation centre. I never thought of meeting him, nor did I make any effort to do so. It was only later, through my involvement with the American couple, that I finally met him.

新生命 (A New Life)

作者：烏漢德 (U Han Htay)，宗教事務部研究員 原題：「我所認識的金教授夫婦」

背景人物介紹：溫斯頓·金 (Winston L. King, 1907–2000)

溫斯頓·金教授是一位著名的宗教學者，曾任教於斯沃斯莫爾學院 (Swarthmore College) 等名校。他於 2000 年逝世，享年 93 歲。

- **跨宗教的洞察力：** 溫斯頓相信，擁有特定信仰的人更能「洞察另一種宗教的核心特徵」。他有一個著名的類比：「正如戀愛中的人，最能理解另一位同樣陷入愛河者的心境。」這種深刻的共情能力，源於他與妻子喬斯琳 (Jocelyn) 長達 66 年的深厚感情。
 - **學術與實修：** 他不僅研究佛教，更親自投入禪修，這在當時的學界是非常前衛的。
-

殊勝的因緣：初遇烏巴慶老師

1959 年 9 月，在烏佩昂老師 (Saya U Pe Aung) 的引薦下，金教授與妻子喬斯琳前往**烏巴慶老師 (Sayagyi U Ba Khin)** 的國際禪修中心 (IMC)。當時，宗教事務部指派了包括我在內的三名官員隨行陪同。

當時我的心態如下：

- **起初的偏見：** 當我聽說這對美國夫婦要來禪修時，我以為他們只是對緬甸風俗感興趣，或者僅僅是當作一種文化體驗。
 - **身分的隔閡：** 金教授當時是公理會 (Congregational Christian) 的牧師。我認為除了學術研究外，他們不可能真正領悟禪修。而我，純粹是為了履行公務而陪同，個人並無興趣。
-

辦公室裡的禪修：對烏巴慶老師的初步認識

那時，我只知道烏巴慶老師是緬甸的審計長（**Accountant General**）。我從未見過他，也不知道他是一位禪修大師。但我父親曾在 1953 年提到過一件令他印象深刻的事：

- **空蕩蕩的辦公桌**：父親當時去審計長辦公室辦公，正值午茶休息時間，卻發現辦公室裡所有的官員和辦事員都不在座位上。
- **公務員的修持**：詢問後才得知，他們利用這半小時的休息時間，全部都在辦公室上方的佛堂禪修。
- **身教的力量**：這件事讓父親對烏巴慶老師產生了極大的敬意。即便只有短短半小時，老師也鼓勵下屬透過修持來平靜心靈、引導他們走向佛法。

儘管聽過父親的講述，但我當時並未想過要去見烏巴慶老師，也沒有任何行動。直到這對美國夫婦的出現，才終於促成了我與老師的見面。



新生命（A New Life）

U Han Htay（宗教部）

（本文為一位研究官員所撰，原題為〈我所認識的國王夫婦〉）

溫斯頓·L·金 追思（In Memoriam: Winston L. King）

溫斯頓·L·金於 2000 年 2 月 15 日，在美國威斯康辛州麥迪遜的家中辭世，享年九十三歲。……（略）

溫斯頓認為，一位信仰某宗教的人，更能「洞察另一宗教中最核心的重要特質」，而這些特質對「無宗教者」而言，往往是難以理解的。他以類比

說明：「一個正在戀愛的人，會更容易理解另一個處於相同境況之人的經驗。」這樣的觀察，源自他與摯愛妻子 Jocelyn 長達六十餘年的深厚相互奉獻之情。……（略）

Donald K. Swearer
Swarthmore College

正文

Saya U Pe Aung 於 1959 年 9 月，安排 King 博士與其妻 Jocelyn B. King 前往 Sayagyi U Ba Khin 的禪修中心。我們部門指派我與另外兩位官員陪同他們。這屬於公務的一部分，因此我們無需請假。

當我第一次聽說這對美國夫婦——King 博士與其妻——前來禪修時，我原以為他們只是對緬甸的風俗與修行方式感興趣，或許僅是作為一種文化體驗。我並沒有輕視這一點，但也沒有特別在意。

King 博士是公理會（Congregational Christian）的一位牧師。除了學術研究之外，我認為他們並不會真正理解禪修。至於我自己，純粹是出於職責陪同，並無個人興趣。

當時，我只知道 Sayagyi U Ba Khin 是緬甸的審計長（Accountant General）。我從未見過他，也不了解他作為禪修老師的身份。

1953 年，我父親曾因公務前往審計長辦公室。當時正值茶歇時間，他沒有在座位上看到 Sayagyi 或其下屬職員。

當父親詢問一位公務員時，對方告訴他，在空閒時間，他們都在辦公室上方的大禮堂中禪修。這件事給我父親留下了深刻印象，使他對 Sayagyi 產生了極大的敬意。

即使是在短短半小時的休息時間內，Sayagyi 也鼓勵禪修，以使心安定、帶來平靜，並引導員工透過實踐更接近佛法。

後來，我父親將此事告訴了我們。然而當時我仍然不知道 Sayagyi 的禪修中心。我從未想過要去見他，也未曾主動尋求機會。

直到後來，因緣於陪同這對美國夫婦，我才終於與他相遇。

Inya Myaing and the First Meetings with Sayagyi

The Ko-kine (Kokkine) area, Inya Myaing Hill, was a beautiful and very quiet place. It was there that I first met Sayagyi, who was around sixty years old at the time. He had a well-built body and appeared healthy.

Note: This area is particularly beautiful. Rangoon Arts and Sciences University and Inya Lake are located nearby, with many large trees and a very peaceful atmosphere. Wealthy families lived there in spacious compounds. Rangoon University, founded by the British in 1920, was surrounded by large trees and was a very pleasant place for study. At that time, it was regarded as one of the best universities in Southeast Asia, both in its buildings and surroundings.

Dr. and Mrs. King, my two companions, and I were each assigned a room. Sayagyi himself stayed in a small rest house and personally taught the yogis. At 10:00 a.m. he went to his office, returned to the centre at 5:00 p.m., and remained there until 10:00 a.m. the following morning.

At 7:00 p.m. he interviewed the yogis about their practice. Around 9:00 or 10:00 p.m., the day's practice concluded. In the morning, before leaving for his office, he taught all of us the correct way to practise.

Sayagyi was calm and straightforward. If he had something to say, he spoke openly. He held great reverence for the Triple Gem—the Buddha, the Dhamma, and the Sangha. At that time, however, I still did not know very much about Sayagyi.

Our primary focus is on observing those two foreign yogis, whose questions to Sayagi were not about the Dharma itself, but rather about their own spiritual practice.) We felt uplifted seeing Dr. King and his wife practise respectfully and

diligently. I was thinking myself, “What will happen to them? How will they change?”

Mrs. King Changed Her Life

On the third day, I heard Jocelyn King reporting to Sayagi about her experiences of strong physical pain (*dukkha*). Dr. King had dissatisfaction with impermanence (*anicca*) and discussed this with Sayagi. All three of us practised in the usual way, without forcing ourselves.

By the fifth day, Jocelyn King’s face became clear and bright. She no longer appeared dissatisfied as before. That evening, Sayagi gave a Dhamma talk, and after it ended, she bowed and touched Sayagi’s feet with her head as a gesture of deep respect.

She openly admitted, “I am becoming a true Buddhist from a Christian life.” We were all surprised to hear this, because until that day she had never bowed to the Buddha image or to Sayagi.

Dr. King was the same.

[In one of Sayagi Goenka’s essays about his life with U Ba Khin, he mentioned this point openly. In the beginning, he told Sayagi frankly that he would not bow to the Buddha or to him, as most Burmese people did. Sayagi replied that this was not important—only the practice mattered.]

Now, however, Dr. King’s wife was bowing to the Buddha and to Sayagi out of respect and gratitude. I felt glad, satisfied, and deeply uplifted.

I approached her and asked, “Why has your life changed so much in such a short time, and why have you abandoned the Christian view?” She answered me very clearly:

“I have truly discovered *anicca*, *dukkha*, and *anattā* in my own body and mind. My doubts, wrong views, desires, and worries have been destroyed by the understanding of *anattā*. With this knowledge, my mind has become clear. I

cannot express my gratitude to Sayagyi in words—that is why I bow to him by touching his feet. Through understanding the Dhamma, I now live peacefully.”

As she spoke, I placed my hands together in añjali, showing reverence. Her face was filled with peace and calmness.

Mrs. King was no longer in a state of half-faith and half-doubt. Her expression showed that she had genuinely searched for the truth throughout her life—indeed, through many lives—and had finally found it. The deep satisfaction she experienced was clearly visible on her face.

In truth, we three Burmese companions had come with them while still holding half-faith and half-doubt. Because of this, we concealed our conceit as Buddhists and quietly tried our best to practise among ourselves.

Now, arriving at the final day, Dr. King said to Sayagyi, “I am satisfied with the nature of *dukkha*, but I still do not understand *anicca*, and I cannot accept it.”

I heard him say this. Sayagyi remained calm when Dr. King’s wife bowed to him, declaring that she had become a Buddhist. Now, when Dr. King expressed his difficulty in accepting *anicca*, Sayagyi again remained calm and unmoving. He answered Dr. King gently:

“Dr. King, you have already accepted the nature of *dukkha*, as you yourself have said.”

He continued:

“The particles (*kalāpas*) in the bodily aggregates (*khandhas*) are all atomic in nature. Wherever they arise, they also vanish. All atomic particles are constantly moving according to *anicca*. You need to contemplate more deeply the penetrating nature of impermanence. Try to practise again and come for the next retreat.”

Dr. King agreed and expressed his intention to participate in a future retreat, but in the end he did not return.

Up to that time, he did not abandon the Christian view. He later wrote two books, *Ten Thousand Miles Far Away* and *Searching for Nibbāna*. In these works, he described that he had understood only part of the Dhamma; much of it remained unclear and difficult for him.

因雅勉（Inya Myaing）與初見烏巴慶老師

當時的科凱因區（Kokkine）因雅勉山丘是一個極其優美且寧靜的地方。我在那裡初次見到了當時約六十歲的烏巴慶老師（Sayagyi）。他體格健壯，顯得非常健康。

註：這一帶風景優美，鄰近仰光文理大學與因雅湖（Inya Lake），綠樹成蔭，氣氛幽靜。1920年由英國人創立的仰光大學就坐落於此，在當時被譽為東南亞環境與學術最頂尖的大學之一。

金教授夫婦與我們三位隨行人員各被分配到一間房間。烏巴慶老師住在一個小休息室裡，親自教導禪修者。他每天早上 10:00 前往審計署辦公，下午 5:00 回到中心，直到隔天早上 10:00。

晚上 7:00，他會與禪修者進行「小參」（面談），詢問修持情況。晚上 9:00 或 10:00 結束一天的練習。早晨在他去辦公室前，他會教導我們正確的修持方法。

烏巴慶老師為人冷靜且坦率，有話直說。他對**三寶（佛、法、僧）**抱有極大的虔敬心。當時我對老師的了解仍不算深，我們主要關注那兩位外國禪修者，觀察他們對老師提出的關於實修的問題。看著金教授夫婦如此尊敬且勤奮地修持，我們感到很振奮，我心裡想著：「他們會發生什麼變化？他們會如何改變？」

喬斯琳·金夫人的生命轉變

到了第三天，我聽到喬斯琳夫人向老師報告她感受到強烈的**身苦**（**dukkha**）。而金教授則對**無常（anicca）**感到不滿並與老師討論。我們三位隨行者則以平常心修持，並不強求。

到了第五天，喬斯琳夫人的面容變得清澈明亮，不再像之前那樣愁眉不展。那天傍晚老師開示完後，她竟然俯首頂禮，以頭觸碰烏巴慶老師的腳頂禮，表達極深的敬意。

她公開承認：「**我正從基督徒的生活轉變為一名真正的佛教徒。**」

我們所有人都感到驚訝，因為直到那天之前，她從未向佛像或老師頂禮過。

[註：葛印卡老師在回憶烏巴慶老師的隨筆中也提到過這點。起初，葛印卡老師坦白告訴烏巴慶老師，他不會像大多數緬甸人那樣向佛陀或老師頂禮。烏巴慶老師回答說，這並不重要，只有**修持**才重要。]

然而現在，金夫人的頂禮完全是出於自發的尊敬與感激。我感到非常欣慰與振奮，便上前問她：「為什麼您的生命在這麼短的時間內發生如此大的變化？為什麼您放棄了基督教的觀點？」

她清晰地回答我：

「我已在自己的身心中真實地發現了**無常、苦、無我 (anicca, dukkha, anattā)**。我的懷疑、邪見、欲望與憂慮，都已被對『無我』的體證所粉碎。有了這份智慧，我的心變得清明。我無法用言語表達對烏巴慶老師的感激，這就是為什麼我以頭觸腳頂禮他。透過理解佛法，我現在生活得非常平安。」

當她說話時，我合掌 (añjali) 表示敬意。她的臉龐充滿了平靜。顯然，她一生（甚至是生生世世）都在尋找真理，而現在終於找到了。那種深層的滿足感全然顯露在她的臉上。

事實上，我們三位緬甸隨行者來的時候也是帶著半信半疑的。正因如此，我們隱藏了身為佛教徒的傲慢，私下默默努力修持。

到了最後一天，金教授對老師說：「**我對『苦』的本質感到信服，但我仍不理解『無常』，也無法接受它。**」

我聽到了這番話。當金夫人頂禮並宣稱成為佛教徒時，烏巴慶老師保持冷靜；現在當金教授表達難以接受無常時，老師同樣冷靜不動。他溫和地回答金教授：

「金教授，正如您自己所說，您已經接受了『苦』的本質。」他接著說：「五蘊（khandhas）中的微粒（kalāpas，色聚）在本質上都是原子性的。凡是升起的地方，它們就會滅去。所有的原子微粒都在根據『無常』而不斷運動。您需要更深入地隨觀無常的穿透本質。請繼續修持，並參加下一次的禪修營。」

金教授當時表示同意，並打算再次參加，但最終他沒有回來。

直到那時，他都沒有放棄基督教的觀點。他後來寫了兩本書：《萬里之遙》（*Ten Thousand Miles Far Away*）與《尋找涅槃》（*Searching for Nibbāna*）。在書中他提到，他只理解了佛法的一部分，仍有許多部分對他而言不夠清晰且難以契入。



茵雅苗（Inya Myaing）與初見 Sayagyi

Kokkine（Ko-kine）地區的茵雅苗山，是一個美麗且非常寧靜的地方。我正是在那裡第一次見到 Sayagyi。當時他約六十歲，體格健壯，看起來十分健康。

【註：此地風景優美，鄰近仰光文理大學（Rangoon Arts and Sciences University）與茵雅湖（Inya Lake），綠樹成蔭，環境寧靜。許多富裕家庭居住於寬敞的庭園之中。仰光大學創立於1920年，校園被大樹環繞，是一個非常適合學習的地方。當時，它在建築與環境方面，被視為東南亞最優秀的大學之一。】

King 博士夫婦、我與另外兩位同伴，各自被分配一間房間。Sayagyi 自己則住在一間小型休息室，並親自指導行者修行。

他每天上午 10 點前往辦公室，下午 5 點返回禪修中心，並停留至隔日早上 10 點。

晚上 7 點，他會與行者面談，詢問修行情況；約在晚上 9 點或 10 點，當日修行結束。早上前往辦公室之前，他會教導我們正確的修行方法。

Sayagyi 為人平靜而直率，有話直說。他對三寶——佛、法、僧——懷有極深的敬意。然而當時，我對 Sayagyi 的了解仍然不多。

我們的主要任務，是觀察這兩位外國行者。他們向 Sayagyi 提問時，並非關於佛法理論，而是關於自身的修行經驗。我們看到 King 博士夫婦恭敬而精進地修行，內心感到振奮。我當時在想：「他們將會變成怎樣？他們會如何改變？」

King 太太的人生轉變

到了第三天，我聽到 Jocelyn King 向 Sayagyi 報告她強烈的身體痛苦（dukkha）的經驗。King 博士則對無常（anicca）感到不滿，並與 Sayagyi 討論此事。我們三人則如常修行，並未勉強自己。

到了第五天，Jocelyn King 的面容變得清明而明亮，不再如先前那般帶著不滿。當晚，Sayagyi 開示法談，結束後，她頂禮並以頭觸 Sayagyi 的雙足，以示深切敬意。

她坦率地說：

「我正從基督徒的生活，轉變為一位真正的佛教徒。」

我們聽到此言皆感到震驚，因為在那之前，她從未向佛像或 Sayagyi 頂禮。King 博士亦是如此。

【在 Sayagyi Goenka 的一篇文章中，他曾公開提到這一點：起初他明確告訴 Sayagyi，他不會像多數緬甸人那樣向佛或老師頂禮。Sayagyi 回答說這並不重要——重要的是修行本身。】

然而現在，King 博士的妻子出於敬意與感恩，向佛與 Sayagyi 頂禮。我感到歡喜、滿足，並深受鼓舞。

我走向她，問道：

「為何你的人生在如此短時間內發生如此大的轉變？為何你放下了基督教的見解？」

她清楚地回答：

「我在自己的身心中，真實地體驗到無常（anicca）、苦（dukkha）與無我（anattā）。我的疑惑、邪見、欲望與憂慮，都因理解無我而被破除。透過這樣的認知，我的心變得清明。我無法用言語表達對 Sayagyi 的感恩，因此以頂禮來表示。透過理解佛法，我現在活得安詳。」

當她說這些話時，我合掌（añjali）表示敬意。她的臉上充滿了平靜與安詳。

Jocelyn King 已不再處於半信半疑的狀態。她的神情顯示，她一生——甚至多生——都在尋求真理，而如今終於找到了。那種深刻的滿足感，清楚地顯現在她的臉上。

事實上，我們三位緬甸同伴當初也是帶著半信半疑而來。因此，我們收斂作為佛教徒的傲慢，在彼此之間默默努力修行。

到了最後一天，King 博士對 Sayagi 說：

「我對苦（dukkha）的本質已感到滿意，但我仍然無法理解無常（anicca），也無法接受它。」

我親耳聽到他這樣說。

當 King 太太頂禮並宣稱自己成為佛教徒時，Sayagi 仍然平靜；此刻，當 King 博士表達對無常的困難時，Sayagi 依然安然不動，溫和地回答：

「King 博士，你已經接受了苦的本質，正如你自己所說。」

他接著說：

「身體五蘊中的微粒（kalāpas），本質上皆為原子性質。凡生起之處，即於該處滅去。一切微粒皆依無常而不斷運動。你需要更深入地觀照無常的穿透性本質。請再多加修行，並參加下一次禪修。」

King 博士表示同意，並表達未來再參加禪修的意願，但最終並未再回來。

直到那時，他仍未放下基督教的見解。他後來撰寫了兩本書：《Ten Thousand Miles Far Away》與《Searching for Nibbāna》。在這些著作中，他提到自己僅理解了部分佛法，仍有許多內容對他而言不清楚且難以掌握。

The Couple Far Away from Thousands of Lives

Up to this day, his wife has openly declared in America her transformation into the Buddhist view and has continued spreading the Dhamma. She taught people according to Sayagi's way of practice. Every month, she wrote letters to U Ye Lin, editor of *Your Life* magazine (now associated with the U.S. Embassy), joyfully reporting her progress and successes.

As someone who had discovered the Dhamma, she never forgot it. She also wrote to me frequently, expressing that only the Buddha-Dhamma was capable of offering true peace and happiness.

I often thought about her as someone who continued to carry the torchlight of vipassanā, lit by Sayagyi, into America. She attained peaceful happiness (*santisukha*) and had truly brought the Dhamma into her heart. With this Dhamma-heart, she even dared—firmly yet compassionately—to stand in contrast to her husband’s views.

She possessed far greater significance than those who are Buddhists in name only, through her merits and spiritual maturity.

Dr. King, however, was still many lifetimes away from his beloved wife. His faculty of wisdom had not yet matured and needed more time to ripen. He was unable to attend another meditation retreat and could not meet Sayagyi again in full, as Sayagyi U Ba Khin passed away in 1971.

I continue to pray for Dr. King who has already received the path of the Dhamma, and with his wife able to lead the Buddha-Dhamma onward to others.

Some Reflections

According to Mrs. King’s article, “*My Lifetime Teacher*,” she practised *bhāvanā* under Sayagyi’s guidance on three occasions—between July and September 1959. Her mind underwent a decisive transformation only during the third retreat.

According to U Han Htay’s article, based on discussions between Dr. King and Sayagyi (including interviews concerning Dr. King’s practice), Dr. King understood *dukkha* but not *anicca*. This raises an important question: did he truly discern *anicca* and *dukkha*?

I have my doubts. His experience of *dukkha* may have been limited to bodily pain alone. Without clearly discerning *anicca*—without genuine experiential understanding—it is difficult to let go of self-view. Like most people, one may continue to cling strongly to the notion of self.

Here the importance of the teaching of *paṭiccasamuppāda* (dependent origination) becomes evident.

This observation is not intended to criticise Dr. King, who remained a committed Christian. Even some well-known Buddhist scholars—such as Professor U Pe Maung Tin, the first Rector of Rangoon University in 1920, and Mrs. Rhys Davids—were also unable to fully appreciate the doctrine of *anattā*.

U Pe Maung Tin was a Christian who translated the *Visuddhimagga* into English. Even in his very old age, he still did not fully understand *anattā*. Eventually, he asked Mahāgandhāyon Sayadaw U Janakābhivamsa about it, and the Sayadaw explained the teaching to him. This incident is recorded in “*One Life, One Sāsanā*,” the biography of Mahāgandhāyon Sayadaw written by Venerable U Gosita.

Regarding Mrs. Rhys Davids’ wrong view, most Western scholars are already aware of it. Self-view (*sakkāya-ditṭhi*) is deeply rooted in the minds of living beings. Therefore, it is extremely difficult to abandon and let go of it. This attachment even had a strong influence on the Bodhisatta and some of his chief and great disciples in past lives, despite their high level of spiritual maturity and perfection. Many examples of this can be found in the suttas and Jātaka stories.

Here, I would like to refer to one notable Jātaka story: Jā 544, Mahānāradakassapa Jātaka, which contains many Dhamma points worthy of deep reflection.

Among the three universal characteristics, non-self (*anattā*) and unsatisfactoriness (*dukkha*) are the most difficult to understand and appreciate. Thus, it is plausible that Dr. King understood *dukkha* but not *anicca*—a point that remains doubtful. Most human beings perceive *dukkha* as *sukha*, failing to recognize the pervasive chaos, problems, and suffering in the world. These phenomena can be clearly observed throughout human history.

There is no need to look far. The twenty-first century itself provides ample evidence—from the events of 2001 (the 9/11 incident) to the ongoing conflicts between Palestine and Israel in 2025. Human greed, hatred, and delusion have increased even more than before, because people regard themselves and the external world as permanent, stable, and as possessing lasting happiness and a permanent self.

According to my knowledge, the meditation system of Anāgāmi Sayā Thet—U Ba Khin's teacher—has been quite successful both in Burma and abroad. I have even known a few Taiwanese practitioners who were students of Goenkaji and who developed solid meditation practice through this lineage.

Here, I would like to introduce a well-known Burmese monk who taught the Sayā Thet system through his writings, particularly in his widely respected book, *Ditthadhamma Vipassanā*.

千百生遠的伴侶

直到今日，金夫人在美國仍公開宣示她轉向佛教信仰，並持續傳播佛法。她遵循烏巴慶老師的修持方式教導他人，每月都會寫信給《你的生活》（*Your Life*）雜誌編輯 U Ye Lin，喜悅地報告她的進步。

作為一名發現佛法的人，她從未忘卻。她也經常寫信給我，表達唯有佛陀的教法才能提供真正的平安與快樂。我常想，她就像是在美國延續烏巴慶老師點燃的內觀火炬的人。她獲得了寂靜樂（*santi-sukha*），真正將法融入心中。憑藉這顆「法心」，她甚至能堅定且慈悲地與丈夫的觀點並肩而立。與那些空有其名的佛教徒相比，她的功德與靈性成熟度具有更深遠的意義。

然而，金教授與他深愛的妻子之間，在靈性上似乎仍相隔千百個生世。他的慧根尚未成熟，需要更多時間。他未能再次參加禪修營，也無法再見到烏巴慶老師，因為老師已於 1971 年圓寂。我持續為已領受佛法道路的金教授祈禱，也期盼他的妻子能引領更多人走上佛法之路。

一些隨思：關於「無常」與「我見」

根據金夫人的文章《我一生的老師》，她在 1959 年 7 月至 9 月間，曾在烏巴慶老師指導下進行過三次修持，直到第三次禪修營，她的心才發生了決定性的轉變。

而根據烏漢德（U Han Htay）的文章，金教授雖理解「苦」卻不解「無常」。這引發了一個重要問題：**他是否真正辨識了「無常」與「苦」？**

我對此抱持懷疑。他對「苦」的經驗可能僅限於色身的疼痛。若沒有清晰辨識無常——缺乏真實的經驗體證——是很難放下「我見」的。就像大多數人一樣，人們會繼續強烈執著於「自我」的概念。

在此，**緣起法（paṭiccasamuppāda）**的教導顯得尤為重要。這並非批評金教授，他始終是一位虔誠的基督徒。事實上，即便是一些著名的佛教大學者，如 1920 年仰光大學的首任校長吳佩貌丁（U Pe Maung Tin）教授，或瑞斯·戴維斯夫人（Mrs. Rhys Davids），也無法完全契入「無我」的教理。

吳佩貌丁教授曾將《清淨道論》譯成英文，即便到了晚年，他仍不完全理解「無我」。最終他向馬哈甘達勇大禪師（Mahāgandhāyon Sayadaw U Janakābhivamsa）請益，禪師才為其破疑。至於瑞斯·戴維斯夫人的邪見，大多數西方學者也已察覺。****我見（sakkāya-diṭṭhi）****深植於眾生心中，極難捨棄。

在三法印中，****無我（anattā）與苦（dukkha）****是最難理解的。大多數人類「以苦為樂」，未能察覺世間普遍的混亂與痛苦。二十一世紀的事件——從 2001 年的 9/11 到 2025 年仍在持續的巴以衝突——提供了充分的證據。人類的貪、嗔、癡不減反增，因為人們仍將自己與外在世界視為常恆、穩定且擁有永恆的自我。

據我所知，烏巴慶老師的導師——****阿那含沙耶德（Anāgāmi Sayā Thet，即烏德）****的禪修系統在緬甸內外都非常成功。我認識幾位台灣修持者，他們曾是葛印卡老師的學生，在這一傳承中建立起穩固的修持。

在此，我想介紹一位著名的緬甸僧侶，他透過著作教導沙耶德系統，特別是他那本廣受推崇的書——《現法內觀》（*Ditthadhamma Vipassanā*）。



相隔千萬生的夫妻 (The Couple Far Away from Thousands of Lives)

直到今日，King 博士的妻子仍在美國公開宣示她已轉向佛教見解，並持續弘揚佛法。她依照 Sayagyi 的修行方法教導他人。每個月，她都會寫信給《Your Life》雜誌的編輯 U Ye Lin（該雜誌現與美國大使館相關），愉快地報告她的修行進展與成果。

作為一位已發現佛法的人，她從未忘失。她也經常寫信給我，表達唯有佛法 (Buddha-Dhamma) 才能帶來真正的安樂與幸福。

我常將她視為一位將 Sayagyi 所點燃的內觀之光 (vipassanā torchlight) 帶往美國的人。她已證得寂靜之樂 (santi-sukha)，並真正將佛法帶入心中。憑藉這顆法之心，她甚至能夠堅定而慈悲地與其丈夫的見解形成對比。

她的功德與修行成熟度，使她遠勝於那些僅具名義的佛教徒。

然而，King 博士仍與其摯愛的妻子相隔多生。他的智慧根 (paññā-indriya) 尚未成熟，仍需時間培養。他未能再次參加禪修，也未能再次完整地親近 Sayagyi，因為 Sayagyi U Ba Khin 已於 1971 年圓寂。

我仍持續為 King 博士祈願——他已接觸佛法之道，並有其妻引導佛法繼續利益他人。

一些反思 (Some Reflections)

根據 King 太太的文章〈My Lifetime Teacher〉，她於 1959 年 7 月至 9 月期間，在 Sayagyi 指導下進行三次禪修。她的心真正產生決定性轉變，是在第三次禪修時。

依據 U Han Htay 的文章，根據 King 博士與 Sayagyi 的對話（包括其修行面談），King 博士理解了苦（*dukkha*），但未理解無常（*anicca*）。這引發一個重要問題：他是否真正體證了無常與苦？

我對此存疑。他對苦的體驗，可能僅限於身體疼痛。若未清楚辨識無常——即缺乏真正的直接體驗——便難以放下我見。正如多數人一樣，仍會強烈執取「自我」的概念。

此處可見緣起（*paṭiccasamuppāda*）教法的重要性。

此一觀察並非為了批評 King 博士，他仍是一位虔誠的基督徒。甚至一些著名的佛教學者——如仰光大學首任校長 U Pe Maung Tin，以及 Rhys Davids 女士——也未能完全理解無我（*anattā*）的教義。

U Pe Maung Tin 為基督徒，並將《清淨道論》（*Visuddhimagga*）譯為英文。即使在晚年，他仍未完全理解無我。最終，他向 Mahāgandhāyon Sayadaw U Janakābhivamsa 請教此問題，由尊者為其解說。此事記載於《One Life, One Sāsana》（Mahāgandhāyon Sayadaw 傳，由 U Gosita 尊者撰寫）。

至於 Rhys Davids 女士的邪見，多數西方學者早已知曉。我見（*sakkāya-diṭṭhi*）深植於眾生心中，因此極難捨離。此種執取甚至在菩薩與其弟子於過去世中仍具影響力，儘管他們已具高度修行與波羅蜜。這類例子可見於經典與本生故事（*Jātaka*）中。

在此，我想提及一則重要的本生故事：Jā 544 《Mahānāradakassapa 本生》，其中包含許多值得深思的法義。

在三法印中，無我（*anattā*）與苦（*dukkha*）是最難理解與體證的。因此，King 博士或許理解苦但未理解無常——這一點仍值得懷疑。多數人將

苦誤認為樂，未能察覺世界中普遍存在的混亂、問題與苦。這些現象在人類歷史中皆清晰可見。

無需遠觀，僅二十一世紀即提供充足例證——從 2001 年的九一一事件，到 2025 年持續的巴以衝突。人類的貪、瞋、癡較以往更加增長，因為人們將自身與外在世界視為常、穩定、具恆常樂與固定自我。

依我所知，Anāgāmi Sayā Thet (U Ba Khin 的老師) 的禪修系統，在緬甸與海外皆相當成功。我甚至認識幾位台灣修行者，他們是 Goenkaji 的學生，並透過此傳承建立了穩固的修行基礎。

在此，我想介紹一位著名的緬甸比丘，他透過著作弘揚 Sayā Thet 的修行系統，特別是在其廣受尊敬的著作《Ditthadhamma Vipassanā》中。

Venerable Ñāṇa Cāgī U Tejalankara Sayadaw

This Sayadaw was Ñāṇa Cāgī U Tejalankara (1900–?), a Burmese monk whose life marked an important turning point in modern Vipassanā practice.

Time: 9:00 a.m., September 1938, Full Moon Day

Place: Bhi-lū Island, Gwan-the Village, Lower Burma

At that time, he was thirty-eight years old and serving as a village monk-teacher. Unexpectedly, he picked up a Dhamma book that belonged to an *upāsaka* who used to bring it to the monastery. The book was *Ditthadhamma Vipassanā*, written by disciples of Saya Thet.

As he read a few pages, his interest grew rapidly. He reflected:

“This Dhamma is not written from book knowledge. It comes from direct experience and practice. It is deeply inspiring. I must try it.”

Immediately, he put the book down and began practicing ānāpāna meditation. Because of his accumulated *pāramī*, in that single sitting he directly experienced the *taste of Dhamma*. He completely lost awareness of time, continuing to sit without even hearing the sound of the wooden drum calling for the meal.

After some time, his disciples came and informed him of the missed schedule.

From that day onward, for one full week he stopped formal teaching. Together with the monks and novices, he practiced ānāpāna meditation continuously. After this intensive week, he resumed teaching during the daytime while continuing meditation practice at night together with his students.

From 1938 to 1978, over a period of forty years, he established many meditation centres throughout Burma and trained more than six hundred thousand yogis.

It appears to me that Ñāṇa Cāgī Sayadaw never met Anāgāmi Sayā Thet, who passed away in 1945. At that time in Burma, it was considered taboo for a layperson to teach meditation to monks.

On Teachers, Lineages, and the Spread of Dittha-Dhamma Vipassanā

To this day, no female meditation teachers have emerged in Myanmar. In Thailand, however, there were already a few notable women practitioners before, and possibly continuing into the present era, such as Mae Chee Kaew (1901-1991), Naeb Mahāniranon (1897–1983) and Khun Ki Nanayon (1901–1978).

[We can find their names in K. Tiyanānīch's "Forest Recollection": Naeb Mahāniranon and Ki (Kee) Nanayon.]

At the beginning of Saya Thet's teaching, some monks strongly opposed him. However, he was able to overcome this resistance. In later years, not only laypeople but also monks came to him for meditation practice.

Ñāṇa Cāgī Sayadaw sometimes spoke humorously to his Dhamma listeners, saying:

“If Saya Thet had not appeared, I myself would have become a ghost—a great kind of monastic ghost.”

The text *Dittha-Dhamma Vipassanā* became so popular that it was published seven times while Saya Thet was still alive. Regarding its practical content, the book included essential Dhamma principles drawn from Ledi Sayadaw’s teachings, methods from well-known Sayadaws, and Saya Thet’s own direct meditative experience. It was written in simple and clear language, making it suitable for people of all backgrounds.

Another Western teacher associated with U Ba Khin’s tradition was John Coleman, who wrote about his spiritual journey in a book titled *The Quiet Mind*. Before this, he had worked for the CIA. While in Thailand, he practiced Vipassanā at Wat Mahādhāt, which taught the Mahāsi system.

After some time, however, he found that this method was not suitable for his temperament, and he continued his spiritual search elsewhere. He later came to Burma and practiced under Sayagyi U Ba Khin. During his first encounter, he did not experience significant progress, yet he maintained strong faith and perseverance.

He then continued searching and met two other teachers: Dr. Suzuki (Rinzai Zen) and Jiddu Krishnamurti (the Indian teacher). However, remaining with them involved many practical difficulties. Consequently, he returned again to Sayagyi U Ba Khin, and on this second attempt, he achieved success in his practice.

John Coleman thus made the right decision. Had he stayed with the other two teachers, his spiritual quest might not have borne fruit. This illustrates an important principle: each person must search for a teacher and a meditation system that is genuinely suitable for their own character and disposition.

雅那查吉·提加蘭卡拉大禪師（1900–?）

這位大禪師的一生標誌著現代內觀（Vipassanā）實踐的一個重要轉折點。

- **時間：**1938年9月，月圓之日，上午9:00。
- **地點：**下緬甸，比盧島（Bhi-lū Island），關德村（Gwan-the Village）。

當時三十八歲的提加蘭卡拉是一位村莊僧侶教師。一次偶然的機會，他拿起了一本由優婆塞（在家信徒）帶到寺院的佛學書。這本書正是由**沙耶德（Saya Thet）**的弟子所撰寫的《現法內觀》（*Ditthadhamma Vipassanā*）。

他才讀了幾頁，興趣便油然而生。他心想：

「這份法並非寫自書本知識，而是源於直接的經驗與實修。這深深啟發了我，我必須一試。」

他立刻放下書本，開始練習入出息念（*ānāpāna*）。憑藉著宿世累積的波羅蜜，僅僅在一次禪坐中，他便親自嚐到了「法味」。他完全失去了時間感，持續禪坐，甚至沒聽到寺院敲響用齋的木鼓聲。

從那天起，他停止了整整一週的正式教學。他帶領僧眾與沙彌持續練習入出息念。密集修持週結束後，他恢復了白天的教學，但晚上仍持續與學生一起禪修。從1938年到1978年的四十年間，他在緬甸各地建立了許多禪修中心，培訓了超過六十萬名禪修者。

據我觀察，雅那查吉大禪師可能從未見過沙耶德本人（沙耶德於1945年圓寂）。在當時的緬甸，由在家居士教導僧侶禪修被視為一種禁忌，但真理的力量最終突破了這種觀念。

關於導師、法脈與《現法內觀》的傳播

在沙耶德教化初期，曾遭到一些僧侶的強烈反對，但他最終克服了這些阻力。晚年時，不僅是在家人，甚至連僧侶也紛紛向他請益禪修。雅那查吉大禪師曾幽默地對聽眾說：

「如果沙耶德沒有出現，我大概會變成一個鬼——一個身披袈裟的大鬼（意指空有僧相而無實修）。」

《現法內觀》一書在沙耶德生前就再版了七次。該書結合了**雷迪大禪師（Ledi Sayadaw）**的要義、多位名師的方法，以及沙耶德自身的實修經驗。其語言簡單明瞭，適合各種背景的人閱讀。

約翰·柯曼（John Coleman）與適合根性的導師

另一位與烏巴慶老師傳承相關的西方教師是**約翰·柯曼**。他在《靜謐之心》（*The Quiet Mind*）中描述了自己的心靈旅程。在來到東方前，他曾為CIA（美國中央情報局）工作。

- **多方的尋求**：他曾在曼谷大舍寺（Wat Mahādhāt）學習馬哈希系統，但發現該方法不適合自己的根性。
- **轉折與成功**：他隨後前往緬甸隨烏巴慶老師修習。起初進展並不顯著，但他保持了強大的信心。之後他曾嘗試尋找鈴木大拙（Suzuki，臨濟禪）與克里希那穆提（Jiddu Krishnamurti），但實踐上存在困難。
- **回歸法脈**：最終他重回烏巴慶老師身邊，第二次嘗試便獲得了成功。

這說明了一個重要原則：**每個人都必須尋找與自己根性、氣質真正契合的導師與禪修系統。**

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## 尊者 Ñāṇa Cāgī U Tejalankara Sayadaw

這位尊者為 Ñāṇa Cāgī U Tejalankara (1900–?)，一位緬甸比丘，其一生標誌著現代內觀 (Vipassanā) 修行的重要轉折點。

**\*\* 時間 :** \*\*1938 年 9 月 滿 月 日 ， 上 午 9 時  
**\*\*地點:** \*\*下緬甸 Gwan-the 村，Bhi-lū 島

當時，他三十八歲，擔任村落中的僧教師。某日，他偶然拿起一本由一位常帶書到寺院的優婆塞所持有的法書——《Ditthadhamma Vipassanā》，此書由 Saya Thet 的弟子所撰。

當他閱讀了幾頁後，興趣迅速增長。他內心反思：

「這個法並非來自書本知識，而是來自直接的經驗與實修。它極為深刻且令人振奮。我必須親自嘗試。」

隨即，他放下書本，開始修習**安那般那念 (ānāpāna)**。由於其過去所積累的波羅蜜 (pāramī)，就在那一次禪坐中，他直接體驗到了法味 (Dhamma)。他完全失去了對時間的覺知，持續禪坐，甚至沒有聽見召喚用餐的木魚聲。

過了一段時間，他的弟子前來提醒他錯過了作息時間。

從那一天起，整整一週，他停止了正式教學，與比丘與沙彌們一同持續修習安那般那念。這段密集修行之後，他恢復白天教學，並在夜間繼續與弟子們一同修行。

從 1938 年至 1978 年，歷時四十年，他在緬甸各地建立了許多禪修中心，並培養了超過六十萬名禪修者 (yogis)。

據我所知，Ñāṇa Cāgī Sayadaw 似乎未曾親見其師承源頭——於 1945 年圓寂的阿那含 Sayā Thet。當時在緬甸，由在家人教授比丘禪修被視為禁忌。

## 關於師承、傳統與「現法內觀」（Dittha-Dhamma Vipassanā）的弘傳

直到今日，緬甸尚未出現女性禪修導師。然而，在泰國，早期即已有數位傑出的女性修行者，且可能延續至今，例如：

- Mae Chee Kaew（1901–1991）
- Naeb Mahāniranon（1897–1983）
- Khun Ki Nanayon（1901–1978）

（其名可見於 K. Tiyanāich 的《Forest Recollection》中。）

在 Saya Thet 初期弘法時，部分比丘曾強烈反對他。然而，他最終克服了這些阻力。後來，不僅在家人，連比丘也前來向他學習禪修。

Ñāṇa Cāgī Sayadaw 有時會幽默地對聽眾說：

「如果沒有 Saya Thet 的出現，我自己大概會變成一個幽靈——一個很大的出家幽靈。」

《Dittha-Dhamma Vipassanā》一書在 Saya Thet 尚在世時即再版七次，可見其廣受歡迎。其內容涵蓋：

- Ledi Sayadaw 教法中的核心法義
- 多位著名尊者的修行方法
- Saya Thet 自身直接禪修經驗

且以簡明清晰的語言書寫，適合各類背景的讀者。

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西方修行者：John Coleman 的案例

另一位與 U Ba Khin 傳承相關的西方修行者是 John Coleman，他在著作《The Quiet Mind》中記述了自己的修行歷程。他曾任職於 CIA。

在泰國期間，他於 Wat Mahādhāt 修習內觀（採用 Mahāsi 系統）。然而，他發現此方法並不適合自己的性格，於是繼續尋找其他道路。

之後，他前往緬甸，在 Sayagyi U Ba Khin 座下修行。初次接觸時，並未獲得顯著進展，但他仍保持堅定的信心與精進。

他隨後又接觸了兩位導師：

- 鈴木博士（臨濟禪）
- 吉杜·克里希那穆提（印度思想家）

然而，跟隨這兩位導師在實務上存在諸多困難。因此，他再次回到 Sayagyi U Ba Khin 門下，而在第二次修行中，他終於獲得成功。

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## 核心結論（修行原則）

John Coleman 的經歷顯示出一個關鍵原則：

每一位修行者，都必須找到\*\*真正適合自身性格（caritta）與根器（indriya）\*\*的老師與修行體系。

否則，即使方法本身正確，也可能難以產生成果。

## Conclusion and Dedication

In conclusion, I would like to offer the following prayer:

May the living worlds of human beings, devas, and brahmā gods all establish faith and reverence in the true Dhamma of the Noble Lord Buddha, through the cultivation of the Noble Eightfold Path.

May all beings enjoy and dwell in the Nibbānic element.

The fires of greed (lobha), hatred (dosa), and delusion (moha) are burning powerfully throughout the world. Truly, these three fires are exceedingly great.

May the Dhamma leading to Nibbāna shine forth brightly and endure for a long time.

## 結語與迴向

在整理與翻譯的最後，我誠摯地發出以下祈願：

願人類、天人與梵天等一切眾生，皆能透過修持**聖八支道（八正道）**，對佛陀世尊的真法建立起堅固的信心與崇敬。

願一切眾生皆能安住並享用法爾**涅槃**。貪（lobha）、嗔（dosa）、癡（moha）之火，正熾烈地燃燒著整個世界，這三火確實巨大無比。

願導向涅槃的佛法散發璀璨光芒，並在世間恆久住世。



## 結語與迴向（Conclusion and Dedication）

最後，我願作如下祈願：

願人類、天界與梵天界一切眾生，  
皆能於尊貴世尊之正法中，建立信心與恭敬，  
並依八聖道之修習而行。

願一切眾生皆能體證並安住於涅槃界。

貪（lobha）、瞋（dosa）、癡（moha）之火，  
於世間猛烈燃燒；此三火實為極大之苦因。

願導向涅槃之正法光明熾盛，  
長久住世，不滅不衰。

=====  
Title: Translation: Selections from Suzuki Shosan

Author: King, Jocelyn B.; King, Winston L.

Source: The Eastern Buddhist=イースタン・ブディスト 1979

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文獻資訊摘要

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| 標題   | 《鈴木正三選集翻譯》 ( <i>Translation: Selections from Suzuki Shosan</i> )        |
| 作者   | 喬斯琳·金 (Jocelyn B. King) 、溫斯頓·金 (Winston L. King)                        |
| 刊物   | 《東方佛教》 ( <i>The Eastern Buddhist</i> ) ，1979 年                          |
| 典藏單位 | 國立臺灣大學文學院佛學數位圖書館                                                        |
| 研究價值 | 鈴木正三 (Suzuki Shosan) 主張「職業即修行」，這與金教授夫婦在緬甸所見、烏巴慶老師推廣的「生活中禪修」概念有著有趣的學術對照。 |

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## In Memoriam: Winston L. King

Winston L. King was ninety-three when he died on February 15, 2000, at his home in Madison, Wisconsin. Diagnosed with cancer over a year ago, he continued many of his usual activities--reading widely, maintaining a voluminous correspondence, visiting with friends, and walking daily. Winston was one of those remarkable scholar-teachers of an older generation who never ceased to develop

new intellectual and research interests. With degrees from Asbury College (A.B., 1929), Andover Newton Theological Seminary (1936), and Harvard (S.T.M., 1938; Ph.D., 1940), his career included pastorates in New England (1930-1943, 1945-1949), Dean of the Chapel and professor of Grinnell College (1949-1963), professor of the history of religions at Vanderbilt University (1964-1973), and after his retirement from Vanderbilt, an appointment as professor of philosophy at Colorado State University.

Winston's two-year appointment with the Ford Foundation as the advisor to the International Institute for Buddhistic Studies in Rangoon (Yangon), Burma (Myanmar), from 1958 to 1960 proved to be a major turning point in his life and established his reputation as a significant interpreter of Theravada Buddhism in Southeast [End Page vi] Asia. Three important monographs resulted from Winston's stay in Burma: *Buddhism and Christianity: Some Bridges of Understanding* (1963), *In the Hope of Nibbana: An Essay on Theravada Buddhist Ethics* (1964), and *A Thousand Lives Away* (1964). The last volume was the most widely regarded of the three, but each was at the forefront of later developments in the fields of Buddhist-Christian studies, Buddhist ethics, and modern studies in Southeast Buddhism.

Winston was already well grounded in a broad comparative study of religion, as demonstrated by his *Introduction to Religion* (Harper, 1954), before his sojourn in Burma. In the first chapter of that textbook, he set forth an understanding of religion as "unity-in-diversity and diversity-in-unity" that informed his sensibilities as a historian of religions--especially Buddhism--throughout his life. He saw being a person of faith as an advantage rather than a disadvantage in the study of religion, anticipating his subsequent work in Buddhist-Christian studies. Winston believed that the adherent of a particular faith is better able "to penetrate to the centrally important features of another religion" that might be opaque to the "nonreligionist." His analogical observation, "Being in love he will know how to understand something of another's being in the same situation" grew out of the deep mutual devotion between Winston and Jocelyn, his beloved wife of more than sixty-six years.

Winston's special interest in Japanese Buddhism began to take shape in the latter part of his career with a Fulbright Lecturership in Kyoto in 1965-1966. Subsequently, he was to return to Japan to continue his study of Buddhism and Japanese language at sixty years of age. Several articles and two major monographs followed: *Death Was His Koan: The Samurai-Zen of Suzuki Shosan*(1986) and *Zen and the Way of the Sword* (1993).

Throughout his career, Winston maintained a strong interest in the practice of faith, giving both personal and scholarly attention to Buddhist meditation in particular. While he was in Burma, he spent ten days at the International Meditation Center founded by U Ba Khin. An account of his experience appeared in the *Journal of Religion* (1961). In *Buddhism and Christianity*, he compared Christian prayer and Buddhist meditation; later he was to compare Theravada and Zen meditational methods and goals (*History of Religions*, 1970) and explore the yogic methodological background to Buddhist insight meditation (*Theravada Meditation: The Buddhist Transformation of Yoga*, 1980).

Winston's empathetic approach to religious understanding, his scholarly breadth and productivity, and his humane, personal integrity set a standard to be emulated by those who follow him. We celebrate his life and his scholarship.

Donald K. Swearer

Swarthmore College

## 溫斯頓·金教授（1907–2000）：生平與學術遺產

### 1. 緬甸：人生的重大轉折點(1958–1960)

金教授在 1958 年受福特基金會委派，前往緬甸仰光的「國際佛學研究所」擔任顧問。這兩年的經歷奠定了他作為\*\*南傳上座部佛教（Theravada）\*\*重要詮釋者的地位。

### • 三本核心著作：

- 《佛教與基督教：理解之橋》（1963）：早期跨宗教對話的先驅。
- 《在涅槃的希望中：上座部佛教倫理隨筆》（1964）：佛法倫理學的奠基之作。
- 《萬里之遙》（1964）：這是他最受讚譽的作品，深入探討了東南亞現代佛教。

## 2. 以「愛」理解宗教的獨特視角

金教授提出一個極具同理心的觀點：擁有信仰的人，反而更容易洞察另一種宗教的核心。

- **深情的類比**：他說：「正因為自己身處愛中，他才懂得如何理解另一個處於同樣情境的人。」
- **生命伴侶**：這種感性與理性的交融，源於他與妻子\*\*喬斯琳（Jocelyn）\*\*長達 66 年相濡以沫的深厚感情。這也解釋了為何喬斯琳夫人在禪修營中能產生如此強烈的感性體證。

## 3. 實修與學術的交匯

金教授不僅研究教理，更親自投身實踐。

- **烏巴慶老師的教導**：他在緬甸期間，曾前往烏巴慶老師創立的「國際禪修中心」（IMC）參加十日禪。這段經歷後來發表於《宗教期刊》（1961）。
- **跨法脈的比較**：他晚年對日本禪宗產生濃厚興趣，並在 60 歲高齡學習日文，隨後發表了關於鈴木正三（Suzuki Shosan）與「武士禪」的研究。

## 金教授的學術成就一覽表

| 領域     | 代表著作                                                                    |
|--------|-------------------------------------------------------------------------|
| 南傳佛教研究 | <i>A Thousand Lives Away</i> (1964)                                     |
| 佛教倫理學  | <i>In the Hope of Nibbana</i> (1964)                                    |
| 禪修比較研究 | <i>Theravada Meditation: The Buddhist Transformation of Yoga</i> (1980) |
| 日本禪宗研究 | <i>Death Was His Koan: The Samurai-Zen of Suzuki Shosan</i> (1986)      |
| 宗教學概論  | <i>Introduction to Religion</i> (1954)                                  |

### 結語：一代學者的風範

金教授在 2000 年因癌症逝世，但在生命的最後一年，他依然保持著閱讀、通信、散步與訪友。Donald K. Swearer 教授評價他：「他那同理心的理解方式、學術的廣度與產量，以及人性化的正直人格，為後學樹立了一個效法的標準。」



### 紀念文：Winston L. King

Winston L. King 於 2000 年 2 月 15 日逝世於美國威斯康辛州麥迪遜的家中，享年九十三歲。早在一年多前，他即被診斷罹患癌症，但仍持續從事許多日常活動——廣泛閱讀、維持大量書信往來、與朋友相聚，以及每日散步。Winston 屬於較早一代傑出的學者型教師之一，他始終不斷發展新的學術與研究興趣。

他曾就讀於 Asbury College（文學士，1929）、Andover Newton Theological Seminary（1936），以及 Harvard University（神學碩士，1938；

哲學博士，1940）。其職業生涯包括：新英格蘭地區的牧會工作（1930–1943、1945–1949）、Grinnell College 的禮拜堂主任與教授（1949–1963）、Vanderbilt University 的宗教史教授（1964–1973），以及自 Vanderbilt 退休後，擔任 Colorado State University 哲學教授。

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Winston 於 1958 年至 1960 年間，受 Ford Foundation 委派，擔任緬甸仰光（現為 Yangon）國際佛學研究所（International Institute for Buddhist Studies）的顧問。這兩年的經歷成為他人生的重要轉折點，也奠定了他作為東南亞上座部佛教（Theravāda Buddhism）重要詮釋者的聲譽。

在緬甸期間，他完成了三部重要專著：

- 《Buddhism and Christianity: Some Bridges of Understanding》（1963）
- 《In the Hope of Nibbana: An Essay on Theravada Buddhist Ethics》（1964）
- 《A Thousand Lives Away》（1964）

其中最後一部最為廣受重視，但三者皆在佛教與基督教對話、佛教倫理學，以及現代東南亞佛教研究領域中居於開創性地位。

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在前往緬甸之前，Winston 已具備廣泛的比較宗教學基礎，這可從其著作《Introduction to Religion》（Harper, 1954）中看出。在該書第一章中，他提出宗教乃「多中有一、一中有多」（unity-in-diversity and diversity-in-unity），這一理解貫穿其一生作為宗教史學者——尤其是佛教研究者——的學術視野。

他認為，身為一位有信仰的人，對宗教研究而言並非劣勢，反而是一種優勢。這一觀點也預示了他後來在佛教與基督教對話研究中的發展。他相信，一位特定信仰的實踐者，更能「深入理解另一宗教中那些對無宗教者而言可能難以理解的核心特質」。

他以類比方式說明：「一個正在戀愛的人，才能理解另一個處於相同境況者的感受。」這一觀察，源自他與摯愛妻子 Jocelyn 之間長達六十餘年的深厚情感。

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Winston 對日本佛教的特殊興趣，始於其職業生涯後期。1965 至 1966 年間，他以 Fulbright 訪問學者身份在京都講學。其後，他在六十歲時再次前往日本，持續進行佛教與日語的研究。

隨後，他發表了多篇論文及兩部重要專著：

- 《Death Was His Koan: The Samurai-Zen of Suzuki Shosan》（1986）
  - 《Zen and the Way of the Sword》（1993）
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在其整個學術生涯中，Winston 始終對宗教實踐保持高度關注，特別是佛教禪修。他在緬甸期間，曾於 U Ba Khin 所創立的國際禪修中心進行為期十天的禪修。其相關經驗後來發表於《Journal of Religion》（1961）。

在《Buddhism and Christianity》中，他比較了基督教祈禱與佛教禪修；其後，他又比較了上座部與禪宗的修行方法與目標（見《History of Religions》，1970），並探討佛教內觀禪修之瑜伽方法論背景（《Theravada Meditation: The Buddhist Transformation of Yoga》，1980）。

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Winston 以其富於同理心的宗教理解方式、廣博而豐富的學術成果，以及其溫厚正直的人格，為後學樹立了值得效法的典範。我們在此緬懷他的生命與學術貢獻。

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Donald K. Swearer  
Swarthmore College

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