

# 莫哥西亞多開示錄

## -- 空、有為及無為

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

### 第 15 部（參考用譯文）

特別聲明：本參考用譯文疏漏、錯繆難免，讀者應慎思明辨。僅供法友參考；並祈藉此拋磚引玉，眾法友能共襄盛舉，共同圓滿此譯事。 Nanda 謹識。

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# Part 15

## Sufferings Made by Humans

8<sup>th</sup> to 9<sup>th</sup> April 1962

[These two talks were based on the Mahādukkhakkhandha Sutta: [The](#) Greater Discourse on the Mass of Suffering, Sutta No.13, Majjhima Nikāya, MN 13]

(Sayadaw told the story in the sutta) One morning monks went out for alms round. It was too early and they visited a monastery of a group of outsiders nearby. They told the monks as: Gotama (Buddha) taught about the faults of sensual pleasure, material form and feeling (vedanā). Our teacher also taught the same things. So what is the difference between us. But the monks were displeased with what they said and went for alms round. After the alms round they went to see the Buddha and informed their conversation with the outsiders. The Buddha taught them to know about the nature of sensual pleasure, its faults and the way to end them except himself no-one in the world could know and teach these things.

With the five senses of door (eye, ear..... body) and sense objects (form, sound, ..... tangibles) sukha and domanassa vedanās (pleasant and unpleasant feelings) arise. These are arising because of the five cords of sensual pleasure (five kāmagaṇa). This leads to gratification (assāda). Now, I tell you the faults of them (i.e., ādīnava — dangers). To enjoy the sensual pleasure you have to work for money in many ways (even in dangerous and harmful ways). If you don't get the money mental sufferings come in. And if you get the money you have to worry about them. There are also many family problems.

(In this talk Sayadaw also mentioned about the coup of military general Ne Win happened in March 1962 very recently. It was also about the gratifications of sensual pleasure by Ne Win. The coup was followed by a lot of sufferings until to this day. When it will end? These are the ādīnavas of sensual pleasure. There are many more to say about them in human society and everyday life up to international levels. For the contemplation we should read the original sutta which is excellent. Sayadaw

also predicted the future economics of Burma and reminded his disciples to concentrate on the practice.)

The way to escape (nissaraṇa) from sensual pleasure is to give up them and follow the noble eight fold path. To contemplate and observe sensual pleasure as anicca, dukkha and anatta.

(In the second talk Sayadaw mentioned in the beginning a very important point). He said one of the reasons human not understand dukkha, the faults and dangers of sensual pleasure, is traditional belief, idea and custom, for example, that a man must has wife and vice versa. Mahānāma the Buddha's cousin asked him why at times the states of greed, hate and delusion invading his mind and remaining there (This incident was in the Cūḷadukkhakkhandha Sutta, Sutta No. 14, Majjhima N., MN 14) The Buddha told him as he was a once-returner (sakadāgāmi) but he did not know how to transcend lobha and dosa which he still had them (as a once-returner he was only reducing of them). The Buddha said; "If you become non-returner would not stay at home. You are still attached to the sensual pleasure. If you realize the more higher stages will know the dangers with its faults and displeasure about them." Five cords of sensual pleasure have little pleasure with a lot of Dukkha (This point is very important. With a lot of contemplation in daily life of experiences discern the dangers and its heavy burden profoundly).

The Buddha taught him how to contemplate on sensual pleasure. He gave the similes. (These are not in the sutta) Sensual pleasure was like a burning torch of grass, if a person continued to hold on to it, it would burn his hand. So he had to let it go. It was also like a bone smeared with blood, if a dog continued to bite the blood-smeared bone with clinging, it would become tired and never fulfilled its hunger. Contemplate the khandhas as a murderer (vadhaka) for the higher stage (as in Yamaka Sutta, SN22.85).

The Buddha taught about the faults of the five cords of sensual pleasure (kāmaguṇa), the faults of material form and the faults of feeling. We also teach about these things. What are the differences between us? (These points were made by the outsiders). We have to know about the true nature of kāmaguṇa, its faults and dangers and the escape from them. Because of the five cords of sensual pleasure affection comes to be, such as husband to wife, wife to husband, to children, etc. You have to work and feed them whether it's hot or raining. (These two sermons were addressed to the couple U Chit Swe and Daw Ma Ma.) These are the causes of sukha and

somanassa (happiness and joy). And then faults and dangers follow it behind them. Assāda (gratifications) become ādīnava (dangers) (Sayadaw talked about difficulties in everyday life for living.) You can't abandon happiness and joy that encounter with faults and dangers.

(We have to be very clear about it that these Sukha and somanassa are not real happiness — low and ignoble which are like the honey on the tip of a razor blade that most people like it. See the whole mass of sufferings in today's world).

There are Dukkhas coming for searching of it. When you can't get them follow by mental sufferings. If you get money by searching have to worry and concern for its safety. Before you're tired by searching after attain it become worry for it.

[We have to contemplate all these kinds of sufferings created by humans as described in the Mahānidāna sutta (DN 15), Mahādukkhakkhandha Sutta (MN 13) and other suttas.]

These dhammas can't be known by diṭṭhi-people (outsiders and other faith followers), Sakka (King of the 33 Gods realm) and Brahmas (jhānic gods). Only I (Buddha) and my disciples can know about them. All these sufferings are not having property and having property and not including any real happiness (the happiness of a dog with a dry bone). You can also die by searching for them. Even if you get them, you can end up killed by people who take them from by force (e.g., robbers, by governments, etc). I am not talking about the sufferings that come from the khandha yet. Now, these are the sufferings created by oneself (not by God). The Dukkha of the Khandha is the suffering caused by past lives' stupidity and foolishness. Instead of abandoning these sufferings even you're making prayers (with merits) for them which you worry about for the future not to get it again. Until you abandon the kāmagaṇa, you can never be happy. The sufferings made by yourself are not related to kamma. They arise from the objects of kāmagaṇa.

Were these sufferings caused by Ne Win? Or by kāmagaṇa? (Recently general Ne Win made a coup). Ne Win took power by force, driven by his own kāmagaṇa. People who suffered from it becoming displeasure (i.e., U Nu's government). So, the Buddha said we don't understand Dukkha! (Some westerners think that they understand about Dukkha — i.e., philosophers). You only attain Nibbāna by thoroughly understanding Dukkha. If you never practise (not prepared) and ready for



Dukkha, it will continue. You have to contemplate the impermanence (anicca) of your five kāmagaṇa.

If traditional matters obscure people and dukkha sacca disappears, human customs cover up Dukkha. Therefore humans have long sufferings. All these customs are made by themselves, and not by wise men. (Sayadaw talked about Mahānāma) Stream enterer and once-returner abandon the coarser lobha, dosa and moha defilements, but they can't yet abandon the lobha related to kāmagaṇa. These cords of sensual pleasure offer little joy and happiness with more sufferings. (Sayadaw provided some examples of the faults and dangers of kāmagaṇa.) Between diṭṭhi (views) and taṇhā (craving), craving is tougher than diṭṭhi because of its refinement.

As an example, it was like difficult to shave the delicate hairs of a baby. With more kilesa refinement, the path factors must be sharper. If you want to kill taṇhā, you have to contemplate to know about its loathsomeness or ugliness. If you see it as beautiful, you will get caught up with it. (Continued to talk about the five khandhas and contemplate them as murderers.) If you know them as murderers and will not want to associate with it. The monk Yamaka and Mahānāma were taught in this way. (The monk Yamaka was taught by Sāriputta).

## 人為的苦

1962年4月8日至9日

【這兩篇講記依據《大苦蘊經》（*Mahādukkhakkhandha Sutta*，中部第13經，MN 13）而說】

（尊者在講記中敘述經中故事）一天清晨，比丘們外出托鉢，時機尚早，便順道前往附近一所外道的寺院。外道向比丘們說道：「喬達摩（佛陀）教授關於欲樂、色法與受（*vedanā*）的過失；我們的導師也教導相同的內容。那麼，我們之間有何差別？」比丘們對這番話感到不悅，便離開繼續托鉢。托鉢結束後，他們前往佛陀處，稟報與外道的對話內容。佛陀便教導他們：欲樂的本質、其過患，以及解脫之道，除了他自己，世間無人能如實知見並教導此法。

透過五根（眼、耳……身）與五境（色、聲……觸）之接觸，便會生起樂受（*sukha vedanā*）與苦受（*domanassa vedanā*）；這些是因五欲（*pañca kāmagaṇa*）的作用而生起，進而引發欣喜與耽著（*assāda*）。現在我要告訴你們它們的過患（*ādīnava*，即危險）：為了享受欲樂，人們得設法賺錢，往往不惜以危險、有害的手段謀取財富；若賺不到錢，內心便會苦惱；即使賺到了，也會為其安全與去向而擔憂；家庭糾紛亦隨之而來。

（在此開示中，尊者也提及不久前剛發生的政變事件，即 1962 年 3 月奈溫將軍的軍事奪權，指出這也是因為奈溫追逐欲樂之所致。政變之後所帶來的苦至今未止。此等即為欲樂之 *ādīnava*。在人類社會乃至國際層面，與欲樂相關的苦還有更多，可詳讀經中原文加以觀照。尊者亦於此時預言緬甸未來的經濟，並提醒弟子專注於實修。）

脫離欲樂（*nissaraṇa*）之道，是捨棄欲樂，行八正道。應觀欲樂為無常（*anicca*）、苦（*dukkha*）、無我（*anattā*）。

（在第二天的開示中，尊者一開始即指出一項非常重要的關鍵）：他說人們之所以無法理解苦，以及無法理解欲樂的過患與危險，有一部分原因是源於傳統的信念、觀念與習俗，例如「男人必須娶妻、女人必須嫁人」的觀念。

摩訶男（佛陀的堂兄）曾問佛陀：為何貪、瞋、癡等心態有時會侵入他的心，並久久不離？（這件事記載於《小苦蘊經》，中部第 14 經，MN 14）。佛陀告訴他，因他是「一來者」（*sakadāgāmi*），但尚未完全超越貪與瞋，僅是減弱而已。佛陀說：「若你是『不還者』（*anāgāmi*），便不會再住在家中。你仍執著於欲樂。若你證得更高階位，便會如實知見其過患，並對其感到厭離。」

五欲雖帶來一點點快樂，但卻伴隨著大量的苦（這是極其重要的一點）。應於日常經驗中多多觀照，深刻洞見其危險與沉重的負擔。

佛陀教導摩訶男如何觀照欲樂，並舉出譬喻（此處並不見於經文原文）：欲樂就像一把點燃的乾草火把，若人執持不放，終將灼手，唯有放下才能不被燒傷。又如塗有血的骨頭，狗貪著咬啃，卻始終無法飽足，只會越咬越累。應觀五蘊如殺人者（*vadhaka*），以此升起更高層次的觀智（如《雙相經》，SN 22.85 所說）。

佛陀曾說五欲、色法與受的過失。我們也說這些事，那我們有什麼不同？（這是外道提出的問題。）我們應了知五欲的真實本質、它的過患與危險，以及解脫之道。由於五欲的存在，才會生起種種情愛，例如夫妻間、親子間的愛戀。

為了養家餬口，不論炎熱或風雨都得外出奔波。（此兩篇講記是針對居士夫婦 U Chit Swe 與 Daw Ma Ma 所開示。）這些即是所謂的「樂受」與「喜受」（*sukha* 與 *somanassa*）之因，而其後緊隨著的便是過患與危險。欣喜（*assāda*）便轉為危險（*ādīnava*）。（尊者談及日常生活中的種種困難。）

人們無法放棄那些與過患糾纏的快樂與喜悅。

（我們應清楚明白，這些「樂受」與「喜受」並非真實的幸福——它們是低劣與卑下的，就像刀尖上的蜂蜜，大多數人雖喜歡，卻終將受傷。觀察當今世界的苦蘊，即可明白此理。）

人在追求欲樂時便陷入苦中，得不到時便苦惱；得到了又為保護它而擔憂。人在追尋中勞累，在得到後又苦於顧慮其失去。

【我們應當觀照所有這些由人所自造的苦，如《大緣起經》（DN 15）、《大苦蘊經》（MN 13）以及其他經典所描述的。】

這些法義非持有錯誤見解（*ditṭhi*）者、外道、其他信仰者，乃至三十三天主（帝釋天）與梵天（禪定天）所能知曉，唯有我（佛陀）與我的弟子們能夠如實知見。所有這些苦，無論是有財產或無財產，都不包含任何真正的幸福（如同狗啃乾骨之樂）。你可能因追求它們而喪命；即使得到了，也可能因他人強奪而被殺（如盜賊、政府等）。我尚未談及來自五蘊的苦，這些都是人自己造作出來的苦（而非神所賦予）。來自五蘊的苦，是過去無明愚癡所造的果。

然而，人們非但不捨離此等苦，反而祈禱（造福業）希望未來能再得此等對象——這些當今令人憂慮之物。只要你未捨離五欲，就無法真正獲得快樂。由自己所造的這些苦，並非業所導致，而是因為五欲的對象所致。

這些苦是奈溫所造成的嗎？還是五欲造成的？（奈溫剛剛發動政變。）奈溫是因被五欲驅使，遂以武力奪權；而受害者（如吳努政府）則感到痛苦與不滿。因此佛陀說：我們不了解苦！（有些西方人自認理解「苦」——例如某些哲學家。）只有透徹理解「苦」，才能證得涅槃。如果你從不修行、不準備面對苦，它將持續不斷。你必須觀照你的五欲之無常（*anicca*）。

若傳統價值蒙蔽人心，苦諦便無法顯現。人類習俗掩蓋了真實的苦，因此人們長久受苦。所有這些習俗皆為人自造，而非智者所制定。

（尊者提及摩訶男）入流者與一來者雖已斷除粗重的貪、瞋、癡，但尚未能斷除與五欲相關的微細貪著。五欲雖有些許樂與喜，卻帶來更多的苦。（尊者舉

出五欲過患與危險的實例。)比較「邪見」(diṭṭhi)與「渴愛」(taṇhā)而言，渴愛更難斷除，因其更為微細隱蔽。

譬如要剃除嬰兒柔細的汗毛，是非常困難的；煩惱越微細，道支就越須鋒利。若你想斷除渴愛，就必須觀其醜惡與可厭；若你仍視它為美好，便會被困其中。

(尊者續談五蘊，並應觀其為殺人者)若你知五蘊是殺人者，便不願再與其為伍。比丘耶摩迦與摩訶男皆曾如此被教導(耶摩迦由舍利弗教導)。

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人為之苦

一九六二年四月八日至九日

[這兩場開示是依據《中部尼柯耶》第十三經，《大苦蘊經》而講述。]

(尊者講述經文中的故事)某日早晨，眾比丘外出托鉢。時辰尚早，他們便前往附近一外道團體的精舍。那些外道對比丘們說：「喬達摩(佛陀)教導關於欲樂、色與受(vedanā)的過患。我們的老師也教導相同的事物。那麼，我們之間有何差別呢？」但比丘們對他們所說的話感到不悅，便繼續去托鉢。托鉢結束後，他們去見佛陀，並告知與外道之間的對話。佛陀教導他們，關於欲樂的本質、其過患以及滅除欲樂的方法，除了他自己之外，世上無人能夠真正知曉並教導這些道理。經由五根門(眼、耳……身)與五境(色、聲……觸)，生起樂與憂(sukha and domanassa vedanās，即悅意與不悅意的感受)。這些生起是由於五種欲的繫縛(五 kāmagaṇa)。這導致了耽溺(assāda)。現在，我告訴你們它們的過患(即，ādīnava — 危險)。為了享受欲樂，你們必須以許多方式(甚至是以危險和有害的方式)努力賺錢。如果沒有賺到錢，精神上的痛苦就會隨之而來。即使賺到了錢，你們也必須為此擔憂。此外，還有許多家庭問題。(在這次開示中，尊者也提及了近期，即一九六二年三月發生的尼溫將軍軍事政變。這也與尼溫對欲樂的耽溺有關。政變之後，直到今日都造成了許多苦難。這何時才會結束呢？這些都是欲樂的過患。在人類社會和日常生活中，乃至於國際層面，關於欲樂的過患還有許多可以說的。為了如理作意，我們應該閱讀原始經文，那非常精妙。尊者也預言了緬甸未來的經濟狀況，並提醒他的弟子們專注於修行。)從欲樂中解脫之道(nissaraṇa)是捨棄它們，並

遵循八聖道。要如理作意並觀察欲樂是無常（anicca）、苦（dukkha）與無我（anatta）的。（在第二次開示的開頭，尊者提到了一個非常重要的觀點）。他說，人類不理解苦、欲樂的過患與危險的原因之一是傳統的信念、想法和習俗，例如，男人必須有妻子，反之亦然。佛陀的堂弟摩訶男問佛陀，為何有時貪婪、瞋恚和愚癡的狀態會侵入他的心並持續存在（這件事記載於《中部尼柯耶》第十四經，《小苦蘊經》）。佛陀告訴他，雖然他是一位一來者（sakadāgāmī），但他還不知道如何超越他仍然擁有的貪與瞋（作為一位一來者，他只是減少了它們）。佛陀說：「如果你成為不還者，就不會再待在家中。你仍然執著於欲樂。如果你證得更高的果位，就會知道欲樂的危險及其過患與不悅。」五種欲的繫縛只有少許的樂，卻有大量的苦（這一點非常重要。在日常生活的經驗中，透過大量的如理作意，深刻地辨識其危險和沉重的負擔）。佛陀教導他如何如理作意欲樂。他舉了譬喻（這些譬喻並非經文所有）。欲樂就像一根燃燒的草炬，如果一個人持續握持它，就會燒傷他的手。所以他必須放開它。它也像一塊沾滿血的骨頭，如果一隻狗持續啃咬這塊沾滿血的骨頭，並緊抓不放，牠就會疲憊不堪，永遠無法滿足飢餓。為了證得更高的果位，應將五蘊視為殺戮者（vadhaka）（如《相應部》第二十二相應第八十五經所說）。佛陀教導關於五種欲的繫縛（kāmaḡaṇa）的過患、色（物質形相）的過患以及受（感受）的過患。「我們也教導這些事物。我們之間有何差別呢？」（這些觀點是外道提出的）。我們必須了解欲的繫縛的真實本質、其過患與危險以及從中解脫的方法。由於五種欲的繫縛，愛染由此而生，例如丈夫對妻子、妻子對丈夫、對子女等等。無論天氣炎熱或下雨，你都必須工作並養活他們。（這兩次開示是對優奇 Swe 居士和多瑪瑪居士夫婦而說的。）這些是樂與喜（sukha and somanassa）生起的原因。然後，過患與危險緊隨其後。耽溺（assāda）變成了過患（ādinava）（尊者談論了日常生活中為生存而遇到的困難）。你無法捨棄伴隨著過患與危險的快樂與喜悅。（我們必須非常清楚，這些樂與喜並非真正的快樂——是低下且不尊貴的，就像塗在剃刀刀鋒上的蜂蜜，大多數人都喜歡它。看看當今世界的所有苦難吧）。為了追求這些樂與喜，會產生種種苦。當你無法得到它們時，精神上的痛苦就會隨之而來。如果你努力賺到了錢，就必須為其安全擔憂。在你為追求而疲憊不堪之後，一旦得到它，就會為它擔憂。[我們必須如理作意所有這些由人類造成的苦難，正如《長部尼柯耶》第十五經，《大因緣經》、《中部尼柯耶》第十三經，《大苦蘊經》和其他經典所描述的那樣。] 這些法（dhammas）是持邪見者（ditṭhi-people，即外道和其他信仰的追隨者）、釋提桓因（Sakka，三十三天之王）和梵天（jhānic gods，禪那天的天神）所無法了解的。只有我（佛陀）和我的弟子們



才能了解這些。所有這些苦難都與有無財產有關，並且不包含任何真正的快樂（就像狗啃乾骨頭的快樂）。你們也可能因追求這些而喪命。即使你們得到了它們，最終也可能被強行奪走它們的人（例如，強盜、政府等）殺害。我還沒有談到由五蘊所帶來的苦。現在，這些是自己造成的苦（不是上帝造成的）。五蘊之苦是由過去世的愚癡和無明所造成的。你們非但沒有捨棄這些苦，甚至還為了未來不再受這些苦而祈禱（積累功德），並為此擔憂。除非你們捨棄欲的繫縛，否則永遠無法獲得真正的快樂。自己造成的苦與業（kamma）無關，它們源於欲的繫縛的對象。這些苦難是尼溫造成的嗎？還是欲的繫縛造成的呢？（近期尼溫將軍發動了政變）。尼溫受其自身的欲的繫縛所驅使，以武力奪取政權。因此而受苦的人們感到不悅（即，吳努政府）。所以，佛陀說我們不了解苦！（一些西方人認為他們了解苦——即哲學家）。只有徹底了解苦，你才能證得涅槃。如果你從未修行（沒有準備）並準備好面對苦，苦就會持續下去。你必須如理作意你的五種欲的繫縛的無常（anicca）。如果傳統事物蒙蔽了人們，苦諦（dukkha sacca）就會消失，人類的習俗掩蓋了苦。因此，人類遭受長久的苦難。所有這些習俗都是他們自己創造的，而不是智者創造的。（尊者談到了摩訶男）。入流者（stream enterer）和一來者（once-returner）捨棄了較粗的貪（lobha）、瞋（dosa）和癡（moha）煩惱，但他們還無法捨棄與欲的繫縛相關的貪。這些欲樂的繫縛帶來的快樂和喜悅很少，卻伴隨著更多的苦難。（尊者提供了一些關於欲的繫縛的過患與危險的例子）。在邪見（diṭṭhi）和渴愛（taṇhā）之間，由於渴愛的細微，它比邪見更難斷除。舉例來說，這就像難以剃掉嬰兒細嫩的毛髮一樣。隨著煩惱（kilesa）越來越細微，修道所需的要素也必須更加銳利。如果你想去除渴愛，你必須如理作意並了解它的可憎或醜陋。如果你將它視為美好，你就會被它束縛。（繼續談論五蘊並將它們視為殺戮者）。如果你們將它們視為殺戮者，就不會想與它們為伍。僧人耶摩迦和摩訶男就是這樣被教導的。（僧人耶摩迦是舍利弗尊者教導的）。

## Humans' Own Properties

17<sup>th</sup> April 1962

[The compilers of the Mogok Talks gave the title as 'the way of the Khandha'. This talk is very simple but profound. All the Buddha dhammas have these qualities. Using them in daily life with contemplation, we can find out their profundities. Unlike any other philosophies and views, these are created by people full of defilements or with defiled minds, which can never solve human problems and sufferings, instead, they increase them.]

Everyone has four kinds of own property — birth (jāti), ageing (jara), sickness (vyādhi), and death (maraṇa). We already had it before, now still have it, and will have it in the future. All of them are Dukkha Sacca. We must shun these things. Continuing to seek them reflects limitless stupidity. These are all wrong searches. The Buddha himself in the Majjhima Nikāya said, "I myself, before I became a Buddha, was with the wrong quest. Wives, children, properties, and jewels are all sought in pursuit of birth, ageing, sickness, and death. For example, affection for children is craving (taṇhā) → clinging (upādāna) → actions (kamma) → jāti, jara, etc. Another example is the affection for gemstones, which leads to craving → ..... jāti, jara, etc. (This talk was delivered in Mogok, so many gem businessmen and women were in the auditorium.) Searching for money is the same. Have you identified the culprit causing the long saṃsāra? Continuing to search for these things is a wrong search (ignoble, lowly).

You already have jāti and are searching for jāti, already have jara and are searching for jara, etc. Whatever you are doing, check with the D.A process to understand these meanings. If you seek Nibbāna, you cannot engage in wrong searches. You must discern their faults and dangers. You are not like this, thinking of having all these things are good. You need to listen with ñāṇa ears, or it's not easy to understand. You are busy every day with work, searching for these four factors of Dukkha Sacca (i.e., birth, ageing, sickness, and death). You already have a sore and haven't cured it yet; it's like looking for another one. Even doing merits without knowing how leads to searching for jāti; no need to mention other things. The dukkha you now have is what you searched for before. Now, looking for it again means having it again. What you are doing is not cutting off Dukkha but letting it continue. Ageing upon ageing, sickness upon sickness, and death upon death are all more

painful than being struck by a thunderbolt. You will be freed only with the right searching. All these things happen because of having this present khandha, only by not wanting it is it possible to be fulfilled. Your knowledge must penetrate the khandha.

Whatever wrong searching is for this khandha. If you want happiness, practice vipassanā. (Sayadaw taught citta-vipassanā).

## 人類自身的財產

1962 年 4 月 17 日

【莫哥法語編者為此篇講記所擬之標題為〈蘊的方式〉（the way of the Khandha）。本篇法語內容極其簡潔，卻極為深奧——這正是所有佛陀法教的特質。若能於日常生活中加以觀照運用，便能體會其深義。與世間其他哲學與見解不同，那些皆是由煩惱熾盛、染污之心所造作，非但不能解決人類的問題與苦，反而更加劇其痛苦與困惑。】

每個人都擁有四種屬於自己的財產：生（*jāti*）、老（*jarā*）、病（*vyādhī*）與死（*marāṇa*）。過去我們已有，現在仍有，未來也會有。這四種皆是苦諦（*dukkha sacca*），我們應當對它們生起厭離與遠離。若仍不斷去追尋它們，便顯示出無邊的愚癡。這些追尋皆是錯誤的尋求（*micchā-pariyesanā*）。

佛陀在《中部》經典中親自說道：「我自己在尚未成佛前，也曾行錯誤的尋求。」妻子、孩子、財產、珠寶……這一切的尋找，其實都是在追尋生、老、病、死。例如，對子女的愛，即是愛（*taṇhā*）→取（*upādāna*）→業（*kamma*）→生（*jāti*）、老（*jarā*）等等。又如對寶石的愛戀，也將導向渴愛→取→業→生老病死。（這篇講記是在莫哥講授的，當時講堂內有許多從事寶石買賣的商人與居士。）

追求金錢也是同樣的模式。你是否已經識破是什麼在導致這漫長的輪迴（*saṃsāra*）？持續不斷地尋找這些東西，就是在進行錯誤的尋求，是卑劣與低下的行為。



你本就已有生，卻還在尋找生；已有老，還在尋找老……凡你所作所為，皆應依緣起次第（*paṭiccasamuppāda*）來檢視，便能理解其中的意義。若你真正想尋求涅槃（*Nibbāna*），便不能再從事錯誤的尋求。你必須如實辨知它們的過患與危險。但你並非如此，反而認為擁有這些是好事。你必須用智慧耳（*ñāṇa-sota*）來聽聞，否則難以理解。

你每日忙碌於工作，其實是在不停地追求這四種苦諦（即生、老、病、死）。你早已有了傷口，尚未痊癒，卻又去尋找另一個傷口。即使你是在造福業，若不具備正見，也是在為未來的生而努力，何況其他世俗之事！

你現在所受的苦，正是你過去曾尋求之物。如今再次尋找它們，也就意味著將再次擁有它們。你所作所為並非在斷除苦，反而是在延續它——老上加老、病上加病、死上加死，其痛苦甚至超過遭雷擊之痛。

唯有正確的尋求，才能使你從中解脫。這一切皆因你擁有這副現前的「蘊身」（*khandha*）而起；唯有對它不再渴求，才有可能真正得到滿足。你的智慧必須能夠穿透此「蘊身」。

一切錯誤的尋求，皆是為了這個「五蘊之身」。若你真想要快樂，就應當修習內觀（*vipassanā*）。（尊者於此中教導的是觀心內觀：*citta-vipassanā*。）

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## 人類自身之物

一九六二年四月十七日

[《莫哥開示》的編纂者將此篇命名為「蘊之途」。這次開示非常簡潔卻深刻。所有佛陀的教法都具備這些特質。在日常生活中運用並加以觀照，我們就能發掘其深奧之處。與其他充滿染污或心懷染污之人所創造的哲學和觀點不同，這些哲學和觀點永遠無法解決人類的問題和苦難，反而會加劇它們。]

每個人都擁有四種自身之物——生（*jāti*）、老（*jara*）、病（*vyādhi*）和死（*maraṇa*）。我們過去擁有，現在仍然擁有，將來也將擁有。它們都是苦諦（*Dukkha Sacca*）。我們必須避開這些事物。持續尋求它們反映了無止境的愚癡。這些都是錯誤的追尋。佛陀本人在《中部尼柯耶》中說：「我自己在成佛之前，也曾有過錯誤的追求。妻子、兒女、財產和珠寶，都是為了追求生、老、病、死而尋求的。」例如，對子女的愛戀是渴愛（*taṇhā*）→執取（*upādāna*）→行為（*kamma*）→生、老等。另一個例子是對寶石的愛戀，這會導致渴愛→……生、老等。（這次開示是在莫哥進行的，當時禮堂裡有很多珠寶商。）追求金錢也是一樣的。你們是否已經找出導致漫長輪迴的罪魁禍首？持續尋求這些事物是一種錯誤的追尋（不高尚、低劣）。你已經擁有生，卻還在尋求生；已經擁有老，卻還在尋求老；以此類推。無論你在做什麼，都要運用緣起（*D.A.*）的過程來理解這些含義。如果你尋求涅槃，就不能從事錯誤的追尋。你必須辨識它們的過患和危險。你不是這樣想的，認為擁有所有這些事物是好的。你需要用智慧（*ñāṇa*）之耳傾聽，否則不容易理解。你每天忙於工作，尋找苦諦的這四個要素（即，生、老、病、死）。你已經有一個瘡口還沒有治好，卻又在尋找另一個。即使是不知道方法地行善，也會導致尋求生；更不用說其他事物了。你現在所受的苦是你過去所尋求的。現在，再次尋求它意味著再次擁有它。你所做的不是斷除苦，而是讓它持續下去。老上加老，病上加病，死上加死，都比被雷擊更痛苦。只有透過正確的尋求，你才能獲得解脫。所有這些事情的發生都是因為擁有這個現有的五蘊，只有不想要它才有可能獲得滿足。你的智慧必須洞察五蘊。所有錯誤的追尋都是為了這個五蘊。如果你想要快樂，就修行內觀（*vipassanā*）。（尊者教導的是心內觀——*citta-vipassanā*）。

## **On Ways of Undertaking Things**

19<sup>th</sup> April 1962

[Sayadaw based this talk on the sutta of Majjhima N., Mahādhmma-samādāna Sutta, MN 46. I have never heard of other monks referred to this sutta except from Sayadaw. There is also a counterpart sutta in the same Nikāya – Sevitabbāsevitabba Sutta – To Be Cultivated and Not to Be Cultivated, MN 114. This discourse is somewhat well known and also taught by others. MN 46 is related to the ten unwholesome and ten wholesome dhammas; it describes how the ignorant and wise persons relate to them. The Buddha mentioned four ways of undertaking things by the ignorant and the wise, and then compared them with similes.

It seems to me that these two suttas are very important for today's human societies because there are a lot of problems and sufferings in today's world where there are a lot of internal and external pollutions going on and on. Only Buddha dhamma can help and save human beings from problems, sufferings and destruction which are going on in many kinds of sectors. No other views, philosophies and doctrines can do it. We can even see the entire Buddha Dhamma in these two suttas for undertaking and to be cultivated. The first sutta is very basic for human beings to have a happy and peaceful life here and now and for the future to come.

Sayadaw's talk was not mentioned in details, which are in the Sutta. He only takes some of the points and helps people remember the important points.]

People want happiness of body and mind but they don't get it. What is the reason for that? It comes from wrong association. What they need is one thing and what they encounter is another thing. They are consorting with people who should not be consorted. They cultivate and follow things which should not be cultivated and followed. There are four kinds of person related to it. These are:

1. Someone who is painful in body and mind; speaks falsehoods and has wrong views (In the sutta it is mentioned – a person who does things which are painful in the present and for the future to come; in the sutta mentioned ten unwholesome dhammas. Here Sayadaw spoke only about falsehoods and wrong views.)

2. Someone who is pleasant in body and mind; speaks falsehoods and has wrong views.

3. Someone who is painful in body and mind; abstains from falsehoods and holds the right view.

4. Someone who is pleasant in body and mind; abstains from falsehoods and holds the right view.

The first person is for his benefit, with painful body and mind, doing unwholesomeness by using falsehood and holding wrong view. In the present, he is in pain and after death, falls into apāyas. For example – someone is poor and uses falsehood for his benefit.

The second person is, at present, a well-to-do man (not poor) and in the future of saṃsāra, will be in pain. He has property because he is greedy for wealth and uses an unwholesome way to acquire it.

The third person is, even though poor at present, in saṃsāra will be happy because he is making merits and practicing Dhamma. You all have to try hard to become the third and fourth persons. The first person is the most terrible man. The first and second persons are doing and following the wrong ways. The third and fourth persons are following the right way.

The first and second persons have wrong associations and are undertaking wrong actions; the 3rd and 4th persons are following the right ways. If no one teaches us, we wouldn't even know which numbers we fall under.

According to the Buddha, the four differences are moha (delusion) and paññā (wisdom). It means not knowing and knowing about things or the cause of ignorance (avijjā) and knowledge (vijjā). If it becomes vijjā, sīla also becomes secure (if practising vipassanā). (Sayadaw taught cittānupassanā to people). You have to stay with the contemplating knowledge of anicca, and it'll become the right association. You'll have mind and body happiness in this present life and saṃsāra.

[note: In the original sutta, the Buddha did not mention the background status of the four persons who are undertaking things which are wrong and right. But Mogok Sayadaw mentioned these points, which are whether they are poor or not well-to-do and well-to-do people. Even among rich people, some are power mongers and wealth mongers. Their stupid and foolish actions have great consequences for human societies, environments, and nature. We can see all the internal and external problems in today's world.]

## 關於承擔事物的方式

1962 年 4 月 19 日

【本篇講記依據《中部》第 46 經——《大法受持經》（*Mahādhamma-samādāna Sutta*, MN 46）而說。我從未聽過其他比丘引用這部經，除了莫哥尊者。中部中另有一部相關經典——第 114 經《應修不應修經》

（*Sevitabbāsevitabba Sutta*），這篇較為人所知，也有其他導師教授。第 46 經內容與十不善法與十善法有關，並敘述愚者與智者如何對待它們。佛陀說到愚者與智者有四種不同的承擔方式，並以譬喻加以說明。

在我看來，這兩部經對於今日的人類社會極為重要，因為現今世界面臨許多問題與苦難，內在與外在的污染層出不窮。唯有佛陀的法教（*Buddha Dhamma*）能真正幫助與拯救人類，遠離這些問題、苦與毀滅——無論在任何層面，沒有其他見解、哲學或教義能做到這一點。事實上，佛法整體的修行核心，就蘊藏於這兩部經中——關於「如何承擔」與「應修與不應修」之道。第 46 經為人類現世與未來生活的快樂與平安提供了最根本的依據。

尊者此次講記並未逐一詳述經中所有內容，而是擷取重點，幫助聽者記住要義。】

人們都想獲得身心之樂，卻常常無法如願。這是為什麼呢？原因在於錯誤的結交與依止。他們需要的是一種事物，但實際接觸到的卻是另一種。他們親近本不應親近的人，修行與追隨本不該修與該追隨的事物。

佛陀在經中提到與此相關的四種人：

1. 身心俱苦，說妄語，執邪見者（經中指出：此類人所作之業，現世與未來皆為痛苦；此處尊者特別提及妄語與邪見，代表十種不善法中的兩項）。
2. 身心安樂，卻說妄語，執邪見者。
3. 身心俱苦，卻遠離妄語，持正見者。
4. 身心安樂，且遠離妄語，持正見者。

第一種人為了自己的利益，即便身心痛苦，也造作不善之行，如說妄語、執邪見。現世苦惱，死後墮入惡趣。例如，有人因貧窮，為了自身利益說妄語。

第二種人現世雖富裕，未來於輪迴中將遭苦報。此人雖有財產，卻是因貪愛財富，以不善方式獲得之。

第三種人即使現世貧困，來生於輪迴中將得樂，因其正行修福，依法修習。你們都應努力成為第三或第四種人。第一種人是最為可怕之人。第一與第二類皆是走在錯誤道路上，第三與第四類則是走在正道上。

第一與第二種人因結交不善、承擔不正，而造作諸惡；第三與第四種人則依善知識與正法而行。若無人教導，我們甚至無法辨識自己屬於哪一類人。

佛陀指出，這四類人的分別在於「癡」（*moha*）與「慧」（*paññā*）。亦即「不知」與「知」，是無明（*avijjā*）與明（*vijjā*）之分別。若成就明（*vijjā*），戒行（*sīla*）也將穩固（特別是在修習內觀時）。（尊者在此處教導觀心內觀：*cittānupassanā*。）

你必須依止觀智觀察無常（*anicca*），這便是正確的依止；如此一來，現世與輪迴中將能具足身心安樂。

【附註：在原始經典中，佛陀並未提及這四類人是否貧窮或富有。但莫哥尊者特別補充了這點，指出在現實社會中，有些人雖富有，卻嗜權如命、貪財無度。他們的愚行與惡行對人類社會、環境與自然生態都造成了巨大危害。從當今世界所見的內在與外在種種問題，便能清楚觀察此一現象。】

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## 處事之道

一九六二年四月十九日

[尊者此次開示的依據是《中部尼柯耶》第四十六經，《大義品經》。除了尊者之外，我從未聽聞其他僧侶提及此經。同部尼柯耶中也有一部對應的經典——《應習不應習經》（*Sevitabbāsevitabba Sutta*），即《中部尼柯耶》第一一四經。這部經較為人所知，也有其他人教導。第四十六經與十不善法和十善法有關；



它描述了愚人和智者如何與之相處。佛陀提到了愚人和智者處事的四種方式，然後用譬喻進行了比較。在我看來，這兩部經對於當今人類社會非常重要，因為當今世界存在許多內在和外在的污染，導致許多問題和苦難持續不斷。只有佛陀的教法才能幫助和拯救人類免於許多領域中正在發生的問題、苦難和毀滅。其他任何觀點、哲學和教義都無法做到。我們甚至可以在這兩部經中看到整個佛陀的教法，關於如何處事和應當修習。第一部經對於人類在此時此地以及未來擁有幸福和平的生活至關重要。尊者的開示並未詳細提及經文中的內容，他只是擷取了一些要點，幫助人們記住重要的部分。]

人們想要身心快樂，卻往往得不到。這是什麼原因呢？它源於錯誤的交往。他們需要的是一樣事物，而遇到的卻是另一樣事物。他們與不該交往的人交往，他們修習和追隨不該修習和追隨的事物。這與四種人有關。他們是：1. 身心痛苦；說謊；持有邪見（經文中提到——一個人做的事情在當下和未來都會帶來痛苦；經文中提到了十不善法。這裡尊者只提到了說謊和邪見。）2. 身心愉悅；說謊；持有邪見。3. 身心痛苦；戒除謊言；持有正見。4. 身心愉悅；戒除謊言；持有正見。第一種人為了自己的利益，身心痛苦，透過說謊和持有邪見而造作不善業。當下他處於痛苦之中，死後將墮入惡道（apāyas）。例如——某人貧窮，為了自己的利益而說謊。第二種人，當下是富裕之人（非貧窮），但在輪迴的未來，將會遭受痛苦。他擁有財產是因為他貪婪財富，並使用不善的方式來獲取它。第三種人，即使當下貧窮，但在輪迴中將會快樂，因為他正在積累功德並實踐佛法。你們都必須努力成為第三和第四種人。第一種人是最可怕的人。第一和第二種人正在做和遵循錯誤的道路。第三和第四種人正在遵循正確的道路。第一和第二種人有錯誤的交往，並從事錯誤的行為；第三和第四種人遵循正確的道路。如果沒有人教導我們，我們甚至不知道自己屬於哪一類。根據佛陀的教導，這四種差別在於無明（moha）和智慧（paññā）。這意味著不了解和了解事物，或者無明的起因（avijjā）和知識（vijjā）。如果它變成知識，戒律（sīla）也會變得穩固（如果修習內觀）。（尊者教導人們修習隨心觀——cittānupassanā）。你必須安住於觀照無常的智慧，它將成為正確的交往。你在今生和輪迴中都將擁有身心快樂。[註：在原始經文中，佛陀並未提及從事錯誤和正確行為的這四種人的背景狀況。但莫哥尊者提到了這些要點，即他們是貧窮還是富裕。即使在富人之中，也有一些是權力慾和財富慾極強的人。他們愚蠢的行為對人類社會、環境和自然造成了巨大的後果。我們可以在當今世界看到所有內在和外在的問題。]

## How to React Pain?

20<sup>th</sup> April 1962

In the Buddha's time, some monks asked the following question: What are the differences between worldlings and noble beings (ariyas) in relation to pain? When the worldling feels pain in the body, he also feels pain in the mind (domanassa), as if struck by a spear twice, experiencing both mental and physical pain. He has the desire (taṇhā) to feel better, leading to the rise of taṇhā. Unable to find a way to make taṇhā cease, ignorance (avijjā) also arises, resulting in four factors.

For noble beings and their disciples (sutavā ariya sāvakas), if an enemy strikes once with a spear, he returns the strike once, i.e., when feeling arises, they contemplate its anicca. (This talk is based on a sutta from the Khandhavagga Saṃyutta). Thus, lobha, dosa, and moha all cease, but in the worldling, all arise. Therefore, the D.A process cuts off at three places, i.e., at three places: the beginning, the middle, and the end.

There are three places where vedanā does not arise: the foot nails, finger nails, tips of the head hair, and dry skins. It can arise in all other places. Follow it with knowledge wherever it arises.

(Sayadaw mentioned the story of a forest monk eaten by a tiger and how he dealt with dukkha vedanā.)

Isn't it still painful if discerning of anicca? It is not painful. Then anicca and magga are fitting in. Vedanā and I/me together is another thing (These two are different: Anicca and magga is the right view; vedanā and me is the wrong view). Vedanā and ñāṇa (nyan) together is the knowledge of discerning the mind (nāma pariccheda ñāṇa). If anicca and magga fit together, it is the knowledge of insight or lakkhaṇa ñāṇa.

No one can abandon bodily pain, but can abandon displeasure (domanassa – i.e., mental pain). Bodily pain also arose for the Buddha. If you can practice anicca and magga fitting together, then practice in the morning and realize Dhamma in the evening (from Aṅguttara Nikāya). Why is that? Because kilesas do not come in between the practice. This means other mental states come in to disturb the practice. You only discern anicca sometimes. They come between anicca and magga,



preventing magga from arising. But you must also contemplate the anicca of the incoming dhamma. And then go back to the primary objects.

If you can't overcome the coming-in dhamma, don't go back to the primary objects. They are kilesa mārā. Whatever arises is ehi-passiko — come and contemplate me. Whatever arising dhamma that you can contemplate becomes sandiṭṭhiko — apparent here and now. Then it becomes diṭṭha dhamma for you (seeing it by oneself).

## 如何面對痛苦？

1962 年 4 月 20 日

佛陀時代，一些比丘曾提出以下問題：凡夫與聖者（*ariyas*）在面對痛苦時有何差別？

當凡夫身體感受到痛苦時，心中也同時感到苦惱（*domanassa*），就如同被矛刺中兩次，身心皆苦。他會生起想要感覺好轉的欲望（*taṇhā*），於是渴愛便現起。因無法使渴愛止息，無明（*avijjā*）也隨之而起，結果生起四個環節（即苦、渴愛、取與無明的串聯）。

而對於聖者及其聖弟子（*sutavā ariya sāvaka*）來說，若如同被敵人以矛刺中一次，他便只以一次回擊來應對。也就是說，當痛受生起時，他們便觀其無常（*anicca*）。（本開示依據《蘊相應》中的一部經文。）

因此，對聖者而言，貪（*lobha*）、瞋（*dosa*）、癡（*moha*）皆止息；而對凡夫而言，則三毒皆現起。因此，於聖者處，緣起（*paṭiccasamuppāda*）之流於三處被截斷——即初段、中段與末段。

有三處不會生起受（*vedanā*）：腳趾甲、手指甲、髮尖與乾燥角質皮膚等處。除了這些，其他部位皆可生受。無論受在何處生起，都應以智慧緊隨其後加以觀照。

（尊者於講記中提及一位被老虎吞食的森林比丘，以及他如何對待苦受的故事。）

那麼，即便觀無常，是否仍會感到痛苦？——不會的。若能如實觀無常，且與道（*magga*）相應，則痛苦不生。受與「我／我所」的結合是一回事；而「無常與道」的相應是另一回事。這兩者大異其趣：「受與我」屬於錯誤見；「無常與道」則屬於正見。

受與智慧（*ñāṇa*）的結合，稱為辨識名法的智慧（*nāma-pariccheda-ñāṇa*）。若無常與道能相應，則為觀智（*vipassanā ñāṇa*），亦即「特相智」（*lakkaṇa-ñāṇa*）。

沒有人能斷除身體上的痛苦，但可以斷除心中的苦惱（*domanassa*，即精神苦）。連佛陀亦有身體之苦。若你能令「無常與道」相應修行，早上修習、晚上便能證法（見於《增支部》）。為何能如此？因為其間無煩惱（*kilesa*）介入；若有煩惱干擾，便無法連貫修行。

這表示其他心所會干擾修行，你僅偶爾能見到無常。這些干擾介於無常與道之間，阻礙道的生起。但你仍需觀照那個「介入之法」的無常，然後再回到主要的觀照對象。

若無法克服介入的心法，便不要急著回到原先的對象；這些是「煩惱魔」（*kilesa-māra*）。凡是生起之法，皆是 *ehi-passiko*（「來吧，來觀我」）；凡你能觀照之生起法，皆是 *sandiṭṭhiko*（即此現見）；如此，便成為你的 *diṭṭha-dhamma*（親見之法）。

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## 如何應對痛苦？

一九六二年四月二十日

在佛陀時代，一些比丘問了以下問題：凡夫與聖者（*ariyas*）在面對痛苦時有何差別？當凡夫感受到身體的痛苦時，他的內心也會感到痛苦（*domanassa*），彷彿被矛刺了兩次，同時經歷身心的痛苦。他渴望（*taṇhā*）感覺好轉，導致渴愛的生起。由於無法找到止息渴愛的方法，無明（*avijjā*）也隨之生起，最終產生四個因素。對於聖者及其弟子（*sutavā ariya sāvaka*），如果敵人用矛刺了一次，

他只會感受到那一次的刺痛，也就是說，當感受生起時，他們會觀照它的無常（anicca）。（這次開示是依據《相應部》蘊品中的一部經。）因此，貪（lobha）、瞋（dosa）和癡（moha）都會止息，但在凡夫身上，它們都會生起。因此，緣起（D.A.）的過程在三個地方被切斷，即在三個地方：開頭、中間和結尾。有三個地方不會生起感受（vedanā）：腳趾甲、手指甲、頭髮尖端和乾燥的皮膚。它可以在所有其他地方生起。無論它在哪裡生起，都要以智慧跟隨它。（尊者提到了森林中的一位比丘被老虎吃掉的故事，以及他是如何處理苦受（dukkha vedanā）的。）即使觀照無常，難道不還是會感到痛苦嗎？不會感到痛苦。那時，無常和道（magga）是相應的。感受和「我/我的」在一起是另一回事（這兩者是不同的：無常和道是正見；感受和「我」是邪見）。感受和智慧（ñāṇa/nyan）在一起是辨識心的知識（nāma pariccheda ñāṇa）。如果無常和道相應在一起，那就是觀智或相智（lakkhaṇa ñāṇa）。沒有人能夠捨棄身體的痛苦，但可以捨棄不悅（domanassa——即，精神上的痛苦）。佛陀也曾經歷身體的痛苦。如果你能練習無常和道相應在一起，那麼早上練習，晚上就能證得法（來自《增支部》）。為什麼會這樣呢？因為煩惱（kilesas）不會在練習中介入。這意味著其他心理狀態會介入並擾亂練習。你只是偶爾觀照到無常。它們介入於無常和道之間，阻止道的生起。但是，你還必須觀照新近生起的法的無常。然後再回到主要的觀照對象。如果你無法克服新近生起的法，就不要回到主要的觀照對象。它們是煩惱魔（kilesa māra）。無論生起什麼，都是「來觀看我」（ehi-passiko）。你能夠觀照的任何生起的法都將成為「在此刻顯現」（sanditṭhiko）。然後，它對你而言就成為「現見之法」（diṭṭha dhamma，即親自見到的法）。

## On Future Humans and Kammās

22<sup>nd</sup> to 23<sup>rd</sup> April 1962

(Sayadaw told the story in the Kukkuravatika Sutta – the Dog – Duty Ascetic, , Majjhima N. MN 57)

If people behave and practice like dogs, cows, cats, monkeys, etc., and after death, they will become such animals. If they believe these wrong views and doctrines to be true and right, they will fall into Hells. After the Buddha—Sāsana disappears, humans will do whatever they desire and crave. Even when the Buddha was still existing in the human world, some humans could engage in these unnatural, abnormal (lowly) practices (in the future, it will become worse). If samudaya (taṇhā, upādāna, and kamma) is great, people will experience significant Dukkha. They don't recognize Dukkha Sacca and thus prefer kammās. Kamma is dukkha sacca; because of ignorance, they love it. Avijjā covers it up, and they like it.

(Sayadaw in this talk warns about humans in the future: they will do everything they desire and crave. Even though the Buddha's teachings still exist, in today's world, some humans engage in unnatural and abnormal practices, like nudity in public, and micchā-dhamma—homosexuality, etc. As human lifespan decreases and morality breaks down, humans can do anything, such as adhamma-rāga (sexual practices between family members). The Buddha himself mentioned these things in some suttas. Thus, humans should take sexual misconduct very seriously. We should not treat our minds lightly as there will be serious consequences. Exercise restraint and contentment regarding sensual pleasures, or risk becoming animals.)

Samma-diṭṭhi is the right view, but in some places (suttas), it is also taught as right seeing. Although the four satipaṭṭhānas are distinct, in direct practice, it's about the rise and fall or arising and vanishing. With the knowledge of seeing, there is only one thing. If you contemplate form (rūpa), do not see it as form but just discern its anicca; similarly, see vedanā as anicca. If you still discern form and vedanā, you are only at the stage of discerning form and mind—rūpa and nāma-pariccheda ñāṇa. These are only the lower levels of right views. If you discern anicca, it develops into sammasaṇāṇa and udayabbayañāṇa—knowledges of comprehension and the rise and fall of formations. The teacher should not talk about the insight knowledges or process beforehand and let the yogi himself really develop it. If the yogi develops rise

and fall knowledge, the body will become light. This is *pīti* (joy), and if it becomes great, he may even have the power to fly into the air. There is no essence in the *khandhas*, and you'll understand their nature of *anicca*, *dukkha*, and *anatta*. Then, with its disenchantment and truth—*Sacca* will become clear to you. All the five *khandhas* are *dukkha sacca*; arising is *dukkha* and the vanishing is also *dukkha*, which you know thoroughly. Therefore, it exists only as arising *dukkha* and vanishing *dukkha*. There is no *dukkha* greater than this *dukkha*. You also can't run away from it? (See Sayadaw U Candima's own experiences in the Noble Search—autobiography). You know about *dukkha* thoroughly, thus making decisions on it.

(Sayadaw explained the four meanings of *dukkha sacca*). It has only four functions (*kicca*), with no others. It has the nature of oppression, conditioned by arising and vanishing, burning with the fire of *Dukkha*, seeing it as the nature of change (*vipariṇāma*) or abandoning its original nature. If the yogi discerns these four points, *samudaya* dies. During the knowing or seeing of it, *samudaya* dies, and *dukkha* ceases (i.e., *nirodha*). These four truths are apparent to the yogi at the same time. At the time *dukkha* becomes apparent, it parallels *magga sacca*, and parallels with the death of *samudaya* and with *nirodha*. Why not see *Nibbāna*? Because it is covered up by *dukkha sacca*. *Dukkha* disappears under knowledge as *nirodha sacca* (*nibbāna*), knowing it as path knowledge. If you practise, it will arise in this way. The Buddha gave the simile of a boat crossing a river. From this side of the river to the other side are two functions. (i.e., *dukkha* → *nirodha*). Crossing the river and (the boat) carrying the loads are two functions (*taṇhā* river and *magga* boat). Therefore, it has four functions. The boat performs four jobs, and in the same way, ultimately path knowledge (*magga ñāṇa*) will perform the four jobs (boat = *magga*).

Insight knowledge abandons the *khandha* and *taṇhā*. Path knowledge abandons *khandha* and *taṇhā* while seeing *Nibbāna*, and does so at that time with eight path factors. *Seniya* (the dog duty ascetic) abandoned his wrong view and became a noble one (*arahant*). The path knowledge or path factors can cut off *micchā-diṭṭhi kamma* (actions with wrong view), representing the *dhamma* of cutting *kamma*. [Sayadaw continued to explain about the qualities of a stream-enterer (*sotāpanna*).]

## 關於未來人類與業

1962 年 4 月 22 日至 23 日

（本篇講記中，尊者引用了《狗行外道經》（*Kukkuravatika Sutta*，中部第 57 經，MN 57）中的故事。）

若人以狗、牛、貓、猴等動物的行為與修行方式來生活，那麼死後便會轉生為此類動物。若他們執著這些錯誤的見解與教義為真實與正確，則將墮入地獄。當佛陀的教法（*Sāsana*）滅失之後，人們將隨著自己的欲望與貪求而任意行事。即便佛陀仍在人間之時，也已有些人從事此類非自然、異常（卑下）的行為；而在未來，此情況將更加嚴重。

當「集」的力量增強時（即渴愛 *taṇhā*、取 *upādāna*、與業 *kamma*），人們將遭受極大的苦（*dukkha*）。他們無法認識苦諦（*dukkha sacca*），反而偏愛造作業。其實「業」本身就是苦諦，但因無明（*avijjā*）覆蓋，他們卻執之為樂。

（尊者在此開示中，對未來人類提出警示：未來的人將隨其貪欲與欲望做任何事。即便今日佛法猶存，世間已有不少人從事非自然與異常的行為，如公開裸露、邪法（*micchā-dhamma*）——包括同性性行為等。隨著人類壽命的減短與道德的崩解，人們將行任何惡行，例如血親之間的性行為（*adhamma-rāga*）。佛陀本人也曾於諸經中提及此事。因此，人類對於性方面的違戒應極為謹慎，切勿輕忽自己的心，否則後果將極其嚴重。對於欲樂應生起節制與知足，否則將轉生為畜生。）

「正見」（*sammā-diṭṭhi*）即是正確的見解，而在部分經文中，亦被解釋為「正確的觀見」。雖然四念處各具分別，但在實修上，關鍵即是「生起與減去」。若具有觀見之智，便只會觀一法：觀色（*rūpa*）時，不應執為色，而應觀其無常；觀受（*vedanā*）亦同。若仍在分別「色」與「名」，則僅處於辨別色與名的階段——也就是「色名分別智」（*rūpa-nāma pariccheda ñāṇa*），此僅為正見的初階。

若能觀無常，則可發展為「觀察智」（*sammasana ñāṇa*）與「生滅智」（*udayabbaya ñāṇa*）。導師在教導時，不應預先談論觀智的層次與過程，而應讓行者實際體證、生起智慧。

若行者實修至生滅智，則身體將感到輕安，這即是「喜」（*pīti*）；若此喜增強，甚至可達飛行空中的境界。彼時便會明白：蘊體無實質，並具無常、苦、無我之本質。如此對蘊體的厭離與真理（*sacca*）將清晰可見。五蘊皆是苦諦，其生起是苦，其滅去亦是苦，行者將徹底如實知此義。

因此，世間只存在「苦的生起」與「苦的滅去」。沒有比這苦更甚的苦。你是否能逃離它？（參見尊者 U Candima 的自傳《聖尋》（*The Noble Search*）中之經歷。）

當你透徹知見苦時，便能在此基礎上作出抉擇。

（尊者於此解說苦諦的四義）：苦諦只有四種功能（*icca*），別無其他。它具逼迫性（壓迫）、以生滅為因而成立、如火般焚燒，並具有「變壞」（*vipariṇāma*）或「離本性」的特相。若行者能如實觀察這四點，則「集」便會止息。

當「知見」苦的當下，渴愛（集）便會滅，苦便止（即滅）。此四聖諦將同時為行者所見。當苦現起之時，即與「道諦」相應，也與「集的止滅」與「滅諦」並行。

為何無法見到涅槃？因為它被苦諦所覆蓋。苦在智慧的觀照下止息為「滅諦」（即涅槃），當你以「道智」（*magga ñāṇa*）知見它，便會如實生起。

若你實修，這種現象自然會生起。佛陀以船渡河為喻：從此岸到彼岸，有兩項功能（苦 → 滅）；船之橫渡與載負之功能為二（即貪愛之河、與八正道之船）。因此，總計為四功能：船（即道）完成四種任務，如此，最終的道智（*magga ñāṇa*）亦將成就四種功能。（船 = 道）

觀智（*vipassanā ñāṇa*）能捨離五蘊與渴愛；而道智（*magga ñāṇa*）則於見到涅槃之時，以八正道同時斷除蘊與貪愛。

森尼耶（*Seniya*，狗行外道）放棄了他的邪見，證得聖果（成為阿羅漢）。道智或道支（*magga factors*）能斷除以邪見為因的業（*micchā-diṭṭhi kamma*），這即是「斷業之法」（*kamma-cheda dhamma*）的實例。

【尊者於本篇最後亦詳述了入流者（*sotāpanna*）的特質。】



## 未來人類與業

一九六二年四月二十二日至二十三日

（尊者講述《中部尼柯耶》第五十七經，《狗戒經》中的故事）

如果人們的行為和修行像狗、牛、貓、猴子等一樣，死後就會轉生成這些動物。如果他們相信這些錯誤的見解和教義是真實和正確的，他們將會墮入地獄。佛陀的教法消失之後，人類將會隨心所欲，放縱自己的慾望和渴求。即使佛陀仍然在世時，一些人類也會從事這些不自然、不正常（低劣）的行為（未來情況會更糟）。如果集諦（*samudaya*，即渴愛、執取和業）強大，人們將會經歷巨大的苦（*Dukkha*）。他們不認識苦諦（*Dukkha Sacca*），因此偏愛業

（*kamma*）。業即是苦諦；由於無明，他們喜愛它。無明遮蓋了它，所以他們喜歡它。（尊者在這次開示中警告未來的人類：他們將會做任何他們想要和渴望的事情。即使佛陀的教法仍然存在，在今天的世界，一些人類也從事不自然和不正常的行為，例如在公共場合裸露，以及邪法——同性戀等等。隨著人類壽命的縮短和道德的淪喪，人類可能會做出任何事情，例如非法之欲

（*adhamma-rāga*，即家庭成員之間的性行為）。佛陀本人在一些經典中提到了這些事情。因此，人類應該非常認真地看待性行為不端。我們不應該輕視自己的心，因為這將會帶來嚴重的後果。對於感官的快樂，要加以約束和知足，否則將有淪為畜生的危險。）正見（*samma-diṭṭhi*）是正確的見解，但在一些地方（經典中），它也被教導為正確的觀看。雖然四念處是不同的，但在直接的修行中，它關乎生起和滅去，或出現和消失。透過觀看的智慧，只有一件事。如果你觀照色（*rūpa*），不要將它視為色，而只是辨識它的無常；同樣地，將受（*vedanā*）視為無常。如果你仍然辨識色和受，你只處於辨識色與心（*rūpa and nāma-pariccheda ñāṇa*）的階段。這些只是正見的較低層次。如果你辨識無常，它會發展成為思惟智（*sammasanañāṇa*）和生滅隨觀智（*udayabbayañāṇa*）——理解和觀照諸行生滅的智慧。老師不應該事先談論觀智或其過程，而應該



讓瑜伽行者自己真正地發展它。如果瑜伽行者發展出生滅智，身體會變得輕盈。這是喜（pīti），如果它變得強大，他甚至可能擁有飛到空中的能力。五蘊沒有實質，你將會理解它們無常、苦和無我的本質。然後，隨著對它的厭離和真理——諦（Sacca）將會對你清晰顯現。所有五蘊都是苦諦；生起是苦，滅去也是苦，你將徹底了解這一點。因此，它只作為生起的苦和滅去的苦而存在。沒有比這種苦更大的苦了。你也無法逃避它？（參見烏旃低摩尊者自傳《聖者之尋》中的親身經歷）。你徹底了解苦，因此能對它做出決定。（尊者解釋了苦諦的四種意義）。它只有四種作用（kicca），沒有其他的。它具有逼迫的本質，受生起和滅去的制約，被苦之火燃燒，將其視為變異（vipariṇāma）的本質或捨棄其原始本質。如果瑜伽行者辨識到這四點，集諦就會滅亡。在了解或看到它的時候，集諦滅亡，苦也止息（即，滅諦——nirodha）。這四聖諦同時顯現於瑜伽行者。在苦諦顯現的同時，它與道諦（maggā sacca）平行，並且與集諦的滅亡和滅諦平行。為什麼還看不到涅槃？因為它被苦諦所遮蓋。苦在智慧之下消失，成為滅諦（涅槃），並以道智來了解它。如果你修行，它將會以這種方式生起。佛陀給了一個渡河的船的譬喻。從河的此岸到彼岸是兩種作用。

（即，苦→滅）。渡河和（船）載貨是兩種作用（渴愛之河和道之船）。因此，它有四種作用。船執行四項工作，同樣地，最終道智（maggā ñāṇa）將執行四項工作（船 = 道）。觀智捨棄五蘊和渴愛。道智在見到涅槃的同時捨棄五蘊和渴愛，並且在那一刻以八支道來完成。仙尼耶（狗戒苦行者）捨棄了他的邪見，成為一位聖者（阿羅漢）。道智或道支可以斬斷邪見之業（micchā-diṭṭhi kamma，即帶有邪見的行為），代表了斷除業的法。[尊者繼續解釋了入流者（sotāpanna）的特質。]

## **Dangers of Craving for Taste**

22<sup>nd</sup> April 1962

[Food for thought on dāna. U Aung Zan Wai – a retired politician and his group came to Mogok with Sayadaw and practiced meditation. They offered food to the monks and all the yogis there. He requested Sayadaw for an anumodana talk.]

Sayadaw reminded all of them how to make dāna properly and how to consume food. He said all should make merits to end dukkha (nibbāna) and not for sugatis and wealth in the future to come. All these worldly pleasures are Dukkha, even as we can see a lot of sufferings as human beings. Celestial and Brahma beings also have Dukkha. (See Subrahma Devata's story). Sayadaw reminded and taught people how to consume food. He said the monks have to reflect on the four requisites before using them. Lay people should also do it. If they don't know how to do it, at least they should spread metta and health for the donors' benefits. Consuming in this way does not fall into Debts – to the donors. If consuming with greed, dissatisfaction, and discontentment (criticism of the dānas) or without sati in the process, in the future to come they have to repay the Debts with Khandhas.

Another way is during the consuming process of using sati to observe the mind consciousness on the flavours and discern its nature. This is the consuming of food with the four noble truths (This way is explained in Saṃyutta).

If I ask you, where does food come from? It comes from volition (cetanā). So its origin is ultimate truth (paramattha dhamma). Cetanā is in the mind and it wants to end dukkha. This cetanā is with the knowledge of seeing dukkha that it doesn't want the pseudo-happiness, fake and crook happiness (Sayadaw mentioned the dukkha of any existences – man, deva, and brahma). So your cetanā is arising with knowledge together. This is the real vivaṭṭa-dāna — giving without clinging to the cycle of existence. If this knowledge arises, kilesa can't arise.

So it also frees from kilesavaṭṭa – the round of defilement. There is also no action of merit and demerit so it also frees from kamma-vaṭṭa – the round of action. It's freeing from kilesa - and kamma-vaṭṭas so that the arising of khandha-vaṭṭa – the round of khandha does not arise. If you're looking for new khandha you're looking for Dukkha (new-dukkha). With the existing Dukkha and looking again for Dukkha is extremely stupid and foolish. This is doing the foolish thing during the giving and

offering things. Today the dāna is dāna to nibbāna – (the one who gives has the intention of nibbāna and Sayadaw also is doing the anumodana for nibbāna).

(Sayadaw taught how to consume the foods) During the time of eating, do not eat with lobha, dosa, and moha, but eat it with sending of metta. If you are just eating and going back home, you will pay your debts with the khandhas. With metta and contemplation, you have no debts for it. (Sayadaw explained reflection on foods by monks) Don't take it as if it's only taught for the monks. It is related to everyone. It includes metta and paññā, and you are not in debt for the eating. If you eat with criticism, you are at fault with it. Another method is eating with insight contemplation.

With the contact of food and tongue, jivhā-viññāṇa – tongue consciousness (knowing of taste) arises. It arises from causes (here, two causes) and after the arising, it vanishes. If you eat with anicca and do not fall into debts, it is because you do not acquire the khandha. Therefore, whatever you are eating, send metta or eat with knowledge. This is eating with the four noble truths. These two ways of consuming food come from the Saṃyutta Pāli. You all have to eat food to be freed from slavery and with the goal to arrive at Nibbāna.

[Here I want to make some reflections on the craving for taste and flavour of foods and drinks. It can also be a great subject matter in today's modern world. Dr. Nandamalarbhivamsa Sayadaw gave a very good talk on this matter. There are five sensual pleasures that come from the contacts of sense doors and sense objects (eye and sight, ear and sound, etc.). Of the five pleasures, according to the Buddha, craving for taste and flavour is the worst one (our modern situations and problems also support this point). Some people may not crave seeing, hearing, etc., or these things may not be necessary for human survival. For example, modern men have strong cravings for seeing and hearing by using smartphones and other gadgets, which are also not necessary for human survival. Even when human beings do not use them rightly, properly, and wisely, they cause a lot of harm, most importantly their minds are becoming more and more defiled. For most kinds of living beings, eating foods and drinks is important for survival. So, living beings need to eat food, and no one can escape from the pleasure of taste and flavour.]

The last sensual pleasure is related to mind and mind objects. This factor may not be very clear to most people, only to some Buddhists. People with wrong views, wrong faiths, wrong doctrines, and theories and wrong thoughts, proliferation, and

fantasies that could affect a lot of humans, societies, and countries. For example, with the help of science and technology we create a lot of weapons of mass destruction such as atomic bombs (e.g., on Hiroshima and Nagasaki), supersonic missiles, etc. Unsustainable economic policy and politics by some politicians and economists, because of their craving for power and wealth, create a lot of problems, chaos, and suffering in societies and natural environments. These people are intelligent fools misusing their knowledge.

In the Saccasaṃyutta, the Buddha's first Discourse – Setting in Motion the Wheel of the Dhamma, the Buddha spoke about Craving – taṇhā as follows: The noble truth of the origin of suffering is this craving, which leads to renewed existence, accompanied by delight and lust, seeking delight here and there; that is, craving for sensual pleasures, etc. So, taṇhā leads to renewed existence – bhava, which is dukkha sacca. With taṇhā for sensual pleasures, humans can engage in any unwholesome and evil actions. For example, the craving for land has led to disputed and conflicted with each other. It becomes increasingly violent and extreme, causing great suffering. The earth does not belong to anyone; it only belongs to nature. Thus, everyone on this earth should live with each other in harmony and peace. If not, everyone becomes a thief because even our mind and body do not belong to us, let alone all external things.

So the mind is the creator with its craving, and clinging creates all problems and sufferings. Therefore, without Dhamma knowledge, everyone is ignorant and deluded. Dhamma education and training is the most important aspect for every human.

In this modern world, human beings create a lot of problems, suffering, and destruction through the indulgence of sensual pleasure related to taste and flavour. We poison the food chains with pesticides and chemicals – deforestation for meat production and other actions lead to climate change and many natural disasters. For food production (all kinds of food and drinks), using a lot of packaging (especially plastics) creates significant waste problems. All these outcomes pollute the earth and lead to climate change. All these create health problems and ill-being. If we don't burn and destroy all this waste and instead pile it up every day, it will cover everything on the earth. The downfall of human beings started from a craving for taste and flavour (See – Aggañña Sutta – DN. 27).

In Buddhist texts, five kinds of people are mentioned with regard to craving for foods or taste. One person eats so much that he can't get up by himself. Another eats until his lower robe falls off. Another cannot get up and lies down there to sleep. One overeats to the point that he vomits the food. Even someone can die from overeating.

Among the 40 kinds of meditation objects, loathsomeness of food is taught by the Buddha. Thus, letting go of the craving for taste is very important. By finding disgust in the loathsomeness of food, it is easier to let go of it. There is nothing fragrant and beautiful coming out of the body from eating; it's only smelly and disgusting. These things include – mucus, sweat, saliva, fat, bile, oil; in nine streams, filth is always flowing from it, including eye secretions, ear secretions, and mucus; from the mouth, it emits phlegm and bile; body sweat, excrement, and urine.

Time and energy for food is not a small thing and involves a lot of dukkha. Food and drinks provide only a momentary pleasure when they go into the mouth, but we use a lot of time and energy to get these tastes. After eating, cleaning up, and dealing with the excretion and urination, it can also be very tiring.

There are more food stalls, restaurants, food shops, and hotels than other kinds of businesses. There is a lot of competition at international levels for tastes. The most silly thing is eating competitions in American, e.g., – who can eat more chillies and quicker than anyone. In Burma, a man hit his wife on the head with firewood because she forgot to prepare a chili dish for which he had a strong craving and killed his wife on the spot at the dining place. For taste, people can even kill or fight each other – e.g., trade wars.

In the time of the Buddha, a monk named Tissa who practiced the dhutaṅga (ascetic practice) of eating only almsround foods and was serious about it.

Later, at his mother's arrangement, she sent a courtesan to seduce her son with foods which he craved at home. Because of his craving for taste, he returned to lay life. It was like a fish craving for the bait and ending up with death. For Tissa, it was more painful than death because his holy life came to an end, continuing his wandering in saṃsāra. The Buddha mentioned his past life craving for taste that was exploited by the gardener. At that time, he was a deer, and the prostitute (courtesan) was the gardener who seduced the deer with honey grass. The king, who wanted to see the deer, was the bodhisatta. In this jātaka story, we can see the kammic result of any actions as kammavipāka acinteyya (the result of action is inconceivable). Any

attachment that becomes a habit is very difficult to give up, similar to the self-view, and leads to sufferings. If modern men can control and be content with the craving for taste for foods and drinks, it could solve many human problems and sufferings in the world (such as health problems, pollution, competition syndrome, etc.). There are many things that can be contemplated regarding the craving for taste.

## 對味道渴愛的危險

1962年4月22日

【關於布施（*dāna*）的省思。U Aung Zan Wai，一位退休政要，與其團體一同來到莫哥，隨尊者禪修，並供養比丘與所有行者餐食。他請求尊者開示一場隨喜（*anumodana*）法語。】

尊者提醒眾人：應如何正確地行布施，並正確地食用食物。他說，一切人都應行善業以了苦（證涅槃），而非為了來世得人天福報與財富。世間一切樂，皆是苦。觀現今人類世界便可見諸多苦況。即使天界與梵天，也有苦存在（可參見 Subrahma 天神的故事）。

尊者也教導如何食用食物。他說，比丘在受用四資具前必須反思，居士亦應如是。若不懂如何反思，至少應發慈心，回向施主安樂與健康。如此食用，便不屬於「欠債」；若以貪心、不滿、挑剔供養者，或無正念地食用，則未來將以五蘊償債。

另一種方式是：在食用時，以正念觀察對味道所起的心識，辨知其本質。這便是依四聖諦食用（此方式見於《相應部》經典中）。

若我問你：食物從何而來？它來自「意志」（*cetanā*）。所以，它的根源是究竟法（*paramattha dhamma*）。意志（*cetanā*）源於心，心的本願是為了止息苦。這種意志，乃是伴隨「苦的知見」而生，不再貪戀虛假的快樂、偽善的喜悅（尊者提及所有存在——人、天、梵天——皆有苦）。因此，這種意志是與智慧同時生起的。

這是真正的「離繫布施」（*vivatta-dāna*）——即不執取輪迴的布施。若此智現起，煩惱便無法生起。

因此，也能脫離「煩惱輪」(*kilesa-vaṭṭa*)；無造善惡業，亦離「業輪」(*kamma-vaṭṭa*)；進而不生「蘊輪」(*khandha-vaṭṭa*)。若你正在尋找新五蘊，便是在尋找新苦。已有現行之苦，卻還在尋找新的苦，這是極其愚癡之舉——即在行布施時做著愚癡之事。

今日的布施，是導向涅槃的布施（施者以涅槃為目標而行，尊者也以涅槃為隨喜回向的對象）。

（尊者教導如何食用）：吃的時候，不應以貪、瞋、癡而食，而應以慈心而食。若只是吃完就回家，那麼便以五蘊償債；若能發慈心並觀照，則無債。

（尊者說明比丘如何觀食）不要以為這只是針對比丘的教導，這對每個人都適用。此中包含慈心與智慧，若如此進食，即無債可言。若一邊吃一邊批評供養者，那便是過失。另一種方式是「觀慧食」。

食物與舌根接觸時，便生起舌識(*jivhā-viññāṇa*，味覺)。這是依兩因緣而生，生起後即滅去。若能以「無常」而食，便不落入債中，因未得蘊故。故無論你吃什麼，都應發慈心或以智慧食之一——這即是「以四聖諦而食」。這兩種食法，皆出自《相應部》巴利經。你們應當以食物脫離奴役、走向涅槃。

【在此，我想補充一些關於「對味道渴愛」的省思，這也是當代人應深思的重大議題。Nandamalarbhivamsa 尊者曾對此有極佳開示。五種感官樂來自於六根與六境的接觸（眼與色、耳與聲……等）。在五欲中，佛陀說：對「味道」的渴愛最為嚴重。我們當代的生活現象與問題也支持這一點。】

有些人或許不那麼渴望色、聲等感官刺激，這些對生存也非必要。舉例來說：現代人對視覺、聽覺的強烈渴望反映在智慧型手機等裝置的使用上，這些並非人類存活所需。但人們錯誤使用、沉迷其中，不但傷害自身，更令心變得更加染污。

然而對大多數眾生而言，食物與飲品的攝取乃是生存所需。沒有人能逃離對味道的欲望。

最後一種欲樂，是與「心」與「心所緣」相關。這對一般人不甚明顯，唯有某些佛弟子才知其重。那些持錯見、邪信仰、邪說與妄想者，其思想可能影響整個社會與國家。



例如：透過科技製造大量毀滅性武器，如原子彈（廣島、長崎）、超音速飛彈等；又如出於貪欲權勢與財富的不當經濟政策與政治決策，引發社會混亂與自然環境災難。這些人雖有才智，卻將知識用於愚行之中。

在《真諦相應》（*Sacca Saṃyutta*）中，佛陀初轉法輪時曾言：「苦的集諦即是此渴愛（*taṇhā*），帶來再生（*bhava*），伴隨著喜與貪，四處追逐享樂。」因此，渴愛引生有，有即是苦諦。

若對欲樂生起渴愛，人類將不惜行一切惡行。譬如：對土地的貪愛引發紛爭與戰爭，最終造成極大苦難。其實，地球並不屬於任何人，它屬於自然；人應當和合共存。否則，每個人都淪為竊賊，因為連我們的身心都不屬於自己，更遑論外物。

所以「心」是創造者，當其與渴愛與執取結合，便創造一切問題與苦。若無佛法之智慧，每一個人皆是無明與迷妄的。佛法的教育與修習，是人類最重要的根本。

在當今世代，人類為了「味道」而沉溺於感官欲樂，導致許多問題、苦難與毀滅：食物鏈因農藥、化學品而遭毒化；為了肉品生產而大量砍伐森林，引起氣候變遷與天災；為了飲食而大量使用包裝（特別是塑膠），產生嚴重的垃圾污染問題。

這些結果破壞地球、造成健康問題與苦。若我們不燒毀這些廢物，而每天堆積，終將覆蓋整個地球。

人類的墮落，從對味道的渴愛開始。（參見《阿含經·世本經》，DN 27）

在佛教經典中，曾提及五種人對食物有過度渴求：

1. 吃得太多，以致無法起身。
2. 吃到下衣掉落。
3. 吃後倒臥沉睡。
4. 吃到嘔吐。
5. 甚至有人因暴食而死亡。

於四十種禪修所緣中，佛陀教導了「食物厭離觀」。放下對味道的渴愛極其重要。觀食物之可厭，便易於放捨。食入身體後並無香美之物，只是臭穢：黏液、



汗水、口水、脂肪、膽汁、膿油……從九孔流出穢物——眼屎、耳垢、鼻涕，口中吐痰與膽水，身體排汗與大小便。

人們為了食物耗費的時間與精力並不小，伴隨諸多苦。食物與飲品在入口時僅有短暫之樂，但為之準備、清理、排泄等，均為繁瑣而疲憊。

在世界各地，餐飲店、路邊攤、飯館的數量遠多於其他行業。國際間也為「味道」競爭不斷。有些地方甚至舉辦比賽：例如美國的辣椒比賽，看誰吃得多、吃得快。緬甸有位男子，因妻子忘了準備他愛吃的辣椒菜餚，竟以木柴打死了她，就在飯桌上！

為了味道，人們可以殺人、開戰——例如：貿易戰。

佛世時，有位名為提婆（Tissa）的比丘修行苦行僧道（*dhutaṅga*），僅依托鉢而食，甚為嚴謹。但後來其母為誘子還俗，請一位妓女以其貪愛的食物引誘他。因對味道的渴愛，他放棄了出家生活，重返俗家。

這就像魚貪餌而喪命。對提婆而言，這比死亡更痛苦，因為他的聖道已毀，生死輪迴復起。佛陀指出：他過去世也曾因貪味而被園丁引誘——當時他是鹿，妓女是園丁，以蜜草誘鹿；國王欲見鹿者，便是菩薩。此本生故事顯示業果難測（*kamma-vipāka-acinteyya*）。

任何習氣上的執取都極難放棄，就像「我見」一樣，終致苦果。

若現代人能節制飲食之貪愛，將能減少世間許多問題與苦難（如健康、污染、競爭等）。關於味道之渴愛，實有諸多省思可作。

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## 味覺貪欲之危險

一九六二年四月二十二日

[關於布施的思考。退休政治家吳昂贊威及其一行人與尊者一同來到莫哥修行。他們供養食物給僧侶和所有在那裡的瑜伽行者。他請求尊者給予隨喜開示。]

尊者提醒大家如何如法布施以及如何食用食物。他說，所有人都應該積累功德以終止痛苦（涅槃），而不是為了未來的善趣和財富。所有這些世間的樂趣都是痛苦，正如我們作為人類可以看到許多苦難一樣。天人和梵天也都有痛苦。

（參見蘇梵摩天子的故事）。尊者提醒並教導人們如何食用食物。他說，僧侶在使用四資具之前必須加以省思。在家居士也應該這樣做。如果他們不知道如何做，至少應該為施主的利益散播慈愛和健康。以這種方式食用食物不會欠下施主的債務。如果以貪婪、不滿和不悅（批評布施）或在過程中沒有正念地食用，未來他們必須以五蘊來償還債務。另一種方式是在食用過程中運用正念觀察味覺的心識，並辨識其本質。這是以四聖諦來食用食物（這種方式在《相應部》中有解釋）。如果我問你，食物從何而來？它來自於意志（*cetanā*）。所以它的根源是勝義諦（*paramattha dhamma*）。意志在心中，它想要終止痛苦。這種意志伴隨著看到痛苦的智慧，它不想要虛假的快樂、偽造和欺騙的快樂（尊者提到了任何存在的痛苦——人、天人和梵天）。所以你的意志是與智慧同時生起的。這是真正的離繫布施（*vivatta-dāna*）——不執著於輪迴的布施。如果這種智慧生起，煩惱就無法生起。所以它也從煩惱輪（*kilesavatta*）中解脫出來。也沒有善業和惡業的行為，所以它也從業輪（*kamma-vatta*）中解脫出來。它從煩惱輪和業輪中解脫出來，這樣五蘊輪（*khandha-vatta*）的生起就不會發生。如果你尋找新的五蘊，你就是在尋找痛苦（新的痛苦）。有了現有的痛苦，又再次尋找痛苦，這是極其愚蠢的。這是在布施和供養時所做的愚蠢行為。今天，布施是趨向涅槃的布施——（布施者有涅槃的意願，尊者也在為涅槃做隨喜）。（尊者教導如何食用食物）在吃飯的時候，不要帶著貪婪、瞋恚和愚癡去吃，而是帶著慈愛去吃。如果你只是吃飯然後回家，你將用五蘊來償還你的債務。帶著慈愛和觀照，你就不欠任何債務。（尊者解釋了僧侶對食物的省思）不要認為這只是教導僧侶的。它與每個人都有關。它包含慈愛和智慧，你就不會因為吃飯而欠債。如果你帶著批評的心態吃飯，你就有過失。另一種方法是以內觀來食用。當食物接觸到舌頭時，舌識（*jivhā-viññāṇa*——對味道的認識）生起。它由因緣（這裡指兩個因緣）而生起，生起後就會消失。如果你帶著無常的觀照來食用，並且不欠債，那是因為你沒有積累五蘊。因此，無論你吃什麼，都要發送慈愛或者帶著智慧去吃。這是以四聖諦來食用食物。這兩種食用食物的方式都來自《相應部》。你們都必須為了從奴役中解脫出來並以到達涅槃為目標而食用食物。[在此我想對食物和飲料的味覺貪欲做一些反思。這在當今現代世界也可以是一個重要的主題。南達瑪拉比萬薩尊者對此問題做過非常好的開示。有五種感官的快樂來自於感官之門和感官對象的接觸（眼與色、耳與聲等等）。在這五種快樂中，根據佛陀的教導，對味道和風味的貪欲是最糟糕的（我們現代的狀況和問題也支持這一點）。有些人可能不貪圖看、聽等等，或者這些事物可能不是人類生存所必需的。例如，現代人非常貪圖使用智慧型手機和其他電子產品來觀看和聆聽，這些也不是人類生存所必

需的。即使人類沒有正確、適當和明智地使用它們，也會造成許多危害，最重要的是他們的心越來越污穢。對於大多數生物來說，食用食物和飲料對於生存非常重要。因此，生物需要吃食物，沒有人能夠逃脫味覺和風味的快樂。]最後一種感官的快樂與心和心所對象有關。這個因素對大多數人來說可能不是很清楚，只有一些佛教徒才明白。那些持有錯誤見解、錯誤信仰、錯誤教義和理論以及錯誤的想法、妄想和幻想的人，可能會影響許多人類、社會和國家。例如，藉助科學和技術，我們製造了許多大規模殺傷性武器，例如原子彈（例如，在廣島和長崎投下的原子彈）、超音速導彈等等。一些政治家和經濟學家由於對權力和財富的貪婪而制定的不可持續的經濟政策和政治，在社會和自然環境中造成了許多問題、混亂和痛苦。這些人是濫用其知識的聰明愚人。在《相應部》的《諦相應》中，佛陀的第一次開示——《轉法輪經》中，佛陀如下談到渴愛（*taṇhā*）：苦之集聖諦者，此是渴愛，能引有後有，與喜貪俱，於彼彼處而生歡喜，謂欲愛等。因此，渴愛導致再生——有（*bhava*），即是苦諦。由於對感官快樂的渴愛，人類會從事任何不善和邪惡的行為。例如，對土地的貪婪導致彼此之間的爭端和衝突。它變得越來越暴力和極端，造成巨大的痛苦。地球不屬於任何人；它只屬於自然。因此，地球上的每個人都應該和諧相處。否則，每個人都成了小偷，因為即使我們的心和身體也不屬於我們，更不用說所有的外在事物了。所以，心是創造者，它的渴愛和執著創造了所有的問題和痛苦。因此，沒有佛法的知識，每個人都是無知和迷惑的。佛法的教育和訓練對於每個人來說都是最重要的。在這個現代世界，人類透過放縱與味覺和風味相關的感官快樂，製造了許多問題、痛苦和毀滅。我們用農藥和化學物質毒害食物鏈——為了肉類生產和其他行為而砍伐森林導致氣候變化和許多自然災害。為了食物生產（各種食物和飲料），使用大量的包裝（尤其是塑膠）造成了嚴重的廢棄物問題。所有這些後果都污染了地球並導致氣候變化。所有這些都造成了健康問題和身心不適。如果我們不焚燒和摧毀所有這些廢棄物，而是每天堆積起來，它將覆蓋地球上的一切。人類的衰落始於對味道和風味的貪婪（參見《長部》第二十七經，《阿含經》）。在佛教經典中，關於對食物或味道的貪欲，提到了五種人。一個人吃得太多，以至於自己站不起來。另一個人吃到下裙都鬆掉了。還有人吃得站不起來，就躺在那裡睡覺。有人暴飲暴食到吐出來。甚至有人會因為暴飲暴食而死亡。在四十種禪修對象中，佛陀教導了食物的厭惡觀。因此，放下對味道的貪欲非常重要。透過在食物的厭惡中找到厭惡感，更容易放下它。從食用後的身體排泄物中，沒有什麼是芬芳美麗的；只有臭味和令人作嘔的東西。這些包括——黏液、汗液、唾液、脂肪、膽汁、油脂；九個孔道總是流出污穢之物，包括眼分泌物、耳分泌物和黏液；從嘴裡，它排

出痰和膽汁；身體流汗、排泄物和尿液。花在食物上的時間和精力並非小事，而且涉及許多痛苦。食物和飲料進入口中時只提供短暫的快樂，但我們卻花費大量的時間和精力來獲得這些味道。吃完飯後，清理和處理排泄物和排尿也可能非常疲憊。食物攤位、餐廳、食品店和旅館比其他任何類型的企業都多。在國際層面上，對味道的競爭非常激烈。最愚蠢的事情是美國的飲食比賽，例如——誰能比任何人吃更多的辣椒並更快。在緬甸，一名男子用柴火打了妻子的頭，因為她忘記準備一道他非常想吃的辣椒菜，並當場在餐桌旁殺死了他的妻子。為了味道，人們甚至可以互相殘殺——例如，貿易戰。在佛陀時代，有一位名叫帝須的比丘，他修持只食用托鉢食物的頭陀行，並且非常認真地奉行。後來，在他的母親安排下，她派了一位妓女用他在家裡想吃的食物來引誘她的兒子。由於他對味道的貪欲，他還俗了。這就像一條魚貪吃魚餌而最終喪命一樣。對於帝須來說，這比死亡更痛苦，因為他的聖潔生活結束了，繼續在輪迴中漂泊。佛陀提到他過去世對味道的貪欲被園丁利用。當時，他是一隻鹿，而那位妓女（藝妓）就是用蜜草引誘鹿的園丁。想要見到鹿的國王就是菩薩。在這個本生故事中，我們可以看見任何行為的業報是不可思議的（*kammavipāka acinteyya*）。任何變成習慣的執著都很難放下，類似於我見，並且會導致痛苦。如果現代人能夠控制並滿足於對食物和飲料味道的貪欲，就能解決世界上許多人類的問題和痛苦（例如健康問題、污染、競爭綜合症等等）。關於對味道的貪欲，有很多事情可以思考。

## Extinguish Your Hell Fire

26<sup>th</sup> to 27<sup>th</sup> April 1962

[In the beginning, the explanation was about the five khandhas.] Five khandhas arise by taṇhā-chanda – craving and desire. Someone who clings to the khandhas becomes identified with clinging khandhas (upādānakkhandhas), while without clinging, they are merely khandhas. There are many kinds of khandha according to the desire of beings, and they are not created by anyone (for example, human khandhas, deva khandhas, etc.). Material form (rūpa) arises from the four great elements, mind (nāma) from contact (phassa), and consciousness (viññāṇa) from mind and form (nāma-rūpa). How do we prevent craving, conceit, and wrong view from arising? You have to contemplate the five khandhas as follows: 'This is not mine, this I am not, this is not my self.' Then, all of them become non-self, as I am explaining from the text. In real contemplation, you contemplate only one of the four satipaṭṭhānas. The Buddha asks us to contemplate in this way. One monk thought, 'If all the five khandhas are unreliable, what can I rely on?' Lacking wisdom, covered in ignorance, and having strong craving, he looked for something reliable. Thus, he chose to rely on kamma, making it 'mine,' which became a wrong view. Believing kamma as not perishing, that kamma becomes self (atta). Every Buddhist who had not encountered a good teacher previously relied on kamma, believing it does not perish. This is kammavadi sassatadiṭṭhi – a belief that holds a permanent wrong view on kamma. Kamma is like father and mother, and beings have to suffer according to its arrangement. If it decides you should live, you live; if it decides you should die, you die. This is akin to the faith in God, where He determines everything for you. Both are considered wrong views.

The Buddha teaches Dhamma in two ways, making it easy to see and understand. He taught with similes, analogies, etc. (e.g., Kamma follows behind like a shadow; these are conceptual dhammas). The other way is directly through suññatā-dhammas (emptiness of dhamma or paramatā-dhammas). Believing in kamma and its results cannot dispel diṭṭhi (self-view), as discussed in these Pāli textbooks. Then, do the kammās that have been done become defunct? This is easy to answer. During the performance of kamma, mind and form exist. At death, also new mind and form arise. The mind and form of this life do not follow into the next life. Until after the



attainment of Nibbāna, all the kammās will continue to yield results. Believing that the mind and form here follow to there is *sassata-diṭṭhi*.

If you take it that the mind and form here do not follow there, that also is *uccheda-diṭṭhi*. The same kind of mind and form that arise there is called giving the result (Sayadaw Dr. Nanda Malarbhivamsa gives the example of the internet being ON LINE). The Buddha continued the talk with Q and A to dispel *diṭṭhi*, and all the monks became arahants.

[In the beginning, Sayadaw talked about how to tune or adjust the five spiritual faculties.] Khandha stays with its own nature, but we go and mix the self into it. For example, the seeing consciousness sees it (the object) and we interpret it as 'I see it.' Seeing consciousness is *sakkāya* (an existing phenomenon in nature) and 'I see it' becomes *sakkāya diṭṭhi* (wrong view of identity of self which is a non-existing phenomenon). Contemplating with the identity of self view prevents one from attaining Nibbāna. Speaking in this way is alright for communication with concepts, but when you contemplate, don't mix it up. Another example is when hearing, the hearing consciousness hears it (the sound) and not 'I hear it' (I, me, he, she, etc do not really exist). It doesn't matter when you're talking with others, but don't take it as real. Taking it as real leads to *apāya jāti* (births in bad existence). Mind dhamma is the foreman and form dhamma is the worker. In there, no I-ness is included. Only mind and form exist. A person, a being, does not truly exist there. This is achieved with the help of a teacher dispelling wrong view with the knowing consciousness. It is better to let it fall away with contemplation. For example, consciousness arises. It doesn't exist merely by observing; after arising and vanishing, there is no I-ness. A guest arises and a guest dies. There is nothing to do with the I-ness.

(Sayadaw continued to discuss how to practice *cittānupassanā*). It frees from doubt by allowing doubt to fall away through contemplation, because one discerns *anicca* independently. When free from doubt, it cuts off the D.A process. (He continued to discuss the insight process.) The disappearance of arising *dukkha* and vanishing *dukkha* is Nibbāna. What are the benefits of knowing the cessation of *dukkha*? All the unwholesome actions from past lives and the present life become defunct because the path knowledge cuts them off so that they can't give results (i.e., *apāya dukkha* for the future). Therefore – do you want to repay your demerit with the khandhas or with path knowledge? (This is a very important question for everyone.) If there is a disease, there is medicine. Everyone has demerits (*akusala dhammas*). Do

you want to offset them with kamma or ñāṇa? However, your knowledge should not be too late; if you die earlier, it becomes too late. The unwholesome actions you have done are fueling the hell fire even before you die. (Sayadaw gave the example of Upāsaka Nandiya's merits, which results were already appearing in the deva-realm while he was still alive.) Before his death, celestial mansions were appearing there (Mahāmoggallāna himself saw them there). In the same way, because of the demerits of beings, the hell realms are arising there! (not by God).

Therefore, you can extinguish the hell fire and keep away the hell cauldrons from here. At least, extinguish the hell fire first and attend to your business later. (This was the last time in his life teaching at Mogok. So, he encouraged them to practice seriously with a lot of compassion for them.) If you don't believe these things, at near death you'll know about them. (He mentioned the dying experiences.) Don't be in the mind state of 'I'll correct it later.' You all have to prepare for it now! In this way, you really have sympathy for yourself.

## 熄滅你的地獄火

1962年4月26日至27日

【開示一開始是說明五蘊（*khandha*）的內容。】

五蘊是由於「渴愛與欲望」（*taṇhā-chanda*）而生起的。若有人執取五蘊，便成為「執取蘊」（*upādānakkhandha*）；若無執取，則僅是五蘊而已。眾生因欲望不同，五蘊也多種多樣，並非由任何人創造（例如人類的蘊、天界的蘊等）。色蘊（*rūpa*）由四大而生，名法（*nāma*）由觸（*phassa*）而生，識（*viññāṇa*）則由名與色（*nāma-rūpa*）互依而生。

那要如何防止渴愛、我慢與邪見生起呢？你應觀五蘊如是：「這不是我所有（*etaṃ mama*），這不是我（*eso'ham asmi*），這不是我的我（*eso me attā*）」。如此觀照，五蘊便成為「非我」（*anattā*），這是我依經論所解釋的。在實修上，則僅需觀四念處之一。佛陀正是如此教導我們的。



有位比丘曾思惟：「若五蘊皆不可靠，那我能依靠什麼呢？」因缺乏智慧、為無明所覆，並伴隨強烈的渴愛，他便尋找可依靠之物，結果選擇將「業」（*kamma*）視為「我所」，產生了邪見。他相信業不會滅，便將業視為自我（*atta*）。

凡是未曾遇到善知識教導的佛教徒，皆會將業視為不可毀壞的實體，這便是「執取業的常見」（*kammavādi sassata-ditṭhi*）——認為一切由業主導，如同業是父母，眾生依其安排而受苦：若業決定你活，你就活；若決定你死，你就得死。這與信神主宰萬事無異，皆屬於邪見。

佛陀教導佛法有兩種方式，使人易見易解：一是譬喻法，例如以影子比喻業隨身，這些屬於概念性法（*paññatti dhamma*）；另一種是直接教授空法（*suññatā dhamma*，即究竟法 *paramattha dhamma*）。

單靠相信業與業果無法斷除我見（*ditṭhi*），這在巴利論藏中皆有論述。那麼，已造之業會無效嗎？這其實易於回答：造業時，名色存在；臨終時，也有新的名色生起。此世的名色並不延續至下一世。直到證得涅槃前，一切已造之業都還會繼續結果。若認為此世名色延續至來世，是常見（*sassata-ditṭhi*）；若認為此世名色不延續，那也是斷見（*uccheda-ditṭhi*）。實際上，是「相同類型的名色」在彼處生起，才稱為業的果報現前（尊者 Nanda Malarbhivamsa 曾舉例：如網路連線 *ONLINE* 狀態）。

佛陀接著透過問答來破除諸比丘的邪見，結果他們皆證得阿羅漢果。

【開示初段，尊者也提到調整五根（信、進、念、定、慧）的方法。】

五蘊依自身本性而存在，是我們將「我」混入其中。例如：見識生起，見到對象，我們卻說「我看到它」。見識是「實有法」（*sakkāya*），但「我見」便變成「身見」（*sakkāya-ditṭhi*），是一種錯誤認知。

若以「我」的見解去觀照，將無法證得涅槃。平日言談中說「我見」、「我聽」尚可，但在修觀時，不可混淆。再如：聽聲時，實際上是「聞識」在聽，而非「我在聽」。說「我」、「你」、「他」只是語言用法，不能當作真實存在。

若執為真實，就會導向惡趣之生（*apāya jāti*）。名法（*nāma dhamma*）是主導，色法（*rūpa dhamma*）是工具；其中無「我」存在，只有名與色。此中並無

「人」或「眾生」的真實存在。若有善知識以「知識識」（*ñāṇa viññāṇa*）破除邪見，即能看見真相。最好是透過觀照讓它自行消除。

舉例來說：識生起，它不因你觀察而存在，生滅後便不再有「我」。如同客人來又去，與「我」無關。

（尊者接續講解如何修「觀心」（*cittānupassanā*））

此觀法能使疑滅，因為觀者能親自觀見「無常」。當疑斷，便能切斷緣起鏈（*paṭiccasamuppāda*）的連續。接著尊者進一步說明觀智的歷程。

生起之苦滅去、滅去之苦消失，這便是涅槃。了解苦的止息有何利益？即是過去與現在所造的一切不善行（*akusala dhamma*）皆會被「道智」斷除，使其不再給予果報（特別是來生的地獄之苦）。

所以——你想用五蘊來償還不善果報？還是用道智來償還？（這是每個人都應思考的重要問題。）

若有病，便需服藥。每個人都有不善法，你想用業來承受果報？還是用智慧來斷除它？但你的智慧不能來得太遲——若臨死前仍未生起智慧，那便來不及了。

你過去所造的不善法，甚至在你死之前，便已點燃了地獄之火！（尊者舉了優婆塞難提亞（*Upāsaka Nandīya*）的例子：他所造之善業，其果報在他尚在人間時，便已於天界現起；大目犍連尊者親見其天宮現前。）

同樣地，眾生的不善業也令地獄世界提前生成——並非神造，而是自造。

因此，你可以從此地熄滅地獄之火，也可以將地獄鍋遠離於你。至少，先熄滅你的地獄火，其他事務之後再處理！

（這是尊者最後一次於莫哥講法，他以深切慈悲鼓勵眾人精進修行。）

若你不信這些，到臨終之時你就會明白。（尊者也提及臨終的心境。）不要抱著「以後再修」的心態——你現在就應準備！

這樣做，才是真正對自己有悲憫心。

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## 熄滅你的地獄之火

一九六二年四月二十六日至二十七日

[一開始的解釋是關於五蘊。]

五蘊由渴愛與欲求 (taṇhā-chanda) 而生起。執著於五蘊的人會將自身等同於執取之蘊 (upādānakkhandhas)，而沒有執著時，它們僅僅是蘊。根據眾生的慾望，有許多種類的蘊，它們不是由任何人創造的（例如，人類之蘊、天人之蘊等等）。色 (rūpa) 由四大元素生起，名 (nāma) 由觸 (phassa) 生起，識 (viññāṇa) 由名色 (nāma-rūpa) 生起。我們如何阻止渴愛、我慢和邪見的生起？你必須如下觀照五蘊：「這不是我的，我不是這個，這不是我的自我。」然後，正如我從經文中所解釋的那樣，所有這些都變成非我。在真正的觀照中，你只觀照四念處之一。佛陀要求我們這樣觀照。一位比丘心想：「如果所有五蘊都不可靠，那我能依靠什麼呢？」由於缺乏智慧，被無明覆蓋，並有強烈的渴愛，他尋找可靠的事物。因此，他選擇依靠業，將其視為「我的」，這變成了一種邪見。相信業不會消失，業變成自我 (atta)。先前沒有遇到好老師的每一位佛教徒都依賴業，相信業不會消失。這是業論常恆見 (kammavadi sassatadiṭṭhi) ——一種認為業是永恆的錯誤見解。業就像父母，眾生必須按照其安排受苦。如果業決定你應該活著，你就活著；如果業決定你應該死亡，你就死亡。這類似於對上帝的信仰，上帝為你決定一切。兩者都被認為是錯誤的見解。佛陀以兩種方式教導佛法，使其易於理解和明白。他用譬喻、類比等等來教導（例如，業像影子一樣緊隨其後；這些是概念性的法）。另一種方式是直接透過空性之法 (suññatā-dhammas) 或勝義諦之法 (paramatā-dhammas)。正如這些巴利經文所討論的，相信業及其結果無法消除我見 (diṭṭhi)。那麼，已經造作的業就失效了嗎？這很容易回答。在造作業的過程中，名色存在。死亡時，也會生起新的名色。今生的名色不會跟隨到來生。直到證得涅槃之後，所有的業都將繼續產生結果。相信此處的名色跟隨到彼處是常恆見 (sassatadiṭṭhi)。如果你認為此處的名色不跟隨到彼處，那也是斷滅見 (uccheda-diṭṭhi)。在那裡生起的相同種類的名色被稱為給予結果（南達瑪拉比萬薩尊者舉了網路連線的例子）。佛陀繼續以問答的方式開示，以消除邪見，所有比丘

都成為阿羅漢。[一開始，尊者談到如何調整五根。] 蘊依其自性而住，但我們卻將自我混入其中。例如，見識看到它（對象），我們將其解釋為「我看到它」。見識是實有（sakkāya，一種自然界存在的現象），而「我看到它」則變成有身見（sakkāya diṭṭhi，一種不存在現象的自我認同的錯誤見解）。以自我認同的觀點來觀照會阻止人們證得涅槃。這樣說話在概念溝通上是可以的，但當你觀照時，不要混淆。另一個例子是聽聞時，聽識聽到它（聲音），而不是「我聽到它」（我、我的、他、她等等實際上並不存在）。當你與他人交談時，這並不重要，但不要將其視為真實。將其視為真實會導致惡趣的投生（apāya jāti）。心法是工頭，色法是工人。在那裡，沒有「我」的存在。只有名色存在。一個人、一個眾生，在那裡並非真實存在。這是藉由老師以知見識消除邪見的幫助而達成的。最好透過觀照讓它自行瓦解。例如，識生起。它不僅僅透過觀察而存在；在生起和滅去之後，沒有「我」的存在。一位客人來了，一位客人走了。這與「我」的存在無關。（尊者繼續討論如何修習隨心觀）。它透過觀照讓疑惑自行瓦解，從而擺脫疑惑，因為人們獨立地辨識到無常。當擺脫疑惑時，它切斷了緣起（D.A.）的過程。（他繼續討論觀智的過程。）生起之苦和滅去之苦的消失就是涅槃。了解苦的止息有什麼好處？過去世和今生的所有不善業都失效了，因為道智切斷了它們，使它們無法產生結果（即，未來的惡趣之苦）。因此——你想要用五蘊還是用道智來償還你的惡業？（這對每個人來說都是非常重要的問題。）如果生病了，就有藥。每個人都有惡業（akusala dhammas）。你想要用業還是用智慧來抵消它們？然而，你的智慧不應該太遲；如果你過早死亡，就太遲了。你所做的不善業在你死之前就已經在助長地獄之火。（尊者舉了優婆塞難提耶的功德為例，其果報在他還活著的時候就已經在天界顯現了。）在他去世之前，天上的宮殿已經在那裡出現了（摩訶目犍連尊者親自在那裡看到了它們）。同樣地，由於眾生的惡業，地獄正在那裡生起！（不是上帝創造的）。因此，你可以從這裡熄滅地獄之火，並遠離地獄的鑊。至少，先熄滅地獄之火，然後再處理你的事務。（這是他一生中最後一次在莫哥開示。因此，他鼓勵他們以極大的慈悲心認真修行。）如果你不相信這些事情，在臨終時你就會明白了。（他提到了臨終的體驗。）不要抱持「我以後再改正」的心態。你們現在就必須為此做好準備！這樣，你才是真正地為自己著想。

## **Humans Love for Khandha and Taṇhā**

30<sup>th</sup> April and 1<sup>st</sup> May 1962

A person who contemplates to discern anicca is wise, whereas someone who doesn't even know what exists in the khandha is a fool. (These talks are interesting as they show how Sayadaw handles family affairs with Dhamma. It appears that some couples mentioned their children's problems to him. He advised them not to be overly concerned but to simply fulfill the parent's duties). You're doing merits and also go to apāyas. Looking after the children is a kind of merit (This point is important for Buddhists, and many people overlook the benefits of it. In a family, the wife or mother often has more merits than others. Her many duties give her opportunities to make merits. Nowadays, modern women are increasingly staying away from these opportunities more than ever before. Many of them neglect the duty to educate and train their children in wholesome directions.)

If you are displeased with them, it becomes demerits (akusala). With affection comes sorrow, lamentation, pain, and grief (Sayadaw told the story of a Brahmin whose only son died, causing sorrow and lamentation. The female boss Visākhā is a very good example. Even a sotāpanna experiences it). Therefore, Taṇhā oppresses you (still human beings have great love for Taṇhā, even some Buddhists, with coming and going, plead with Taṇhā 'Beat me! Beat me!'). According to the D.A process: Taṇhā, upādāna, soka, parideva, etc. You must detach your affection from it, but not from the children's khandhas. You have to contemplate your own khandhas. What do they have except the arising and vanishing? Is it the practice of the holy life (brahma cariya) that causes sorrow and lamentation? Whatever dukkha you experience comes from samudaya sacca — lobha. Lobha is an unwholesome dhamma. One's khandha is anatta — not belonging to oneself. The children's khandhas also are anatta — not belonging to them. It's only craziness to quarrel with each other with no ownership. You're the first one in foolishness by clinging to the khandha. With anger, it's like throwing excrement that soils you first. Besides the practice of the holy life, there are no other reliable things.

In everyday life, thorough investigation of children and business matters is not useful. It's only for a lifetime. You are not able to investigate for many lives to come. Not connecting for many lives of suffering that the Buddha taught about the right way of thorough investigation (from Nidānasamyutta). Ageing, sickness, and death exist in

the khandha. You must investigate them with knowledge. You must always investigate what exists in the khandha. In the body, there are phenomena that cause ageing and lead to death. For example, the heat element (tejo-dhātu); if it's warm, it makes you old; if cold, it can cause death. Smiling about children and business matters is the smile of not wanting to see the king of death. It's smiling in front of the death messenger. Even if the killer's knife is on your neck and you're still smiling, it indicates madness. Therefore, now is still not the time for smiling. You're living with the heat element, which is leading you towards death. Where do all these things come from? Because the khandha exists. It is the one that accepts ageing, sickness, and death. It was like looking for the base of a tendril; we have to find the cause of it. What you're smiling at now is just looking at the tip of the result. The process in reverse order is: Khandha ← influenced by taṇhā (affection for the khandha) ← taṇhā ← affection for property, one's khandha, and other khandhas, etc.

Upāsakas and upāsikās often say they have a nature of affections (i.e., a friendly nature). They lack the knowledge of Dhamma and make all these mistakes, and they don't even realize that they are seeking their own Dukkhas. All affectionate things are the main cause of the king of death. You must contemplate them with insight.

The Buddha said: Humans are quite similar to vultures! A vulture likes the putrid body of a dead dog (carcass). They fight each other for the putrid carcass (similar to corrupt politicians and some leaders vying for power and wealth in today's world). Humans also fight and vandalize for the affectionate things, of which there are many. When we're looking for the greatest thing, it is our own khandhas. (Every being loves oneself more than others.) There is no other way to free oneself from ageing and death except to contemplate one's khandha with insight.

## 人對五蘊與渴愛的愛戀

1962年4月30日與5月1日

一位能觀察並辨知無常的人是有智慧者；而連自己五蘊中有什麼都不知道的人，則是愚癡者。（這兩篇開示極具啟發性，展現尊者如何以佛法處理家庭事務。



似乎有幾位夫妻向尊者提到子女的問題，尊者便勸導他們不需過度擔憂，只需盡好父母的責任。）

你正在行善，同時卻也可能墮入惡趣。照顧子女其實是一種善業（這對佛教徒來說是一個重要觀念，卻常被忽略。家庭中，妻子或母親往往造的善業比他人更多，因她承擔諸多職責，而這些都是造福的機會。當代的女性，比過去任何時候都更遠離這些機會，許多人忽略了教導與引導子女走向正道的責任）。

若你對子女感到不滿，便會造下不善業（*akusala*）。因為愛，會導致憂、悲、苦、惱。（尊者舉了婆羅門喪子哀慟的故事，以及著名的女居士毘舍佉為例——即使是入流者也會經歷此類苦。）因此，是渴愛在逼迫你！（然而人類對渴愛的愛戀仍然強烈，甚至有些佛教徒在輪迴中對渴愛說：「打我吧！再打我！」）

依據緣起法的流程來說，是：渴愛（*taṇhā*）、取（*upādāna*）、憂、悲……等。因此，你應當從情感執取中解脫，但不是要從孩子的五蘊中抽離，而是要觀照你自己的五蘊。

除了生起與滅去，五蘊之中還有什麼呢？是出家修梵行讓你產生悲哀嗎？凡你所經歷的苦，皆是從集諦（*samudaya sacca*）而來——即貪（*lobha*）。貪是染污法（*akusala dhamma*）。

自己的五蘊是「非我」——並不屬於自己；孩子的五蘊也是「非我」——亦不屬於他們。若彼此無有真正的所有權，卻因五蘊爭吵，這不就是一種瘋狂嗎？執取五蘊，是愚癡的第一步。

發怒時，如同把糞便朝人擲出，結果先弄髒的是自己。除了修梵行之外，世間無有任何可依靠之物。

在日常生活中，過度探究子女或經商之事無濟於事——那只限於今生。你無法對無數來生中的事作深入探究。而佛陀所教導的正確探究方式，是從無明（*avijjā*）與因緣的根源去觀察（見於《緣起相應》）。

老、病、死皆存在於此五蘊之中。你應當以智慧去觀察它們，應常觀察：五蘊中到底存有什麼？

在這具身體中，存在導致老與死的現象。例如：火大（*tejo-dhātu*）——溫熱會導致衰老，寒冷則可能引致死亡。



為子女或財產之事而欣喜，其實是拒絕面對「死王」的微笑，是在死亡使者面前的傻笑。即便兇手的刀已架在頸上仍笑得出來，這就是瘋狂的表現。因此，現在並非笑的時候。

你是與「火大」同住之人，它正引導你走向死亡。

這一切是從何而來？因為五蘊的存在。它便是承擔老、病、死的本體。

就像尋找一株藤蔓的根部，我們應追尋它的因。如今你所欣喜的，不過是在看苦果之末端。

倒推的流程是：

**五蘊 ← 受渴愛所支配 ← 渴愛 ← 對財產、自身五蘊與他人五蘊的愛著。**

許多居士（*upāsaka*、*upāsikā*）常說自己「性情柔和、有感情」，其實是因缺乏佛法之智，才犯下種種錯誤，且未察覺自己正是在追尋自身的苦。

一切「有愛」之物，皆是死王的主因。你必須以內觀之智慧去觀照它們。

佛陀說過：人類其實與禿鷹相像。禿鷹喜食腐屍，如死狗之屍；為搶腐屍而互相爭鬥。這正如今日為權勢與財富爭鬥的腐敗政客與領袖。

人類亦然，為著自己所愛之物爭執、破壞——而愛著之物何其多！

我們若尋找「最被珍視之物」，那便是自己的五蘊（每個眾生都比他人更愛自己）。然而，若想從老死中解脫，唯一的辦法，就是以內觀智慧觀照自己的五蘊。

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## 人類對五蘊與渴愛的愛戀

一九六二年四月三十日及五月一日

能觀照並辨識無常的人是智者，而那些甚至不知道五蘊中存在什麼的人則是愚者。（這些開示很有趣，因為它們展現了尊者如何以佛法處理家庭事務。看來有些夫婦向他提及了他們孩子的問題。他建議他們不要過度擔憂，而只要盡到

父母的責任即可。) 你既積累功德，也可能墮入惡道。照顧孩子是一種功德（這一點對佛教徒很重要，許多人忽略了它的益處。在一個家庭中，妻子或母親往往比其他人更有功德。她們的許多責任給了她們積累功德的機會。如今，現代女性比以往任何時候都更傾向於遠離這些機會。她們中的許多人忽略了以有益的方式教育和訓練孩子的責任。) 如果你對他們感到不悅，那就會變成惡業(akusala)。伴隨著愛戀而來的是悲傷、哀號、痛苦和憂愁(尊者講述了一位婆羅門獨子去世，導致他悲傷哀號的故事。女施主毗舍佉是一個很好的例子。即使是入流者也會經歷這些)。因此，渴愛(Taṇhā)壓迫著你(然而人類仍然非常愛戀渴愛，甚至一些佛教徒，來來去去，還向渴愛懇求「打我！打我！」)。根據緣起(D.A.)的過程：渴愛(Taṇhā)→執取(upādāna)→憂愁(soka)→悲嘆(parideva)等等。你必須放下你對它的愛戀，但不是對孩子五蘊的關愛。你必須觀照自己的五蘊。除了生起和滅去之外，它們還有什麼？是梵行的修行導致悲傷和哀號嗎？你所經歷的任何苦(dukkha)都來自集諦(samudaya sacca)——貪(lobha)。貪是一種不善法。一個人的五蘊是無我(anatta)——不屬於自己。孩子的五蘊也是無我——不屬於他們。沒有所有權卻互相爭吵，這只是瘋狂的行為。你因執著於五蘊而首先變得愚癡。帶著憤怒，就像扔糞便一樣，首先弄髒的是你自己。除了梵行的修行之外，沒有其他可靠的事物。在日常生活中，徹底調查孩子和生意上的事情是沒有用的。它只存在於一生之中。你無法調查未來許多世的事情。佛陀教導的正確の徹底調查方式(來自《尼陀那相應》)是不會連接到許多世的痛苦的。老、病、死存在於五蘊之中。你必須以智慧來調查它們。你必須始終調查五蘊中存在什麼。在身體裡，存在著導致衰老並走向死亡的現象。例如，熱元素(tejo-dhātu)；如果它溫暖，它會使你衰老；如果寒冷，它可能導致死亡。對孩子和生意上的事情微笑，是不想看到死神之王的微笑。這是在死亡使者面前微笑。即使殺手的刀架在你的脖子上，你仍然在微笑，這表明瘋狂。因此，現在還不是微笑的時候。你與熱元素同住，而熱元素正引導你走向死亡。所有這些事情從何而來？因為五蘊存在。正是它接受衰老、疾病和死亡。這就像尋找藤蔓的根部；我們必須找到它的原因。你現在所微笑的只是在看結果的尖端。相反的過程是：五蘊 ← 受渴愛(對五蘊的愛戀)影響 ← 渴愛 ← 對財產、自己的五蘊和其他五蘊等的愛戀。優婆塞和優婆夷經常說他們天生多情(即，友善的本性)。他們缺乏佛法的智慧，犯下所有這些錯誤，甚至沒有意識到他們正在尋找自己的痛苦。所有愛戀的事物都是死神之王的主要原因。你必須以內觀來觀照它們。佛陀說：人類與禿鷹非常相似！禿鷹喜歡死狗(屍體)腐爛的身體。它們為了腐爛的屍體而互相爭鬥(類似於當今世界中爭奪權力和財富的腐敗政客和一些領導人)。

人類也為了許多愛戀的事物而爭鬥和破壞。當我們尋找最偉大的事物時，那就是我們自己的五蘊。（每個眾生都比別人更愛自己。）除了以內觀觀照自己的五蘊之外，沒有其他方法可以使自己從衰老和死亡中解脫出來。

## **With More Wavering and More Sinking / With Big Taṇhā Comes Big Cauldron**

5<sup>th</sup> to 6<sup>th</sup> May 1962

[These two talks are based on the Channovāda Sutta, sutta no. 144, Majjhima Nikāya, MN 144 ]

Ven. Channa considered himself an arahant before his suicide. Sāriputta was checking his view with Dhamma. The contact of physical object (arom, ārammaṇa) and eye sensitivity or eye clear form (cakkhu-pasādarūpa / eye sense-door) and eye consciousness arises. "Do you take the eye consciousness as 'this is mine, this I am, this is myself'?" Sāriputta asked him if he clung to them with taṇhā, māna, and diṭṭhi. He discerned it with anicca and answered that taṇhā, māna, and diṭṭhi had not arisen for him. This is still insight knowledge, and not the path knowledge yet. He only discerned the arising and its vanishing. "I am now teaching you how to practice it. Every time something arises, you must see it as not there." His seeing was only insight knowledge, but he thought it was the path knowledge. Therefore, after his suicide, he would not take rebirth.

Ven. Cunda (Sāriputta's younger brother) reminded Ven. Channa: The Buddha has said, "There is wavering in one who is dependent, there is no wavering in one who is independent." Painful feelings were arising in him, and he could not bear it because he still had affection for the khandha. Dependence on the khandha with taṇhā-diṭṭhi leads to wavering. Therefore, if the khandha becomes afflicted (changed) and wavered, only the afflicting taṇhā dies and will not waver. If people are not wavering, letters and telegrams would disappear (with computers and the internet, they have also nearly come to demise). When the letters are coming, there is wavering with the gladness of taṇhā, and with no letters, there is wavering with dosa. "Do you have any time for not wavering?" (Sayadaw mentioned some of them) If your mind is never in the state of equanimity, it will be wavering. Even after someone's death and still in wavering, so no need to say when someone is still alive. Therefore, you all are a species that wavers. Wavering isn't good. Wavering with lobha leads to taṇhā, upādāna, kamma, and with dosa comes soka, parideva, etc., and with moha leads to avijjā, saṅkhāra. With more wavering, you sink deeper into apāyas (hells, animals, and ghosts). The minds of noble beings do not waver anymore.

Do the Buddha and arahants waver when disciples informed the Buddha about their passing away or when Mahāmogallāna was beaten by bandits? With wavering, one has to sink and drift away. Only with practice will it not waver. I'll talk about the practice tomorrow.

As the mind moves, it continues the D.A process. After Sāriputta and his brother left, Channa killed himself with a razor. He was seeing the mental sign (nimitta) for rebirth. If he were an arahant, he wouldn't see it, and would only see Nibbāna. (Sayadaw mentioned some of the signs at dying). After his enlightenment, the Buddha lived for 45 years and warned us 1792 times to practice. So at near death, do not become remorseful. Immersed in pleasures now, you have to shed tears at dying. Only the path knowledge can help you. (Sayadaw talked about the terrible situations during the dying process). Practicing with a strong mind and body is quite important. (Here, Sayadaw gave the example of his old disciple U Hlaing, who was a gem businessman.)

At the age of 85-86, his mind was in confusion and couldn't discern the changing nature of the khandha body. Avijjā overwhelmed his mind, even though he practiced for 4-5 hours every day and didn't understand what the khandha was indicating. He met me at the age of over 50 and has listened to my talks ever since. However, he decided to delay his practice, and his time was wasted. It's a great loss.

So I urge all of you to practice now. Ven. Channa, upon seeing his mental sign, put forth great effort quickly in his practice and became an arahant before death. He achieved this attainment because of his prior preparation and habitual practice.

(Here again Sayadaw mentioned his new disciple U Aung Zan Wai, who was a government minister and is now retired. General Ne Win recently executed a coup, seizing power and dismantling parliamentary democracy.)

U Aung Zan Wai spent most of his time as a minister. If he had practiced earlier, it would not have taken long for him. If he puts a lot of effort like now, he will also make it. Ignorant people are taking the place of a teacher and fools are following their advice (this refers to some people who encourage others in worldly affairs).

Don't think, 'I'll do it later.' You have to practice fervently. People are wasting their precious time on Taṇhā (i.e., the Master). All are misusing it! (Sayadaw showed his compassion and care for the disciples because after a few months, he would leave this world.) With Big Taṇhā comes the Big Hell Cauldron! These are the dhammas

(i.e., defilements) that contribute to the perpetuation of Saṃsāra (previously it was Westerners, now it's all humans).

Your status and situation being lower than others is not so important. Falling into apāyas is really bad. You're not afraid of falling into Hells, but you fear having a lower status than others. If you finish the practice now, it is better; if not, at near death you can still enter the Stream (become a sotāpanna). It's still beneficial (the practice). It's becoming clear that insight practice needs to be habitual (i.e., āciṇṇa-kamma, Ven. Channa was a very good example for yogis). The greatest fault is dying from this life and taking rebirth in the next, as said by the Buddha.

Whatever dhamma is arising, know it as 'not there, not there,' etc. (i.e., anicca).

## 越動搖越沉淪 / 渴愛越大，地獄鍋越大

1962 年 5 月 5 日至 6 日

【這兩篇講記是依據《給遮那的忠告經》（*Channovāda Sutta*，《中部》第 144 經，MN 144）所開示。】

比丘遮那（Ven. Channa）在自殺前認為自己已是阿羅漢。尊者舍利弗（Sāriputta）透過佛法來檢視他的見解。當物質所緣（*ārammaṇa*）與眼根（眼識所依的淨色 *cakkhu-pasāda-rūpa*）接觸時，眼識（*cakkhu-viññāṇa*）便會生起。

舍利弗問他：「你是否將眼識視為：『這是我的，這是我，這是我的我（*etaṃ mama, eso'ham asmi, eso me attā*）？』」他又問他是否以渴愛（*taṇhā*）、慢（*māna*）與邪見（*diṭṭhi*）去執取它們。

遮那回答，他以無常（*anicca*）觀之，並未生起渴愛、慢與邪見。但他所證見的僅是觀智（*vipassanā ñāṇa*），尚未達到道智（*magga ñāṇa*）。他只是看到了生起與滅去的現象。「我正在教你如何修行：每當有法生起時，應如實知它為『無有、非有』。」

他的所見，仍僅是觀智，而非道智；但他卻誤以為那就是道智。因此，在他自殺之後，將不會再投生於輪迴。

舍利弗的弟弟一比丘尊者君達（Ven. Cunda）提醒遮那：「佛陀曾說：『依賴的人會動搖，不依賴的人則不動搖。』」遮那正承受強烈的痛苦感受，他之所以無法忍受，是因為仍對五蘊有愛著。

若以渴愛與邪見執取五蘊，便會導致動搖。當五蘊遭苦逼迫（變異）而引起動搖時，只有渴愛會死去，但行者本身不會因此不再動搖。

如果人類不會動搖，就不會有書信、電報傳來傳去（如今電腦與網際網路已幾近取代它們）。書信來時，以渴愛生起喜悅的動搖；若無信來，則因瞋恚而動搖。那麼，請問你是否曾有過不動搖的時刻？

（尊者舉出某些例子）若你的心從未安住於平等心（*upekkhā*），那便是動搖。即使在他人死亡後，仍持續動搖，何況是尚活著的人？所以，大家都是一種「會動搖的種族」。

**\*\*動搖不是好事。\***若以貪而動搖，便導致渴愛（*taṇhā*）、執取（*upādāna*）、造業（*kamma*）；若以瞋而動搖，便生起悲、哀號等；若以癡而動搖，便是無明（*avijjā*）、行（*saṅkhāra*）的開始。

**\*\*動搖越多，就越深沉於惡趣（地獄、畜生、鬼界）之中。\***聖者的心已不再動搖。

那麼，佛陀與阿羅漢在得知弟子命終，或聽聞大目犍連被匪徒毆打時會動搖嗎？動搖就會下墮、漂流不定。唯有修行，心才能不動搖。

「我將在明日談修行的方法。」

當心不斷移動時，緣起流便持續運作。在舍利弗與君達離開之後，遮那以剃刀自殺。他當時正在見到來生的心相（*nimitta*）。若他真是阿羅漢，便不會見到此類相，而只會見到涅槃。（尊者在此提到臨終時所見的諸相。）

佛陀於證悟後住世四十五年，曾一千七百九十二次勸人修行。所以，臨終時切莫懊悔。如今沉醉於欲樂，臨終時卻不得不流淚。

**唯有道智，才能救你。**（尊者在此講述臨終苦況之可怖。）

趁身心尚強健之時修行，極為重要。（尊者在此舉其老弟子 U Hlaing 的例子，他曾是一位寶石商人。）



他於八十五至八十六歲時，心識陷入混亂，無法辨別五蘊身的變化。即使每天修行四、五小時，仍無法理解五蘊的啟示。雖然五十多歲便遇見尊者，並持續聽聞開示，但他仍選擇延後實修，最終白白浪費了時光。實在可惜。

因此，\*\*尊者懇切勸請眾人：現在就開始修行。比丘遮那在見到臨終心相時，迅速奮力修行，在死前證得阿羅漢果。他之所以能如此，是因他過去已作好準備，且有修行習慣（*āciṇṇa kamma*）。

（尊者再次提到其新弟子——退休部長 U Aung Zan Wai，他曾為政府高官。最近奈溫將軍發動政變，推翻了議會民主。）

U Aung Zan Wai 過去多為政事所困。若他早些修行，便不需花太久時間。若他現在如是努力，必定也能成功。

無明之人居導師之位，愚癡之人竟奉其為依歸（指的是某些鼓勵人追求世俗之人）。不要想著「以後再做」，你必須現在就用心修行！

\*\*人們都將珍貴時間浪費在「渴愛」這位主宰身上。大家都用錯地方了！

（尊者流露慈悲，因為再數月他即將入滅。）

\*\*「渴愛越大，地獄鍋越大！」\*\*這些染法（*kilesa dhamma*）正是導致輪迴不休的根本。過去是西方人，如今則是全人類。

你的社會地位或處境比他人低下並不嚴重；真正可怕的是墮入惡趣。你不怕墮地獄，卻怕地位低於他人。

若你現在完成修行，自是最好；但若尚未完成，即便在臨終之時成為入流者（*sotāpanna*），也依然具有大利益。

這也愈發清楚地顯示：\*\*內觀修行必須是「慣行業」（*āciṇṇa kamma*）——\*\*遮那比丘便是修行者的絕佳典範。

正如佛陀所言：最大之過錯，莫過於「從此生死去，復入來生」。

無論何種法生起，都應知其為：「不在、不在……」——也就是觀其無常（*anicca*）。

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## 越是動搖，越是沉淪 / 渴愛越大，鑊鼎越大

一九六二年五月五日至六日

[這兩次開示是依據《中部尼柯耶》第一四四經，《闍陀教誡經》。]

闍陀尊者在自殺前自認為是阿羅漢。舍利弗尊者正以佛法檢視他的見解。「根境識三事和合觸生受。你是否將眼識視為『這是我的，我是這個，這是我的自我』？」舍利弗尊者問他是否以渴愛、我慢和邪見執著於它們。他以無常觀照，並回答說渴愛、我慢和邪見沒有在他心中生起。這仍然是觀智，還不是道智。他只是辨識到生起及其滅去。「我現在教導你如何修行。每次有事物生起，你都必須視其為不存在。」他的觀見只是觀智，但他認為那是道智。因此，在他自殺之後，他不會再投生。純陀尊者（舍利弗尊者的弟弟）提醒闍陀尊者：佛陀曾說：「依賴者動搖，不依賴者不動搖。」痛苦的感受在他心中生起，他無法忍受，因為他仍然對五蘊有愛戀。以渴愛與邪見依賴五蘊導致動搖。因此，如果五蘊受到侵擾（改變）而動搖，只有那侵擾的渴愛會死去，而不會動搖。如果人們不動搖，書信和電報就會消失（隨著電腦和網際網路的出現，它們也幾乎消亡了）。當信件來時，會因渴愛的喜悅而動搖；沒有信件時，會因瞋恚而動搖。「你有任何不動搖的時間嗎？」（尊者提到了一些情況）如果你的心從未處於平靜的狀態，它就會動搖。即使在某人去世後仍然動搖，更不用說某人還活著的時候了。因此，你們都是一種會動搖的物種。動搖不好。與貪婪一同動搖會導致渴愛、執取、業；與瞋恚一同動搖會導致憂愁、悲嘆等等；與愚癡一同動搖會導致無明、行。越是動搖，你就越深地沉淪於惡道（地獄、畜生和餓鬼）。聖者的心不再動搖。當弟子們告知佛陀他們的逝世，或者當摩訶目犍連尊者被盜賊毆打時，佛陀和阿羅漢會動搖嗎？動搖使人沉淪和漂流。只有透過修行才能不動搖。我明天再談論修行。隨著心念的流動，緣起（D.A.）的過程持續進行。舍利弗尊者和他的弟弟離開後，闍陀尊者用剃刀自殺了。他看到了投生的心相（nimitta）。如果他是阿羅漢，他就不會看到它，而只會看到涅槃。（尊者提到了一些臨終的徵兆）。佛陀證悟後活了四十五年，並警告我們一千七百九十二次要修行。所以在臨終時，不要感到後悔。現在沉浸在快樂中，臨終時你將會流淚。只有道智才能幫助你。（尊者談到了臨終過程中的可怕狀況）。以堅強的身心修行非常重要。（這裡，尊者舉了他年老的弟子吳萊的例子，他是一位珠寶商人。）在他八十五、六歲時，他的心智混亂，無法辨

識五蘊身體的變異性。無明淹沒了他的心，儘管他每天修行四到五個小時，卻不明白五蘊所指示的是什麼。他在五十多歲時遇到我，從那時起就一直聽我的開示。然而，他決定延遲他的修行，他的時間被浪費了。這是一個巨大的損失。所以我敦促你們所有人現在就修行。闍陀尊者在看到他的心相後，迅速地在他的修行中付出巨大的努力，並在臨終前成為阿羅漢。他之所以能證得這個果位，是因為他先前的準備和習慣性的修行。（這裡尊者再次提到了他的新弟子吳昂贊威，他曾是政府部長，現已退休。尼溫將軍最近發動政變，奪取政權並解散了議會民主。）吳昂贊威大部分時間都在擔任部長。如果他早點修行，就不會花費太長時間。如果他像現在這樣努力，他也會成功的。無知的人正在取代老師的位置，愚人正在聽從他們的建議（這是指一些鼓勵他人從事世俗事務的人）。不要想「我以後再做」。你必須熱切地修行。人們正在將他們寶貴的時間浪費在渴愛（即主人）上。所有人都濫用了它！（尊者表達了他對弟子的慈悲與關懷，因為幾個月後，他將離開這個世界。）渴愛越大，地獄的鑊鼎就越大！這些是助長輪迴的法（即煩惱）（以前是西方人，現在是所有人類）。你的地位和處境比別人低並不那麼重要。墮入惡道才是真正糟糕的。你不害怕墮入地獄，卻害怕地位比別人低。如果你現在完成修行，那是最好的；如果沒有，在臨終時你仍然可以入流（成為須陀洹）。這仍然是有益的（修行）。越來越清楚的是，內觀修行需要成為習慣（即，數習業——*āciṇṇa-kamma*，闍陀尊者是瑜伽行者非常好的榜樣）。正如佛陀所說，最大的過失是從此生死亡並在來生投生。

無論什麼法生起，都要知道它是「不存在，不存在」等等（即，無常）。

## Using the Sense Doors Wisely

7<sup>th</sup> to 8<sup>th</sup> May 1962

[These two interesting talks were based on the last sutta of the Majjhima Nikāya, the Indriyabhāvanā Sutta, No. 152, MN152 – the Development of the Faculties. Sayadaw's talks from his last year had heavy tones, reminding us of the dangers of defilement and its consequences in the rounds of Saṃsāra and painful rebirths. They instill a strong sense of saṃvega and dispassion towards the world.]

(In the beginning, Sayadaw emphasized the importance of intellectual understanding of the D.A process for dāna, sīla, and bhāvanā). Otherwise, you're merely exchanging big Dukkha for smaller ones. It is better to shun away from any dukkha entirely. If you don't know how to open your eyes, and with the opened eyes, it is quite frightening. For example, with seeing comes wanting, clinging, etc. (it becomes birth — jāti). Birth is the truth of dukkha. With the opening of eyes comes Dukkha. It's the same way with the ears. Hearing a sound, dosa, and soka, parideva can follow. The most important thing is always having Sati, and it's quite important to contemplate with anicca whatever arises from the six sense doors. From the door of the eyes, each day there are uncountable dhammas leading to apāyas (the same with other doors). Understanding the D.A process makes it quite frightening to wander in saṃsāra and endure a long saṃsāra. (Humans seldom recognize that craving for existence is very dangerous and terrifying. Even some monks postulate new ideas and doctrines for becoming).

Compared to your merits, it is incomparable. Arriving at apāyas is not about breaking sīla, but breaking bhāvanā (developing the mind). [Sayadaw gave the example of consuming foods. He emphasized that if we do not break bhāvanā, everything will be OK.]

When your body itches and becomes unbearable with dosa, scratching it with taṇhā brings temporary pleasure, and then taṇhā arises again. (In this talk, Sayadaw was discussing feelings arising from the sense doors) I am worried about you until everything becomes clear today. The Buddha also teaches us the ways of thinking in Saccasaṃyutta. He says: "Don't think with thoughts of sensuality (kāma), ill-will (vyāpāda), and harming (vihiṃsā). If you want to think, consider this: 'This is dukkha

sacca, this is samudaya sacca, etc.'" Only think about these truths. Thinking about children and business can lead you to apāyas.

What is arising now? And what is vanishing now? This is thinking with truths. With this kind of thinking, the path factors (the five maggaṅga) arise and cut off the D.A process. This is the development of the path factors — bhāvetabba. Even the Buddha has taught us good thoughts. It appears to us as – He is the Great Compassionate One. Every time a thought arises in the khandha body, think with the following ñāṇa: – "What is it?" You'll only find dukkha sacca, but don't add anything extra to it. Even if taṇhā samudaya sacca arises and passes away, it becomes dukkha sacca again. The cutting off of the D.A process leads to Nibbāna.

Today's talk is about how the Buddha taught to use the six sense faculties. Normally, we make mistakes regarding them (misusing them and defiling the mind). (The story in the sutta was told) For example, a mental feeling of gladness (somanassa vedanā) arises upon seeing a gemstone (the audience were gem business people). This vedanā arises with the conditioning of the sight and the eyes. At that moment, with quick attention to its inconstant nature (anicca dhamma), the arising of a resultant dhamma (paṭiccasamuppanna dhamma) by conditioning phenomena (saṅkhata dhamma) occurs. With attention, the vedanā is no longer there. The D.A process can't continue (vedanā does not connect to taṇhā). Therefore, contemplate all arising dhammas as saṅkhata dhamma or paṭiccasamuppanna dhamma, or as arising and vanishing (anicca). In the Buddha's teachings, it involves the sounds of letters and text (more detailed as teaching, simpler as practice). It also works if you contemplate it as anicca. Other kinds of feeling should be contemplated in the same way.

Then, with the opening of the eyes, the D.A process cuts off. (Here we can see the importance of Dhamma education. In the world of conditions, there are positive and negative dhammas, and their results are also positive and negative. How humans use their knowledge is the most important thing in the world. This is crucial not only for the peace and happiness of humans but also for human survival and nature. The most dangerous entity in the 21st century is weapons of mass destruction, which are piling up in the hands of superpowers). If you can contemplate the three kinds of arising feelings (sukha, dukkha, and upekkhā) and let lobha, dosa, and moha die with the D.A process cutting off in the beginning, middle, and the end, with the arising of the path knowledge, you attain Nibbāna. With the skill of opening the eyes, you lead to Nibbāna.

Everyone is able to open their eyes in accordance with parental traditions. But those not able to open them according to the Dhamma ways will find that one of the lobha, dosa, or moha will arise. This inclines toward apāyas. Therefore, the Buddha says: "In a hundred thousand humans who die, not even one of them arrives at a good (sugati) destination." From the six senses of doors, humans always establish the six cauldrons in hells (Human greediness is even evident in hells. We have a lot of copyrights here, but for cauldrons, there is no copyright). So, don't live a heedless life.

If a greedy mind arises, contemplate it as saṅkhata dhamma, the coarse dhamma, and the result of dependent arising dhamma. Quickly contemplate as – anicca dhamma, dukkha dhamma, and anatta dhamma. With every contemplation, the D.A process can't continue. It's cut off by the thought. Don't adhere strictly to the letter (the text). Every time something arises, just contemplate it as arising and vanishing. This becomes vipassanupekkhā ñāṇa. With a lot of contemplation, it develops into saṅkhāra-upekkhā ñāṇa – knowledge of equanimity towards formations. (Sayadaw gave some examples of the practice from the six sense doors). If you contemplate in this way, the sense faculties are secure. Whatever arises—seeing, hearing, etc.—must be contemplated (i.e., consciousness arises from the six sense doors). Lobha, dosa, moha minds arise in the heart, so contemplate them there. (Yesterday Sayadaw taught vedanānupassanā; today, cittānupassanā).

## 善用六根門

1962 年 5 月 7 日至 8 日

【這兩篇深具啟發的講記，是依據《中部》第 152 經《根的修習經》（*Indriyabhāvanā Sutta*, MN 152）而開示。尊者在晚年所說的法語帶有濃厚的警策意味，提醒我們染污的危險與其在輪迴及痛苦再生中的可怕後果，激發出深沉的「厭離心」（*saṁvega*）與出離情懷。】



（一開始，尊者強調：若布施（*dāna*）、持戒（*sīla*）、修定慧（*bhāvanā*）不配合對「緣起法則」（*D.A. process*）的智慧理解，那就只是將大苦換成小苦罷了。最好是完全遠離一切苦。若你不懂得如何張開你的眼睛，那麼即使張開了眼，也會感到恐懼。因為看見之後便會生起「想要」、執取等心理活動——這導向了生（*jāti*），而生即是苦諦（*dukkha sacca*）。所以，張開眼即迎來苦。耳朵也一樣，聽到聲音後可能接著生起瞋心（*dosa*）、憂悲、哀號等反應。

最重要的是，**必須時時保持正念（*sati*）**，對於從六根門生起的現象，應觀其無常（*anicca*）。從眼門，每天有無數法的生起導向惡趣，其餘根門亦復如是。若能理解緣起法，便會對輪迴與漫長生死感到極其恐怖。（人們很少察覺「求生存」這件事其實極其危險——甚至有些出家人還編造理論與說法以追求「再生」。）

與善業（*merits*）相比，其後果根本無法相比。墮入惡趣，不一定是破戒之果，而是**破壞心的修習（*bhāvanā*）之果**。（尊者舉例：如進食的例子，若我們不破壞內心修習，一切便會安然無恙。）

當身體發癢、難以忍受時，以瞋心抓撓它會帶來短暫的快感，接著又再度生起渴愛（*taṇhā*）。（尊者在這篇講記中談到由六根門生起的覺受。）

「直到你們完全明白，我都為你們感到擔憂。」

佛陀也在《真諦相應》（*Sacca Saṃyutta*）中教導了我們思惟的方法：

「不要用欲貪（*kāma*）、瞋恚（*vyāpāda*）、加害（*vihiṃsā*）的方式來思考。若要思考，應當這樣想：『這是苦諦、這是集諦……』」

你只應思惟這四聖諦的真實。若思惟兒女、事業等，可能導向惡趣。

問自己：「現在是什麼正在生起？現在是什麼正在滅去？」這就是依四聖諦來思考。如此思維會引生道支（*maggāṅga*），並切斷緣起流。這便是「道支的修習」（*bhāvetabba*）。

即便是佛陀，也教導我們思惟善法，因此他被稱為「大慈者」（*mahākaruṇiko*）。

每當身心中生起某個念頭，便以智慧（*ñāṇa*）作此觀想：「這是什麼？」你將只會發現苦諦。切記：**\*\*不要為它添加任何額外的東西。\***即使渴愛（集諦）生起又滅去，那也只是另一個苦諦罷了。若能斷除緣起鏈，便可證得涅槃。



今日的講題是：**\*\*佛陀教導我們如何善用六根門（六感官）。\*\***一般而言，我們對它們認識錯誤（錯用它們，進而污染心）。

（尊者說到經中故事）例如：當看到寶石時，心中升起喜悅感（*somanassa vedanā*），這種覺受是眼與色接觸後所引生的。此時，若立即將注意力導向它的無常性（*anicca dhamma*），便會見到由條件法（*saṅkhata dhamma*）所生之結果法（*paṭiccasamuppanna dhamma*）。以觀智觀之後，覺受即不復存在，緣起鏈也無法再延續（覺受不會連接到渴愛）。因此，一切所生法都應如是觀照——**作為緣生法、條件所造法、或生滅法（無常）**。

佛陀的教法以文字與語言闡述，修行時則以簡約觀行為主。只要以無常觀之，便足夠。其他覺受亦應如此觀照。

如此一來，當眼睛張開時，緣起流便會被切斷。（從這裡可見佛法教育的重要性。在這個由條件構成的世界中，善法與惡法的結果都隨之而來。人類如何使用自己的知識，是決定人類幸福、和平、乃至生存與自然命運的關鍵。）

**當你能觀察三種覺受（樂受、苦受、捨受）並斷除貪、瞋、癡，且於起點、中段、終點斷絕緣起鏈時，道智便會現起，你便證得涅槃。**

能以正確方式「張開眼睛」，即是導向涅槃之道。

世人皆能依父母傳統方式張開眼睛，但若無法依佛法開眼，貪、瞋、癡三毒便會現起，導向惡趣。

因此佛陀說過：「十萬中人死去，連一人得生善趣者亦不可得。」

由六根門，人類常在地獄中自設六口鐵鍋。（即使在地獄中，人類的貪欲也能顯現——地球上有多麼多著作權，但地獄鐵鍋是沒人搶著要專利的。）

**所以，不可過著散亂、放逸的生活。**

當貪心生起時，應觀其為「條件所造法」（*saṅkhata dhamma*），為粗重法，為緣起法之結果。應迅速觀之為無常法、苦法、無我法。

**每一次觀照，緣起鏈都會被切斷。**

不要執著文字或語句——每當有法生起，僅觀它的生起與滅去即可。這就是「觀行捨智」（*vipassanūpekkhā ñāṇa*）。若經常如此觀照，便會進展為「行捨智」（*saṅkhārupekkhā ñāṇa*）——對諸行生起平等心之智慧。

（尊者舉了一些從六根門修行的例子）若你能如此觀照，六根便可保護。

無論是眼見、耳聞等，皆須觀照（即從六門生起之識）。貪、瞋、癡的心法生於心處，因此應於心中觀照它們。

（昨日尊者講的是「觀受」；今日講的是「觀心」——*vedanānupassanā* 與 *cittānupassanā*。）

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## 善用六根門

一九六二年五月七日至八日

[這兩次饒富興味的開示是依據《中部尼柯耶》最後一部經，《修習根經》

（*Indriyabhāvanā Sutta*），第一百五十二經，MN152——根的修習。尊者晚年的開示語氣沉重，提醒我們煩惱的危險及其在輪迴和痛苦的轉生中的後果。它們在我們心中灌輸了強烈的厭離感（*saṃvega*）和對世間的離欲心。]

（一開始，尊者強調了為了布施、持戒和禪修，對緣起（D.A.）過程的知性理解的重要性）。否則，你只是以大的痛苦換取小的痛苦。最好完全避開任何痛苦。如果你不知道如何睜開眼睛，而睜開眼睛後，情況卻相當可怕。例如，隨著看見而來的是想要、執著等等（它變成了生——*jāti*）。生是苦的真理。隨著眼睛的睜開而來的是痛苦。耳朵也是一樣。聽到聲音後，可能隨之而來的是瞋恚、憂愁和悲嘆。最重要的是始終保持正念（*Sati*），並且以無常（*anicca*）觀照從六根門生起的任何事物都非常重要。從眼睛之門，每天都有無數的法引導至惡道（其他根門也是如此）。理解緣起過程使人非常害怕在輪迴中漂泊並忍受漫長的輪迴。（人類很少認識到對存在的渴求是非常危險和可怕的。甚至一些僧侶也提出了新的想法和教義以求「成為」。）與你的功德相比，這是無法比擬的。墮入惡道不是因為破戒（*sīla*），而是因為破壞禪修（發展心）。[尊者舉了食用食物的例子。他強調，如果我們不破壞禪修，一切都會安好。]當你的身體發癢，因瞋恚而變得難以忍受時，以渴愛抓撓它會帶來暫時的快樂，

然後渴愛又會再次生起。（在這次開示中，尊者正在討論從根門生起的感受）直到今天一切都清楚之前，我一直為你們擔心。佛陀也在《相應部》的《諦相應》中教導我們思考的方式。他說：「不要以欲（kāma）、瞋恚（vyāpāda）和傷害（vihimsā）的想法來思考。如果你想思考，就考慮這個：『這是苦諦，這是集諦等等。』」只思考這些真理。思考孩子和生意可能會把你引向惡道。現在生起的是什麼？現在滅去的是什麼？這是以真理來思考。透過這種思考，道支（五 maggaṅga）生起並切斷緣起過程。這是道支的發展——bhāvetabba（應修習的）。即使是佛陀也教導我們善念。它向我們顯現為——他是大慈悲者。每當五蘊身體中生起一個念頭時，就以下列智慧來思考：「這是什麼？」你只會找到苦諦，但不要在上面添加任何額外的東西。即使渴愛集諦生起並消失，它又會再次變成苦諦。切斷緣起過程會導致涅槃。今天的開示是關於佛陀如何教導我們善用六根。通常，我們在這方面犯錯（誤用它們並污染心）。

（經文中的故事是這樣說的）例如，看到寶石時，會生起一種喜悅的心理感受（somanassa vedanā）（聽眾是珠寶商人）。這種感受是由於視覺和眼睛的條件而生起的。在那一刻，快速注意到其無常的本質（anicca dhamma），由條件現象（saṅkhata dhamma）而生起的結果現象（paṭiccasamuppanna dhamma）就會發生。透過注意，感受就不再存在了。緣起過程無法繼續（感受不會與渴愛相連）。因此，觀照所有生起的法為有為法（saṅkhata dhamma）或緣生法

（paṭiccasamuppanna dhamma），或者觀照其生起和滅去（無常）。在佛陀的教導中，它涉及文字和文本的聲音（作為教導更詳細，作為實踐更簡單）。如果你將其觀照為無常，它也有效。其他種類的感受也應該以同樣的方式觀照。然後，隨著眼睛的睜開，緣起過程就被切斷了。（在這裡，我們可以看見佛法教育的重要性。在條件的世界中，存在著正向和負向的法，它們的結果也是正向和負向的。人類如何運用他們的知識是世界上最重要的事情。這不僅對人類的和平與幸福至關重要，而且對人類的生存和自然也至關重要。二十一世紀最危險的實體是大規模毀滅性武器，它們正堆積在超級大國手中）。如果你能觀照三種生起的感受（樂受、苦受和不苦不樂受），並讓貪、瞋、癡隨著緣起過程在開頭、中間和結尾被切斷而死去，隨著道智的生起，你就能證得涅槃。透過善巧地睜開眼睛，你就能導向涅槃。每個人都能按照父母的傳統睜開眼睛。但是那些不能按照佛法的方式睜開眼睛的人會發現，貪、瞋或癡中的一個將會生起。這會傾向於惡道。因此，佛陀說：「在十萬個死去的人中，甚至沒有一個人能到達善趣（sugati）。」從六根門，人類總是在地獄中建立六個鑊鼎

（人類的貪婪甚至在地獄中也很明顯。我們這裡有很多版權，但對於鑊鼎，沒有版權）。所以，不要過著放逸的生活。如果貪婪的心生起，就觀照它為有

為法（saṅkhata dhamma）、粗糙的法以及緣起法的結果。迅速觀照為——無常法（anicca dhamma）、苦法（dukkha dhamma）和無我法（anatta dhamma）。每一次觀照，緣起過程都無法繼續。它被念頭切斷了。不要嚴格遵守字面（文本）。每次有事物生起，就只是觀照它的生起和滅去。這就成了行捨智（vipassanupekkhā ñāṇa）。透過大量的觀照，它發展成為行蘊捨智（saṅkhāra-upekkhā ñāṇa）——對諸行的平等捨受的智慧。（尊者舉了一些從六根門修行的例子）。如果你以這種方式觀照，根門就會得到保護。無論生起什麼——看、聽等等——都必須加以觀照（即，意識從六根門生起）。貪、瞋、癡的心在心生起，所以在那裡觀照它們。（昨天尊者教導了受隨觀；今天，是心隨觀）。

## Whoever Loves Dukkha Not Attain Nibbāna

9<sup>th</sup> May 1962

[Based on the Naked ascetic Kassapa Discourse, Saṃyutta N. SN 12.17]

In the time or even before the Buddha, people were asking the ten questions which the Buddha never answered for them. These are ten abyākata dhammas, which are based on wrong views and have no benefits. The naked ascetic Kassapa also asked some of them to the Buddha.

① Is suffering created by oneself? The Buddha's answer is – Not so. It's not good to ask this way. One has done it and one has to suffer, which becomes sassata-diṭṭhi. With this wrong view, one can't attain Dhamma; it prevents the path and fruition of knowledges. With the causes, the result arises.

② Is suffering created by another? The one who has done it is one person and the outcome of suffering is another person. There is no cause and effect relationship. (The Buddha's answer is also "Not so.") This is ucheda-diṭṭhi. As an example, people often say – I have suffered because of others.

③ Is suffering created both by oneself and by another? (The answer is also Not so!) This question involves a combination of two wrong views.

④ Did suffering happen by chance? The answer is – Not so. This is a wrong view that rejects the cause.

⑤ Is there no suffering? There is suffering.

⑥ Do you not know about suffering? The Buddha's answer is – He knows about it.

If you want to know dukkha, you have to understand the paṭiccasamuppāda. (Sayadaw explained the 12 links for the arising of dukkha). Loka (the world, i.e., mind and form) only has a cause and effect connection and no person or being. It's only operating with samudaya and dukkha (cause and effect). After the dispelling of diṭṭhi, one must practice. (Dispel wrong views first and then practice). Therefore, it only exists as a dukkha machine which is turning on and on. Whoever loves (likes) dukkha cannot attain Nibbāna. There are many people who love Dukkha (even though most people don't know about it). Understanding dukkha and the fear of dukkha are the most difficult things for human beings. Sayadaw continued to say that

many Buddhas have arisen, as many as sand grains in the Ganges River in India, but now we are still here.

## 凡愛苦者，不得涅槃

1962 年 5 月 9 日開示

【根據《裸形迦葉經》（*Kassapa Sutta*，《相應部》12 相應第 17 經，SN 12.17）所開示】

在佛陀時代乃至佛陀出世前，人們便常提出十種問題，而佛陀對這十種問題始終不予回答。這些問題即是「十種無記法」（*abyākata dhamma*），皆基於錯誤見解，對修行無益。當時的裸形外道迦葉（*Kassapa*）也曾向佛陀提出其中幾個問題。

### 1. 「是自己造作之苦嗎？」

佛陀答：「非也，這樣的問法不正確。」

若認為一切苦是由自己所造、自己所受，這便是常見（*sassata-diṭṭhi*）。抱持此見，無法證悟佛法，它會障礙道與果智的生起。佛陀指出：是有因才有果。

### 2. 「是他人造成的苦嗎？」

若認為造業者與受報者是不同的人，則斷了因果之鏈。佛陀答：「非也。」這即是斷見（*uccheda-diṭṭhi*）。

例如，人們常說：「我受苦是因為某某人所害。」這類說法即否認了因果自負。

### 3. 「是自己與他人共同造成的苦嗎？」

佛陀同樣答：「非也。」此說結合了前述兩種邪見，是雙重謬誤。

### 4. 「苦是無因而有的嗎？」

佛陀答：「非也。」此說完全否認因果，是一種否定因的錯見。



5. 「是否根本沒有苦？」

佛陀斷言：「苦確實存在。」

6. 「你不知道苦嗎？」

佛陀答：「我知道苦。」

若你想真正了解苦，就必須通達十二因緣（*paṭiccasamuppāda*）。（尊者於此處講解了十二支緣起，闡明苦的生起之道。）

世間（*loka*，即名與色、心與身）只是因果法則在運作，並無所謂的「人」或「眾生」存在。它只是集諦與苦諦（因與果）的流程不斷運作。

破除邪見後，必須進一步修行。（先破邪見，後修觀行）

因此，世間只是一部不斷運轉的「苦機器」。

凡是「喜愛苦」的人，永遠無法證得涅槃。

許多人實際上是愛苦的（儘管他們自己未必察覺）。能如實知苦、畏懼苦，是人類最困難的事。

尊者續言：自古以來已有無數佛陀出現，其數量多如恆河沙；然而，如今我們仍在輪迴之中。

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## 愛戀痛苦者不得涅槃

一九六二年五月九日

[依據《相應部》第十二相應第十七經，《迦葉裸形外道經》。]

在佛陀時代甚至更早以前，人們就常問佛陀十個問題，而佛陀從未回答過這些問題。這些是十個不可說法（*abyākata dhammas*），它們基於錯誤的見解，沒有任何益處。裸形外道迦葉也曾向佛陀提出其中一些問題。

① 痛苦是自己造成的嗎？佛陀的回答是——不是這樣。這樣問不好。一個人造作了業，一個人就必須承受苦果，這會變成常恆見（**sassata-diṭṭhi**）。有了這種錯誤的見解，就無法證得佛法；它會阻礙道智和果智的生起。有了因，果就會生起。

② 痛苦是他人造成的嗎？造作業的是一個人，而承受痛苦結果的是另一個人。這之間沒有因果關係。（佛陀的回答也是「不是這樣。」）這是斷滅見（**uccheda-diṭṭhi**）。例如，人們常常說——我因為別人而受苦。

③ 痛苦是自己和他人共同造成的嗎？（答案也是「不是這樣！」）這個問題包含了兩種錯誤見解的結合。

④ 痛苦是偶然發生的嗎？答案是——不是這樣。這是一種否定因果的錯誤見解。

⑤ 沒有痛苦嗎？有痛苦。

⑥ 你不知道痛苦嗎？佛陀的回答是——他知道痛苦。  
如果你了解苦，你必須理解緣起（**paṭiccasamuppāda**）。（尊者解釋了十二因緣如何導致痛苦的生起）。世間（**loka**，即名色）只有因果的聯繫，沒有人或眾生。它只是以集諦和苦諦（因和果）在運作。在消除邪見之後，必須修行。（先消除邪見，然後修行）。  
因此，它只作為一個持續運轉的痛苦機器而存在。愛戀（喜歡）痛苦的人無法證得涅槃。有許多人愛戀痛苦（即使大多數人並不知道）。理解痛苦和害怕痛苦是人類最困難的事情。尊者接著說，有無數的佛陀出現過，就像印度恆河中的沙粒一樣多，但我們現在仍然在這裡。

## Blind and Disable Person

16<sup>th</sup> May 1962

You all are worshipping Knowledge and Conduct (i.e., vijjā and caraṇa). This is the task of the practice (It's better than other beliefs which are avijjā – ignorance and delusion). Worship alone yields only merit and not the main point. Knowledge is like the eyes and conduct like two legs. So, it's more than worship; it's the task to move towards Nibbāna.

(Blind and disabled persons – i.e., this metaphor refers to the body and the mind, as used by Mogok Sayadawgyi in his teaching on Dukkha Sacca, with one of the four meanings as pīḷanaṭṭha – oppressive. It was quite an excellent talk.)

[This talk was based on a sutta in the Aṅguttara N., the Qs and As between Upavāṇa and Sāriputta. AN 4.175 ]

The great wisdom of Sāriputta is evident in each moment as he can count the number of mental arisings in a person.

① Upavāṇa asks Sāriputta: With only knowledge (vijjā), can one arrive at Nibbāna? Sāriputta answers: No, one cannot arrive there.

② With only conduct (caraṇa), can one arrive there? Even with sīla and samādhi, one cannot arrive there.

③ With both knowledge and conduct, can one arrive there? One still cannot arrive there. This leaves everyone doubtful. If you are complete with vijjā and caraṇa, you are only observing Nibbāna. You have not arrived there yet because you still possess the khandha. Nibbāna is a state where no khandha exists. The khandha is dukkha sacca. Therefore, one has not achieved Nibbāna yet.

④ What about without both of them (i.e., vijjā and caraṇa)? One cannot arrive there. If cārāna is broken down, vijjā doesn't perceive rightly. With the breaking down of sīla and samādhi, you cannot perceive it rightly. With the stability of caraṇa and sharpness of vijjā, one will arrive at Nibbāna. It is like being disabled and blind, one cannot reach the destination of the journey. Even if you have seen Nibbāna, your changing khandha is still there.

(Sayadaw told the story of Māgandiya the Brahmin's daughter and the differences between the human body and a devata body. DhA. iii. 193ff.; SNA. ii. 542f)

Nibbāna does not accept the loathsome body (asubha khandha), because it's subha Nibbāna (pleasant Nibbāna) – pleasant and peaceful Nibbāna. In accordance with point ④, all the worldlings will eventually arrive at Nibbāna. Therefore, you all have to look after your sīla securely. In the five path-factors which I teach you, completion is achieved with samādhi and paññā. If your discernment of anicca is complete with these two, samatha and vipassanā go together. The task of our practice is on the right track, so be careful with sīla (Sayadaw emphasized the importance of sīla in Samatha and vipassanā practice).

If your caraṇa is broken, you can't discern anicca. This is the reason why anicca is not discerned. With stable caraṇa and sharpened vijjā, one becomes adept. Please remember these words carefully. With weak vijjā, you can't see it rightly.

## 盲者與跛者

1962 年 5 月 16 日開示

你們正在禮敬的是**智與行**（*vijjā* 與 *caraṇa*）。這是屬於修行的任務，比起那些基於無明與妄想的信仰而言，這已是遠為殊勝。光是禮敬，只是造福德，尚未觸及根本重點。**智慧如同雙眼，行持如同雙足**，因此不僅是禮敬，更是實踐——走向涅槃之道的實踐。

（所謂「盲者與跛者」——是莫哥尊者在解說苦諦的「四種義」之一——\*\*壓逼義（*pīḷanaṭṭha*）\*\*時，所用的譬喻：意指色身與心的比喻，講得極其精彩。）

【此篇法語依據《增支部》第 4 集第 175 經（AN 4.175）——優波婆那與舍利弗的問答經開示。】

尊者舍利弗的大智慧，能於每一剎那之中辨知一個人心的生起次數。

1. 優波婆那問舍利弗：「若只有智慧（*vijjā*），能抵達涅槃嗎？」

舍利弗答：「不能。」單靠智慧，無法抵達。

2. 「若只有行持（*caraṇa*），能抵達嗎？」

即便具備戒與定，也無法到達彼岸。

3. 「若同時具備智慧與行持呢？」

還是無法抵達涅槃。此回答讓許多人感到困惑。

若你具足智慧與行持，只是觀見涅槃而已，尚未真正抵達，因為你仍舊擁有五蘊（*khandha*）。涅槃是無有五蘊的境界；五蘊即是苦諦，因此還不能說已達成涅槃。

4. 「那麼，若既無智慧也無行持呢？」

自然更不可能抵達。

若行持（*caraṇa*）壞損，智慧也無法如實觀照；若戒與定不穩固，智慧便難以顯現。

唯有行持穩固、智慧鋒利之人，方能到達涅槃。

這就如同盲人與跛者，單憑一方皆無法抵達目的地。即使你已見到涅槃，但只要變異的五蘊仍存在，你便尚未徹底證入。

（尊者此處講述婆羅門摩健提耶的女兒之故事，以及人身與天身之差異，《法句經注》卷三第 193 頁起、《相應部注》卷二第 542 頁等記載。）

涅槃不接受可厭的色身（*asubha khandha*），因為涅槃是清淨的（*subha*）——是一種安樂、寧靜的狀態。

根據上述第四點，最終一切凡夫都將抵達涅槃。因此，大家應當好好守護自己的戒行。

在我教導你們的五種道支中，圓滿在於定與慧的成就。若你的無常觀能與定與慧相應，那麼止（*samatha*）與觀（*vipassanā*）便能齊頭並進。

我們修行的任務已走在正道上，因此必須特別慎重持戒。（尊者特別強調：在止觀實修中，戒的重要性。）

**\*\*若行持破壞，便無法觀察到無常。\***這就是為何有些人無法觀見無常的原因。  
**\*\*行持穩固、智慧鋒利，行者方能得力。\***請大家牢記這句話。

若智慧薄弱，便不能如實知見。

## 盲者與跛者

一九六二年五月十六日

你們都在崇敬知識與德行（即，**vijjā** 和 **caraṇa**）。這是修行的任務（這比其他無明——無知和迷惑的信仰更好）。單純的崇敬只會產生功德，而不會達到核心要點。知識如同雙眼，德行如同雙腿。因此，這不僅僅是崇敬；這是朝向涅槃前進的任務。（盲者與跛者——這個比喻指的是身與心，正如莫哥尊者在其關於苦諦的教導中所使用的，其中一個意義是 **pīḷanatṭha**——壓迫。這是一次非常精彩的開示。）[這次開示是依據《增支部》中的一部經，優婆那與舍利弗之間的問答。《增支部》4.175] 舍利弗的偉大智慧在每一刻都顯而易見，因為他能數清一個人心中念頭的生起次數。

① 優婆那問舍利弗：僅憑知識（**vijjā**），能到達涅槃嗎？舍利弗回答：不能，不能到達那裡。

② 僅憑德行（**caraṇa**），能到達那裡嗎？即使具備戒（**sīla**）與定（**samādhi**），也不能到達那裡。

③ 同時具備知識與德行，能到達那裡嗎？仍然不能到達那裡。這讓大家都感到懷疑。如果你具備完整的 **vijjā** 和 **caraṇa**，你只是在觀察涅槃。你尚未到達那裡，因為你仍然擁有五蘊。涅槃是一種沒有五蘊存在的狀態。五蘊是苦諦。因此，尚未證得涅槃。

④ 那麼，如果兩者都不具備（即，**vijjā** 和 **caraṇa**）呢？也不能到達那裡。如果德行（**cārāṇa**）崩潰，知識（**vijjā**）就無法正確地感知。隨著戒律和禪定的崩潰，你無法正確地感知它。有了穩定的德行和銳利的知識，就能到達涅槃。這就像跛者和盲者，無法到達旅程的目的地。即使你已經見到涅槃，你不斷變化的五蘊仍然存在。

（尊者講述了婆羅門摩根提耶的女兒的故事，以及人身和天人身體之間的差異。《法句經註》卷三，193 頁起；《相應部註》卷二，542 頁起）



涅槃不接受令人厭惡的身體（**asubha khandha**），因為它是殊勝涅槃（**subha Nibbāna**）——愉悅與寂靜的涅槃。根據第四點，所有凡夫最終都會到達涅槃。因此，你們都必須好好守護你們的戒律。

在我教導你們的五支道中，圓滿是透過禪定和智慧達成的。如果你的無常辨識在這兩者中都圓滿，止（**samatha**）與觀（**vipassanā**）就會並行。我們修行的任務正走在正確的道路上，所以要謹慎持戒（尊者強調了戒律在止觀修行中的重要性）。

如果你的德行崩潰了，你就無法辨識無常。這就是無法辨識無常的原因。有了穩定的德行和銳利的智慧，就能變得熟練。請仔細記住這些話。如果智慧薄弱，你就無法正確地看見它。

## The Fool and the Oppressor

18<sup>th</sup> May 1962

The khandha is always oppressing us. In Pāli, it's called *pīḷanaṭṭha* – having the nature of being oppressive. We don't know it because we do not investigate it with knowledge (without Dhamma education and knowledge, nobody knows about it. Thus, humans are like fools). As an example, the one who has affection works all the time to feed it, oppressed by *dukkha sacca* and *samudaya taṇhā*, which must pay the taxes. You all don't have free time because the oppression is too strong. You're busy and can't practice. Even though you're paying the taxes all the time with no benefit, because it is always moving towards ageing, sickness, and death. So, you're lost in stupidity. After death, the wrong view of "me and my body" will also pull you down to *apāyas*.

Not knowing its oppressive nature leads you to maintain affection. The Buddha also says: not knowing the oppressive nature of the khandha means you don't believe someone will become a stream-enterer or achieve arahantship. It's only by knowing the truth (*sacca*) that there is no affection, and with no affection, *taṇhā* dies, and *taṇhā*'s death signifies *Nibbāna*. Without purification of the three wrong views – i.e., *sakkāya*, *Sassata*, and *Uccheda* – *diṭṭhis*, beings will have affections towards the khandhas. You must discern the arising phenomenon free from *uccheda* view and see the vanishing of it free from *sassata*-view, discerning both the arising and vanishing free from *sakkāya-diṭṭhi* — the identity wrong view.

Whatever arises from the khandha is *dukkha sacca* arising. Being free from them by listening to Dhamma (i.e., *paṭicca-samuppāda* teaching, emptiness, etc.) makes you a *cūḷa-sotāpanna* (Sayadaw told the story of Ven. Channa). Firstly, you must dispel *diṭṭhi* and then proceed to practice. However, Ven. Channa practiced first. He had a self (*atta*) view (*sakkāya-diṭṭhi*) and *sassata-diṭṭhi*, and did not hold a *uccheda-diṭṭhi*. Therefore, becoming fearful, he was looking for a refuge. After dispelling the wrong views and practicing a preferred *Satipaṭṭhāna* object, you make the determination to attain it.

## 愚者與壓迫者

1962年5月18日開示

五蘊（*khandha*）無時無刻都在壓迫我們。在巴利語中稱之為「壓迫性」（*pīḷanaṭṭha*）——具有壓迫之本質。我們之所以不知，乃因未以智慧作觀（即缺乏佛法教育與正知），因此眾生就像愚者。

舉例來說：一個對五蘊有所愛著的人，總是為其奔波操勞，不斷地餵養它，成為苦諦與集諦中貪愛（*samudaya-taṇhā*）的受害者，不得不向其繳納沉重稅賦。

你們沒有自由時間，是因為這種壓迫過於沉重。你們忙碌不堪，無法修行。即便如此地納稅，卻一無所獲，因為這個五蘊始終趨向老、病、死。結果便是沉沒於愚癡之中。

死後，對「我」與「我的身體」的錯見，將使你墮入惡趣。

不了解五蘊的壓迫性，即會繼續維持對其的愛著。

佛陀說過：若不了知五蘊的壓迫本質，就不能信受有人會成為預流者（*sotāpanna*）或證得阿羅漢果。

唯有透徹了知「真理」（*sacca*），愛著才會斷除；當愛斷時，渴愛（*taṇhā*）滅，渴愛滅即是涅槃（*Nibbāna*）。

若未淨除三種邪見——即「身見」（*sakkāya-diṭṭhi*）、「常見」（*sassata-diṭṭhi*）、「斷見」（*uccheda-diṭṭhi*）——眾生對五蘊的愛著便不會止息。

你必須觀照一切所生法的「生起」，並離於斷見（不落入「什麼都不存在」的觀點）；觀照其「滅去」，並離於常見（不執為永恆存在）；而對於整體的「生滅」歷程，應離於「我見」（*sakkāya-diṭṭhi*）——即對五蘊執為「我」的錯見。

凡從五蘊而生者，皆為「苦諦」的生起。

若你能從佛法的教導中（如緣起法、空性等）聽聞與了解這些真理，你便能成為「小預流者」（*cūḷa-sotāpanna*）。

（尊者於此處舉了比丘 Channa 的故事。）

首先必須破除邪見，然後才能展開修行。然而，比丘 Channa 卻是先修行，仍懷有「我」（atta）見與常見（sassata-dit̥ṭhi），雖未落入斷見。他因此對生命感到恐懼，尋找可依靠的皈依處。

若能破除邪見，並選擇一處適合自己的四念處所緣修習，進一步立下決心修證，則修道之門自可開啟。

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## 愚者與壓迫者

一九六二年五月十八日

五蘊總是壓迫著我們。巴利語稱之為 *pīḷanaṭṭha*——具有壓迫的本性。我們不知道這一點，因為我們沒有以智慧去探究它（沒有佛法教育和知識，沒有人知道這一點。因此，人類就像愚者）。舉例來說，有愛戀的人總是忙碌地工作以供養它，被苦諦和集諦的渴愛所壓迫，必須繳納稅款。你們都沒有空閒時間，因為壓迫太強烈了。你們很忙，無法修行。即使你們一直繳納稅款而沒有任何益處，因為它總是朝著衰老、疾病和死亡的方向前進。所以，你們迷失在愚癡之中。死後，「我和我的身體」的錯誤見解也會將你們拉入惡道。不知道五蘊的壓迫本性會導致你保持愛戀。佛陀也說：不知道五蘊的壓迫本性意味著你不相信有人會成為入流者或證得阿羅漢果。只有透過了解真理（*sacca*），才能沒有愛戀；沒有愛戀，渴愛就會死去；渴愛的死亡意味著涅槃。沒有淨化三種錯誤的見解——即有身見（*sakkāya*）、常見（*Sassata*）和斷見（*Uccheda*）——眾生將會對五蘊產生愛戀。你必須辨識沒有斷見的生起現象，並看見沒有常見的滅去現象，辨識沒有有身見——身份認同的錯誤見解——的生起和滅去。從五蘊生起的任何事物都是苦諦的生起。透過聽聞佛法（即緣起教法、空性等等）而從它們中解脫出來，會使你成為小入流者（*cūḷa-sotāpanna*）（尊者講述了闍陀尊者的故事）。首先，你必須消除邪見，然後繼續修行。然而，闍陀尊者是先修行的。他持有我見（有身見）和常見，但沒有持有斷見。因此，感到恐懼，他尋找庇護。在消除錯誤的見解並修行一個偏好的念處對象後，你就會發願證得它。

## **Safety First; Let Pleasures Come Later**

22<sup>nd</sup> to 23<sup>rd</sup> May 1962

Listening to a Dhamma talk is to understand the differences between paññāti and paramatā dhammas (the concepts and ultimate reality). The concepts are oppressing you. You are ending up at others' mouths. If you don't know the differences between them, you are always beating your chest and crying. (Sayadaw told the story in the Khemaka Sutta, SN 22.89). He (i.e., anāgāmī Khemaka) does not cling to the khandha as "me" and "mine," but still has the residual conceit and desire of "I am." He did not regard the five khandhas as "me" or "I," and still has the residual conceit. This will not lead to apāyas because the clinging to the wrong view of "me" and "mine" has been abandoned. The two forms of taṇhā and māna (i.e., the coarse ones), which can lead to apāyas, are already abandoned after becoming a stream-enterer (sotāpanna). You have to note this point very carefully. It is very important to abandon or destroy the views of "me" and "mine." This is the seed of Hells latent in the heart (citta—mind). You have to practice to the point where it is secure from the apāyas (hells, animals, and hungry shades), and then you can be happy with the pleasures.

(Indulgence in worldly pleasures is like licking the honey on the blade of a razor, as mentioned by the Buddha. Sayadaw is warning his disciples about this point.) If you indulge in worldly pleasures and later fall into apāyas, it is like this analogy. (Sayadaw described the hell existences and the ghost world (petas) and gave instruction on cittānupassanā and anicca.) If you discern anicca, the hell seed falls off.

You have reason to ask me when the contemplation of insight will end. For example, if you contemplate minds and see them as not minds but only as aniccas, then you are closer to the path of knowledge. If you're only seeing the minds, it's not yet complete. You have to see the vanishing of the phenomena which is anicca and keep this point in mind. Don't contemplate it as minds, feelings, etc., instead contemplate it as anicca, noting as anicca. (When the yogis discern anicca.) In this way, you attain Nibbāna in a short period. You need to ask me why that is? When the mind is sharp (at the time of discerning anicca) – could it be possible for two minds to arise together? You see the non-existence of the arising minds even though you're contemplating minds. Therefore, change the contemplative knowledge to anicca.

Even though contemplating minds, only when you discern the non-existence of the minds does it become correct.

If you're still seeing the minds, it's still wrong because minds can't arise together and become parallel. Knowledge of rises and falls means arising here and vanishing here (we have to reflect on this point carefully). The reality of seeing is the non-existence of the arising mind. Therefore, here contemplate as anicca, perceiving as anicca, knowing as anicca. During the time of contemplation do not let other mind states intervene. Between anicca and magga, don't let other dhammas intervene. If you can contemplate in this way, it is certain to attain Nibbāna. The Buddha himself provides a guarantee in the sutta of the Aṅguttara Nikāya. The reason it takes a long time for you is that between anicca and the contemplating mind (i.e., magga), other minds intervene, so that the contemplative mind has to enter later. The vanishing of the arising dhamma is anicca, and knowing the vanishing is magga. If you can continue this process, you can even attain Dhamma within an hour.

[Note: In his life of teaching Dhamma, Mogok Sayadawgyi always emphasised the importance of the first stage of enlightenment, which abandons diṭṭhi-vicikicchā (wrong view and doubt). His emphasis on this point was greater than other teachers, as far as I am aware. In most of his talks, this point is evident. Even the Buddha himself takes this point very seriously with the analogy of extinguishing the burning of head hairs more seriously than other matters. Because the pains and sufferings created by wrong views and doubts are frightening and terrible. Let's not even discuss the woeful existences of hells and ghosts (animals which most humans know about but are ignorant of and exploit the animal kingdom brutally.) Even today, human problems and sufferings are also quite extreme by human standards.

With the material developments, most westerners consider some of the Buddha's teachings as mythology, but most of them believe in God and Genesis and worship Him. Worldly knowledge is very limited and incomparable to the Buddha's Knowledge. Anyone who only understands the nature of the mind – the Creator, and the law of kamma – the Genesis or Law of Evolution and Devolution will recognize Buddha dhamma is not mythology or Blind Faith. If anyone doesn't understand and penetrate the real creator and the true genesis, they are still a worldling, inferior, or ignoble or defiled person. The permanent homes of worldlings are the four apāyas.



There are many dhamma points in the suttas that make it clear why the Buddha and his noble disciples have great compassion and concerns for the worldly human beings. I want to highlight a few of them for contemplation.]

Don't be forgetful or heedless of our true situations: - there are negative and positive aspects. I'll mention one example for each situation. From the negative side – all humans are sure to encounter old age, sickness, death, and after death the uncertainty of our new rebirths or destinations. All of these are difficult and painful experiences. The most difficult and painful time is at death. Most people fear death and don't know how to deal with it when nearing the end. The best way to deal with it is through practice and learning how to react to the mind in such situations. For this matter, please read the sutta in the Abhayasuttam (Fearless, Aṅguttara Nikāya, the Book of the Fours, AN 4.184) where the brahmin Jāṇussoṇi asked the Buddha about death. Without habitual practice and knowledge of Dhamma, it is quite difficult to experience a good death. Falling into apāyas makes it quite difficult to rise again to sugatis.

The positive side we should never forget is that as humans we now encounter the Dhamma and have the chance to end dukkha in this life or, at least with habitual practice, can better deal with the problems of death and rebirth. There are eight situations where beings can't have this chance. For this matter, please read the sutta in the Aṅguttara Nikāya, the Book of the Eights – sutta no. 29, Inopportune Moments. (AN 8.29 Akkhaṇasuttam)

Another sutta very important for humans is in the Aṅguttara Nikāya, the Book of Fives, sutta no. 57 Frequent Reflection or the Five Themes. This discusses ageing, sickness, death, separation, and kamma – actions. It's quite well known to nearly all Theravadin Buddhists. They typically recite the five themes of the first part of the sutta. There are three parts in it, so everyone should read the entire sutta with frequent contemplation. The most important point in this sutta is that frequent contemplation and practice lead to ending Dukkha. There are also other important benefits: not fearing ageing, sickness, death, and separation from people and things. And then we're very careful about our actions, not harming others or oneself. I'll only describe the five themes briefly so people will recognize sutta no. 57.

1. to 3. I am subject to old age and cannot escape from it; the same applies to sickness and death.

4. I must be parted and separated from everything dear and agreeable to me.

5. I am the owner of my actions... Whatever I do, for good or evil, to that will I fall heir.

## 安全為先，享樂可後

1962年5月22–23日開示

聽聞佛法，是為了了解**概念法**（*paññatti*）與**實相法**（*paramatā dhamma*）的差別。是這些概念正在壓迫著你，讓你最終被他人吞噬（比喻成淪為受害者）。若你不了解兩者的分別，便將終日捶胸頓足、哀痛不已。

（尊者在此提到《契摩迦經》（Khemaka Sutta, SN 22.89）中的故事）其中的阿那含比丘契摩迦，雖已不執取五蘊為「我」與「我所」，但仍然殘存著「我是」的慢與欲（*māna* 與 *taṇhā*）。他已不再將五蘊視為「我」、「我所」，但仍有餘慢未盡，然而這不會導致墮入惡趣（*apāya*），因為那導致惡趣的粗重渴愛與慢，已在預流果時被斷除。**這一點非常重要，應牢記在心。**

最關鍵的修行，是**徹底斷除對「我」與「我所」的見解**。這些是地獄的種子，潛藏在你的心中（*citta*）。你必須修行到**遠離惡趣為止**，然後再談快樂或享樂也不遲。

（尊者比喻：「世間的享樂如舐刀蜂蜜」——刀上有蜜，舐之甘甜，卻不知舌已割傷。這是佛陀對世間樂的警語。尊者正是用此比喻來警惕弟子。）

若你沉溺於世間樂，日後又墮入惡趣，那就如同這則譬喻。

（尊者接著描述了地獄與餓鬼界的狀況，並指導了**\*\*觀心與觀無常**（*cittānupassanā* 與 *anicca*）**\*\*的方法。**）

**若你能如實觀察無常（*anicca*），地獄種子便會從心中脫落。**

你們也許會問我：「這樣的內觀修行要持續到何時才會結束呢？」

例如：若你觀察心，而不將之視為「心」，而是觀察為**無常（*anicca*）**，那你就更接近**\*\*道智（*magga ñāṇa*）\*\*的軌道。**

如果你還在「看到心」而已，那尚未圓滿；你必須觀察到「現象的滅去」，這才是無常，這點務必要牢記。

不要只是如實觀「這是心、這是受」等，而應該以「這是無常」來觀，作為標記與知見。

當行者見到無常時，便能於短時間內證得涅槃。

你或許會問：「為什麼會這樣呢？」

當你觀無常的那一刻，心極其銳利——此時怎麼可能兩個心同時生起呢？即便你在觀心，你見到的其實是「心的不存在」——這才是正確的觀法。

如果你「仍然在見心」，那就還是錯的，因為兩個心不可能同時生起。「生與滅」的智慧，即是在這裡生、當下即滅的體認。

「如實見」的真義，就是見到生起的心實際上「已不在」。

因此，應以「無常」來觀，標記為「無常」、知見為「無常」。

在觀的過程中，不要讓其他心所介入其中。在「無常」與「道智」之間，不可有其他法介入。

若你能如此觀照，必能證得涅槃。

佛陀於《增支部》中親自保證此點。

為什麼你修行耗時較長？因為在「觀無常」與「通達道智」之間，其他雜念介入了，使觀心之智無法即時接續。

無常的本質，是「所生法的滅去」；對這滅去的知見，即是「道」。

若你能不間斷地持續此流程，即使在一小時內，也有可能證得法。

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【註解：莫哥尊者在其說法生涯中，特別強調「初果」（預流果）的重要性——此果能斷除身見與疑（*diṭṭhi-vicikicchā*）。他對這一點的重視，甚至超過許多其他導師。幾乎每篇講記中皆可見此強調。佛陀本人也以「火燒頭髮」的譬喻，表示此事之急切——因為由於邪見與疑所帶來的痛苦與災難，極其可怖。更遑論墮入地獄、餓鬼與畜生等惡趣了。】

即使到了今天，人類所製造的問題與苦，從人類角度來看也極為沉重。

由於科技物質的發展，大多數西方人反將佛陀的教導當成神話看待，然而他們卻相信創世主與神，並對祂頂禮膜拜。

世間知識極為有限，與佛陀的智慧根本無法相比。

若有人真正理解「心是造作者」與「業是創生者」的道理——也即是佛陀教導的業報律與緣起法——就會明白佛法並非神話，也非盲信。

如果一個人尚未認識到真正的造作者與真實的起源，那麼他仍是凡夫、卑劣者、染污者。凡夫的永久居所，正是四惡趣。

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佛陀與聖弟子們對世間眾生有極大的慈悲與憐憫，我想列舉幾點供你們省思：

**請不要遺忘、不要忽略我們的真實處境：人生有正向與負面的兩面。**

我舉各一例。

### 1. 負面方面：

所有人終將面對老、病、死，並於死後進入不確定的下一生。這些經歷都極為艱難與痛苦。

其中最痛苦的時刻便是死亡。

大多數人懼怕死亡，但不知臨終時該如何應對。

**應對死亡的最佳方法，是透過平時的修行與正念訓練，學習如何面對當下的心。**

針對此問題，請參考《無畏經》（*Abhaya Sutta*, AN 4.184），婆羅門闍那頌尼向佛陀詢問關於死亡之事。

若無平日修行與佛法知見，善終極其困難。

而一旦墮入惡趣，更難再升返善道（*sugati*）。

### 2. 正面方面：

我們此生得遇佛法，正是難得的正向契機。

在此生中就能斷除苦，或者，至少透過慣行修習，使我們能在面對死亡與轉生問題時有所依靠。

有**八種生命狀態**無法得聞佛法。關於這部分，請參考《增支部八集》第 29 經《不合時經》（*Akkhaṇa Sutta*, AN 8.29）。

還有一部對人類非常重要的經典，是《增支部五集》第 57 經《五省思經》（AN 5.57）。

它說明五件必須經常省思之事——老、病、死、別離與業。這部經在上座部佛教中廣為流傳，許多佛弟子每日誦持其前半段。

其實此經有三個段落，應當通篇閱讀，並經常省察。

此經最重要的一點是：經常省思與修行，即能導向苦的止息。  
此外，還有幾項重要利益：

- 不再畏懼老、病、死與離別
- 時時警覺自己的行為，不傷人不自害

我簡要列出五項省思，以助你認出此經：

- 1～3. 我終將老、我終將病、我終將死——我無法逃避此事。
4. 我必將與我所愛、所喜之人與事分離。
5. 我擁有的是我的行為（業），無論善惡，皆須自受其果。

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## 安全第一；享樂在後

一九六二年五月二十二日至二十三日

聽聞佛法開示是為了理解概念法（paññāti dhammas）和勝義法（paramatā dhammas）之間的區別。概念正在壓迫你。你最終會成為別人閒聊的話題。如果你不知道它們之間的區別，你就會一直捶胸頓足、哭泣。（尊者講述了《相應部》第二十二相應第八十九經，《劍彌迦經》中的故事。）他（即，不還者劍彌迦）不執著五蘊為「我」和「我的」，但仍然有「我是」的殘餘我慢和慾望。他並不認為五蘊是「我」或「我的」，但仍然有殘餘的我慢。這不會導致墮入惡道，因為對「我」和「我的」錯誤見解的執著已經被捨棄。兩種形式的渴愛和慢（即粗重的），可能導致墮入惡道的，在成為入流者（sotāpanna）之後就已經被捨棄了。你必須非常仔細地注意這一點。捨棄或摧毀「我」和「我的」見解非常重要。這是潛藏在心（citta——心識）中的地獄之種。你必須修行到能夠免於惡道（地獄、畜生和餓鬼）的程度，然後你才能享受快樂。（沉溺於世俗的快樂就像舔剃刀刀鋒上的蜂蜜，正如佛陀所說。尊者正在警告他的弟子這一點。）如果你沉溺於世俗的快樂，後來又墮入惡道，就如同這個比喻。（尊者描述了地獄的存在和餓鬼的世界（petas），並給予了心隨觀和無常的指導。）如果你辨識到無常，地獄的種子就會脫落。你有理由問我，內觀的觀照

何時結束？例如，如果你觀照心識，並將其視為非心識，而僅僅是無常，那麼你就更接近於道智。如果你只是看到心識，那還不夠完整。你必須看到現象的消失，那就是無常，並將這一點牢記在心。不要將其觀照為心識、感受等等，而是將其觀照為無常，並注意它是無常。（當瑜伽行者辨識到無常時。）這樣，你就能在短時間內證得涅槃。你需要問我為什麼會這樣？當心很敏銳（在辨識無常的時候）——兩個心識有可能同時生起嗎？即使你在觀照心識，你也會看到生起的心識的不存在。因此，將觀照的智慧轉為無常。即使在觀照心識，只有當你辨識到心識的不存在時，才是正確的。如果你仍然看到心識，那仍然是錯誤的，因為心識不能同時生起並平行存在。生滅的知識意味著在此生起，在此消失（我們必須仔細思考這一點）。看見的實相是生起的心識的不存在。因此，在此觀照為無常，感知為無常，知曉為無常。在觀照的時候，不要讓其他心識狀態介入。在無常和道之間，不要讓其他法介入。如果你能以這種方式觀照，就一定能證得涅槃。佛陀本人在《增支部》的經文中提供了保證。你之所以需要很長時間，是因為在無常和觀照的心（即道）之間，其他心識介入，所以觀照的心必須稍後才能介入。生起之法的消失是無常，知道消失是道。如果你能繼續這個過程，你甚至可以在一小時內證得佛法。[註：在其教導佛法的一生中，莫哥尊者始終強調初果須陀洹的重要性，它捨棄了邪見和疑惑（*diṭṭhi-vicikicchā*）。據我所知，他對這一點的強調比其他老師更甚。在他的大多數開示中，這一點都很明顯。即使是佛陀本人也極為重視這一點，他以撲滅頭上燃燒的頭髮來比喻，認為這比其他事情更為重要。因為由錯誤的見解和疑惑所造成的痛苦和苦難是可怕和可怕的。我們甚至不要討論地獄和餓鬼的悲慘存在（大多數人類都知道動物，但卻對其無知並殘酷地剝削動物界）。即使在今天，以人類的標準來看，人類的問題和苦難也相當極端。隨著物質的發展，大多數西方人將佛陀的一些教導視為神話，但他們大多數人相信上帝和創世紀並崇拜他。世俗的知識非常有限，無法與佛陀的智慧相比。任何人只要理解心的本性——創造者，以及業的法則——創世紀或進化和退化的法則，就會認識到佛法不是神話或盲信。如果任何人不理解和洞察真正的創造者和真正的創世紀，他們仍然是凡夫俗子，低劣、卑賤或污穢之人。凡夫俗子的永久居所是四惡道。經典中有很多佛法要點清楚地說明了為什麼佛陀及其聖弟子對世間的人類懷有極大的慈悲和關懷。我想強調其中幾點以供思考。] 不要忘記或輕忽我們的真實處境：——有負面和正面的方面。我將針對每種情況舉一個例子。從負面來說——所有人都必然會遭遇衰老、疾病、死亡，以及死後我們新的轉生或去向的不確定性。所有這些都是艱難和痛苦的經歷。最艱難和痛苦的時刻是死亡。大多數人害怕死亡，並且在臨終時不知道如何應對。應對死亡的最佳方式是透



過修行和學習如何在這種情況下應對心。關於這一點，請閱讀《增支部》第四集《無畏經》（Abhayasuttam，AN 4.184），婆羅門闍奴蘇尼曾向佛陀詢問關於死亡的問題。沒有習慣性的修行和佛法的知識，很難經歷善終。墮入惡道使得再次上升到善趣變得相當困難。我們永遠不應忘記的正面方面是，作為人類，我們現在遇到了佛法，並有機會在此生終止痛苦，或者至少透過習慣性的修行，可以更好地應對死亡和轉生的問題。有八種情況眾生無法獲得這種機會。關於這一點，請閱讀《增支部》第八集第二十九經，《不適時機經》（AN 8.29 Akkhaṇasuttam）。另一部對人類非常重要的經是《增支部》第五集第五十七經，《常思經》或《五主題》。這討論了衰老、疾病、死亡、分離和業——行為。幾乎所有上座部佛教徒都相當熟悉它。他們通常會背誦該經第一部分的五個主題。它共有三個部分，所以每個人都應該經常思考並閱讀整部經。這部經最重要的觀點是，經常的思考和修行會導致痛苦的終結。還有其他重要的益處：不害怕衰老、疾病、死亡以及與人和事物的分離。然後我們會非常小心我們的行為，不傷害他人或自己。我將簡要描述這五個主題，以便大家能認出第五十七經。1. 至 3. 我是會衰老的，無法逃避；疾病和死亡也是如此。4. 我必須與所有我所珍愛和喜愛的一切分離。5. 我是我行為的主人……無論我做善或惡，我都會繼承其果報。

## **Eight subjects for developing saṃvega — sense of wise urgency**

1. Birth 2. Ageing 3. Sickness / Diseases 4. Death

5. After death the dangers of falling into three painful destinations; hells, animals, hungry shades

6. In present life, the sufferings come from the struggles for survival. There are many different forms – such as feeding the body; looking after the body in many ways, bathing, urination, defecating, etc. All these are worse than being a slave in U.S. history.

7. and 8. In past lives, similar occurrences have happened, and in the future they will continue in the whole of saṃsāra if we can't end Dukkha.

### ***The Four Important Points in Reflection on Death***

In reflection on death to avoid the following four points.

1. Having worry for oneself during the practice
2. Feeling sorrow for one's loved ones
3. Developing gladness for one's enemy one doesn't like or hate
4. Feeling indifferent towards a stranger

The reflection should be developed saṃvega and knowledge.

Some of the benefits of reflecting on death are: good sati, avoidance of unwholesomeness, no fear of death, less clinging to the body and external things, realizing Dhamma near death, using one's time wisely, having strong saṃvega, etc.

For detailed practice on Death, please consult the Visuddhimagga Textbook.

Some years ago in Thailand, some forest monks had the chance to witness an autopsy at the well-known Chulalongkorn Hospital in Bangkok and the body museum

near it. It had a strong impact on my mind that persists to this day. There were many corpses for autopsies and there were no proper places to keep these corpses; some of them were lying naked on the floor. During the autopsy, we are not much different from animals such as pigs, cows, goats, etc., which humans like so much for their flesh. We can see very clearly about its essence-less, owner-less nature, suffering, and change. It's gloomy, but a strong dispassion arises.

The body museum is also quite interesting. There are some recorded crimes and the materials involved with it. There is a mummified body of a Chinese man who kidnapped children and ate their flesh. It recorded a well-known crime committed by a doctor who murdered his wife because he had an affair with another woman. This story was also made into a movie.

A historical relic in the museum is the tools used at the autopsy of the Thai King who passed away by accident with a gunshot wound at a very young age. He reigned quite briefly and the brother who succeeded him reigned for a long time until his old age.

Some years ago in a Himalayan country, a crown prince gunned down his royal family with a machine gun and then took his life. The reason behind this was his love for a woman whom his parents rejected. The dynasty ended there. The important point here I want to emphasize is the law of kamma, as mentioned in the sutta no. 57, Frequent Reflection. Some people, because of their past merits, are born as humans in the higher classes, but they misuse their chances. Heedfulness regarding the law of kamma is the most important teaching for Humans.

There is an interesting short sutta in verse in the *Vutt̐hisuttam* (SN 1.74, *Devatasam̐yutta*, the Rain). Some devatas came to see the Buddha and asked him four questions, of which I will mention two. A devata asked: "What is the best of things that rise up?

What excels among things that fall down?"

The Buddha replied: "Knowledge (or wisdom) is the best of things that rise up.

Ignorance excels among things that fall down."

What are human beings looking or searching for? Are they searching for things that rise up or fall down? (Humans often ponder whether they are searching for things that rise up or fall down.)

The first is considered a noble search, and the second an ignoble search. For the Noble Search, humans need Dhamma Education, and without it, humans' permanent homes are the four apāyas bhūmis, because the increase of ignorance leads to the increase of defilements.

### **引發賢善警策 ( *saṁvega* ) 的八項省思主題**

1. 出生 ( *jāti* )
2. 老化 ( *jarā* )
3. 疾病 ( *vyādhī* )
4. 死亡 ( *maraṇa* )
5. 死後墮入三惡趣 ( 地獄、畜生、餓鬼 ) 的危險
6. 今生為求生存所受之種種苦——如餵養色身、照顧色身、洗澡、排尿、排便等等，這些身體的照護，所帶來的奴役與負擔，甚至比美國歷史上的奴隸制度還苦。
7. 過去世中，亦曾經歷同樣的生、老、病、死與求生苦
8. 未來世中，也將持續不斷輪轉於此三界生死之中，若無法止息苦

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### **省思死亡的四項重要原則**

在省思死亡 ( *marañānussati* ) 時，應避免以下四種情緒與偏差：

1. 在修行過程中為自己擔憂
2. 對親人產生哀痛之情
3. 對討厭或憎恨的人升起歡喜之心
4. 對陌生人感到冷漠與無動於衷

正確的死亡省思應伴隨**賢善警策 ( *saṁvega* )**與如理作意的智慧。

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## 省思死亡的利益

- 培養良好的正念（*sati*）
- 避免不善行為的生起
- 降低對死亡的恐懼
- 減少對色身與外物的執取
- 臨終時得以證悟佛法
- 更有智慧地運用生命時間
- 增長強烈的警覺心與出離意

欲修習更詳盡之死亡省思，請參閱《清淨道論》（*Visuddhimagga*）的相關章節。

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## 來自泰國森林比丘的真實經驗

數年前，泰國一些森林派比丘有機會於曼谷著名的朱拉隆功醫院參觀屍體解剖課程，並參訪該院附近的屍體博物館。這些經驗對筆者影響甚深，至今猶存印象。

館內存放許多無人認領的遺體，有些甚至裸身橫陳地面，無處安放。

在解剖過程中，比丘們深感：人體與人們所貪愛的豬、牛、羊之屍體實無二致。由此可清楚體悟：人體本質上無主、無實、不淨、不樂，且時時在變。雖然觀之陰鬱，但由此生起強烈的出離心與厭離感。

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## 關於博物館的補充資訊

該館亦陳列許多著名罪案與其相關證物，例如：

- 一位中國男子綁架孩童後食其肉の木乃伊屍體
- 一位醫生為追求情婦而殺妻的著名命案（此案後被拍成電影）
- 一位年輕逝世的泰國國王，其驗屍所用儀器亦被保存（據說他在位不久即遭意外槍擊身亡，其弟繼位至高齡）

- 某年於喜馬拉雅某國發生的皇室慘劇：王儲因戀情遭父母反對，最終以機關槍殺王族並自盡，王朝於是終結

這些歷史事件所要強調的核心是：

「業報律 (*kamma-vipāka*)」，正如《五省思經》(AN 5.57) 所述。

有些人因過去所修善業而出生於上層階級，但卻辜負了這次難得的人身與修道機會。

對於業報法則之正念與警惕，是人類最重要的教育。

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### 《雨經》( *Vuṭṭhi Sutta*, SN 1.74 ) ——短偈中的啟示

有一天，一群天神 (*devatā*) 前來見佛陀，向佛陀提出四個問題，其中兩個問題如下：

「什麼是世間中最善之『升起法』？  
什麼是世間中最劣之『墮落法』？」

佛陀回答：

「慧 (*ñāṇa*) 是最善的升起法，  
癡 (*avijjā*) 是最劣的墮落法。」

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我們要問自己：

人類如今在尋找的是哪一類法？是升起之法，抑或墮落之法？

此乃吾人當省思之處。

「升起之尋求」稱為「聖尋 (*ariya-pariyesanā*)」，是高貴的；

「墮落之尋求」則屬於「非聖尋 (*anariya-pariyesanā*)」，是卑劣的。

欲從事聖尋，人類必須接受佛法教育 (*Dhamma Education*) 。

若未受教育與訓練，人類的永久居所將是四惡趣。

因為癡的增長，必然導致煩惱的增長；

而唯有正知與修行，方能使人類真正解脫。

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## 八種引發悚懼感 (samvega) 的主題——明智的緊迫感

1. 出生 2. 衰老 3. 疾病 4. 死亡
2. 死後墮入三惡道的危險：地獄、畜生、餓鬼
3. 今生，苦難來自生存的掙扎。有許多不同的形式——例如餵養身體；以許多方式照料身體，沐浴、排泄等等。所有這些都比美國歷史上的奴隸更糟。
4. 和 8. 在過去世，類似的事情也發生過，如果我們不能終止痛苦，未來在整個輪迴中它們將會繼續。

### 反思死亡的四個重要要點

在反思死亡時，應避免以下四點：

- 修行時為自己擔憂
- 為所愛的人感到悲傷
- 對自己不喜歡或憎恨的敵人產生喜悅
- 對陌生人感到漠不關心

反思應培養悚懼感和智慧。

反思死亡的一些益處包括：良好的正念、避免不善、不懼怕死亡、減少對身體和外在事物的執著、臨終時證悟佛法、明智地利用時間、擁有強烈的悚懼感等等。

關於死亡的詳細修行，請參閱《清淨道論》。

幾年前在泰國，一些森林僧侶有機會參觀曼谷著名的朱拉隆功醫院的屍體解剖和附近的身體博物館。這對我的心靈產生了強烈的影響，至今仍然存在。

有許多屍體等待解剖，而且沒有適當的地方存放這些屍體；有些赤裸地躺在地板上。在屍體解剖過程中，我們與豬、牛、羊等動物沒有太大的區別，而人類非常喜歡牠們的肉。



我們可以非常清楚地看到它的無實質、無所有者的本性、痛苦和變化。這令人沮喪，但卻會產生強烈的厭離感。

身體博物館也相當有趣。裡面有一些記錄在案的犯罪事件以及相關的物證。有一具中國男子的木乃伊，他綁架兒童並吃他們的肉。

它記錄了一起著名的犯罪事件，一位醫生因為與另一名女子有染而謀殺了他的妻子。這個故事也被拍成了電影。

博物館中的一件歷史文物是泰國國王屍體解剖時使用的工具，這位國王在很年輕的時候因槍傷意外去世。他的統治時間很短，繼承他的弟弟則統治了很長時間，直到年老。

幾年前在一個喜馬拉雅國家，一位王儲用機槍掃射他的王室家族，然後自殺。這背後的原因是他愛上了一位被他父母拒絕的女子。那個王朝就此結束。我想在此強調的重點是業的法則，正如第五十七經《常思經》所提到的。有些人因為他們過去的功德而出生在較高階層的人類中，但他們卻濫用了他們的機會。關於業的法則的謹慎是人類最重要的教導。

《雨經》（*Vuṭṭhisuttam*，SN 1.74，*Devatasamyutta*，天相應）中有一部有趣的短偈經。一些天人來見佛陀，問了他四個問題，我將提到其中兩個。

一位天人問道：「何者是升起之物中最殊勝的？何者是降下之物中最卓越的？」

佛陀回答道：「智慧是升起之物中最殊勝的。無明是降下之物中最卓越的。」

人類正在尋找或追求什麼？他們是在尋找上升之物還是降下之物？（人類經常思考他們是在尋找上升之物還是降下之物。）

前者被認為是聖求，後者是邪求。為了聖求，人類需要佛法教育，沒有佛法教育，人類永久的居所就是四惡道，因為無明的增長導致煩惱的增長。

## With Corpses Piling Up

26<sup>th</sup> May 1962

[In this talk, Sayadawgyi made an interesting point referring to anicca and the stopping method and how they are related]

In the Dhamma-saṅgaṇi-mātikā, there are two dhammas: ācaya-gāmino dhamma – the dhamma leading to birth and death. Dhamma of increasing faith (saddha) leads to death and birth. Dhamma of increasing wisdom (paññā) does not lead to death and birth (apacaya-gamino dhamma). The dhamma of liking or loving of dukkha and the extinguishing of dukkha. The piling of corpses and ending of corpses. The Buddha has great compassion. He is worried for humans about the piling of corpses and happy for people who end their corpses. People like things which the Buddha doesn't like and vice versa. If you are content with the corpses piling up, this is just craziness. Ācaya-gāmino dhammas are merits and demerits, desire for becoming and existence. I'll talk by using Dhamma-saṅgaṇi and Saḷāyatana Saṁyutta together (this is the sutta related to Mālunkyaputta, SN 35.95).

Do you have any desire, lust, or affection for those forms cognizable by the eyes that you have not seen before and that you do not see now? (i.e., at present moment) With the D.A process, taṇhā, upādāna, and kamma are dhamma leading to death and birth. Now, you have found out the culprits. I have taught you the eleven types of mind, and you have to follow them from their arisings to their endings. You'll only find out their non-existence. Do you have any desire, affection for the non-existent dhamma or disappointment with them? When you're seeing the non-existent dhamma which you have not seen before and are not seeing it at the present. Therefore, taṇhā, upādāna, and kamma do not arise. There is also no arising of the unknowing moha/avijjā. If you can end your own corpse or funeral, do you have to send other people's corpses or funerals to cemeteries? (Sayadaw continued the Mālunkyaputta sutta.)

You have to experience (or feel, i.e., vedanā) whatever arising of dhamma with the path factors of discerning anicca. This is what the Buddha taught Mālunkyaputta. (In this talk, we see Sayadawgyi's deep understanding of Dhamma. In the Buddha's question to Mālunkyaputta, he asked him – you have not seen before or are not seeing just now; both of them align with the concept of Anicca which Mogok Sayadaw

emphasizes in most of his teachings. With the stopping method, if the yogi can stop at just seeing, hearing, etc., no kilesa arises, or if the yogi discerns anicca, no kilesa arises.)

In the path factors (five maggaṅga), feeling (vedanā) is also included, which is upekkhā vedanā (the same in stopping).

Note: Some Western scholars think Abhidhamma teachings are inauthentic. But Pha-auk Sayadaw's teaching and his yogis' experiences justify the authentic teaching of the Abhidhamma. In his time, Mogok Sayadaw was a very well-known Abhidhamma teacher and quite young. Some of the great monks (scholars or yogis) had learned Abhidhamma from him. Shwe-hin-tha Sayadaw was much senior to Mogok Sayadaw, and he also had studied with him (see my Introduction to Mogok Talks). Mye-zin tawya Sayadaw U Sobhita also studied Abhidhamma under him. U Sobhita had a writing note on Paṭṭhāna Text – Conditional Relations, which is now available in Burmese. Before Mogok Sayadaw gave many talks on Abhidhamma to the lay community in Amarapura and Mogok. These were before 1940 that no recorded tapes and note left behind by anyone. After his realization of Dhamma, he never taught Abhidhamma again.

## 屍體堆積如山

1962 年 5 月 26 日

【在這篇開示中，莫哥尊者（Sayadawgyi）以「無常」（*anicca*）與「止息法」（stopping method）之關聯為主軸，提出了一個極具啟發性的觀點。】

在《法集論綱要》（*Dhamma-saṅgaṇi-mātikā*）中，有兩類法：

- 導向增長與生死的法（*ācaya-gāmino dhamma*）：這類法導向不斷的生與死。
  - 例如增長信仰（*saddhā*）的法，雖為善法，卻仍導向未來生與死。

- 導向止息與離生死的法（*apacaya-gamino dhamma*）：例如增長智慧（*paññā*）的法，則不導向生與死。

尊者指出，有兩種傾向：

1. 對苦（*dukkha*）的愛著與執取，導致屍體堆積；
2. 對苦的止息與滅除，導向無屍之境。

佛陀的大悲心（*mahā-karuṇā*），即在於此：

祂為那些讓屍體堆積的人感到擔憂，為那些終止屍體堆積的人感到歡喜。

世人喜愛的，正是佛陀所不喜愛的；而佛陀所喜愛的，世人卻無法理解。

若你對「屍體繼續堆積」感到滿足，這簡直是一種瘋狂的執迷。

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導向增長與生死的法（*ācaya-gāmino dhamma*），包括：

- 善與不善業（福與非福）
- 對「成為」與「存在」的欲望（*bhava-taṇhā*）

尊者接著表示，他將結合《法集論》與《六處相應部》（*Saḷāyatana Saṃyutta*）的教法來說明（特別是與《摩倫迦子經》（*Mālunkyaputta Sutta*, SN 35.95）相關的內容）。

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佛陀問摩倫迦子尊者（Ven. Mālunkyaputta）：

「你對從未見過、也現在未見的色（眼識所緣之境）是否仍有欲望、愛著、執取？」

若依循緣起法（*paṭiccasamuppāda*），則貪（*taṇhā*）、取（*upādāna*）、業（*kamma*）三者，正是導向生死與未來屍體堆積之法。

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尊者說道：

如今你已找出真兇，  
我已教導你十一類心（*citta*），你應觀察它們如何生起、如何止滅。  
你只會發現——它們根本不實存在（**non-existence**）。

問問自己：

「你會對一個不存在的法仍然生起欲望、愛著、或失望嗎？」

你所未曾見，也現在未見的，不正是「**無常**」之展現嗎？  
若你能了知這「不實存在」的法，則**貪、取、業**不會生起，  
同時**癡與無明（*moha / avijjā*）**亦不再現起。

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若你能終止自己的屍體與葬禮（即止息身心輪迴），你還需要為他人送葬嗎？

佛陀對摩倫迦子所說的，就是：

「無論任何法之現起，皆應以道支（五道分支）來體驗、觀察其無常（*anicca*）。」

這就是「止息法」之核心，也是莫哥尊者一生反覆強調的教法——  
若能止於「只見」與「只聞」等覺知階段，則煩惱不生；  
或若能觀照無常，煩惱亦無從生起。

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在五道支（五種道支，*maggāṅga*）之中，「受」（*vedanā*）亦包括其中，  
此處特指「捨受」（*upekkhā vedanā*），也即止息之際所體驗的平等中庸之感。

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### **補充說明：**

有些西方學者認為\*\*《阿毘達摩》（*Abhidhamma*）的教法不具正統性\*\*，  
但巴奧尊者（Pa-Auk Sayadaw）與其禪修弟子的實證經驗，  
已充分證實其真實性與可行性。

莫哥尊者在早年即為極負盛名的阿毘達摩教師，且年紀尚輕時已為多位大德所尊敬。

例如：

- 瑞欣沙尊者（**Shwe-hin-tha Sayadaw**），雖為年長者，亦曾向莫哥尊者學習
- 美津森林道場的蘇比達長老（**Mye-zin tawya Sayadaw U Sobhita**），亦曾師從莫哥尊者，並留下了關於《契約論》（*Paṭṭhāna*）的筆記，目前可於緬文閱讀

1940 年以前，莫哥尊者常於阿瑪拉布拉（Amarapura）與莫哥地區對在家居士講授阿毘達摩，惟當時並無錄音或筆記留存。

但自他證悟法性（**Dhamma**）之後，便不再講授阿毘達摩，轉而專注教導止觀實修與解脫之道。

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## 屍體堆積如山

一九六二年五月二十六日

[在這次開示中，尊者提到一個有趣的觀點，指的是無常和止息法門及其相互關係。]

在《法集論》（*Dhamma-saṅgaṇi-mātikā*）中有兩種法：增長之法（*ācaya-gāmino dhamma*）——引導至生死之法。增長信（*saddha*）的法會導致生死。增長慧（*paññā*）的法不會導致生死（損減之法——*apacaya-gamino dhamma*）。喜愛或愛戀痛苦的法，以及止息痛苦的法。屍體的堆積和屍體的終結。佛陀有大慈悲。他為人類屍體的堆積而憂慮，為那些終結自己屍體的人而歡喜。人們喜歡佛陀不喜歡的東西，反之亦然。如果你滿足於屍體的堆積，這簡直是瘋狂。增長之法是功德和惡業，對「有」和「存在」的渴望。我將結合《法集論》和《六處相應》（*Salāyatana Saṃyutta*）來談論（這是與摩倫迦子相關的經文，

SN 35.95)。對於你以前未曾見過，現在也未曾見過的，能被眼睛識別的色法，你是否有任何慾望、貪戀或愛戀？（即，當下）透過緣起（D.A.）的過程，渴愛（*taṇhā*）、執取（*upādāna*）和業（*kamma*）是引導至生死之法。現在，你已經找到了罪魁禍首。我已經教導了你十一種心，你必須從它們的生起到結束都加以追隨。你只會發現它們的不存在。對於你以前未曾見過，現在也未曾見過的不存在的法，你是否有任何慾望、愛戀或失望？因此，渴愛、執取和業不會生起。無知的愚癡/無明也不會生起。如果你能終結自己的屍體或葬禮，你還需要將別人的屍體或葬禮送到墓地嗎？（尊者繼續講解《摩倫迦子經》。）對於任何生起的法，你都必須以辨識無常的道支（*path factors*）來體驗（或感受，即受——*vedanā*）。這是佛陀教導摩倫迦子的。（在這次開示中，我們看到了尊者對佛法的深刻理解。在佛陀對摩倫迦子的提問中，他問他——你以前未曾見過，或者現在未曾見到；這兩者都與莫哥尊者在其大部分教導中強調的無常概念相符。透過止息法門，如果瑜伽行者能夠止息於僅僅看見、聽見等等，煩惱就不會生起；或者如果瑜伽行者辨識到無常，煩惱也不會生起。）在道支（五 *maggāṅga*）中，感受（*vedanā*）也被包括在內，那是捨受（*upekkhā vedanā*）（止息法門中也是一樣）。註：一些西方學者認為阿毗達摩的教導是不可靠的。但帕奧禪師的教導和他瑜伽行者的經驗證明了阿毗達摩教導的真實性。在他的時代，莫哥尊者是一位非常著名的阿毗達摩老師，而且相當年輕。一些偉大的僧侶（學者或瑜伽行者）曾向他學習阿毗達摩。雪欣達尊者比莫哥尊者年長許多，他也曾與他一同學習（見我的《莫哥開示》導論）。梅津道雅尊者烏索比達也曾在他門下學習阿毗達摩。烏索比達有一份關於《發趣論》（*Paṭṭhāna Text*）——條件關係的筆記，現在已有緬文版。在莫哥尊者向阿瑪拉布拉和莫哥的在家社群做了許多關於阿毗達摩的開示之前。這些都是在 1940 年之前的事情，沒有留下任何錄音帶和筆記。在他證悟佛法之後，他再也沒有教過阿毗達摩。



## More Fearful Than Five Heavy Kammass

27<sup>th</sup> to 28<sup>th</sup> May 1962

The Buddha, with his knowledge observing the world, noted that there is no other dhamma having a greater fault than the wrong view of taking the five khandhas as "me." It's more fearful than the five heavy kammass.

(Here, the wrong view referred to is *niyata-micchā-diṭṭhi* — a fixed wrong view which denies the law of kamma. *Sakkāya-diṭṭhi* is like a seed, and the other wrong views are the outgrowths of it.)

(This Buddha's Saying comes from the *Aṅguttara Nikāya*.) Why is that? Someone who committed the five heavy kammass (any one of them), even though falling into hells, if the world were to face destruction tomorrow, he would be freed from hell tomorrow. But for someone who has a fixed wrong view, they must move to other worlds of hell to continue with the overgrowth of *sakkāya-diṭṭhi*, which becomes a fixed wrong view. U Mya was also advised to address important tasks sooner rather than later.

(U Mya was one of the well-known businessmen in Burma. Sayadaw warned him many times to practice, but he postponed it. He was preparing to come and practice when he passed away unexpectedly. Time and tide wait for no man, including Death!)

I had also warned him in Amarapura. (This talk was in Mogok. U Mya was still alive. Even when Sayadaw was in Rangoon, he met him again and warned him. After Sayadaw returned to Amarapura for his last vassa, U Mya prepared for the journey and passed away suddenly.)

U Aung San Wai has no need to fear (i.e., for death and painful births); he has already discerned *anicca* very well. (U Aung San Wai was a retired politician in the same year General Ne Win took power and came under Sayadaw's instruction for the practice. S. N. Goenkaji did the same; because of the military coup, he could not do any business in Burma and returned to India, spreading the Dhamma worldwide.)

Unfortunate things become fortunate for some people. Here both men had the chance to come closer to Dhamma, which leads everyone in the right direction. (See the causes for U Goenkaji on how a Hindu becomes a Buddhist.)

The beginning of wrong view (here refers to *niyata micchā-diṭṭhi*) starts from *sakkāya diṭṭhi*. In the *Dhammahādaya vibhaṅga*, the Buddha taught that someone with merits who takes rebirth in heavenly realms, but if he has a wrong view, will fall down again. Where does *sakkāya diṭṭhi* come from? (Sayadaw used the story of *Anāthapiṇḍika* to explain about wrong view) Mind and form dhammas arise from conditioning. If the conditions perish, mind and form also perish.

(*Anāthapiṇḍika* explained the causes of wrong views to outsiders). Not knowing about the *saṅkhata dhamma* – cause and effect phenomena – and with unwise attention (*ayoniso*), one develops wrong views. And also, listening to the wrong teachings (e.g., the creation and the creator) leads to wrong view. Only with the discerning of *anicca* does one achieve right attention (*yoniso*). There are four wrong attentions – wrong attention to the phenomena of *anicca*, *dukkha*, *anatta*, and *asubha* as *nicca*, *sukha*, *atta*, and *subha*. An example regarding wrong listening to teachings is – if you do it, you'll receive it. You enjoy the results of the merit many times in the human world and heavens. This ends at the knowledge of the law of *kamma* – *kammassakatā ñāṇa*. This is a kind of ending based on what others say. This is the wrong way of listening to teachings (of the Buddha). [In the sutta, the cause for wrong views arising is listening to wrong teachings – such as other faiths]

The Buddha's use of similes, analogies, metaphors is for understanding and not taking them as literal (e.g., wholesome actions follow someone as a shadow).

(Sayadaw retold the Dhamma points in the first talk) After the preceding mind ceases and the following mind arises (This explains the death and birth process from this life to the next. The same kind of mind arises (the same kind but different mind because *cuti citta* and *jāti viññāṇa* are different minds but from the same kind of mind – online).

(Sayadaw gave the example of lighting the second candle from the first candle light to dispel the two wrong views of permanence and annihilation)

If the first candle light moves to the second candle, then the first candle light must cease. This demonstrates *sassata diṭṭhi* falling away. The same kind of light appears at the second candle. This demonstrates *uccheda diṭṭhi* falling away.

*Dāna* with no enrichment of insight (or support with insight knowledge) becomes inferior *dāna*. (from *Aṅguttara Nikāya*) A *Vipassanā yogi* with the discernment of *anicca* and no desire for *anicca*, with this kind of making *dāna*, will

not acquire another khandha again. The Buddha taught various types of dāna, and the last one was dāna supporting with insight. Starting with insight and following with dāna is not wrong (or the best way which Mogok Sayadaw teaches people all the time.) At last, the Buddha encouraged the monks to teach the lay community about dispelling wrong views for them with reference to Anāthapiṇḍika (see the original sutta).

## 比五種重罪更可怖

1962 年 5 月 27 日至 28 日

佛陀以其智慧觀察世間時說：**\*\*沒有任何一種法，比將五蘊執為「我」的邪見更具過患。它比五種極重惡業（五無間罪）更令人恐懼。**

（這裡所指的邪見，是**固定邪見**，巴利語為 *niyata micchā-diṭṭhi*，即否認業報法則的斷見。*Sakkāya-diṭṭhi* 身見，就像是一顆種子，而其他種種邪見，則是從它延伸而出的枝葉。）

（這是出自《增支部》的佛陀語。）為什麼這麼說呢？一個犯下五種極重罪的人（即便只犯其中一項），雖然會墮入地獄，**但若明天世界毀滅，他明天便能從地獄解脫出來。**

然而，一個懷有**固定邪見**者，則必須繼續輪轉到其他的地獄界，以承受身見所衍生的無間邪見果報。

我也曾勸告過 U Mya 要盡快處理他生命中真正重要的事（意指修行）。

（U Mya 是緬甸一位著名的商人。尊者多次提醒他要修行，但他總是拖延，直到準備前來禪修的那段期間突然往生。**時間不等人，死亡也不等待！**）

我也曾在阿瑪拉布拉警告過他（這篇講記是在莫哥開示的，當時 U Mya 尚在人世。即便尊者在仰光時再次見到他，也繼續勸導他。但當尊者最後一次入雨安居返回阿瑪拉布拉時，U Mya 準備前來，卻突然往生。）

至於 U Aung Zan Wai，他就無需害怕死亡與惡趣之生了；**他已經對無常生起了清楚的觀照。**

（U Aung Zan Wai 是當年政變時退休的政治人物，正是在將軍奈溫奪權之際，他來到尊者座下修行。S. N. Goenka 也因政變無法在緬甸繼續經商，而返回印度弘揚佛法，傳遍全球。）

**有些不幸的事件，對某些人反而成了契機。**

這兩位男士都得以趨近佛法，走上正道。（看看 Goenka 居士的因緣，一位印度教徒如何成為佛弟子。）

**錯見的根源（這裡特指固定邪見），起源於身見（sakkāya-diṭṭhi）。**

在《法心論分析》中，佛陀開示：即使一位有福報者投生天界，若懷有邪見，也仍會墮落。那麼，身見從何而來？

（尊者引用了阿那達賓迪卡（Anāthapiṇḍika）的故事，來說明邪見的根源。）

**名與色（nāma-rūpa）的法，是從條件而生起的。若條件滅盡，名與色亦會滅盡。**

（阿那達賓迪卡曾向外道說明，錯見的起因是：\*\*不明白緣起法——即因與果的法，\*\*加上不如理作意（ayoniso manasikāra），便生起了錯誤見解。）

**再者，若聽聞錯誤的教導（例如關於創世與造物主的說法），也會生起錯見。**

**唯有透過觀照無常，才會生起如理作意（yoniso manasikāra）。**

有四種錯誤的作意：

即將無常（anicca）誤認為常（nicca）、將苦（dukkha）誤認為樂（sukha）、將無我（anattā）誤認為我（attā）、將不淨（asubha）誤認為清淨（subha）。

有關錯誤聽聞的例子，例如：「你造福，就會得福報。」

你在世間與天界中，享受多次福果，這就停在對業的信解（kammassakatā ñāṇa）上。

這是一種依他人言語所建立的結論，**是對佛法的錯誤理解。**

【註：在經典中，邪見的生起因之一即是聽聞他教的說法，如「創造與創造者」等。】

佛陀使用譬喻與比喻，是為了幫助我們理解，不是要我們執著於字面意義（例如「善業如影隨形」，這是比喻說法）。

（尊者再次總結了第一場講說的重點）

**一剎那的心滅去後，下一剎那的心再生起（這說明了從此生死至來生的連續過**

程。**\*\*這兩個心是同類不同心，\*\*即：死心（cuti citta）與生心（jāti viññāṇa）為不同的心，但屬於同一類心——就像「上線」一樣。）**

（尊者舉了點燈的例子，說明如何破除常見與斷見：）

若用第一支蠟燭的火光點燃第二支，那麼第一支的火必須先熄滅。

這說明了**破除了常見（sassata-diṭṭhi）**。

而第二支的火光雖是新的，卻與前者同類，這則破除了**斷見（uccheda-diṭṭhi）**。

沒有慧觀作依止的布施，便是下等布施。（出自《增支部》）

一位修內觀的行者，若觀察無常，對無常不生欲求，以這種心態來布施，便不會再造新五蘊。

佛陀教導過種種布施方式，**最上者為有慧觀依止的布施**。

從慧觀開始，再行布施，這並不是錯的，而是最好的方式，這也是莫哥尊者一貫教授的路徑。

最後，佛陀勉勵比丘們要教導在家眾斷除邪見，並以阿那達賓迪卡的例子作為參考（詳見原典經文）。

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## 比五種重罪更可怖

1962年5月27日至28日

佛陀以其智眼觀察世間，發現沒有任何法比將五蘊誤認為「我」的邪見更具過患，這比五種極重惡業（anantarika kamma）還要可怖。

（這裡所說的邪見是「決定性邪見」（niyata-micchā-diṭṭhi），即否認業果法則的見解。「身見」（sakkāya-diṭṭhi）就像一顆種子，其他種種邪見則是從這顆種子所生長出來的枝葉。）

（這段法語出自《增支部》。）為什麼這麼說呢？一個造作過五種重罪之一的人，縱使墮入地獄，若是明日世間毀滅，他也能在明日從地獄中解脫出來；但若是懷有決定性邪見的人，則必須繼續轉生至其他地獄世界中，因為其身見的

過患已經增長成為固定不移的邪見。當時我也曾勸告烏·彌雅（U Mya）應早些處理重要之事。

（烏·彌雅是緬甸著名商人之一。尊者曾多次警告他要儘快修行，但他總是延遲。正當他準備前來修行時，卻突然去世。時間與潮水從不為人停留，死亡亦然。）

我曾在阿瑪拉布拉也警告過他。（本次講記在莫哥城開示時，烏·彌雅尚在人世。尊者曾在仰光再次與他會面並勸修。後來尊者回到阿瑪拉布拉安居，那年是尊者最後一次結夏安居，烏·彌雅本打算前往拜見尊者時卻猝逝。）

至於烏·昂山懷（U Aung Zan Wai），他無須對死亡與惡趣轉生感到恐懼，因為他已清楚地觀照了無常。（烏·昂山懷是一位退休政界人物，與軍人奈溫將軍奪權同年投靠尊者座下修習禪法。S. N. Goenka 居士亦同樣因軍事政變無法繼續在緬甸經商，遂返印度，並在全球弘揚佛法。）

一些不幸的事，對某些人而言卻成了轉機。在這裡，這兩位男士皆得以靠近佛法，而這正是導人向上之道。（請參見 Goenka 居士之因緣故事：一位印度教徒如何成為佛教徒。）

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## 比五逆重罪更可怕

一九六二年五月二十七日至二十八日

佛陀以其智慧觀察世間，發現沒有任何其他法比將五蘊執著為「我」的邪見更具過失。它比五逆重罪更可怕。（這裡所指的邪見是固定邪見——*niyata-micchā-diṭṭhi*——否定業果法則的邪見。有身見（*Sakkāya-diṭṭhi*）如同種子，其他的邪見則是它的枝蔓。）（佛陀的這句話出自《增支部》。）為什麼這樣說呢？犯下五逆重罪（任何一項）的人，即使墮入地獄，如果世界明天毀滅，他明天也會從地獄中解脫出來。但是對於持有固定邪見的人來說，他們必須轉到



其他的地獄世界，繼續滋長有身見，最終成為固定邪見。吳妙也被建議盡快處理重要的事務，而不是拖延。（吳妙是緬甸一位著名的商人。尊者多次警告他要修行，但他都推遲了。他正準備前來修行時，卻意外去世了。時間不等人，包括死亡！）我也曾在阿瑪拉布拉警告過他。（這次開示是在莫哥。吳妙當時還活著。甚至當尊者在仰光時，他又見到了他並警告了他。尊者回到阿瑪拉布拉度過他最後的兩安居後，吳妙正準備前往，卻突然去世了。）吳昂贊威無需恐懼（即，對於死亡和痛苦的轉生）；他已經很好地辨識了無常。（吳昂贊威是同年尼溫將軍奪取政權後退休的政治家，並接受了尊者的修行指導。葛印卡也是如此；由於軍事政變，他無法在緬甸經營任何生意，便返回印度，將佛法傳播到全世界。）不幸的事情對某些人來說會變成幸運的事情。這裡這兩個人都有機會更接近佛法，這會引導每個人走向正確的方向。（參見葛印卡如何從印度教徒變成佛教徒的原因。）錯誤見解的開始（這裡指的是固定邪見）始於有身見。在《法藏分別》（*Dhammahādaya vibhaṅga*）中，佛陀教導說，有功德的人轉生到天界，但如果他有錯誤的見解，將會再次墮落。有身見從何而來？（尊者用給孤獨長者的故事來解釋邪見）名色法從條件而生起。如果條件消失，名色法也會消失。（給孤獨長者向外道解釋了錯誤見解的起因）。由於不了解有為法——因果現象——以及不智的注意（*ayoniso*），人們會產生錯誤的見解。而且，聽聞錯誤的教導（例如，創造和創造者）也會導致錯誤的見解。只有透過辨識無常，才能獲得正念（*yoniso*）。有四種錯誤的注意——對無常、苦、無我和不淨的現象作常、樂、我、淨的錯誤注意。關於錯誤聽聞教導的一個例子是——如果你做了，你就會得到。你在人間和天界多次享受功德的果報。這終止於業果智（*kammasakatā ñāṇa*）。這是一種基於他人所說的終止。這是錯誤的聽聞（佛陀）教導的方式。[在經文中，錯誤見解產生的原因是聽聞錯誤的教導——例如其他信仰] 佛陀使用譬喻、類比、隱喻是為了理解，而不是將其視為字面意義（例如，善行像影子一樣跟隨著某人）。（尊者重述了第一次開示中的佛法要點）在前一個心識滅去，後一個心識生起之後（這解釋了從今生到來生的死亡和出生過程。相同種類的心識生起（相同種類但不同的心識，因為死亡識和結生識是不同的心識，但屬於同一種類的心識——線上））。（尊者舉了用第一根蠟燭的火焰點燃第二根蠟燭的例子，以消除常恆見和斷滅見這兩種錯誤的見解）。如果第一根蠟燭的火焰移動到第二根蠟燭上，那麼第一根蠟燭的火焰就必須熄滅。這表明常見的消失。同樣的光出現在第二根蠟燭上。這表明斷見的消失。沒有智慧增長（或智慧知識支持）的布施成為劣等的布施。（出自《增支部》）一位辨識無常且不貪戀無常的內觀瑜伽行者，以這種方式布施，將不會再獲得另一個五蘊。佛陀教導了各種布施，最後一種是以智慧支



持的布施。以智慧開始，然後進行布施並沒有錯（或者說是莫哥尊者一直教導人們的最佳方式）。最後，佛陀鼓勵比丘們向在家社群教導如何消除錯誤的見解，並提及給孤獨長者（見原始經文）。

## **Knowing Dhamma Is Knowing the Buddha**

30<sup>th</sup> to 31<sup>st</sup> May 1962

It's true that people are not listening to the Dhamma of liberation from death. So they are doing things which lead towards the cemeteries. In the whole of saṃsāra, it'll be like this. The Buddha exhorts us to always stay with a Dhamma of freedom from death. This is staying with one of the satipaṭṭhāna dhamma.

(Sayadaw talked about how to train the six animals from the Discourse of the Simile of the Six Animals.) In the beginning of the sutta, the Buddha gave an example of a worldling. A man whose whole body was covered with sores. In this situation, he would enter a thorny wood. All these sores exist at the six senses of the door. He was not only having the sores but was also a double blind person (i.e., a worldling). He liked the thorny wood. The six sense objects were thorns.

You all like being free from dangers but go toward the places with dangers. The Buddha wants you all to cure the sores and does not want you to enter the thorny wood. He sees the dangers and has Great Compassion (mahā-karuṇā). He became Buddha with satipaṭṭhāna, and thereafter continued dwelling with sati. Therefore, to be freed from ageing, sickness, and death we have to stay with one of the satipaṭṭhāna. (Sayadaw mentioned the six senses of the door with its counterparts the six animals. The masters are six and the slave is one because he has to follow the desires of the six senses of the door. You lack the satipaṭṭhāna post and in every life follow the pulling of the six animals that die badly with dukkha. There was never stable dying (i.e., taking rebirths randomly, mostly in woeful existences).

Therefore, the satipaṭṭhāna post (sati post) is so important to us. For the safety of the sense faculties (controlling the six animals), mindfulness is very important. Only by striking a satipaṭṭhāna peg (post) will you be freed from Dukkha!

In teaching Dhamma, the Buddha uses two kinds of speech: it's right and true, beneficial, but people don't like it. People are unaware of the Dhamma they dislike. Nevertheless, the Buddha has to teach it because it's beneficial for the person involved. He'll wait for the right chance and time to teach. The second kind is – right and true, beneficial, and people like it. He also looks for the suitable time to teach the person involved. In the 45 years of his life (as Buddha), he only spoke these two kinds of speech. If it's needed urgently, he'll go quickly to teach them (when a person

is near death). If there is enough time for someone, he'll wait for him (we can see all these situations in the suttas). In both kinds of speech, there is compassion. Some people like the Buddha's words. However, if his knowledge is not mature enough, he has to wait for it. When the time is ripe, he goes there to give the teaching. If a Dhamma leads to truth (sacca dhamma) which leads to liberation, and vice versa. As an example, consider the teaching Sāriputta gave his friend Brahmin Dhanañjāni. The teaching must go straight into the heart (leading to the knowledge of the khandha). The listener, while listening, also has to observe the khandha. Then, it will lead to the truth (sacca). (MN 97 Dhanañjānisuttam)

The example of the first kind of speech is the simile of the six animals, which people don't like because worldlings are immersed in defilements. It opposes the way most people are accustomed. Always being pulled by the six animals prevents attaining the stable, unmovable Nibbāna. Knowing the Dhamma is knowing the Buddha. Then you know the compassion of the Buddha. The six senses of the door are an extension of papañca dhamma. The path factors of satipaṭṭhāna dhamma kill papañca dhamma (nipapañca, it kills the six animals).

## 知法即知佛

1962年5月30日至31日

事實上，眾生不聽聞能解脫生死的法語，因此他們所作所為皆朝向墓地而去。在整個輪迴中，他們的處境就是如此。佛陀殷切教誡我們應當時時依止一種能令我們遠離死亡的法（**離死之法**）而活。這就是依止於四念處法門之一的生活。

（尊者引用了《六獸譬喻經》來說明如何訓練六根。）經文一開始，佛陀舉了一個凡夫的譬喻——一個全身長滿潰瘍膿瘡的人，這樣的他卻進入長滿荊棘的叢林。這些潰瘍就生長在六根之處，而六根所對的境界——色、聲、香、味、觸、法——就像叢林中的荊棘。他不僅長滿了傷口，還是個雙重盲人（也就是無明的凡夫），卻偏偏喜歡這荊棘之林。

你們都想要遠離危險，卻又不斷朝向危險的地方走去。佛陀希望你們治癒這些潰瘍，不再走入那充滿荊棘的林。他看見這些危險，因此生起**大悲心**

(mahā-karuṇā)。佛陀就是依靠四念處而證得佛果的，證得之後仍持續依止正念生活。因此，若要脫離老、病、死的苦，我們也必須依止於四念處之一。

(尊者接著提到六根門與六隻動物的譬喻。) 這六隻動物分別代表六根：眼、耳、鼻、舌、身、意。牠們都被一條繩子拴著，彼此拉扯，各走各的路。被拴住的那個，就是凡夫的心，被六根拉來拉去。你們因為缺乏四念處這根「樁」，每一生都被這六隻動物牽引、拉扯，最終死於苦中，墮入惡趣。從未有一次是安穩地死去(也就是未曾善終，常在苦境中投生)。

因此，這根\*\*四念處之樁(satipaṭṭhāna post)\*\*對我們來說極其重要。為了保護六根的安全，我們必須依靠正念。唯有釘下四念處之樁，你才能從苦中解脫！

(未完，下一段將進入佛陀教法中兩種說話方式與大悲心的說明。)

在教授佛法時，佛陀有兩種說法方式：

第一種，是**真實而正確、有利益的話語，但人們卻不喜歡聽**。他們並不知道自己討厭的其實是能帶來真正利益的法。然而，即使如此，佛陀仍然會教導，因為這法對聽聞者有益。佛陀會等待合適的時機來教導這樣的人。

第二種，是**真實而正確、有利益且人們也樂於聽受的法語**。這種情況下，佛陀也會尋找適當的時機來教導這些人。

在他四十五年的弘法生涯中，佛陀所說的法，無不屬於這兩類。若是急迫的狀況，他會立刻前去教導(例如臨終之人)；若對方還有時間，他會等待時機成熟後再開示。我們可從多部經典中看到這些情境。在這兩種說法中，佛陀都展現了他的慈悲心。

有些人喜歡佛陀的語言，但如果他們的智慧還未成熟，佛陀也會等待。當機緣成熟，他就會前去教導。若一部佛法能引導人認知真理(sacca dhamma)，那麼這法即能導向解脫；若非如此，則無法導向解脫。

舉個例子——當舍利弗尊者教導他的婆羅門朋友陀那闍尼(Dhanañjāni)時，所說的法能直入其心，讓對方即刻觀照自身的五蘊，進而趨向真理(可參見《中部》第97經《陀那闍尼經》)。

第一種不被歡迎的說法例子，即是「六獸譬喻」的教導，因為凡夫沈迷於煩惱與欲樂，不願聽聞違逆自身習氣的話語。凡夫總是被六隻動物牽引，無法抵達穩定、究竟的**不動之涅槃**。

知法即知佛。當你真正理解佛法，也就能體會佛陀的慈悲。六根門的運作即是戲論法（*papañca dhamma*）的延伸；而四念處的道支（*satipaṭṭhāna dhamma*）則能殺滅戲論法（*nipapañca*）——也就是殺死那六隻野獸。

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## 知法即知佛

一九六二年五月三十日至三十一日

確實，人們不聽聞脫離死亡的佛法。所以他們所做的事情都導向墳墓。在整個輪迴中，情況都將如此。佛陀勸誡我們始終安住於脫離死亡的佛法。這就是安住於四念處之一。（尊者談到如何訓練六獸，出自《六獸譬喻經》。）在該經的開頭，佛陀舉了一個凡夫的例子。一個全身長滿瘡的人。在這種情況下，他會走進荊棘叢中。所有這些瘡都存在於六根門。他不僅有瘡，而且還是個雙重盲人（即凡夫）。他喜歡荊棘叢。六種感官對象就是荊棘。你們都喜歡遠離危險，卻走向充滿危險的地方。佛陀希望你們治癒瘡口，不希望你們進入荊棘叢。他看到危險，並具有大慈悲心（*mahā-karuṇā*）。他以四念處成佛，之後一直安住於正念。因此，為了從衰老、疾病和死亡中解脫出來，我們必須安住於四念處之一。（尊者提到了六根門及其對應的六獸。主人是六個，奴隸是一個，因為他必須服從六根門的慾望。你們缺乏四念處的支柱，在每一生中都跟隨著六獸的拉扯，它們都痛苦地死去。從未有穩定的死亡（即隨機轉生，大多在悲慘的境界）。因此，四念處的支柱（正念之柱）對我們來說非常重要。為了保護感官（控制六獸），正念非常重要。只有打入四念處的樁（支柱），你才能從痛苦中解脫出來！在教導佛法時，佛陀使用兩種言說：正確真實、有益，但人們不喜歡。人們並不知道他們不喜歡的佛法。然而，佛陀必須教導它，因為它對當事人有益。他會等待合適的機會和時間來教導。第二種是——正確真實、有益，而且人們喜歡。他也尋找合適的時間來教導當事人。在他四十五年的佛陀生涯中，他只說了這兩種言說。如果緊急需要，他會迅速去教導他們（當一個人臨近死亡時）。如果時間充足，他會等待他（我們可以在經典中看到所有這些情況）。兩種言說都包含著慈悲。有些人喜歡佛陀的話。然而，如果他的

智慧還不夠成熟，他就必須等待。當時機成熟時，他會去那裡給予教導。如果一種佛法導向真理（*sacca dhamma*），而真理導向解脫，反之亦然。例如，考慮舍利弗尊者給他的朋友婆羅門達那然迦尼的教導。教導必須直接進入內心（導向對五蘊的認識）。聽者在聽聞的同時，也必須觀察五蘊。然後，它將導向真理（*sacca*）。（《中部尼柯耶》第九十七經，《達那然迦尼經》）第一種言說的例子是六獸的譬喻，人們不喜歡它，因為凡夫沉浸在煩惱中。它與大多數人習慣的方式相反。總是被六獸拉扯會阻止證得穩定不動的涅槃。知法即知佛。然後你就會知道佛陀的慈悲。六根門是戲論法（*papañca dhamma*）的延伸。四念處的道支殺死戲論法（*nipapañca*，它殺死六獸）。

## Happy with the Oppressive Khandha

5<sup>th</sup> to 6<sup>th</sup> June 1962

Birth, ageing, and death are the truths of dukkha. Birth is coming, ageing is living, and death is dying; all these are bad indeed. Only these things exist in the internal nature of the khandha body (This represents the sub-moments of each mind moment, arising, presence, and dissolution.) We own the three factors of dukkha. If you don't know these three factors, whatever existence you're arriving at starts from taṇhā. Wherever you're happy is bhava-taṇhā — craving for existence. It's controlled by not knowing avijjā. So, you make companionship with these three factors of dukkha. If you're happy with the oppression, it means only craziness (pīḷanaṭṭha). This is becoming crazy with kilesas. The duty of birth (jāti) throws you into the prison (paṭisandhi). Ageing (jara) is beating and torturing you until you're flat out (can't get up). After that, it will send you to the hand of death (maraṇa). I am teaching you to change the way before you're arriving at death from ageing. If you've arrived there, I can't do anything for it. So, you have to search for the parting way. It's not good from the beginning (jāti), in the middle (jara) or in the end (maraṇa) that asks you to find the parting way. You have to follow the noble path. Tomorrow, I'll continue to talk about it.

Postponing the Dhamma practice for tomorrow or the day after tomorrow means sassata diṭṭhi is prompting you to do it.

(From the beginning to half an hour, Sayadaw was talking about jāti, jara, and maraṇa and then continued to talk about the Devadaha Sutta).

It's very important to understand the doctrine of the Buddha. Most Buddhists don't understand it, even though they worship him. This is only paying respect but not following his Dhamma instruction (important to all Buddhist traditions). The Buddha's doctrine is the abandonment of taṇhā, which clings to the five khandhas. Therefore, its doctrine advocates no affection for the khandha. So, don't go in front of the Buddha asking for things he disapproves of (i.e., to get jāti, e.g., Mahāyanists).

With an affection for the khandha, when it changes, sorrow, lamentation, etc., follow behind it. Having no affection for the khandha is moving towards Death with a Smile.



## 歡喜於壓迫性蘊身

1962年6月5日至6日

生、老、死是苦諦的真相。生是來臨，老是活著的狀態，死是離去——這三者皆是不善的、痛苦的。這些都是存在於「身體的內部本質」之中（亦即在每一剎那心的瞬間中，皆含攝「生起、存在、滅去」這三個階段）。我們擁有的正是這三種苦的屬性。

若你不知曉這三項，那麼你所趨向的任何一種有（存在），其起點都是從「愛」（*taṇhā*）開始。你所歡喜的任何地方，其實都是「有愛」（*bhava-taṇhā*）——對存在的渴求。而主導這一切的則是不知（*avijjā*）。因此，你與這三種苦建立了伴侶關係。若你對這種壓迫性感到滿足、樂在其中，那實際上就是「瘋狂」——這即是佛法中所謂的「壓迫義」（*pīḷanaṭṭha*）。這是一種被煩惱（*kilesa*）逼迫之瘋。

生（*jāti*）的職責是將你扔進牢獄（指的是「結生」：*paṭisandhi*）。老（*jara*）則像獄卒一樣，日復一日地折磨你、鞭打你，直到你躺下再也爬不起來。而接下來，死亡（*maraṇa*）之手就會來將你帶走。我是在教導你——在你從老邁步入死亡之前——改變你的方向。如果你已經到達那一步，我將無法為你做任何事。

所以，你現在就必須尋找「離別之道」（*parting way*）。從開端的生，中段的老，到結尾的死，全都是不善的——因此你應當尋找通往解脫的道路。你必須跟隨聖道（*ariya-magga*）。明天我會繼續開示這個主題。

延後修行、拖到明天或後天，這正是「常見」（*sassata-diṭṭhi*）在驅使你。

（從開示開始到約半小時，尊者皆在講述生、老、死的苦性，隨後轉入《天臂經》（*Devadaha Sutta*）的解釋。）

要理解佛陀的教法是極其重要的。大多數佛教徒並不了解它，儘管他們也在禮拜佛陀。但那只是「尊敬」而已，並不是遵循佛陀的教導（這對所有佛教傳統都非常重要）。佛陀的教法是為了「捨離對五蘊的貪愛」（*taṇhā*）。因此，這部教法是不執取於蘊身的教法。

所以，不要跑到佛陀前請求他所不贊成的東西（例如：請求「生」，如某些大乘行者所為）。

對於五蘊的愛著，當蘊變化無常時，悲傷、哀號等痛苦就隨之而來。若能對蘊無愛，那麼即便面對死亡，也能「含笑而終」（Death with a Smile）。

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## 樂於受壓迫的五蘊

一九六二年六月五日至六日

生、老、死是苦的真理。生是到來，老是活著，死是逝去；所有這些確實都是不好的。五蘊身體的內在本性中只存在這些事物（這代表每個心念的子剎那，生、住、滅）。我們擁有苦的三個因素。如果你不知道這三個因素，你所到達的任何存在都始於渴愛。你所樂於的任何地方都是有貪（bhava-taṇhā）——對存在的渴求。它受到不知無明（avijjā）的控制。所以，你與苦的三個因素為伴。如果你樂於受壓迫，那意味著只有瘋狂（pīḷanaṭṭha）。這是因煩惱而變得瘋狂。生的職責（jāti）把你投入監獄（paṭisandhi）。老（jara）不斷地鞭打和折磨你，直到你筋疲力盡（無法起身）。之後，它會把你送到死神（maraṇa）手中。我教導你，在你因衰老而走向死亡之前改變你的方式。如果你已經到達那裡，我就無能為力了。所以，你必須尋找離去之道。從開始（jāti）、中間（jara）或結束（maraṇa）要求你尋找離去之道都不是好事。你必須遵循聖道。明天，我將繼續談論它。將佛法修行延遲到明天或後天意味著常見（sassata diṭṭhi）正在促使你這樣做。（從開始到半小時，尊者一直在談論生、老、死，然後繼續談論《提婆陀訶經》。）理解佛陀的教義非常重要。大多數佛教徒並不理解它，即使他們崇拜他。這只是表達敬意，而不是遵循他的佛法教誨（對所有佛教傳統都很重要）。佛陀的教義是捨棄執著於五蘊的渴愛。因此，他的教義主張不愛戀五蘊。所以，不要到佛陀面前請求他所不贊同的事物（例如，為了獲得生，如大乘佛教徒）。由於愛戀五蘊，當它變化時，悲傷、哀號等等就會隨之而來。不愛戀五蘊就是帶著微笑走向死亡。

## The Lost of Knowledge

7<sup>th</sup> June 1962

In normal times, you think nothing is happening to you. You only know it by exposing it to yourself. It's important to know your losses. With each day passed, you reduce your lifespan by one day. The energy of kamma is also reduced by one day. With the growth of ageing, your knowledge becomes dull, and so you are losing knowledge. Losing kammic energy is not so important, but losing knowledge is painful. You can still continue by losing kamma (increasing your merits by doing wholesomeness). Losing knowledge, you can't reconnect it again. Because the ways of kamma always exist, but the ways of knowledge do not. (i.e., The most difficult thing for a Buddha to arise in the world). With only knowledge, you can go to Nibbāna, but not kamma (here means not directly, only as one of the supporting conditions). At the time when your knowledge is sharp, you can use it to reach Nibbāna. Kamma can only send you to become a khandha (here as a human khandha with merits) but not for the ending of the khandha. Kamma sends you to dukkha sacca but ñāṇa to sukha sacca (nibbāna). People don't know that if someone has good luck (merits) they will have dukkha. They're expecting when they'll have good luck. With older age, one becomes poor in kamma and ñāṇa.

Only ñāṇa can cut off kamma when it's the worst with the blunt ñāṇa. Could you find the most valuable thing (i.e., nibbāna) with poor kamma and ñāṇa? You'll know it by relating it to U Hlaing (who was having difficulty in the practice because he was over eighty).

(Sayadaw continued the talk based on the Q and A between Mahākoṭṭhita and Sāriputta, MN.43 Mahāvedallasuttaṃ). It's important to have right attention on the khandha. Don't you hear the voices which come out from the khandha every time there is a cause? As examples – it's good, it's not good (vedanākkhandha). It's saṅkhārakkhandha if you want to give, want to offer, etc. (gave examples for each of the khandha). With wrong attention, diṭṭhi arises. Don't abandon sammuti-sacca and also you have to know about paramattha sacca. Sammuti sacca is right only in not telling lies. Paramattha sacca is right towards Nibbāna. Contemplating the mother does not lead to Nibbāna; only contemplating the khandha will help you realize Nibbāna. (In this sutta, Sāriputta taught 11 ways of right attentions — yoniso) By condensing all of them, you only have anicca, dukkha, and anatta. Whatever khandha

you contemplate, you will see the arising and vanishing process (i.e., any one of the satipaṭṭhānas). Discerning anicca leads to right attention.

(Here Sayadaw taught vedanānupassanā). If I ask you – Is anicca the khandha? It's not the khandha. Therefore, if you see anicca, you are abandoning the khandha (because no khandha exists there). Do you still desire the khandha after seeing anicca? Desiring the khandha does not arise, thus it cuts off taṇhā, upādāna, and kamma (see D.A process). Therefore, it abandons the khandha, taṇhā, and the next life of birth (jāti). So, how beneficial is anicca? Diṭṭhi arises with the cause of the khandha. When the khandha does not arise, it abandons diṭṭhi. Dying with anicca, one becomes a sotāpanna in heaven. Therefore, you have to practice a lot for discerning anicca (become habitual like one of Goenkaji's disciples who practiced with him in India for a three-month retreat. After that, he continues to maintain his awareness of anicca every day as a businessman).

If you can follow anicca to its end, you will find Nibbāna. Therefore, if you can discern anicca with yoniso and follow the process, you become a sotāpanna. Even when someone becomes an arahant, they need to incline towards Nibbāna with the attention on anicca. (i.e., referring to staying in the fruition state.) If not, people are confused by the objects of kāmagaṇa – Even aniccas appear chaotic. Inclining the mind towards a place where no aniccas exist is very clear (the emptiness of Nibbāna).

### **Darkness and Light – Avijjā and Vijjā**

In the Buddha Dhamma, there are five kinds of darkness and five kinds of light. Mogok Sayadaw also based his teachings on this and gave several talks on them. This subject is also related to his talk on the loss of knowledge. The five darknesses are: Ignorance of the law of kamma, Ignorance about the mind and body, Ignorance of the cause and effect process, Ignorance of anicca, dukkha, and anatta phenomena, and Ignorance of eternal peace – Nibbāna. The opposite of these five darknesses is the five lights. Even most human beings are covered with the first darkness. If someone does not have the first light, they cannot have the other lights because it develops from one to five. This is one of the main reasons or causes of so much problems and suffering in today's world. Even most world leaders and governments don't have the first light and they are covered with all the darkness. People elected them to solve problems and suffering but nowadays they are creating more and more of them.

The other lights, from the 2nd to the 5th, appear with the Buddha and exist where the Dhamma is present; only then can beings possess them. The 2nd and 3rd lights are very important for human beings.

Because of not having these lights, humans can even perform evil actions combined with lobha (greed) and dosa (hatred). We can see its impact and results at international levels with many ongoing wars in various parts of the world today. Therefore, the Buddha urgently warned humans to eradicate wrong views. There was a funny story related to diṭṭhi that illustrates how it can make a person become a fool, which is due to ignorance and delusion.

There were some Westerners conducting research in a very remote area where the inhabitants had never seen a car before. They went to the village with a Land Rover. As they neared the village, the sound of the car made the villagers come out to see what was happening. They saw the car coming towards them; it had two big headlights and was making sounds – Wu! Wu! Among the villagers, one who seemed intelligent made a remark to the crowd, “It must be a strange animal. It has two big eyes and is making sounds Wu! Wu! and coming towards us.” All the others agreed with him and responded, “It may be. It may be.”

These villagers are better off than the fool or lunatic mentioned in the following story. These people had only wrong thinking with wrong views but no wrong actions. The following story was mentioned in the Dhamma talk by Sitagu Sayadaw on the Simile of Foam in the Saṃyutta Nikāya. He discussed how consciousness (viññāṇa) is like a magician but also included the concept of wrong view with ignorance. All worldlings possess all the defilements.

A dullard was sitting at the bank of a big lake and watching the forest ducks enjoying themselves on the water. After some time, an imposter came to the place. The dullard asked him, “Who is the owner of these ducks?” The imposter responded, “These ducks belong to me.” The dullard requested him to sell them to him. He pretended to have no desire to sell them. At last, he told the dullard that he urgently needed money and agreed to sell them. The dullard continued to watch the ducks on the bank. When evening came, the ducks flew away from the lake.

The dullard followed behind them and cried, “My ducks! My ducks!” In the same way, human beings and other beings regard the five khandhas, political power, wealth, family members, etc., as “My ducks! My ducks!” Therefore, humans must

always be careful with all their actions, which can create problems and suffering in today's world because most are blind men covered with all the darkness (avijjā). To see clearly all the problems and sufferings, it is necessary to have light (vijjā). Dhamma education can help human beings see clearly.

In the Dhammapada of chapter VI: The Wise – the Buddha utters the verse: 80 relating to Sāmaṇera Paṇḍita.

“Irrigators guide  
the water.  
Fletchers shape  
the arrow shaft.  
Carpenters shape  
the wood.  
The wise control  
themselves.”  
Verse: (80)

Here, the Buddha describes the three qualities of the mind with three similes: similar to water, the arrow shaft, and wood. Each human has two ways they can choose: making the water flow downstream or upstream, shaping the arrow shaft to be crooked or straight, and crafting the wood to look ugly or beautiful.

Humans can direct their minds in downward or upward ways. Following the lower ways, they will end up in hells (avīcis). Following the upward ways, they will end up in Nibbāna. If they make their minds crooked, they will end up with great suffering, but making their minds straight will lead to great happiness. If they allow their minds to become coarser, the human world will become ugly, resembling Hell. Through the training of their minds, it can become a beautiful world, akin to Heaven.

《失去智慧》

1962年6月7日開示

在日常生活中，你會覺得自己「好像什麼事都沒發生」，但這只是一種表象，唯有將內在實情攤開來看，才能真正發現：我們每天都在流失智慧。

### **什麼是我們的損失？**

一天過去，你的壽命就減少一天。

你的業力（kamma energy）也隨之一天天減弱。

隨著年老，你的智慧會逐漸遲鈍，這就是真正的「智慧損失」。

失去業力並不是最可怕的事，但失去智慧卻是最痛苦的損失。

因為業的道路總是存在，人們還能透過造善業來補救；

但智慧的道路若喪失，則難以挽回——因為佛陀出世是極其稀有的，學法的機會一旦錯失，很難再重來。

### **為什麼智慧這麼重要？**

只有依靠智慧（ñāṇa）才能抵達涅槃，業（kamma）雖可成就人身，卻無法直接導向解脫。

- 業只是把你送到另一個五蘊身（khandha）；
- 智慧才能結束五蘊身的輪迴。
- 業把你帶向「苦諦」（dukkha sacca）；
- 智慧引導你走向「樂諦」（涅槃）——sukha sacca。

但人們不知道這一點，總是盼望「好運到來」。然而，對佛法來說，「好運」等於還要繼續受苦！

### **隨著年老，你的業與智慧都會減弱：**

當你的智慧變得遲鈍，這就如同用鈍刀去切斷強韌的鎖鏈——你能切開它嗎？

當你既沒有強大的業，也沒有敏銳的智慧，怎可能找到世間最寶貴的事物（即涅槃）？



尊者舉出一位弟子 **U Hlaing** 為例，他是一位珠寶商，在年輕時曾修習內觀。但等到八十多歲才真正想用功，卻因為年老體衰、精神遲鈍，難以再觀察「五蘊的變化」。這是極為可惜的。

這正是為什麼尊者一再懇切勸說弟子：「要趁年輕、精神力尚可之時趕緊修行，不要延誤時機！」

（尊者接著以《大分別經》（Majjhima Nikāya 第 43 經《大分別經》，Mahāvedalla Sutta）中 **大拘絺羅（Mahakoṭṭhita）**與**舍利弗（Sāriputta）**之間的問答作為開示內容。）

### 應當如何正確觀照「五蘊」？

你是否曾注意到——每當有某個因緣觸發時，「五蘊」就會發出聲音？例如：

- 當你覺得「這個很好、那個不好」，這是\*\*受蘊（vedanākkhandha）\*\*的聲音；
- 當你產生「想要給予、想要佈施」等意願時，這是\*\*行蘊（saṅkhārakkhandha）\*\*的表現。

尊者對五蘊逐一舉例說明，讓人了解它們的運作方式。如果你以錯誤的方式注意（**ayoniso manasikāra**），就會生起邪見（**diṭṭhi**）。

### 不能捨棄俗諦，也要認識真諦

我們不能否定世俗的語言（**sammuti-sacca**）——例如，在人際溝通中「不說謊」就是依於世俗諦而正確行為。

但若要走向涅槃，則必須以真實究竟諦（**paramattha sacca**）為依止。

→ 觀想母親不會導向涅槃；唯有觀照「自己的五蘊」，才能引導你證得涅槃。

在這部經中，舍利弗尊者教授了\*\*十一種「如理作意」（yoniso manasikāra）\*\*的方式，而將這些方法加以統攝，無非就是三法印：無常（**anicca**）、苦（**dukkha**）、無我（**anatta**）。

你觀照哪一個蘊，都會見到它們的生滅變化（即四念處之一的觀行）。見到「無常」就是如理作意。

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### 【此處尊者講授「受念處」(vedanānupassanā)】

如果我問你：「無常(anicca)是五蘊嗎？」——你會發現：不是的。

因此，當你觀見無常時，其實你已經離開了五蘊的層面。這意味著你不再執取它為「我」、「我所」。

那麼，在你見到無常之後，你還會想要這個「五蘊身」嗎？

不會再生起對五蘊的貪愛(taṇhā)，因而：

- \*\*愛(taṇhā)、
- 取(upādāna)、
- 業(kamma)\*\* 也就被截斷(參見十二緣起流程)。

這樣一來，你不僅捨離了五蘊，也捨離了渴愛與未來的「生」(jāti)——

### 可見觀無常有多麼殊勝！

邪見(diṭṭhi)是因「五蘊」而生起的，

當五蘊不再被認為是「我」或「實有」，邪見也就終止了。

如果臨終時仍持續觀照無常，那麼你會以「見道者」的身份往生天界，成為「預流果(sotāpanna)」。

因此，你應勤修觀無常之法，將之變成你的習慣性觀照。這就如同 Goenka 老師的一位弟子，在印度參加了為期三個月的內觀閉關後，回到日常生活中仍能每天維持對無常的覺知，即使在經商時也是如此。

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### 如果你能一路觀無常至盡頭，將會發現「涅槃」。

所以，以如理作意來觀察無常，並遵循這一觀行進程，便能證得預流果(sotāpanna)。

即使是阿羅漢，在入定與住於果證之時，也須將心導向無常，作為傾向涅槃之道。

若不如此，心將會被感官欲（kāmaguṇa）的境所擾亂，甚至連觀無常也會變得混亂。

唯有將心導向一個「無無常（非生非滅）」的境界，才是極其明確的方向——也就是涅槃的空性本質。

## **黑暗與光明——無明與明覺 ( Avijjā and Vijjā )**

在佛陀的教法中，有五種黑暗與五種光明。莫哥尊者也曾根據這個主題開示多場法語。這主題也與他今日所說的「失去智慧」有密切關聯。

五種黑暗如下：

1. 不知業報法則（Kamma）
2. 不知名色（Nāma-rūpa）
3. 不知因果關係
4. 不知三相（無常、苦、無我）
5. 不知究竟安穩寂靜——涅槃

五種光明即是前述黑暗的反義對治。即：

1. 知業報
2. 知名色
3. 知因果
4. 知三相
5. 知涅槃

事實上，大多數人類都被第一層黑暗籠罩。若沒有第一道光，就不可能生起第二至第五道光，因為這是漸進開展的次第。

這也正是當今世界充滿苦難與混亂的主要原因之一。即使是現今許多世界領袖與政府，亦未具備第一道光，反而全然籠罩於黑暗之中。人們選出他們，是希望解決問題與苦難；但事實上，他們往往創造出更多苦與問題。

第二與第三道光對人類來說尤其重要。若沒有這些光，人類甚至可能因為貪（lobha）與瞋（dosa）而造下極大的惡行。我們現在就可在國際層面看到其影響——世界各地不斷爆發的戰爭與衝突，即是明證。

因此，佛陀一再強調：**應速速斷除邪見（ditṭhi）！**

尊者接著講了一個與「邪見」有關的趣聞故事，來說明無明與妄見如何讓人淪為愚人：

有一群西方人到某個極為偏遠的地區做研究，那裡的村民從未見過汽車。他們乘著越野車（Land Rover）前往。當車子接近村落時，發出的引擎聲引來了好奇的村民。當地人見到這輛車迎面而來，前方有兩個大燈，且發出「鳴！鳴！」的聲音。

其中一位看似「聰明」的村民對大家說：「這一定是某種奇怪的動物，它有兩隻大眼睛，還發出鳴鳴聲，一直往我們這邊來！」

大家也跟著附和說：「可能是，可能是！」

這些村民頂多只是**錯誤思考與妄見**，但他們並未造下什麼惡行。然而，接下來這個故事中的愚人則完全被無明與貪癡蒙蔽：

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### **《幻泡譬喻》中說明的愚癡者故事：**

有一個遲鈍的愚人坐在湖畔，看著野鴨在水中嬉戲。這時來了一個騙子。愚人問他：「這些鴨子是誰的？」騙子回答說：「這些是我的鴨子。」愚人接著請求購買，騙子假裝不想賣，但最終假意表示因急需用錢而願意出售。愚人信以為真。

到了傍晚，鴨群飛離湖面，愚人哭喊著：「我的鴨子！我的鴨子！」

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現今世人、甚至諸有情眾生，也是如此愚痴——把五蘊、財產、家庭等執取為「我的鴨子！我的鴨子！」

因此，人類應時時謹慎其行為，避免造作令當今世界充滿苦難與混亂的業因。因為多數人就如同盲者，完全被無明（avijjā）所籠罩。要真正清楚看見這一切問題與苦因，就必須具備光明（vijjā）。而佛法教育（Dhamma education）正是幫助人們獲得清明之見的重要資糧。

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### 結語引用法句經第六品〈智者品〉第80 偈：

「灌溉者引導水流，  
弓匠調直箭桿，  
木匠雕琢木料，  
智者調御自身。」

這首偈頌的譬喻深具意義：

- 心如水流，可向下墮，也可向上升。
- 心如箭桿，可彎曲，也可筆直。
- 心如木料，可粗鄙，也可精巧。

人類可以選擇心之方向：往下的道路，導致惡趣地獄（avīci）；往上的道路，導向涅槃（Nibbāna）。若任由心意彎曲墮落，將遭受極大苦果；若調御心使其筆直，則能得大安樂。

若令心粗鄙不堪，世間將如地獄般醜陋；若鍛鍊心性，則能轉化為如天界般的美好世界。

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## 知識的喪失

一九六二年六月七日

在平常時候，你認為沒有任何事情發生在你身上。你只有將其暴露出來才會知道。了解你的損失很重要。隨著每一天的過去，你的壽命減少一天。業的能量也減少一天。隨著年齡的增長，你的知識變得遲鈍，所以你正在失去知識。失去業的能量並不那麼重要，但失去知識是痛苦的。你仍然可以透過失去業（透過行善增加你的功德）來繼續前進。失去知識，你無法再次將其連接起來。因為業的道路總是存在，但知識的道路卻不是。（即，佛陀出現在世間是最困難的事情）。僅憑知識，你可以到達涅槃，但不是業（這裡的意思不是直接，只是作為支持條件之一）。當你的知識敏銳時，你可以用它來達到涅槃。業只能送你成為一個五蘊（這裡作為一個有功德的人類五蘊），但不能送你到五蘊的終結。業送你到苦諦，但智慧（*ñāṇa*）送你到樂諦（涅槃）。人們不知道，如果一個人有好運（功德），他們就會有痛苦。他們正在期待何時會有好運。隨著年齡的增長，一個人在業和智慧方面都會變得貧乏。只有智慧才能在最糟糕、智慧遲鈍的時候切斷業。你能夠以貧乏的業和智慧找到最珍貴的東西（即涅槃）嗎？你可以透過將其與吳萊（他因為八十多歲而在修行中遇到困難）聯繫起來來了解它。（尊者繼續根據摩訶拘絺羅與舍利弗之間的問答進行開示，《中部尼柯耶》第四十三經，《大空經》。）對五蘊保持正念很重要。每次有因緣時，你難道沒有聽到從五蘊發出的聲音嗎？例如——這是好的，這是不好的（受蘊）。如果你想要給予、想要供養等等，那就是行蘊（舉了每個蘊的例子）。由於不正念，邪見產生。不要拋棄世俗諦，同時你也必須了解勝義諦。世俗諦的正確僅在於不說謊。勝義諦的正確則導向涅槃。觀照母親不會導向涅槃；只有觀照五蘊才能幫助你證悟涅槃。（在這部經中，舍利弗教導了十一種正念的方式——*yoniso*）將它們全部濃縮起來，你只有無常、苦和無我。無論你觀照哪個五蘊，你都會看到生起和滅去的過程（即，任何一個念處）。辨識無常會導向正念。（這裡尊者教導了受隨觀）。如果我問你——無常是五蘊嗎？它不是五蘊。因此，如果你看到無常，你就是在拋棄五蘊（因為那裡沒有五蘊存在）。在看到無常之後，你還渴望五蘊嗎？對五蘊的渴望不會生起，因此它切斷了渴愛、執取和業（見緣起過程）。因此，它拋棄了五蘊、渴愛和下一次的出生（*jāti*）。那麼，無常有多麼有益呢？邪見因五蘊而生起。當五蘊不生起時，它就拋棄了邪見。帶著無常而死，一個人會在天上成為須陀洹。因此，你必須大量修行以辨識無常（變得像葛印卡在印度與他一起閉關三個月的一位弟子一樣習慣。之後，他作為一名商人，每天都持續保持對無常的覺察）。如果你能追隨無常直到終點，你就會找到涅槃。因此，如果你能以正念辨識無常並遵循這個過程，你就會成為須陀洹。即使有人成為阿羅漢，他們也需要以對無常的注意傾向於涅槃。（即，指安住於果位）。否則，人們會被欲樂的對象



所迷惑——即使是無常也顯得混亂。將心傾向於一個沒有無常存在的地方是非常清楚的（涅槃的空性）。

## 黑暗與光明——無明與智慧

在佛陀的教法中，有五種黑暗和五種光明。莫哥尊者也以此為基礎進行教導，並就此做了多次開示。這個主題也與他關於知識喪失的開示有關。五種黑暗是：對業的法則的無知、對身心的無知、對因果過程的無知、對無常、苦、無我現象的無知，以及對永恆和平——涅槃的無知。這五種黑暗的反面就是五種光明。即使是大多數人類都被第一種黑暗所覆蓋。如果一個人沒有第一種光明，他們就無法擁有其他光明，因為它是從一到五發展的。這是當今世界如此多問題和苦難的主要原因或起因之一。即使是大多數世界領導人和政府都沒有第一種光明，他們都被所有的黑暗所覆蓋。人民選舉他們來解決問題和苦難，但如今他們卻製造越來越多的問題和苦難。其他的光明，從第二種到第五種，隨著佛陀的出現而出現，並存在於佛法所在的地方；只有這樣，眾生才能擁有它們。第二種和第三種光明對人類非常重要。由於沒有這些光明，人類甚至可能做出結合貪婪和憎恨的邪惡行為。我們今天可以在世界各地許多正在進行的戰爭中看到其在國際層面的影響和結果。因此，佛陀緊急警告人類要根除錯誤的見解。有一個關於邪見的有趣故事，說明了它如何使一個人變成傻瓜，這是由於無知和迷惑造成的。一些西方人在一個非常偏遠的地區進行研究，那裡的居民以前從未見過汽車。他們開著一輛路虎來到村子裡。當他們靠近村莊時，汽車的聲音使村民們出來看發生了什麼事。他們看到汽車朝他們駛來；它有兩個大燈，並發出聲音——鳴！鳴！村民中一個看起來很聰明的人對人群說：「這一定是一種奇怪的動物。它有兩隻大眼睛，發出鳴！鳴！的聲音，正朝我們走來。」其他人都同意他的說法，並回應說：「可能是這樣。可能是這樣。」這些村民比下面故事中提到的傻瓜或瘋子要好得多。這些人只有錯誤的想法和錯誤的見解，但沒有錯誤的行為。以下的故事是西達古尊者在《相應部》關於泡沫譬喻的佛法開示中提到的。他討論了識（viññāṇa）如何像一個魔術師，但也包含了無明和邪見的概念。所有凡夫都擁有所有的煩惱。一個愚笨的人坐在一個大湖的岸邊，觀看森林裡的鴨子在水面上嬉戲。過了一會兒，一個騙子來到這裡。愚笨的人問他：「這些鴨子是誰的？」騙子回答說：「這些鴨子是我的。」愚笨的人請求他把鴨子賣給他。騙子假裝不想賣。最後，他告訴愚笨的人，他急



需用錢，並同意賣給他。愚笨的人繼續在岸邊觀看鴨子。傍晚時分，鴨子從湖面飛走了。愚笨的人跟在後面哭喊著：「我的鴨子！我的鴨子！」同樣地，人類和其他眾生將五蘊、政治權力、財富、家庭成員等等視為「我的鴨子！我的鴨子！」因此，人類必須始終小心他們所有的行為，這些行為可能會在今天的世界上製造問題和苦難，因為大多數人都是被所有黑暗（無明）所覆蓋的盲人。要清楚地看到所有的問題和苦難，就必須要有光明（智慧）。佛法教育可以幫助人類看得清楚。

在《法句經》第六品：智者——佛陀說了第八十偈，與沙彌槃陀有關。

「灌溉者引導水流，  
箭匠矯正箭桿，  
木匠雕琢木材，  
智者調伏自身。」  
偈頌：（八十）

在此，佛陀用三個譬喻描述了心的三種特質：像水、箭桿和木材。每個人都有兩種選擇：使水向下或向上流動，將箭桿弄彎或弄直，以及將木材做得難看或漂亮。

人類可以將自己的心導向向下或向上的道路。遵循較低的道路，他們將最終墮入地獄（阿鼻地獄）。遵循較高的道路，他們將最終到達涅槃。如果他們使自己的心彎曲，他們將遭受巨大的痛苦，但使自己的心正直將帶來巨大的幸福。如果他們讓自己的心變得粗糙，人類世界將變得醜陋，像地獄一樣。透過訓練他們的心，它可以變成一個美麗的世界，像天堂一樣。

## **Don't Waste Your Times**

9<sup>th</sup> June 1962

[In this talk, we see the strong exhortation by Sayadaw to his listeners for their spiritual development. This is his last visit to Mogok and after a few months, he will put down his burdened suffering khandha for eternal peace.]

You all were missing the two good noble truths (nirodha and magga saccas) in the whole of saṃsāra and also never had a good living. Never having a life with no worries and no dying. The maggan way is free from fear, fright, and crying. The reason why the Buddha had fulfilled all the different perfections (i.e., ten pāramitās) was to search for the maggan path (to end dukkha and teach living beings). We only have to follow the path he searched for us. So, no need to give many reasons and arguments (see the later tradition) for it. Don't be too slow in following it, because the path can disappear (it seems to refer to his teachings). All these points are mentioned in the Saṃyutta Nikāya. You are getting the way of the practice easily and don't postpone the time for tomorrow or the day after tomorrow. Death will overcome you, because it's the non-self khandha.

[Sayadaw explained the four meanings of magga sacca (the noble path) and gave instructions for the practice.] What does the khandha tell you? What does the khandha originally have? Sabbe Saṅkhāra anicca – all conditions are impermanent. This is anicca vata saṅkhāra khandha — with compounded things and impermanence. It's conditioned by others and arises and vanishes. It's important to discern the phenomenon arising here and vanishing here. Don't ask the question of where it comes from and after it vanishes where it goes? It comes from an unseen place and arises here. It arises in this place with causes and after it vanishes, doesn't go anywhere, and it disappears here. You have to watch and observe it arise and vanish here. This is vipassanā. It was like lightning in the dark sky (i.e., from Udāna Pāli). As an example, when bathing with cold water, every time you pour water on the body, warmth vanishes and coldness arises. If samādhi becomes mature, the form of the khandha disappears and only seeing anicca remains.

You'll see the real existence of paramatā dhamma vanishing. You have to follow the arising of them in the whole khandha. In the Saṃyutta Nikāya, it is mentioned that searching within the two arms' length of the khandha will reveal Nibbāna. In the

khandha, there is only the arising of dukkha and the vanishing of dukkha. Form (rūpa), feeling (vedanā), etc., are only names. If you discern the impermanence of dukkha, you are attaining the path factors (maggaṅga). It's only through contemplation, not by prayers. The development of the path factors cuts off the water root of Taṇhā.

## 莫浪費你們的時光

1962年6月9日

（在這場講說中，我們可以感受到莫哥尊者對聽眾修行進展的強烈勸導與慈悲叮嚀。這是尊者最後一次造訪莫哥，不久之後，他將放下這個充滿苦迫的五蘊身，入於永恆寂靜之境。）

你們在整個輪迴中，一直錯失了兩項殊勝的聖諦——**滅諦（nirodha sacca）與道諦（maggā sacca）**，從未真正過上一段安穩無憂、不再死去的生活。

**修道之路（maggā way）**是遠離恐懼、驚懼與哭泣之道。

佛陀之所以完成一切波羅蜜（十波羅蜜），就是為了尋得這條通往涅槃的道，並為眾生指出這條滅苦之路。

如今我們只需依循他為我們開闢好的道路即可。

不需要再為這件事添加太多理由與爭論（指後代傳統中種種複雜論證與異說）。

### **別再拖延修行，否則正道可能會消失！**

不要行動太慢，否則這條正道也可能從世間消失（似指尊者即將入滅，語重心長地提醒弟子們把握住他的教導）。

這些重點在《相應部》（Sāmyutta Nikāya）中皆有記載。

如今你們得到了這條實修之道，應該立即修行，**不要推延到明天或後天。**

**死亡將會超越你、壓倒你，因為這五蘊身原本就不是「我」，是無我的（anattā khandha）。**

## 尊者解說四種「道諦」之義，並給予修行指導：

那麼，這個「五蘊身」究竟告訴了你什麼？

它原本具備什麼呢？

→ 佛陀說過：

「一切行（saṅkhāra）皆無常（anicca）」，  
這五蘊即是\*\*「行蘊無常身（anicca vata saṅkhāra khandha）」\*\*——  
它是由條件所成，隨緣而起，隨緣而滅。

你必須看清這些現象的\*\*「此處生、此處滅」\*\*，  
不要去問「它從哪裡來？又到哪裡去了？」這類問題。

它從一個你看不見的地方現起，在這裡生起，  
因緣具足便在此生，緣滅之後也就在此處消失，不會跑到別處去。

→ 你要做的，就是：

「在此處觀看它的生起與滅去。」  
這就叫做內觀（vipassanā）。

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佛陀在《自說經》（Udāna）中也曾說過：  
正如黑夜中閃電乍現，照見一瞬的真實。

又譬如洗澡時用冷水沖身，  
每次水一澆下來，身體的暖感就消失，冷感便立即生起。

當你的\*\*定力成熟（samādhi becomes mature）\*\*時，  
你將不再見到這具「形相之身」，只剩下「無常」在被看見。

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若你能如實地觀察它們的生起與滅去，  
便能於整個五蘊身中，見到真實的究竟法（paramatā dhamma）不斷地滅去。

《相應部》經典中曾提及：

「在這具兩臂長的色身內探尋，將會見到涅槃。」

五蘊中，只有苦的生起與苦的止息而已。

色（rūpa）、受（vedanā）等等，其實只是名相。

如果你能如實見到苦的無常，  
那就是正道的諸支（*maggaṅga*）正在生起。

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正道的生起並非靠祈禱，  
而是透過如實觀（*contemplation*）所開展出來的。

當你開發出這些正道支分，  
它們便會斷除「愛的水根」——即斷絕渴愛（*taṇhā*）之源。

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## 不要浪費你們的時間

一九六二年六月九日

[在這次開示中，我們看到尊者強烈勸誡他的聽眾要努力於他們的靈性發展。這是他最後一次來到莫哥，幾個月後，他將放下他負擔沉重的痛苦五蘊，進入永恆的安寧。]

在整個輪迴中，你們都錯過了兩個美好的聖諦（滅諦和道諦），也從未有過美好的生活。從未有過沒有憂慮、沒有死亡的生活。八正道的道路是沒有恐懼、驚嚇和哭泣的。佛陀之所以圓滿了所有不同的波羅蜜（即十波羅蜜），是為了尋找八正道（以終止痛苦並教導眾生）。我們只需要遵循他為我們尋找的道路。所以，不需要為此提出許多理由和論證（見後來的傳統）。不要太慢地遵循它，因為這條道路可能會消失（似乎指的是他的教導）。所有這些要點都在《相應部》中提到。你們很容易就能得到修行的道路，不要將時間推遲到明天或後天。死亡會戰勝你們，因為它是無我的五蘊。[尊者解釋了道諦（八正道）的四種含義，並給予了修行的指導。]五蘊告訴你什麼？五蘊原本有什麼？諸行無常——一切有為法都是無常的。這就是無常哉此諸行五蘊——與和合的事物和無常同在。它受其他事物所制約，生起又滅去。辨識在此生起又在此滅去的現象

很重要。不要問它從何而來，以及消失後去了哪裡？它從一個看不見的地方來，在此生起。它在此地因緣和合而生起，消失後不會去任何地方，而是在此消失。你必須觀察它在此生起又在此滅去。這就是內觀。它就像黑暗天空中的閃電（即，出自《優陀那》）。例如，用冷水沐浴時，每次你將水潑到身上，溫暖就會消失，寒冷就會生起。如果禪定成熟，五蘊的色相就會消失，只剩下對無常的觀察。你將看到勝義法的真實存在正在消失。你必須在整個五蘊中追隨它們的生起。《相應部》中提到，在五蘊的一尋之間尋找，就能發現涅槃。在五蘊中，只有苦的生起和苦的滅去。色、受等等只是名稱。如果你辨識到苦的無常，你就能獲得道支（八正道）。這只能透過觀照，而不是透過祈禱。道支的發展切斷了渴愛的根源。

## Two Dhamma Lights

23<sup>rd</sup> June 1962

[This talk is inspirational and instills confidence in the practice]

There are two correct seeings: seeing with the insight path factors and seeing with the path factors (i.e., vipassanā maggaṅga and magga ñāṇa). Whatever phenomenon (dhamma) you're contemplating over a long period will not be perceived as mind, feeling, etc., but only as the rising and falling of anicca. This is the observation of saṅkhāra dukkha. This type of seeing can only be seen within the Buddha Sāsana. Whatever arises in the khandha, note it as saṅkhāra dukkha. This is the precursor to the arising of the supra-mundane path factor (i.e., lokuttara magga or magga ñāṇa). If you die with this seeing, you will not descend to apāyas; as soon as you reach sugati, the authentic magga (referred to as magga ñāṇa) arises.

(This point was mentioned in the Sotānugata Sutta at Aṅguttara Nikāya, AN 4.191. This point is interesting: those who are reborn in a celestial realm. The Buddha goes and helps someone who has this quality (someone who has the potential for realization).

The Buddha will certainly help someone or people who have this view. For someone, this is the view of freeing oneself from dukkha (Sayadaw gave the example of Ven. Cūḷa-panthaka). If you're not seeing it, there is no benefit to becoming a human. (This point is very important for Buddhists to not miss this precious chance).

If one does not possess this view, even meeting the Buddha, he can't do anything. Saṅkhāra dukkha always exists in the khandha. Don't get a good teacher that it makes people blind (it appears they have a good eye but can't see). Some pray, "May I meet the future Buddha Metteyya!" If you don't have this ñāṇa with you and meet him, it will also be useless. You can't be liberated by him.

(This point is very important for Buddhists who believe in some vows and mantras that can help them with some Buddhas, bodhisattvas at Buddha Lands. Most of them only have one light, which is believing in the law of kamma and not knowing about the five darknesses and five lights.)

You have to practice hard to discern this view. Seeing once, seeing twice, with seeing a lot of them, you have to note it as supra-mundane knowledge that will arise.



If you follow the end of aniccas, saṅkhāra dukkha will come to an end, and magga sammā diṭṭhi will arise. The path knowledge meets with asaṅkhāta sukha. In the past, monks did not teach this kind of Dhamma; they did not talk about it, and most people think Nibbāna is very far away for them, unable to reach it because they think it's far away for them. (It's interesting to contemplate these factors in Thai and Burmese Buddhism before the end of the 19th century, i.e., before the Thai forest tradition and Ledi Sayadaw)

The Buddha also talked about it; if you practice it yourself, the practice will tell you that it's near. My worry is that you don't do the practice. There is nothing to be low-spirited about. Getting the anicca khandha is getting the vaṭṭa-khandha. You'll be liberated from vipāka-vaṭṭa by not seeing aniccas anymore (i.e., as a result of the round of existence). Peace and coolness are left behind in the khandha. Mind and body become light, and gladness arises as a heavy load is lifted off – free from the dangers of WOEFUL EXISTENCES – ĀPAYAS.

## 兩道法光

1962年6月23日

（這場講說令人振奮，能激發行者修道的信心。）

有兩種「正見」的照見方式：

- 一是內觀道支的照見（vipassanā maggaṅga），
- 一是道智的照見（magga ñāṇa）。

你長時間觀照某個現象（dhamma），  
最終將不會再認為那是心、受等名相，  
只會見到它們作為「無常的生滅」在運行。  
這正是觀照「行苦」（saṅkhāra dukkha）之方式。

這樣的照見，唯有在佛陀教法（**Buddha Sāsana**）中才能出現。

無論什麼在五蘊身中生起，  
你都應當**如實**標記為「行苦」。

這是導向\*\*出世間道智（lokuttara magga / magga ñāṇa）\*\*的前導因緣。

→ 若你在臨終時仍具有這種照見，便不會墮入惡趣（apāya）；  
轉生至善趣（sugati）後，即可現起真正的道智（magga ñāṇa）。

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（這一點可參考《增支部》（Aṅguttara Nikāya）4 集 191 經《隨流者經》  
（Sotānugata Sutta）中提到：

若有眾生轉生於天界而具備這種觀見，**佛陀會親自前往幫助他。**）

佛陀一定會幫助那**具備正確觀見**的眾生——

這是**離苦之見**（the view of freeing oneself from dukkha）。

（尊者以\*\*小路行比丘（Ven. Cūḷa-panthaka）\*\*為例說明。）

如果你未曾照見此法，那麼作為一個人根本沒有任何利益可言。

（這一點對佛弟子而言極其重要，別再錯失這珍貴的人身機緣！）

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若一個人不具備此見，縱然面見佛陀，佛陀也無法為他做什麼。

因為——**五蘊中總是存在著「行苦」**（saṅkhāra dukkha），

若不以法照見它們，即使有老師也形同無眼之人（有眼而不見）。

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有些人祈禱說：

「願我將來能值遇彌勒佛（未來佛）！」

→ 然而，若你現今不培養這個照見（ñāṇa），

即使見到了彌勒佛，也依然無法獲得解脫。

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（這一點非常重要，針對那些相信透過某些誓願或咒語就能得度、  
或盼望憑信念往生佛國與菩薩接引的佛教徒而言，

他們大多只有一束光——即信業報，卻不知五種黑暗與五種光明。）

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你必須勤奮修行，才能照見此法。

見一次、見兩次，甚至見無數次，

每一次的照見都將累積為導向出世間道智的條件。

→ 若你持續追隨「無常」（anicca）直到其終極，

「行苦」便會止息，道智（magga sammā diṭṭhi）將會現起。

→ 這樣的道智將會觸證「無為之樂」（asaṅkhāta sukha）——即涅槃。

過去的出家人沒有教導這種法。

他們不談論這些內容，

因此大多數人便認為涅槃離他們非常遙遠，難以到達。

（這一點值得我們反思：十九世紀末以前的泰緬佛教，

例如在泰國森林傳統與\*\*勒棣尊者（Ledi Sayadaw）\*\*興起之前。）

但佛陀已經說明：

「若你自己實修，修行會自己告訴你：這法其實很近。」

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我現在擔心的是：

你們沒有真正去修行。

→ 不必因此而氣餒低落。

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獲得這個無常的五蘊身，

就是獲得了輪迴的五蘊（vaṭṭa-khandha）。

若你能夠不再見到「無常」的現象，

就表示你已從「果報輪」（vipāka-vaṭṭa）中解脫出來了。

→ 到了那個階段，

清涼與寂靜將被留在這個五蘊身中。

（即不再被五蘊壓迫、不再為苦輪所逼。）

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名與色（nāma-rūpa）將變得輕盈，  
而喜悅將生起，  
如同沉重的擔子被放下了一般。

→ 這就是脫離了「惡趣之危險」（Apāya-bhaya）！

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## 結語

這場講說深刻地指出：「見法即見佛」的真義，  
不是透過外在的信仰、祈禱、神通或名號而得解脫，  
而是透過「照見行苦、觀照無常」來接近道智與無為樂。

若行者於日常中持續觀察「五蘊中現起的無常」，  
並由此建立明確的出世之見，  
那麼即使今生未能證果，  
死後也定不會墮入惡趣，反而可於善趣中證得道果。

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## 兩種佛法之光

一九六二年六月二十三日

[這次開示鼓舞人心，並在修行中注入信心。]

有兩種正確的見：以內觀道支見，以及以道支見（即，毘婆舍那道支和道智）。  
你長時間觀照的任何現象（法），都不會被感知為心、感受等等，而只會被感知為無常的生起和滅去。這是對行苦的觀察。這種見只能在佛陀的教法中見到。  
五蘊中生起的任何事物，都將其視為行苦。這是超世間道支（即，出世間道或道智）生起的前兆。如果你帶著這種見解死去，你不會墮入惡道；一旦你到達善趣，真正的道（稱為道智）就會生起。（這一點在《增支部》第四集第一百

九十一經，《隨流經》中提到。這一點很有趣：那些轉生到天界的人。佛陀會去幫助那些具有這種素質的人（有證悟潛力的人）。佛陀一定會幫助那些具有這種見解的人。對某些人來說，這是從痛苦中解脫出來的見解（尊者舉了小路比丘的例子）。如果你沒有看到它，成為人就沒有任何益處了。（這一點對佛教徒來說非常重要，不要錯過這個珍貴的機會）。如果一個人不具備這種見解，即使遇到佛陀，他也無能為力。行苦總是存在於五蘊中。不要遇到一個會使人盲目的「好」老師（似乎他們有好的眼睛卻看不見）。有些人祈禱：「願我能遇到未來的彌勒佛！」如果你沒有這種智慧，即使遇到他，也是沒有用的。你無法被他解脫。（這一點對那些相信某些誓願和咒語能在佛土幫助他們的佛教徒來說非常重要。他們大多數人只有一道光，那就是相信業的法則，而不知道五種黑暗和五種光明。）你必須努力修行才能辨識這種見解。看一次、看兩次，透過多次的看，你必須將其視為將要生起的超世間智慧。如果你追隨無常的終結，行苦就會終止，而道正見就會生起。道智與無為的樂相遇。過去，僧侶們沒有教導這種佛法；他們沒有談論它，大多數人認為涅槃對他們來說非常遙遠，無法達到，因為他們認為它離他們很遠。（在十九世紀末之前，即泰國森林傳統和雷迪尊者之前，思考泰國和緬甸佛教中的這些因素很有趣。）佛陀也談到過；如果你自己修行，修行會告訴你它很近。我擔心的是你們不修行。沒有什麼可沮喪的。獲得無常的五蘊就是獲得輪迴的五蘊。透過不再看到無常（即，作為輪迴的結果），你將從異熟輪迴中解脫出來。平靜和清涼留在五蘊中。身心變得輕盈，當重擔卸下時，喜悅就會生起——免於惡道——苦難存在的危險。

## **The Existence of Nibbāna / Diṭṭhi and Taṇhā**

24<sup>th</sup> to 25<sup>th</sup>, 26<sup>th</sup> June 1962

Nibbāna exists. It's absent from the three periods of time for people who don't practice insight. Nibbāna exists if you rub ñāṇa with the three universal characteristics of anicca, dukkha, and anatta together, and it appears. It was like rubbing two bamboos together until fire appears. If you're not separating from the khandha aniccas with ñāṇa magga, and as soon as the ending of rises and falls occurs, Nibbāna appears. If anicca and magga are not fitting in, you have kilesa. With the fitting in of anicca and magga, kilesa becomes thinner and thinner, and at last, it's finished; then Nibbāna appears as like the fire from the two pieces of bamboo: Don't relax your desire (chanda) and effort (viriya). If you arrive at the knowledge of disenchantment (nibbidā), it becomes strong insight (balava vipassanā) that it's time for the fire to appear.

Doing vipassanā is our task. Changing knowledge of the process involves a lot of rubbing and it changes by itself. This change of knowledge is called developing of ñāṇa. If dawn arises, the sun is ready to come out. In the same way, with the forerunner of insight knowledge, the path knowledge of Nibbāna is ready for appearance. Therefore, if the yogi has the forerunner of insight, they must attain Nibbāna (from Mahāvagga Saṃyutta). With more practice, it abandons the khandha and runs towards Nibbāna.

Nibbāna is connected with the khandha (but not in the khandha). Therefore, by knowing the khandha, you can know Nibbāna. Only by knowing the khandha can you know dukkha sacca. Only by knowing it can you realize Nibbāna. Of the five khandhas, knowing one of them thoroughly means knowing sacca (Truth). Whatever arises with the arising, know it as dukkha sacca (here are cittas which Sayadaw gave instruction on minds). If you want to end dukkha, practice to know sacca. Knowing sacca becomes knowledge (vijjā), and not knowing it is ignorance (avijjā). You have to develop it (bhāvetabba). It cuts off past karmas, and prevents the present karmas from arising. It cuts off past vaṭṭas and prevents future vaṭṭas from arising so that a person is freed from the vaṭṭas. Contemplate all arising dhammas as Dukkha Sacca!

With wrong view (diṭṭhi), craving (taṇhā) is strong, and without it (i.e., diṭṭhi), taṇhā is weak. You have to fear Diṭṭhi and don't fear Taṇhā. Why is that? Abandoning

diṭṭhi is one kind of magga (path knowledge) and taṇhā is another kind. With the existence of "I" and "me," "this is mine" can arise (We can understand why today's world has so many problems and sufferings up to international levels created by humans). With no "I" and "me," then "mine" does not arise.

[i.e., why Aryans have no problems and sufferings. Therefore, Diṭṭhi and Taṇhā are the real weapons of mass destruction. If humans worship both, there is no hope for human beings.]

Diṭṭhi is the Leader! The coarsest and most violent dhamma is Diṭṭhi.

(It gives humans the coarsest and most violent Dukkha, as exemplified by woeful existences. See the many wars going on around the world with cruelty and atrocity. Even the U.N. can't do anything to solve the problems.)

Whatever is happening in the khandhas, sometimes we interpret it as "me" and "I," and sometimes as "mine." If people don't study the Dhamma (i.e., the suññatā dhammas of khandhas, āyatana, dhātus, dependent co-arising, etc.), diṭṭhi will never fall away. Then, humans will strongly and deeply cling to them in accordance with the traditions.

Note: In the talk on Diṭṭhi and Taṇhā, Sayadawgyi discusses diṭṭhi for over 30 minutes before continuing with MN.143 Anāthapiṇḍikovāda Sutta (most of the talks last only an hour). Throughout his life in vipassanā teaching, Sayadaw consistently urged his listeners to uproot diṭṭhi first, hence his great compassion is evident. Only someone who has true compassion and wisdom, not derived solely from great vows, can achieve this. I have no doubt that Sayadawgyi possessed some spiritual powers, though he never openly and directly used them. Sometimes, he perceived hidden things that others could not detect. He clearly understood the dangers and sufferings in apāyas, therefore he urged people to eliminate diṭṭhi first before indulging in sense pleasures.

## 涅槃的存在 / 邪見與貪愛

1962年6月24日至26日



**\*\*涅槃確實存在。\***對於未修習內觀的人而言，它在三世中皆無顯現。但若以智慧（*ñāṇa*）去磨擦三法印——無常（*anicca*）、苦（*dukkha*）、無我（*anatta*），則涅槃便會顯現。這就像以兩根竹子相互摩擦直到火焰出現一樣。若未以道智（*ñāṇa magga*）將自己從蘊身的無常中分離出來，那麼當生滅之流止息時，涅槃就會顯現。若無常與道智無法相契合，則煩惱（*kilesa*）仍會生起；但當兩者相契時，煩惱便會漸漸削弱，直至完全滅盡，涅槃便會如竹火般現前。因此，請勿放鬆你的欲求（*chanda*）與精進（*virīya*）。當你達到厭離智（*nibbidā*）時，即是強烈觀智（*balava vipassanā*）成熟之時，也正是火將燃起之刻。

修習內觀是我們的責任。觀智的演變過程，就如不斷摩擦般自然轉化，此一轉變即稱為「智慧的發展」。正如曙光初現，預示太陽即將升起；同理，有了觀智的前行相，道智（通向涅槃）亦準備現前。因此，《大品相應部》中說：若行者具備觀智前相，則必能證得涅槃。隨著修行的增進，他將捨棄五蘊，直奔涅槃而去。

**\*\*涅槃與五蘊相關（但不在五蘊之中）。\***因此，唯有透徹了解五蘊，方能了知涅槃。也唯有認識五蘊，方能了解「苦諦」（*dukkha sacca*）；而只有通達苦諦者，才能證悟涅槃。在五蘊中，若能正確了解其中之一，即等同於知見真理（*sacca*）。凡有所生起，皆應觀為苦諦（尊者特別指導對心識的觀察）。若想止息苦，必須修行以了知真理。知見真理即成為智慧（*vijjā*），不知即為無明（*avijjā*）。此智慧必須被開發（*bhāvetabba*），它能切斷過去的業，也能防止現在的新業生起，從而斷除過去輪迴（*vaṭṭa*），避免未來輪迴的再生，使修行人得以脫離輪迴。**應當將一切當下生起的法，悉皆觀為苦諦！**

若有邪見（*ditṭhi*）存在，貪愛（*taṇhā*）就會強盛；反之，若無邪見，貪愛便軟弱。因此，你應當懼怕的是「邪見」，而不是「貪愛」。為何如此？因為斷除邪見是一種道智，而斷除貪愛則是另一種道智。當「我」與「我所」的概念存在時，便會生起「這是我的」等執著。（這也說明了當今世界的種種問題與苦難，皆源自人類所造之惡。）若無「我」與「我所」的概念，「我執」與「我所執」便不會生起。

也就是說，為何聖者不再有問題與苦難？因為邪見與貪愛正是毀滅性的真正武器。若人類仍對其崇拜，那麼人類便無有希望可言。

**\*\*邪見是主導者！\*\***一切法中最粗重、最暴烈者，莫過於邪見。

（它帶來的苦難也是最劇烈的，正如惡趣中所示之苦。看看當今世界各地的戰爭、暴行與殘酷，即便聯合國亦束手無策。）

五蘊中所發生的一切現象，我們有時會錯認為「我」或「我所」。若眾生不學習佛法——例如五蘊無我、六處空性、十八界無主、緣起法等「空性法」——那麼**邪見便無法根除**。接著，人們便會深深執取這些錯誤的見解，並依傳統習氣而生起種種執著。

**補記：**

在這場關於「邪見與貪愛」的法談中，莫哥尊者僅對「邪見」一項便講解超過三十分鐘，然後才進入《阿那達頻那長者之教誡經》（MN 143）的內容（一般開示僅約一小時）。莫哥尊者畢生從事內觀教導，始終強調聽眾應**先斷除邪見**，其悲心由此可見一斑。唯有真正具備大悲與正智者，才能做出這樣的教導，而非僅依願力而成。我毫無懷疑莫哥尊者具備某種神通力，儘管他從不公開運用。尊者有時能感知他人所無法察覺之事。他深知惡趣中的苦與危險，因此總是殷切勸誡人們——**在追求欲樂之前，必須先滅除邪見**。

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如果人們不學習佛法（即五蘊、六處、十八界、緣起等「空法」），邪見（*diṭṭhi*）就永遠不會滅去。這樣的話，人們就會根據傳統的習氣強烈而深地執取這些錯誤的見解。

註：在這場名為《邪見與貪愛》的開示中，尊者針對「邪見」深入講解了超過三十分鐘才進入《阿那達頻那長者之教誡經》（MN 143）的內容（大多數開示都只進行一小時左右）。在他畢生的內觀教導中，尊者始終敦促聽者先斷邪見，因此我們可以明顯看出他的大悲心。唯有真正具備慈悲與智慧的人（而非單靠發願）才會如此作教導。我毫不懷疑尊者具有某些神通能力，儘管他從不公開或直接使用它們。他有時能知曉他人無法察覺之事。他對地獄等惡趣的危險與痛苦瞭若指掌，因此不斷強調：「先斷邪見，再談欲樂。」

尊者反覆指出：邪見才是最粗重、最具毀滅性的煩惱。它主導並生起其餘的貪愛與行為煩惱。它不僅令人造作不善業，更導向惡趣。若仍未破除「我見」與「我執」，那麼「我所」與「我貪」將自然生起——這是人類苦難的根本原因。

如果人類仍以「我」、「我所」為真實、繼續追逐感官欲樂，哪怕生在佛陀出世時期，也無法從中得到利益。相反地，若能正確觀照當下所生法為「苦的生起」（*dukkha-samudaya*）與「苦的滅盡」（*dukkha-nirodha*），即使尚未證得道果，也已走在通往解脫的路上。

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## 涅槃的存在 / 見與愛

一九六二年六月二十四日至二十五日、二十六日

涅槃存在。對於不修習內觀的人來說，它在過去、現在、未來三個時間段都是不存在的。如果你將智慧（*ñāṇa*）與無常、苦、無我三種普遍特徵一起摩擦，涅槃就會顯現。這就像摩擦兩根竹子直到火出現一樣。如果你不以智慧之道（*ñāṇa magga*）將自己從五蘊的無常中分離出來，那麼一旦生滅結束，涅槃就會顯現。如果無常與道不契合，你就會有煩惱。隨著無常與道的契合，煩惱會越來越薄弱，最後消失；然後涅槃就會像兩根竹子摩擦出的火一樣顯現：不要放鬆你的意願（*chanda*）和努力（*virīya*）。如果你達到厭離智（*nibbidā*），它就會變成強大的內觀（*balava vipassanā*），那是火該出現的時候了。修習內觀是我們的任務。改變對過程的認知需要大量的摩擦，它會自行改變。這種認知的改變稱為智慧的發展。如果黎明升起，太陽就準備出來了。同樣地，有了內觀智慧的前兆，涅槃的道智就準備顯現了。因此，如果瑜伽行者有內觀的前兆，他們就一定會證得涅槃（出自《大品相應》）。透過更多的修行，它會捨棄五蘊，奔向涅槃。涅槃與五蘊相連（但不在五蘊之中）。因此，透過了解五蘊，你可以了解涅槃。只有透過了解五蘊，你才能了解苦諦。只有透過了解它，你才能證悟涅槃。在五蘊中，徹底了解其中一個就意味著了解諦（真理）。隨著生起而生起的任何事物，都要將其視為苦諦（這裡尊者給予了關於心的指導）。如果你想終止痛苦，就修行以了解諦。了解諦會變成智慧（*vijjā*），不了解它就是無明（*avijjā*）。你必須發展它（*bhāvetabba*）。它切斷過去的業，阻止現在的業生起。它切斷過去的輪迴，阻止未來的輪迴生起，使人從輪迴中解脫出來。觀照所有生起的法為苦諦！有了邪見（*diṭṭhi*），渴愛（*taṇhā*）就很強烈；

沒有邪見，渴愛就很微弱。你必須害怕邪見，不要害怕渴愛。為什麼這樣說呢？捨棄邪見是一種道（maggā）的智慧，而渴愛是另一種。有了「我」和「我的」存在，「這是我的」就會生起（我們可以理解為什麼今天的世界有如此多的問題和苦難，甚至達到國際層面，都是人類造成的）。沒有「我」和「我的」，那麼「我的」就不會生起。[即，為什麼聖者沒有問題和苦難。因此，見與愛才是真正的大規模毀滅性武器。如果人類崇拜兩者，人類就沒有希望了。]見是領袖！最粗重、最暴力的法是見。（它給予人類最粗重、最暴力的痛苦，正如悲慘的存在所例證的那樣。看看世界各地正在發生的許多殘酷和暴行的戰爭。即使是聯合國也無法解決這些問題。）五蘊中發生的任何事情，有時我們將其解釋為「我」和「我的」，有時則解釋為「我的」。如果人們不學習佛法（即五蘊、六入、十八界、緣起等等的空性法），邪見就永遠不會消失。然後，人類將根據傳統強烈而深刻地執著於它們。註：在關於見與愛的開示中，尊者花了超過三十分鐘討論見，然後才繼續講解《中部尼柯耶》第一百四十三經，《給孤獨教誡經》（大多數開示只有一小時）。在他一生內觀教學中，尊者始終敦促他的聽眾首先根除見，由此可見他偉大的慈悲心。只有具備真正的慈悲和智慧，而不是僅僅源於偉大的誓願的人，才能做到這一點。我毫不懷疑尊者擁有某些神通，儘管他從未公開直接地使用它們。有時，他能感知到他人無法察覺的隱藏事物。他清楚地了解惡道中的危險和苦難，因此他敦促人們在沉溺於感官樂趣之前首先消除見。

## **Vipassanā Is Easy; Don't Let Your Khandhas Consort with Taṇhā**

9<sup>th</sup> July 1962

[This is the 3rd Dhamma talk given in Rangoon three months before he laid down his burdensome khandha.]

Your practice is finished by knowing the four truths simultaneously. You'll know it through development by contemplation (bhāvetabba). Note that everyone has uncountable demerits (akusala kammās) within them.

People with debts, if they can't repay them, will find them increasing (Mentioned are numerous kammās in everyday life from the six sense doors in every moment. With the knowledge of D.A teaching, it's very frightening to know why the Buddha emphasized that the permanent homes of living beings are the four apāyas.)

Don't be with the wrong consort. Don't consort with Taṇhā but rather consort with Saddha and Paññā (conviction and wisdom). [Sayadaw explains the differences between these two consorts using the D.A Chart process. These are anuloma and paṭiloma processes or saṁsāra and Nibbāna.]

Don't let the khandhas consort with Taṇhā. Let the khandhas consort with Saddha and Paññā. You should believe only in what the Buddha taught about the khandhas but don't believe it blindly (i.e., like other beliefs with no standard measures). This becomes true conviction (Saddha). Only those with true conviction and wisdom can follow behind it. (with blind faiths only ignorance and delusion follow behind them). A khandha arising from the five khandhas should be noted as dukkha sacca. Don't neglect (turning your back towards the arising) the arising dhamma but know it with Saddha and paññā. This knowing (knowledge) is very important! The salvaging Dhamma (the real Saviour) is this knowledge of Dhamma. Knowing of the arising mind with the following mind is knowing the dead one (mind) with the living one (mind). Therefore, vipassanā means observing the dead one with the living one. Vipassanā is easy! Using it with the letters (words) can be confusing. Knowing of your own death with this knowledge is called insight (vipassanā). The reason a not difficult thing becomes difficult is that teachers can't give the necessary method. With the necessary method, you don't need to waste your time.

Dying is dukkha sacca and knowing it many times (bhāvetabba) is magga sacca. This is vipassanā. You only know about sending other corpses to the cemetery but don't know that you are always dying. The Khandha is the Forest Monastery and Mountain Monastery. The real forest and mountain monasteries are meant for the Samatha Practices. Abhidhamma method and Suttanta method are different. For example – a seeing mind arises, as soon as seeing arises and with the contemplation no choice for good or bad arises. Choosing things for good ones and bad ones is influenced by Taṇhā.

If you contemplate what is existing and it becomes constant or stable, a sassata wrong view arises. Contemplating the non-existence of it will free you from sassata wrong view. It'll never become vipassanā if you see only the living one with the living one. Dukkha sacca discusses the death of the mind (feeling, form, etc., are also understood this way).

(There are profound meanings behind the expositions of Sayadaw's talks.)

Every arising dhamma is ehi-passiko – it calls to you, saying: “Come! Contemplate me.” If you do not contemplate it, “Don't you want to go to Nibbāna?” Even if you want to go with taṇhā, e.g., there is an itch and you follow it with the hand. (Here, Sayadaw's talk becomes humorous). Sandiṭṭhiko – follow it with the seeing of your own knowledge. You are using it as worshipping the Dhamma that does not lead to Nibbāna. (It becomes Dhammānussati – Reflection on Qualities of Dhamma). If you look in the vipassanā books, it's a long one. The main point is only that much. Akāliko – it gives you the result instantly. (because – taṇhā, upādāna, kamma do not arise). If you're following behind the Calling, you will attain Nibbāna.

**毘婆舍那並不困難；別讓你的蘊身與愛相隨**

1962年7月9日

【這是莫哥尊者於仰光所說的第三場法語，距他捨離沉重五蘊、證入永恆寂靜的涅槃僅三個月。】



修行的完成，在於能夠同時了知四聖諦，這是透過不斷修習與觀照（bhāvetabba）而實現的。請記得，每個人內在都積藏著數不清的惡業（akusala kamma）。

如同欠債者無法償還則債務增長，人們於日常生活中，每一剎那透過六根門造作無數業行。若深入了解緣起法（D.A.），就會對此感到極其可怖，也就明白為何佛陀強調：眾生的「常住之所」是四惡趣（地獄、畜生、餓鬼、阿修羅）。

**不要與錯誤的伴侶結合！不要讓你的五蘊與愛（taṇhā）為伴，而應與信（saddhā）與慧（paññā）為伴。**

【尊者運用緣起圖解說明這兩種「結伴」的差異，分別代表順流與逆流、輪迴與涅槃的方向。】

**不要讓你的蘊身與愛相隨，應讓它與信與慧相應。**

你應該只相信佛陀所教導的蘊身真理，但這種信受不能是盲目的（就如世間許多無標準、無檢證的信仰）。唯有具備真正信解與智慧的人，才能真正跟隨佛陀的教導；否則，若只是盲信，所隨從的將只是無明與顛倒。

一個由五蘊構成而生起的色身，應被如實觀為「苦諦」（dukkha sacca）。不要背向（忽略）所生起的現象，而應以信與慧如實知之。這樣的「知」便是修行中最重要的事！

**能拯救我們的法，是這種「知法」的智慧。**

以後續生起的心來覺知前一剎那心的生滅，便是以「活著的心」來覺察「死去的心」，這就是毘婆舍那。因此，毘婆舍那的意思就是「以活心觀死心」。毘婆舍那其實很簡單！用文字說明有時反而會令人混淆。若你能以此智慧觀照自己的「死」，這便是觀智（vipassanā）。

之所以會將簡單之法視為困難，是因為教師無法給出正確的指導方法。若擁有適當的法門指導，就不會浪費時間。

「死」即是苦諦，而反覆如實知死（bhāvetabba）即是道諦，這就是毘婆舍那。但你們只知把他人的屍體送往墓地，卻不知自己其實時時刻刻都在「死」。

**\*\*這個五蘊身就是你的森林道場與山林道場。\*真正的森林與山林道場是為了修習止禪而設。阿毘達摩與經藏的修法不同，例如：當眼識生起，看見所見之物時，若當下如實觀照，便無貪求「好壞」的反應；一旦生起對好壞的選擇，即是愛的介入。**



若觀照某物的存在而產生「恆常」或「穩固」的印象，就會生起常見（*sassata diṭṭhi*）；若觀照它的「不存在」，就能斷除常見。若你只是以「活心觀活心」，那就永遠無法成為毘婆舍那！

「苦諦」探討的是心的死亡（感受、色法等亦可如是觀），這正是尊者講記中所含攝的深義。

每一個所生起的法，都是「*ehi-passiko*」——「來！觀照我！」

若你不去觀照它，那就是在問自己：「你真的想去涅槃嗎？」即使你想去，卻仍隨順貪愛——比如癢了就用手去抓——【此處尊者以幽默語氣開示】。

*sandiṭṭhiko*——要用親自知見來觀照它。你若只是將佛法當作崇拜的對象，而非通往涅槃的實踐之道，那便只是變成一種法隨念（*dhammānussati*）。若去讀毘婆舍那書籍，會發現寫得很長，其實重點只有這麼多。

*akāliko*——即時現前之法。它能即刻給你果報（因為貪愛、執取與造業不再生起）。

若你能跟隨這個呼喚走，你就將抵達涅槃。

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## 內觀很簡單；別讓你的五蘊與渴愛苟合

一九六二年七月九日

[這是尊者在仰光給予的第三次佛法開示，三個月後他將放下他負擔沉重的五蘊。]

你的修行透過同時了解四聖諦而完成。你將透過觀照的發展（*bhāvetabba*）來了解它。請注意，每個人內在都有無數的惡業（*akusala kammās*）。負債的人，如果無法償還，債務就會增加（提到的是日常生活中從六根門在每一刻產生的無數業。透過對緣起教法的了解，知道佛陀強調眾生永久的居所是四惡道的原因，是非常令人恐懼的）。不要與錯誤的伴侶在一起。不要與渴愛（*Taṇhā*）

苟合，而要與信（Saddhā）和慧（Paññā）苟合。[尊者使用緣起圖解過程解釋了這兩個伴侶之間的區別。這些是順流和逆流的過程，或者說是輪迴和涅槃。]不要讓五蘊與渴愛苟合。讓五蘊與信和慧苟合。你應該只相信佛陀關於五蘊的教導，但不要盲目相信（即，像其他沒有標準衡量方法的信仰一樣）。這會變成真實的確信（Saddhā）。只有那些具有真實確信和智慧的人才能跟隨它。

（盲信只會帶來無知和迷惑）。從五蘊生起的五蘊應該被視為苦諦。不要忽略（背對生起）生起的法，而要以信和慧來了解它。這種了解（知識）非常重要！救贖的佛法（真正的救世主）就是這種佛法的知識。以隨後的念頭了解生起的念頭，就是以活著的念頭了解死去的（念頭）。因此，內觀意味著以活著的念頭觀察死去的念頭。內觀很簡單！用文字來解釋可能會令人困惑。以這種知識了解你自己的死亡稱為內觀（vipassanā）。一件不困難的事情之所以變得困難，是因為老師無法提供必要的方法。有了必要的方法，你就不需要浪費時間。死亡是苦諦，多次了解它（bhāvetabba）是道諦。這就是內觀。你只知道將其他屍體送到墓地，卻不知道你一直在死亡。五蘊是森林寺院和山中寺院。真正的森林和山中寺院是為止禪修行而設的。阿毗達摩的方法和經藏的方法是不同的。例如——一個看見的心生起，一旦看見生起，透過觀照，就沒有好壞的選擇生起。選擇好壞事物受到渴愛的影響。如果你觀照存在的事物，而它變得恆常或穩定，就會產生常見的邪見。觀照它的不存在會讓你從常見的邪見中解脫出來。如果你只以活著的念頭觀察活著的念頭，它永遠不會變成內觀。苦諦討論的是心的死亡（感受、色等等也以這種方式理解）。（尊者的開示背後有深刻的含義。）每一個生起的法都是「來見」（ehi-passiko）——它呼喚你，說：「來！觀照我。」如果你不觀照它，「你不想去涅槃嗎？」即使你想帶著渴愛去，例如，你感到癢，然後用手去抓。（在這裡，尊者的開示變得幽默起來）。「自己可見」（sandiṭṭhiko）——以你自己知識的見來追隨它。你將其用作崇拜佛法，而那並不會導向涅槃。（它變成法隨念——Reflection on Qualities of Dhamma）。如果你看內觀書籍，內容很長。重點只有這麼多。「無時」（akāliko）——它立即給你結果。（因為——渴愛、執取、業不會生起）。如果你追隨那個呼喚，你將證得涅槃。

## Why Asking to Discern Anicca?

10<sup>th</sup> July 1962

Not yet abandoned kilesa still arise for a stream enterer (sotāpanna). But his mindfulness (sati) always follows behind it. Concerning the khandha is craving for becoming – bhava-taṇhā (here refers to U Mya who is in the audience and talking about the practice). (on Sacca ñāṇa, Kicca ñāṇa and Kata ñāṇa, the way to stream entry). If you condense the five khandhas they become mind and form. Again condense mind and form to become rise and fall (anicca). Whatever you contemplate whether it's mind or form, you have to discern aniccas. If you ask me – “We have to contemplate mind and form and again not to discern mind and form?” This is the straightforward instruction. (Then Sayadaw explains the reason for it.)

The objects of contemplation are purejātapaccayo – pre-nascence conditions that have already arisen (no longer exist). The contemplating minds (ñāṇa) are pacchājātapaccayo – post-nascence conditions, arising later (two minds can't arise at the same moment). This is not related to paṭṭhānanaya – the method of conditional relations. I am only providing the Pāli names. Originally, they occur as before and after (i.e., objects first arise, followed by contemplative minds as a secondary arising). It is important to note carefully that only when the preceding objects have ceased do the following minds (ñāṇa) arise. Naming mind and form (nāma and rūpa) merely helps you recognize the objects. The reality is that the object does not exist there (it has already passed away). If you ask again, "Is it considered the present moment?" If there is nothing intervening between them (i.e., between objects and ñāṇas), then it is the present moment. This fits into the practice of observing the dead with the living, as I explained yesterday (see the above talk – Vipassanā is Easy).

You are unaware of your own death, thus you fear the later death. If you truly see your own death (the dead), you will not pray to them again (see later Buddhists). Seeing your own Dukkha is sacca ñāṇa – vipassanā knowledge. Sacca ñāṇas eradicate taṇhā, upādāna, and kamma. If a Buddha arises, he teaches this sacca ñāṇa. The kicca ñāṇa – functional knowledge, involves forms, feelings, mind, etc., abandoning their nature through change and decay (vipariṇāma lakkhaṇam), and you must discern their functional nature. Discerning their oppressive nature constitutes kicca ñāṇa.

If you thoroughly understand their oppressive nature and with a non-desiring mind, all of them cease. Knowing this, as you liberate from Dukkha (nissaraṇa), is kata ñāṇa. Then you become a stream enterer.

## 為何要觀無常？

1962 年 7 月 10 日

尚未斷除的煩惱（kilesa），即使是初果聖者（sotāpanna）仍會生起，但他的正念（sati）總是會隨之而起。

對於蘊身仍有「成有之貪」（bhava-taṇhā）存在——此處是針對在場的烏·彌雅（U Mya）說的，他正在修行中。

（關於 **sacca ñāṇa**〔真理智〕、**vicca ñāṇa**〔功能智〕與 **kata ñāṇa**〔成就智〕，即通往初果的三階段修道之道。）

若將五蘊加以簡化，可歸納為**名與色**（nāma-rūpa）；再將名色進一步簡化，便是**生與滅**（無常，anicca）。

無論你所觀的是**名法**還是**色法**，你都必須觀察到其無常。

若你問我：「我們要觀名與色，結果卻不是為了辨識名與色？」——這正是**直截了當的指導方式**。

（接著尊者解釋為何如此教導。）

觀所的法，是**純生起緣**（purejāta-paccaya）——即已經生起、但現已滅去的緣起條件（不再存在）。

而觀照的心（即觀智 ñāṇa）則是**後生起緣**（pacchājāta-paccaya）——即後起之法（兩個心無法同時生起）。

這與\*\*《依處論》（Paṭṭhāna）中的依緣關係法門\*\*無關，我只是提供巴利術語來說明。

它們本質上是先後次第的（即觀所的法先生，觀照的心後生）。重要的是：**唯有前一法滅去後，觀照之心（觀智）才能生起**。

名與色（*nāma, rūpa*）只是命名上的方便，幫助你認出觀所，實際上該對象早已滅去，在當下並不存在。

如果你再問：「這還算是當下嗎？」——只要在觀所法與觀照心之間沒有其他心念介入，這就仍可視為當下。

這正好符合我昨日所說的修行原則：「以活心觀死心」（參見昨日講記《毘婆舍那並不困難》）。

你不了解你自己正在「死」，才會害怕未來的死亡。

若你真正看見了自己的「死」（即前一剎那的滅法），你就不會再去祈禱「往生」他方（對應後來佛教的一些迷信行為）。

見苦即是見「真理智（*sacca ñāṇa*）」——這就是毘婆舍那智。

此真理智能斷除愛（*taṇhā*）、取（*upādāna*）、業（*kamma*）。

若有一位佛陀出現，他必定教導這個「真理智」（*sacca ñāṇa*）。

**\*\*功能智（*vicca ñāṇa*）\*\***則是觀察色、受、心等法，它們會隨著變化與敗壞（***vipariṇāma lakkaṇam***，變異相）而被捨離。你必須觀察它們的功能特性，進而知見其壓迫性——這即是功能智的領域。

當你完全理解了它們的壓迫性，且心中無任何欲求時，這些法便止息了。知曉此點、從而脫離苦（*nissaraṇa*）的那一剎那智慧，即是成就智（*kata ñāṇa*）。

此時，你就證得了預流果（初果聖者）。

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## 為何要求辨識無常？

一九六二年七月十日

初果須陀洹尚未完全斷除煩惱，煩惱仍會生起。但他的正念（*sati*）總是緊隨其後。關於五蘊的是對存在的渴愛——有貪（*bhava-taṇhā*）（這裡指的是在聽眾

席中的吳妙，他正在談論修行）。（關於諦智、作用智和已作智，這是證入初果的途徑）。如果將五蘊濃縮，它們就變成名色。再次濃縮名色，就變成生滅（無常）。無論你觀照的是名還是色，你都必須辨識無常。如果你問我——「我們必須觀照名色，又不能辨識名色？」這是直接的指示。（然後尊者解釋了其中的原因。）觀照的對象是純生先緣（purejātapaccayo）——已經生起的先有條件（不再存在）。觀照的心（智慧——ñāṇa）是後生緣（pacchājātapaccayo）——後起的條件，後來生起（兩個心不能同時生起）。這與《發趣論》（paṭṭhānaya）——條件關係的方法無關。我只是提供巴利語的名稱。原本，它們是先後發生的（即，對象首先生起，然後觀照的心作為次要的生起）。仔細注意，只有當先前的對象已經滅去時，隨後的心（智慧）才會生起，這一點非常重要。命名名色（nāma 和 rūpa）僅僅幫助你識別對象。事實是，對象在那裡並不存在（它已經過去了）。如果你再次問：「這是否被認為是當下？」如果在它們之間（即，在對象和智慧之間）沒有任何間隔，那麼它就是當下。這符合我昨天解釋的以活著的觀察死去的修行（見上面的開示——內觀很簡單）。你沒有覺察到你自己的死亡，因此你害怕後來的死亡。如果你真正看到你自己的死亡（已死的），你將不會再向它們祈禱（見後來的佛教徒）。看到你自己的苦就是諦智——內觀的知識。諦智根除渴愛、執取和業。如果佛陀出現，他會教導這種諦智。作用智（kicca ñāṇa）涉及色、受、心等等，透過變化和衰敗（vipariṇāma lakkhaṇam）捨棄其本性，你必須辨識它們的作用本性。辨識它們的壓迫本性構成作用智。如果你徹底了解它們的壓迫本性，並以無欲的心，所有這些都會停止。知道這一點，當你從苦中解脫出來（nissaraṇa）時，就是已作智（kata ñāṇa）。然後你成為一位入流者。

## **Humans Lust for Taṇhā, Nandi, Rāga**

7<sup>th</sup> July 1962

[It's quite a humorous talk with inspiration and encouragement and practice. It also shows Sayadaw's instantaneous wisdom]

At the time of wise attention (yoniso), kilesa stops. (Sayadaw talks about Tevijja-vacchagotta sutta, Majjhima N. MN 71.) The Buddha knows everything by reviewing (paccavekkhana). Reviewing is the active mind (javana mind). The Buddha is a person with threefold true knowledge – tevijja. At the time of contemplation, the fetters – saṃyojana are cut off, and at this period one can attain Nibbāna. The fetters are not always present. They arise only when their causes are there. With the practice, we prevent the causes from arising. Someone who does not practice can't achieve it. With the path factors (maggaṅga) arising, one is free from the fetters. Without practicing, defilements (kilesa) always remain latent (anusaya) in the mind. So don't blame your lack of perfections (pāramitās). If you practice, it'll be cut off (pointing to the D.A process chart). Ordinary disciples (sāvakas) who cut off the process will realize it. If consciousness, contact, feeling do not connect to taṇhā, then it'll be finished. If the mind is showing anicca, follow behind with magga; feelings also follow the same way.

If you say we have a lot of saṃyojanas (fetters) it means – I don't want to do it! (This is a common excuse most lay people give to the monks). Don't ask for any boons. (i.e., by making merits and prayers). If you do it, you will get it. You have to take the practice as the main point. Also don't worry about the result but be concerned about not doing it. (Sayadaw gave evidence by referring to the female boss Visākhā and Santati minister who were living family lives and attained realizations.) You don't have to fear other things. Instead, you should fear Taṇhā! Why is that? Because it gives you Dukkha Sacca. You should be afraid of it coming to you. (Instead, humans have a strong lust for it, even worshipping it).

Everybody wants to know if I die where I will go? Don't go and ask others but ask yourself (Our actions connect to taṇhā or not, as Sayadaw points to the D.A Chart). Sayadaw continued about the sutta. You can smile if your D.A process is cut off. If not, you'll always be grimacing (as hell beings, animals, and ghosts). You all



are like a vulture after eating dog flesh and smiling. (It's a comparison for people who are smiling with family members and businesses).

Again, Sayadaw talks about smiles and grimaces from suttas and text stories, then gives an exhortation regarding near-death matters.

## 人類對貪 ( Taṇhā ) 、欣喜 ( Nandi ) 、愛染 ( Rāga ) 的慾望

1962 年 7 月 7 日

【這是一篇帶有幽默感，鼓舞人心並激勵修行的講記，也展現了尊者即時而明快的智慧。】

當有\*\*如理作意 ( yoniso manasikāra ) \*\*之時，\*\*煩惱 ( kilesa ) \*\*就會止息。  
(尊者引用《三明犢子經》( *Tevijja-Vacchagotta Sutta* , 《中部》第 71 經 MN 71 ) 作為開示的依據。)

佛陀能以「**省察 ( paccavekkhaṇa )**」來洞察一切。  
省察即是心的**速行階段 ( javana citta )**。佛陀是一位具足\*\*三明 ( tevijjā ) \*\*之人。

在觀照之時，\*\*結縛 ( saṃyojana ) 便被切斷，此刻即可證入涅槃。

結縛並非總是存在的，它們僅在因緣具足時才生起。

透過修行，我們能夠防止煩惱的因緣生起。

不修行的人，無法達到這個境界。

若道支 ( maggaṅga ) \*\*得以生起，即能脫離結縛。

若不修道，煩惱 ( kilesa ) 便常常潛伏於內心 ( **習氣隨眠, anusaya** ) 。

所以，不要歸咎於自己「福德 ( 波羅蜜 ) 不夠」。只要你修行，它就能被斷除！

(尊者一邊講解，一邊指向十二緣起的圖表。)

\*\*凡夫弟子 ( sāvaka ) 若能斷除這個流程，就能證悟。

若「識 ( viññāṇa )」、「觸 ( phassa )」、「受 ( vedanā )」不再與貪

（taṇhā）相連，便能終止苦的延續。

當心顯現出無常（anicca）\*\*之相時，便要以道智（magga）隨後觀照；受亦如是。

若你說：「我們還有很多結縛未斷啊！」

這就等於是在說：「我不想修了啦！」

（這是一般在家人常對出家人說的藉口。）

不要再祈求什麼加持了！（意指只行布施、做功德、誦願。）

如果你真的去實踐，你自然就會得到成果。

應該把「實修」當作最重要的事。

也不用焦慮於果報是否來到，而應擔憂自己是否真的有在做！

（尊者以女居士毘舍佉〔Visākhā〕和大臣山達提〔Santati〕為例，他們皆在居家生活中證得聖果。）

不必畏懼其他東西，應該要怕的，是「貪」！

為什麼？

因為它會給你苦諦（dukkha sacca）。

你應該害怕它會來到你身上。

（但相反地，人類卻對「貪」懷有強烈的愛慾，甚至膜拜它。）

每個人都想知道：「我死後會去哪裡？」

別去問別人，應該問自己！

（看你的行為是否與貪相連；尊者此處再度指出十二緣起圖。）

尊者繼續講解經文內容：

如果你的緣起流程被切斷了，你就能微笑；

否則，你將一直苦著臉——如同地獄眾生、畜生與餓鬼一般。

你們現在的狀況，就像是一隻禿鷲剛啃完狗肉，還在微笑。

（這是尊者用來比喻：人們在家庭與事業中微笑的樣貌，實則內裡仍被貪所污染。）

尊者接著再講述有關「笑」與「愁眉苦臉」的經文故事，  
並給予聽眾一番有關**臨終修行與觀照**的重要教誡。

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## 人類貪戀渴愛、喜悅、貪染

一九六二年七月七日

[這是一次相當幽默的開示，充滿啟發、鼓勵和實修指導。它也展現了尊者即時的智慧。]

在如理作意（yoniso）之時，煩惱止息。（尊者談論《中部尼柯耶》第七十一經，《提維加-瓦差歌德經》。）佛陀透過審察（paccavekkhana）知曉一切。審察是主動的心（javana mind）。佛陀是具備三明（tevijja）的聖者。在觀照之時，結縛（saṃyojana）被切斷，在此期間，人可以證得涅槃。結縛並非總是存在，它們只在因緣具足時生起。透過修行，我們阻止了因緣的生起。不修行的人無法證得。隨著道支（maggaṅga）的生起，人便從結縛中解脫。不修行，染污（kilesa）總是潛伏（anusaya）在心中。所以不要責怪你缺乏波羅蜜。如果你修行，它將被切斷（指向緣起圖表）。斷除此過程的普通弟子（sāvakas）將會證悟。如果識、觸、受不與渴愛相連，那麼它就會終結。如果心展現無常，就以道緊隨其後；感受也以同樣的方式跟隨。如果你說我們有很多結縛，那意味著——我不想做！（這是大多數在家居士給予僧侶的常見藉口）。不要祈求任何恩惠。（即，透過積累功德和祈禱）。如果你做了，你就會得到它。你必須將修行視為重點。也不要擔心結果，而要擔心沒有去做。（尊者舉了女主管維薩卡和桑塔提部長的例子，他們過著家庭生活並證得了果位作為證據。）你不需要害怕其他事情。相反，你應該害怕渴愛！為什麼？因為它給你帶來苦諦。你應該害怕它降臨到你身上。（相反，人類對它有強烈的貪戀，甚至崇拜它）。每個人都想知道我死後會去哪裡？不要去問別人，而要問自己（我們的行為是否與渴愛相連，正如尊者指向緣起圖表所說）。尊者繼續談論經典。如果你的緣起過程被切斷，你可以微笑。否則，你將永遠愁眉苦臉（如同地獄眾生、動物和鬼魂）。你們都像禿鷹吃了狗肉後還在微笑。（這是比喻那些與家人和生意往來時面帶笑容的人）。尊者再次談到經典和故事中關於微笑和愁眉苦臉的例子，然後給予關於臨終事宜的勸誡。

## **A Life with Avijjā and Saṅkhāra / Living with Small and Big Dukkhas**

16<sup>th</sup> July 1962

[After coming back from Rangoon, Sayadaw never took rest and continued his teaching until his last day. He only had three months left. So, he was very busy teaching people. Some Rangoon disciples came with him to his place for the practice. Sayadaw also sometimes went to Mandalay for teaching. At his last moment of dying, he was still giving a short instruction (ovāda) to people surrounding his death bed. In this talk, he urged his disciples not to waste their time with worldly affairs but to practice for the preparation of Death. He is a true son of the Buddha.]

You're so consumed by other people's matters that your own situation becomes dire (This is referring to one's own death. Sayadaw mentioned this at the dying moment and the dangers of falling into apāyas). You only have to take refuge and reliance on insight knowledge and the path knowledge, which can cut off your D.A process. In the morning, you're busy with avijjā and saṅkhāra (ignorance and action) and wasting your time on them. (i.e., busy and wasting time with samudaya sacca, all humans are like this.) A long life with samudaya sacca is a bad long life (So no practice with a long life is the worst long life because of collecting many pieces of garbage – defilements for Dukkha).

Starting from waking up in the morning, whatever you do, contemplate it as dukkha sacca. Put aside anicca for the moment. Khandha shows you that apart from dukkha sacca, there is nothing for it. Begin the day with this kind of reflection. This kind of reflection or thinking is even quite rare among people (people start their mornings with defiled thinking and thoughts). With these kinds of thinking and thoughts (i.e., defilements) with actions leading to crying at near deaths. Their eyes are inclined toward Hells upon waking. They also sleep with avijjā paccaya Saṅkhāra\_ ignorance conditions Saṅkhāra – actions (i.e., with worldly thoughts). I'll sleep with my eyes inclined toward hell! Everyday you do it with ignorance and delusion. (Sayadaw's serious warning and exhortation are humorous and profound). Your worst situation becomes clear by listening with ñāṇa ears. (mostly humans listen to defiled things and matters with moha ears, so defilements increase).

This khandha body is always talking about its dukkha sacca. If I am talking about the worst of you, it will never end. Your whole life is wasted with avijjāpaccaya

and wake-up saṅkhāra. The khandha body only talks about dukkha. Therefore, you have to sleep and wake up by reflection of dukkha sacca. In the morning, you have to treat the body by going to the toilet for urination and excretion, feeding the body, etc. Is it dukkha or sukha? Everyday, we use our time by changing dukkha sacca (e.g., always changing postures because of discomfort). When will it become happiness by changing big dukkha to small dukkha?

Form, feeling, mind—all of them start as small dukkhas and end as big dukkha (i.e., birth and death). This is their existence. Whatever arises, whether it's form or mind, is dukkha sacca, and with this knowing, path factors arise. If you observe the changes from big dukkha to small dukkha, kamma actions are cut off (Section two does not connect to section 3, see D.A chart). Nibbāna is not far away. If you know Sacca, you will arrive there; with the knowing, path factors are formed. If you don't know your own dukkha, the magga does not arise. Saṃsāra will be cut off by using your time to know the truth (sacca). The task of contemplating dukkha sacca leads to Nibbāna. Making prayers and vows makes people laugh upon hearing it!

(Some Buddhists do these things like other faiths).

## 無明與行的生命 / 活在大小苦中

1962年7月16日

【從仰光返回後，尊者不曾休息，直至臨終前仍不斷說法教導。那時他僅剩下三個月的壽命，因此非常忙碌地教導弟子。部分仰光弟子也隨他回到道場進行實修。尊者有時也前往曼德勒說法。在臨終之時，他仍對圍繞在病榻前的人們作簡短的臨終開示（*ovāda*）。在這篇講記中，他勸誡弟子不要浪費時間於世俗事務上，而應為臨終做好修行準備。他確實是一位真正的佛陀之子。】

你們總是忙於他人的事務，導致自身處境日趨險惡。

（這裡是指對自己即將面對的死亡毫無察覺。尊者提及了臨終之時墮入惡趣的危機。）

你唯一應依靠的，是觀智與道智，這些能夠\*\*切斷十二緣起流程（D.A. process）的智慧。

一早醒來，你便忙於無明與行（avijjā 與 saṅkhāra）\*\*之中，整日浪費在這上面。（亦即忙於集諦之事，所有人類皆如是。）

**過著集諦的長壽人生，是一種惡劣的長壽。**

（因為那代表你在無修行中積累了大量垃圾——即煩惱與苦因。）

從早晨醒來開始，不論你做什麼，都要將其視為\*\*苦諦（dukkha sacca）\*\*來觀察。

先將無常（anicca）擱置一旁。

**色身（khandha）顯示給你看的，除了苦諦之外，並無其他。**

應當以此種反思作為一日的起始。

這類反思與省思在世間極其罕見——

（人們清晨一起身就充滿染污之想與染污之念。）

由這些染污的思惟與造作所引生的，是臨終哭泣的果報。

**他們睜開眼的那一刻，就朝向地獄張望。**

夜晚入睡時，也是在無明生行的狀態中入眠——

（亦即帶著世俗、染污的念頭入睡。）

「我要帶著眼神朝向地獄睡覺！」——

你每日都在以無明與顛倒度日。

（尊者此處的警語既嚴厲又帶幽默性，卻深具穿透力。）

若你能用\*\*智慧的耳朵（ñāṇa）\*\*來聽，便能清楚看見你自身最悲慘的處境。

（人類多數都是用染污的耳朵在聽，結果只令煩惱增長。）

這具\*\*色身（khandha）\*\*始終都在訴說它的苦諦。

若要我細數你們的過患，將永無止境。

**你們的整個人生，都被無明生行與醒來的行所耗盡。**

這具色身所說的，全是苦的內容。

因此，你應當以苦諦來作為入睡與醒來時的觀省。

早晨醒來後，第一件事便是伺候這具身體——

如上廁所、排尿、排便、進食等。

請問這是苦還是樂？

每日，我們都在用時間來「更換苦諦」——  
（例如因不適而不斷改變坐姿、臥姿、站立等。）

請問什麼時候才能從「把大苦換成小苦」的過程中得樂呢？

色、受、心等法，一開始即是小苦，最後則是大苦（出生與死亡）。  
這就是它們的本質與存在方式。

無論什麼法生起——是色法或是名法——都是苦諦。  
若你能以此知見觀察，\*\*道支（maggaṅga）\*\*就會生起。

若你觀察從大苦轉為小苦的歷程，業（kamma）就會被切斷  
（亦即緣起圖中第二段不再與第三段相續相連）。

涅槃並不遙遠。  
若你了知真理（sacca），你就會抵達它。  
因為有知見，就會生起道支（maggaṅga）。

若你對自身的苦無所覺知，道就不會生起。  
輪迴（saṃsāra）是透過你「用時間來知見真理」而被切斷的。

觀苦諦的修行，即是導向涅槃的任務。

而那些僅靠祈願與發願的人，只會讓旁人聽了發笑而已。  
（尊者最後以幽默口吻諷刺現代佛教中一些偏向他力、儀式化的行為，如誦願求生等。）

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## 與無明和行共存的生活 / 與小苦和大苦共存

一九六二年七月十六日

[從仰光回來後，尊者從未休息，一直教導到他生命的最後一天。他只剩下三個月的時間了。所以，他非常忙於教導人們。一些仰光的弟子和他一起回到他的住所修行。尊者有時也會去曼德勒教導。在他臨終的最後一刻，他仍然在向圍



繞在他病榻旁的人們給予簡短的指示（*ovāda*）。在這次開示中，他敦促他的弟子們不要將時間浪費在世俗事務上，而要為死亡做好準備而修行。他是佛陀真正的兒子。]

你太過於關注他人的事務，以至於你自己的處境變得危急（這是指自己的死亡。尊者在臨終之時提到了這一點，以及墮入惡道的危險）。你只需要依賴內觀智慧和道智，它們可以切斷你的緣起過程。早上，你忙於無明和行（*ignorance and action*），並將時間浪費在它們上面。（即，忙碌並將時間浪費在集諦上，所有人類都是如此。）與集諦共存的長壽是糟糕的長壽（所以，沒有修行的長壽是最糟糕的長壽，因為它積累了許多垃圾——導致痛苦的煩惱）。從早上醒來開始，無論你做什麼，都將其觀照為苦諦。暫時將無常放在一邊。五蘊向你展示，除了苦諦之外，它沒有別的。以這種反思開始你的一天。這種反思或思考在人們中甚至相當罕見（人們以染污的思考和念頭開始他們的一天）。帶著這些思考和念頭（即，煩惱）以及導致臨終時哭泣的行為。他們醒來時的眼睛就傾向於地獄。他們也帶著無明緣行（*avijjā paccaya Saṅkhāra*）——無明條件行——而入睡（即，帶著世俗的念頭）。我將帶著傾向於地獄的眼睛入睡！你每天都帶著無知和迷惑這樣做。（尊者嚴肅的警告和勸誡既幽默又深刻）。用智慧的耳朵聽，你最糟糕的處境就會變得清晰。（大多數人以迷惑的耳朵聽染污的事物，所以煩惱會增加）。這個五蘊之身總是在談論它的苦諦。如果我談論你們最糟糕的一面，那將永無止境。你的一生都浪費在無明緣行和醒來之行上。五蘊之身只談論苦。因此，你必須透過反思苦諦而入睡和醒來。早上，你必須透過上廁所排泄、餵養身體等等來對待身體。這是苦還是樂？每天，我們透過改變苦諦來利用我們的時間（例如，由於不適而總是改變姿勢）。何時透過將大苦變成小苦才能變成快樂呢？色、受、想、行、識——所有這些都從小苦開始，以大苦結束（即，生和死）。這是它們的存在。無論生起的是色還是心，都是苦諦，有了這種認識，道支就會生起。如果你觀察從大苦到小苦的變化，業的行為就會被切斷（第二部分不會連接到第三部分，見緣起圖）。涅槃並不遙遠。如果你知道諦，你就會到達那裡；有了這種認識，道支就會形成。如果你不知道你自己的苦，道就不會生起。透過利用你的時間來了解真理（諦），輪迴將會被切斷。觀照苦諦的任務導向涅槃。祈禱和發願會讓人聽了發笑！（一些佛教徒像其他信仰一樣做這些事情）。

## **The Great Fault of Heedlessness**

15<sup>th</sup> August 1962

You have to follow it with *sacca ñāṇa* – knowledge of truth, but not with complaints about it. (The Dhamma hall is packed with people and also in the hot, humid climate of Central Burma. So, Sayadaw reminds people how to react to the situation). If you recognize the *khandha* as *dukkha sacca*, *sacca ñāṇa* arises. Displeasure (*domanassa*) will follow if you complain about the *khandha dukkha*. The ears listen to Dhamma and let the mind stay with the *khandha* (*ñāṇa* observing the *khandha*). With a lot of observing, *ñāṇa* becomes sharp. If you penetrate the *khandha* as *dukkha sacca*, the path knowledge arises with *dukkha nirodha* – the cessation of *dukkha* (This is how people listen to Dhamma talks with the practice). This is *Nibbāna*.

(Sayadaw continues to talk about the Divine Messengers – *Devadūta Sutta*, *Majjhima N. MN 130*) *Avijjā paccaya saṅkhāra* – ignorance conditions action is heedlessness. Therefore, hellish consciousness (*viññāṇa*) arises. The hell being arrives in front of King Yama (the Guardian of Hell realm). [King Yama questions the newly arrived hell being about the five divine messengers. The hell being can't give satisfactory answers during cross-questioning by Yama. Therefore, he has to suffer in hell according to his actions.] Heedlessness is a great fault. So, you have to practice *vipassanā* very quickly. Every time you see these five factors (divine messengers) – i.e., a baby, old man, sick man, dying man, and a criminal punished by authority for his crime (for the severe punishments see the *Bālappaṇḍita Sutta* – Fools and Wise Men, *Majjhima N. MN 129*) perform *vipassanā* practice to achieve *avijjā nirodha saṅkhāra nirodho* - with the cessation of ignorance, action ceases. Sayadaw continues to give instruction on *cittānupassanā* (Sayadaw's favorite contemplation). Except for this task (the noble eightfold path), no other tasks, works, or jobs can free one from hells (and also becoming animals, ghosts, etc.).

[Some politicians and businessmen crave political power and wealth, and after they achieve it, their minds become more defiled, more greedy, and more conceited, leading to downward directions.]

Whatever *dukkha* is given to you is from the *khandha*. You have to remember that it's not caused by others; it's only the *khandha* that gives you *dukkha*. Many kinds

of dukkha exist in the khandha, and not elsewhere. With the existing object and the observing mind fitting together, path factors have to arise, and if they do not fit together, magga sacca does not arise. If you know the arising, you will know the vanishing. Why is this? If you light the wick and light arises, the fire also consumes the wick (i.e., light arises and vanishes). Seeing the light arise is dukkha, and not seeing the light vanish is dukkha.

### **Note on King Yama**

Most God-centered religions also mention hell. Some western scholars do not interpret it literally as mentioned in the suttas and have their own interpretations. The Pāli word for hell is niraya – devoid of any happiness and pleasure. So most human beings don't like it. Even though they don't like it and can't accept it, most of their defilements and actions lead to that direction. Dr. Nandamalarbhivamsa's talk on the Desire of King Yama mentions that when he was young he read a Burmese book called – The Buddha Doctrine does not accept 31 realms of existence. The Ven. said it was not the Buddha but he himself who did not accept it. In the same way, some western scholars interpret some of the Buddha's teachings as mythology, mental factors of psychology, etc. because it's out of their knowledge and experiences. There are many things in nature humans can't know directly with their defiled minds or with the six senses of the door.

The Buddhadhamma is not a blind faith to come and believe in. Everyone can prove it with practice but it is not easy to achieve with ordinary effort and faith. With the Kanni meditation system, some yogis could experience some realms – such as the Tāvatiṃsa Heaven, rūpa-brahma realm, and nāga realm to pay respect to some of the Buddha's relics there. In Tāvatiṃsa Heaven is the Cūḷāmaṇi Cetiya, enshrined with the bodhisatta's hair and one of the eye teeth, in the Brahma Realm is the Dussa Cetiya enshrined with the bodhisatta's clothes and shoes, and in the Nāga Realm of Bhogavatī, King of the Nāga enshrined one of the Buddha's eye teeth with red, green, golden, pearl, and clear crystal-colored relics. The existence of the Buddha's sarīras also was mentioned in the commentary of “The Last days of the Buddha”. The yogis' experiences of the Buddha's relics in these places are also met with the commentary.

There are two books recording yogis' experiences with the light nimitta but no mention of hell (niraya). Because Mye-zin Sayadaw did not allow them to see

everything, only allowing them to see the cetiyas and the Buddha's relics to inspire their minds on the Buddhadhamma.

The 31 realms of existence and the law of kamma cannot be separated. Rejecting one is also rejecting the other.

King Yama is a vemānika-peta – a type of being with mixed kamma (white and black); he spends part of his time enjoying deva-like pleasure and part of it in peta-like suffering. His duty as the lord of niraya is not like a judge. He is a good compassionate being who helps the hell beings to remember their goodness of the past by asking cross-questions for them. If they remember, it frees them from the niraya for a good rebirth – destination.

King Yama himself experiences strong saṃvega upon seeing the sufferings of hell beings. Thus, he has a desire and wishes for a human birth, to meet a Buddha, listen to Dhamma, and practice to end dukkha.

What are the differences between someone who believes in the law of kamma and 31 realms of existence and someone who doesn't? There are many benefits and faults between them. The one who believes leads to happiness and well-being in this life and beyond, and also can solve many human-made problems and difficulties. They will not pray to or depend on outside powers (Creator, gods, etc). He becomes more intelligent and wise. The disbelievers are in the opposite direction – i.e., like east and west, or light and darkness.

Humans who don't understand and appreciate Dukkha and its causes will never solve their own or others' problems. They'll always be creating them. Therefore, Dhamma Education is a compulsory education for all humans. There are many suttas on dukkha, and I want to suggest a sutta for reflection, i.e., the Greater Discourse on the Mass of Suffering – Mahādukkha khandha sutta, Majjhima N. MN 13.

## 不放逸的大過失

1962年8月15日

你們必須以「真理智（*sacca ñāṇa*）」來隨順修行，而不是抱怨（這裡指的是在悶熱潮濕的中緬地區，法堂擠滿了人，尊者提醒大家應以正念面對這種情境）。若你認知到「五蘊即是苦諦（*dukkha sacca*）」，就會生起「真理智（*sacca ñāṇa*）」。若你對於五蘊之苦有所抱怨，就會生起「不悅受（*domanassa*）」。耳朵聆聽佛法，心則要安住於五蘊上（以觀智照見五蘊）。觀察多了，觀智就會銳利。若能徹見五蘊為苦諦，則道智（*magga ñāṇa*）便與苦滅（*dukkha nirodha*）一起現起，這便是涅槃。

（尊者接著談到《天使經》（*Devadūta Sutta*，《中部》130經））  
「無明緣行」（*avijjā paccaya saṅkhāra*）即是「不放逸」（放逸導致無明與造作）。因此，會生起「地獄識」（*viññāṇa*），也就是往生地獄。地獄眾生來到閻摩王（*Yama*，地獄守護者）面前。

【閻摩王會詢問新來的地獄眾生，是否曾見過五位天使（*devadūta*）：嬰孩、老人、病人、死人、以及被罰受苦的罪人。這些問題交叉詢問，若答不出來，就依其所造惡業墮入苦報。】

放逸是不共大的過失！因此，必須迅速修習毘婆舍那。每當見到這五個因緣相時——即嬰孩、老人、病人、死人與遭受刑罰者——便要修毘婆舍那，以證得「無明滅則行滅」（*avijjā nirodha saṅkhāra nirodho*）。

尊者接著教導「觀心隨念」（*cittānupassanā*），這是他常教導的修法之一。除了這個任務（八正道、解脫之道）外，沒有其他事業或職業能讓人離開地獄（包括轉生為畜生、餓鬼等）。

【有些政客或企業家對權力與財富起貪著，得到之後更加煩惱、貪婪、傲慢，導向墮落之道。】

所有給你帶來痛苦的，是你的五蘊。請記住，這些苦不是他人給你的，完全是你的五蘊所造成的。所有種種苦都存在於五蘊當中，並不在別處。若所緣法與觀照之心相應，則會生起道支（*maggaṅga*）；若不相應，道智便不生。若你能知生起，即能知其滅去。為什麼？

就如點燃燈芯，光明雖現，但火也在消耗燈芯（即光的生滅同時存在）。見光明生起是苦，見不到光明滅去亦是苦。

## 關於閻摩王的註解

大多數以神為中心的宗教也提到地獄。有些西方學者不認為佛經所描述的地獄是字面意義，並另作解釋。巴利文的「地獄」（*niraya*）意為「毫無樂趣與快樂之處」，因此大多數人都不喜歡它。雖然不喜歡、也無法接受，但他們的煩惱與行為仍然在朝那個方向前進。

南達瑪拉比萬沙博士曾在一場講座中提到：當他年輕時讀到一本緬文書籍，書名是《佛教教義不承認三十一界》。他說，並不是佛陀不承認，而是寫書的人不承認。

同樣地，許多西方學者也將佛陀的某些教義視為神話或心理學的心所理論，因為超出他們的知識與經驗範疇。世間有很多事是凡夫無法以染污心或六根直接了知的。

佛法不是要人盲信的宗教。只要修行，每個人都能證實佛法的真實性，但這並非憑一般的努力與信仰即可達成。使用 Kanni 禪修系統的某些行者可經歷某些界，如：三十三天、色界梵天界與龍界，前往禮拜佛陀舍利。

三十三天有「小髻塔」（*Cūlāmaṇi Cetiya*），供奉著菩薩的髮與牙齒；色界梵天有「衣塔」（*Dussa Cetiya*），供奉著菩薩的衣與鞋；龍界（*Bhogavatī Nāga*）中，龍王供奉一顆佛牙，鑲嵌著紅、綠、金、珍珠與水晶色的舍利。佛陀最後時日的註釋中也提到這些舍利的存在。禪修者在這些地方所見也與註釋相符。

有兩本記載禪修者見光明隨念（*light nimitta*）經驗的書籍，但未記載他們見到地獄。因為 Mye-zin Sayadaw 不允許他們見到一切，只讓他們見到佛塔與舍利，以啟發他們對佛法的信心。

三十一界的存在與業力法則是密不可分的。否定其中之一，也等於否定另一個。

閻摩王是一種「混業鬼」（*vemānika-peta*）——擁有黑白混合業力的眾生，部分時間享受天界般的快樂，部分時間受苦如餓鬼。他作為地獄主宰的角色並非如法官一樣。他是一位善良而具悲心的眾生，藉由提問，幫助地獄眾生回憶過去所造的善行。若能想起來，即可離開地獄，轉生善趣。

閻摩王見到地獄眾生的痛苦時，也會生起強烈的出離心（*saṃvega*），因此他發願得生人界，值遇佛陀、聽聞佛法、修行以了脫生死。



相信業報與三十一界者與不信者有什麼不同？二者之間的利益與過失甚多。信者今生與未來皆得安樂幸福，也能解決人為造成的諸多問題與困境；他們不會依賴外力（如創造主或諸神），反而變得更有智慧。不信者則與其相反，如東與西、光明與黑暗。

若人不理解與體會「苦」與其因，就永遠無法解決自己的或他人的問題，只會不斷製造更多問題。因此，佛法教育應視為人類必要的教育。

佛經中有許多探討「苦」的經典，我想推薦一部作為省思之用，即《大苦蘊經》（Mahādukkha-khandha Sutta，《中部》第 13 經）。

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## 放逸的巨大過失

一九六二年八月十五日

你必須以諦智——真理的知識來追隨它，而不是抱怨它。（佛堂擠滿了人，而且緬甸中部氣候炎熱潮濕。因此，尊者提醒人們如何應對這種情況。）如果你認識到五蘊是苦諦，諦智就會生起。如果你抱怨五蘊的苦，不悅（domanassa）就會隨之而來。耳朵聽聞佛法，讓心安住於五蘊（智慧觀察五蘊）。透過大量的觀察，智慧變得敏銳。如果你洞徹五蘊是苦諦，道智就會隨著苦滅——苦的止息而生起（這就是人們帶著修行聽聞佛法開示的方式）。這就是涅槃。（尊者繼續談論天界使者——《中部尼柯耶》第一百三十經，《天使經》。）無明緣行（avijjā paccaya saṅkhāra）——無明條件行是放逸。因此，地獄的識

（viññāṇa）生起。地獄眾生來到閻羅王（地獄界的守護者）面前。[閻羅王詢問新來地獄的眾生關於五位天界使者的事。地獄眾生在閻羅王的盤問下無法給出令人滿意的答案。因此，他必須根據自己的行為在地獄中受苦。]放逸是一個巨大的過失。所以，你必須非常快速地修習內觀。每次你看到這五個因素（天界使者）——即嬰兒、老人、病人、臨死之人，以及因犯罪而受到當局懲罰的罪犯（關於嚴厲的懲罰，見《中部尼柯耶》第一百二十九經，《愚者與智者經》）——都要進行內觀修行，以達到無明滅則行滅（avijjā nirodha saṅkhāra nirodho）。尊者繼續給予關於心隨觀的指導（尊者最喜歡的觀照）。除了這個任務（八聖道）之外，沒有其他任務、工作或職業可以使人從地獄（以及成為



動物、鬼魂等等）中解脫出來。[一些政治家和商人渴望政治權力和財富，在他們獲得之後，他們的心變得更加染污、更加貪婪、更加傲慢，導致他們走向下墮的方向。] 你所承受的任何苦都來自五蘊。你必須記住，它不是由他人造成的；只有五蘊給你帶來苦。五蘊中存在許多種苦，而不是在其他地方。當存在的對象和觀察的心契合在一起時，道支就必須生起；如果它們不契合在一起，道諦就不會生起。如果你知道生起，你就會知道滅去。為什麼會這樣？如果你點燃燈芯，光明就會生起，火焰也會消耗燈芯（即，光明生起又滅去）。看到光明生起是苦，看不到光明滅去也是苦。

### **\*\* 關於閻羅王的註解 \*\***

大多數以神為中心的宗教也提到地獄。一些西方學者並不完全按照經典的字面意思來解釋，而是有他們自己的解釋。巴利語中地獄的詞是 **niraya**——沒有任何幸福和快樂。所以大多數人都不喜歡它。儘管他們不喜歡它，也無法接受它，但他們的大多數煩惱和行為都導向那個方向。南達瑪拉比旺薩博士關於閻羅王慾望的演講提到，他年輕時讀過一本緬甸書籍，名為《佛陀教義不接受三十一個存在界》。這位尊者說，不是佛陀不接受，而是他自己不接受。同樣地，一些西方學者將佛陀的一些教導解釋為神話、心理學的心理因素等等，因為這超出了他們的知識和經驗。自然界中有很多事情是人類無法直接用他們染污的心或六根門來了解的。

佛法並非盲信，讓人來相信。每個人都可以透過修行來證明它，但以普通的努力和信心是很難達到的。透過卡尼禪修系統，一些瑜伽行者可以體驗到一些境界——例如三十三天、色界梵天和龍界，以向那裡的一些佛陀舍利致敬。

在三十三天有楚拉瑪尼塔（**Cūḷāmaṇi Cetiya**），供奉著菩薩的頭髮和一顆牙齒；在梵天界有杜薩塔（**Dussa Cetiya**），供奉著菩薩的衣服和鞋子；在博伽瓦提的龍界，龍王供奉著佛陀的一顆牙齒，以及紅色、綠色、金色、珍珠色和透明水晶色的舍利。佛陀舍利的存在也在《佛陀的最後日子》的註釋中提到。瑜伽行者在這些地方體驗到佛陀舍利的情況也與註釋相符。

有兩本書記錄了瑜伽行者體驗到光明相（**nimitta**）的情況，但沒有提到地獄（**niraya**）。因為梅津尊者不允許他們看到一切，只允許他們看到佛塔和佛陀的舍利，以啟發他們對佛法的信心。

三十一個存在界和業的法則是不可分割的。拒絕一個就是拒絕另一個。

閻羅王是威瑪尼卡-佩塔（**vemānika-peta**）——一種具有善惡混合業的眾生；他一部分時間享受天神般的快樂，一部分時間遭受餓鬼般的痛苦。他作為地獄之主的職責不像法官。他是一位善良慈悲的眾生，他透過反問地獄眾生來幫助

他們記起過去的善行。如果他們記起來，這會使他們從地獄中解脫出來，獲得好的轉生——目的地。

閻羅王自己看到地獄眾生的痛苦時，會感到強烈的恐懼感（*saṃvega*）。因此，他渴望並希望轉生為人，遇到佛陀，聽聞佛法，並修行以終止痛苦。

相信業的法則和三十一個存在界的人與不相信的人之間有什麼區別？他們之間有許多益處和過失。相信的人在此生和來世都會導向幸福和安樂，並且可以解決許多人為的問題和困難。他們不會向外力（創造者、神等等）祈禱或依賴外力。他變得更加聰明和有智慧。不相信的人則走向相反的方向——即，像東方和西方，或光明和黑暗。

不理解和不珍惜苦及其原因的人，永遠無法解決自己或他人的問題。他們將永遠在製造問題。因此，佛法教育是所有人都必須接受的教育。有很多關於苦的經典，我想推薦一部經典供思考，即《中部尼柯耶》第十三經，《大苦蘊經》。

## No Free Times is Bhāvanā

1<sup>st</sup> September 1962

There are three stages of the practice – understanding, practice (development), and abandoning. In the Aṅguttara Nikāya, the Buddha teaches the three pariññā – three kinds of full understanding: ñāta-pariññā, tīraṇa-pariññā, and pahāna-pariññā (full understanding of the known, by scrutinization, and by abandoning). (Sayadaw talks about Ven. Anurādha) If you don't have a clear answer, then you harbor diṭṭhi. A being (satta) does not exist in such a way that if someone asks you about a being (satta), there is no answer for this question. You must understand this point. In the cause and effect dhamma, there is no being (satta), only dhamma niyāma – the law of phenomena (nature) that connects (i.e., see. I to Sec. 4, D.A process). Your duty is to recognize them as arising phenomena and vanishing phenomena. Knowledge (ñāṇa) will develop by itself. Vipassanā is only possible with no desire for the 31 realms of existence. It's quite different from dāna, sīla, and Samatha practice. You only attain it with no taṇhā. Taṇhā must be extinguished with the vipassanā path.

No free time is bhāvanā (mind development). Bhāvetabba means you don't have free time (i.e., contemplating so often that the yogi has no free time for worldly matters. Someone is complaining that there is no object to contemplate. So, Sayadaw mentions these words. This point is very important; if a yogi has free time, it means that he doesn't practice seriously.) If you don't have guest minds for contemplation, then contemplate the host minds (these are the minds of wanting to breathe in and out. All other minds are guest minds because they arise only sometimes, but the breathing mind is always there like a host).

If you have free time, then Section two connects to Section three, and if you don't have free time, then Section two does not connect to Section three (because the yogi is too busy with his contemplation). With the development (bhāvetabba), taṇhā, upādāna, and kamma cease. It exists only as dukkha sacca and the cessation of dukkha sacca. There is no person or being (Ven. Anurādha's answer to the Buddha with his realization).

(The last saying has two points of interpretation. This is for a blind worldling and a learned disciple of a noble being or a yogi. A blind worldling, who doesn't know the arising dukkha and the cessation of dukkha, ends up collecting more

rubbish and debts, i.e., dukkhas. It was like the some government's policy of indulging in more debts they can never repay, leading to only increasing suffering. A learned disciple or yogi is quite different; he understands the arising and vanishing dukkhas such that his kammic debts will become less and less and eventually totally disappear.)

### **Notes on No Free Times**

Sayadawji gave a talk on 4th February 1961 which I translated as – "No Free Time is for Suffering," at the beginning of Part 11. Here again, "No Free Times is Bhāvanā," the true meaning of no free time is very important for every human being on Earth. The wrong ways of no free time are for suffering, feeding the defilements with sensual pleasure and the mind becoming more and more defiled, leading to more suffering in this life and the futures to come.

The right or true ways of no free time are to end suffering, i.e., appamāda or sīla (with dāna), samādhi, and paññā. Therefore, we see the great differences between the two ways human beings use their time. The outcomes are like Heaven and Hell. Only with the Dhamma standard of measurement do we know the dangers and suffering of becoming – saṃsāra. The Khaggavisāṇa Sutta (the Rhinoceros Horn, Suttanipāta) mentions the 5th Pacceka-Buddha's past life at the time of Buddha Kassapa to his last life as teaching us the dangers of saṃsāra. Even people who have perfections can go wrong. In the saṃsāra of becoming, there is no safe place. This is one of the reasons living beings frequently find homes in the four apāyas.

There are many Pāli words in the Burmese language. One of them is bhavana = bhava + na. 'Bhava' in Pāli means life, 'na' in Burmese means painful or lost. Thus, the Burmese word bhavana means a painful life. Mind development is bhāvanā in Pāli. Both are the same word but pronounced with different tones.

Therefore, human beings who use their precious life and time foolishly will have a painful life in the present and future to come (i.e., bhavana). This leaves no free time for practice and only leaves time for Diṭṭhi-taṇhā.

## 無空閒即是修習

1962年9月1日開示

修行有三個階段：理解、實踐（修習）、與捨斷。在《增支部》中，佛陀教導了「三種遍知」（**pariññā**）：知遍知（**ñāta-pariññā**）、察遍知（**tīraṇa-pariññā**）、與捨遍知（**pahāna-pariññā**），亦即對「所知」的完全理解、透過審察的理解，以及透過捨斷的理解。（尊者提到了尊者阿那律陀的例子）若你對「有情（**satta**）」這個問題沒有清楚的回答，那麼你就懷抱著邪見（**diṭṭhi**）。「有情」並不存在於「這樣的方式」中，因此若有人問你關於「有情」的問題，這個問題其實是無解的，你必須了解這一點。

在因果法（緣起法）中，並無「有情（**satta**）」，只有**法住法界（dhamma-niyāma）**——即自然現象的規律與連貫。你的責任，就是將這些現象辨識為「生起法」與「減去法」；隨著觀察，智慧（**ñāṇa**）自然增長。

唯有當你對三十一有情界（欲界、色界、無色界）沒有任何欲望，毘婆舍那（**vipassanā**）才有可能發展。這與布施、持戒、奢摩他等修行方式大不相同。你只能在完全無貪愛（**taṇhā**）的情況下，證得解脫。毘婆舍那道的功能即是消滅貪愛。

「無空閒即是修習（**bhāvanā**）」。**bhāvetabba**的意義，就是你沒有空閒時間可用於世俗雜務，而是全心投入於正念觀照。（有位修行人抱怨說沒有所緣可以觀，尊者因此說出這句話。）這一點非常重要：若一位行者還有「空閒時間」，那就代表他並未認真修行。

若你沒有「來訪的心（客心）」可觀照，那就觀照「主心」——也就是那個想吸氣、呼氣的心。其他的心只是偶爾出現的客心，而呼吸的心是始終存在的主心。

如果你還有空閒時間，那麼第二支（行蘊）就會連接到第三支（識蘊）；若你沒有空閒時間，那麼它們就無法連接（即行者過於專注於觀照，以致於無法進一步造業）。隨著**修習（bhāvetabba）**的增長，貪愛（**taṇhā**）、執取（**upādāna**）與業（**kamma**）會自然止息。剩下的只有苦諦與苦滅諦而已，根本無有「人」或「有情」可得（正如阿那律陀尊者悟後對佛陀的回答）。

（這最後一句有兩層意思。一是針對盲目凡夫而言，二是針對有慧的聖弟子或修行者而言。

盲目的凡夫不了解「苦的生起與止息」，因此終其一生都在累積更多的垃圾與債務，也就是苦。

這就如同某些政府的政策，不斷借債卻從未償還，導致苦的只會越來越重。

而有智慧的修行者則不同，他能夠明白「苦的生起與止息」，因此他的業債越來越少，最終徹底消失。）

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## 附註：關於「無空閒」

尊者早在 1961 年 2 月 4 日就有一篇名為《無空閒即是苦》的開示（參見第 11 篇開示）。而本篇再度提到「無空閒即是修習」，這個概念對於地球上的每一個人來說都極為重要。

錯誤的「無空閒」，是為了苦而忙，餵養煩惱，追逐感官樂，導致身心越來越染污，造成今生與來生的更多苦果。而正確的「無空閒」，則是為了斷苦而忙，即不放逸（appamāda）或透過持戒（sīla）、禪定（samādhi）與智慧（paññā）來修行。因此，我們可以清楚地看到人類如何使用時間所造成的巨大差異——結果宛如天堂與地獄之別。

唯有依據佛法的標準，我們才能真正了解「有」與「成有（bhava）」的危險與苦。這也是為何在《犍度犍度犍度犍經》（《犀角經》，《經集》）中，提到第五位獨覺佛從佛迦葉時代到最後一世的因緣，是為了教導我們輪迴苦的可怖。即使是有波羅蜜的人，也有可能走錯路，在生死輪迴中，無有一處安全之地。這就是為何眾生如此頻繁地墮入四惡趣。

在緬文中，有很多來自巴利文的詞彙，其中一個就是 **bhavana**。

bhava（巴利）意指「有、存在、生命」；na（在緬語中）意指「痛苦、失去」，因此 bhavana 在緬語裡意指「痛苦的生命」。

在巴利語中，**bhāvanā** 是「心的開發、修習」之意。兩者詞形相近，但語調不同，意義卻形成強烈對比。

因此，若人類愚昧地使用自己寶貴的生命與時間，他們的今生與來世都將是「痛苦的生命（bhavana）」，沒有修行的空閒，只剩下與邪見與貪愛相處的時間。

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## 沒有空閒時間就是修行

一九六二年九月一日

修行有三個階段——理解、實踐（發展）和捨棄。在《增支部》中，佛陀教導了三種遍知（pariññā）——三種完全的理解：已知遍知（ñāta-pariññā）、審察遍知（tīraṇa-pariññā）和捨斷遍知（pahāna-pariññā）。（尊者談論阿那律陀尊者）如果你沒有明確的答案，那麼你就懷有邪見。眾生（satta）並非以這樣的方式存在，如果有人問你關於眾生（satta）的問題，這個問題是沒有答案的。你必須理解這一點。在因果法中，沒有眾生（satta），只有法爾定律（dhamma niyāma）——現象（自然）的法則將其連接起來（即，見緣起圖第一至第四段）。你的職責是將它們識別為生起的現象和滅去的現象。智慧（ñāṇa）會自行發展。只有不渴望三十一個存在界，內觀才有可能。它與布施、持戒和止禪修行截然不同。你只有在沒有渴愛時才能證得它。渴愛必須透過內觀之道來熄滅。沒有空閒時間就是修行（bhāvanā，心靈發展）。「應修習」

（bhāvetabba）意味著你沒有空閒時間（即，如此頻繁地觀照，以至於瑜伽行者沒有空閒時間處理世俗事務。有人抱怨沒有觀照的對象。因此，尊者提到了這些話。這一點非常重要；如果瑜伽行者有空閒時間，那意味著他沒有認真修行。）如果你沒有客心（guest minds）可以觀照，那麼就觀照主心（host minds）（這些是想要吸氣和呼氣的心。所有其他的心都是客心，因為它們只是偶爾生起，但呼吸的心總是存在，就像主人一樣）。如果你有空閒時間，那麼第二段就與第三段相連；如果你沒有空閒時間，那麼第二段就不會與第三段相連（因為瑜伽行者太忙於他的觀照了）。透過發展（bhāvetabba），渴愛、執取和業就會止息。它只作為苦諦和苦諦的止息而存在。沒有人或眾生（阿那律陀尊者以他的證悟回答佛陀）。（最後一句話有兩種解釋。這是針對盲目的凡



夫和聖者的博學弟子或瑜伽行者。一個盲目的凡夫，不知道生起的苦和滅去的苦，最終會收集更多的垃圾和債務，即痛苦。這就像某些政府的政策，沉迷於他們永遠無法償還的更多債務，導致痛苦不斷增加。一位博學的弟子或瑜伽行者則截然不同；他理解生起和滅去的苦，以至於他的業債會越來越少，最終完全消失。）

## **\*\* 關於沒有空閒時間的註解 \*\***

尊者於一九六一年二月四日做了一次開示，我將其翻譯為——「沒有空閒時間就是受苦」，見第十一部分開頭。這裡再次提到，「沒有空閒時間就是修行」，沒有空閒時間的真正含義對地球上的每個人都非常重要。沒有空閒時間的錯誤方式是為了受苦，以感官享樂滋養煩惱，使心越來越染污，導致今生和未來遭受更多痛苦。

沒有空閒時間的正確或真實方式是為了終止痛苦，即不放逸（**appamāda**）或戒（**sīla**，包括布施）、定（**samādhi**）和慧（**paññā**）。

因此，我們看到了人類使用時間的兩種方式之間的巨大差異。

結果就像天堂和地獄。只有透過佛法的衡量標準，我們才能知道輪迴——存在的危險和痛苦。《犀牛角經》（**Khaggavisāṇa Sutta**，《經集》）提到了第五位辟支佛在迦葉佛時代的過去生，直到他最後一生都在教導我們輪迴的危險。即使是具有波羅蜜的人也可能犯錯。在輪迴的過程中，沒有安全的地方。這是眾生經常在四惡道中找到歸宿的原因之一。

緬甸語中有很多巴利語詞彙。其中一個是 **bhavana = bhava + na**。

「**Bhava**」在巴利語中意指生命，「**na**」在緬甸語中意指痛苦或失去。因此，緬甸語的 **bhavana** 意指痛苦的生命。心靈發展在巴利語中是 **bhāvanā**。兩者是同一個詞，但發音的音調不同。

因此，那些愚蠢地使用他們寶貴生命和時間的人類，將在今生和未來遭受痛苦的生活（即 **bhavana**）。

這就沒有空閒時間用於修行，而只留下時間用於邪見和渴愛。

## **The Meaning of Saṃsāra**

4<sup>th</sup> September 1962

Humans often think about long-saṃsāra in ordinary ways. In truth, it's very great indeed. There is no ending of ageing, no ending of sickness, no ending of death, and no ending of falling into apāyas (as hell beings, animals, ghosts). No ending of all Dukkhas constitutes long-saṃsāra. Humans perceive it as the connection from this life to the next life (with the wrong view of a soul/ atta). It implies that everything bad continues indefinitely. Why does it happen like this? According to the Buddha, a worldling without knowledge of Dhamma will experience prolonged saṃsāra (i.e., as an asutavā-puthujjana). A worldling has many kilesa – defilements which are the root causes of saṃsāra (stemming from ignorance and craving – avijjā and taṇhā). Regarding sacca-dhamma, he lacks substantial learning (bahusacca) and is preoccupied with worldly matters.

With bigger responsibilities, more defilements arise.

(This is particularly true for the leaders of some superpowers and politicians, millionaires, and billionaires who create a problematic world on earth).

The khandha constantly exhibits its natural dukkha, but they are oblivious to it. They interpret dukkha merely as pains and aches. Does it speak to you from afar or up close? You lack ñāṇa ears and eyes that can hear and see what the khandha communicates and displays. (Thus, most worldlings are metaphorically blind, deaf, and dumb).

Therefore, their defilements are abundant.

(Their defilements are so hot and polluted that the Earth is becoming hotter and hotter, more and more polluted with more dangers and destruction appearing).

This is an unlearned worldling (asutavā-putthujjana) or ignorant and deluded worldling. You have caught the culprit now. You have done everything – i.e., jobs, works, tasks, or actions to miss the Nibbāna Happiness.

The main point as a human is to become a learned disciple of ariya (sutavā-ariyasāvaka) (At the end of the talk we'll know what is meant as sutavā-ariyasāvako). Meeting with the Buddha is not the main point or a necessary factor. (Sayadaw gave

examples of the renegade monk Devadatta and King Ajātasattu) They are near the Buddha and see him many times but both of them fall into hells.

In this life, you can realize Dhamma if you become a sutavā-ariyasāvako, knowing the truth (sacca) and with thin defilements. You'll get it in the next life if you don't realize it in this life. (Sayadaw gives a guarantee for a yogi who discerns anicca). In many lives before, you all had lived your lives as blind and deaf (i.e., with ignorance – avijjā, → see the beginning of D.A chart and it starts with avijjā) and then making actions – saṅkhāra. This is practicing Samudaya sacca. Therefore, you have an abundance of defilements.

Avijjā → saṅkhāra → asutavā phuthujjana, so you experience the second aspect of dukkha sacca. Knowing the way from which you have come is not good and also the place where you have arrived is not good as dukkha (i.e., sec. 1 and sec. 2). With this knowledge, you become a sutavā-ariyasāvako. If you succeed with the ending of anicca, you will become an ariyasāvaka.

## 輪迴的意義

1962年9月4日

人們經常以世俗的方式思惟「漫長的輪迴 (saṃsāra)」。然而，實際上它是極其巨大的。沒有老的止息，沒有病的止息，沒有死的止息，也沒有墮入惡趣（地獄、畜生、餓鬼）的止息；一切苦的無盡輪轉，就是所謂的「漫長輪迴」。人們認為輪迴只是從這一生連接到下一生（這是基於有一個靈魂 / 我的邪見而生起的錯誤理解），事實上，這意指一切惡法將無限地延續下去。

為何會如此發生呢？依佛陀所說：未得法眼的凡夫 (asuttavā puthujjana) ——即不了解佛法的凡夫，將會歷經漫長的輪迴。凡夫心中充滿種種煩惱 (kilesa)，而這些煩惱正是輪迴的根本原因——來自於無明 (avijjā) 與渴愛 (taṇhā)。

若就真理法 (sacca-dhamma) 而言，他們缺乏廣博的聽聞 (bahusacca)，並且忙於世間事務之中。責任愈大，煩惱也愈多。

（這在當今擁有權力的強權領袖、政客、富豪當中尤為明顯，他們正是在這個地球上製造種種問題之人。）

五蘊之身不斷在呈現其苦的本質，而他們卻對此視若無睹。他們將「苦」僅僅理解為身體的疼痛與病痛。他是在遠方對你說話，還是近距離呢？你缺乏「智慧耳」、「智慧眼」，無法聽見與看見這個五蘊之身正對你發出的訊息與展現的實相。

（因此，大多數凡夫可說是「盲、聾、啞」三重無明。）

也因此，他們的煩惱極為旺盛。

（他們內心的煩惱如此熾盛、污染，致使整個地球越來越熱、越來越污染，種種災難與毀滅接連出現。）

這樣的眾生就叫做「未聞法的凡夫」（*asuttavā-puthujjana*），也就是愚癡無明的凡夫。現在你已經找出這個罪魁禍首了。你已經做了種種事業、職務、行為，但卻全然錯失了涅槃之樂的機會。

身為人，最重要的不是「遇見佛陀」，而是成為一位「聖弟子的聞者」

（*sutavā ariyasāvako*）——在本講末尾，我們將會知道這一詞的真正涵義。

（尊者舉例說明：叛道比丘提婆達多（*Devadatta*）與阿闍世王（*Ajātasattu*）雖然親近佛陀，屢見世尊，卻最終仍墮入地獄。）

因此，在此生中，如果你成為一位「聞法的聖弟子」，具足知見、煩惱薄弱，即可證得法。如果此生未能證得，來世亦定能成就。

（尊者為能見無常（*anicca*）的行者作出保證。）

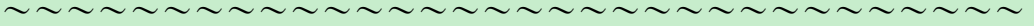
在過去無數生命中，你們都曾如盲如聾地活著——即被無明（*avijjā*）所籠罩

（參見十二因緣圖，其起點即是 *avijjā*），然後不斷造作諸行（*saṅkhāra*），這即是實踐「集諦（*samudaya sacca*）」的生命。

因此，你們的煩惱積聚極多。

*avijjā* → *saṅkhāra* → *asuttavā-puthujjana*，即導致苦諦的第二層面（*dukkha sacca*）的現起。你要知道——自己來自之處並不好，所到之處亦不善，皆是苦（即十二因緣的第一與第二階段）。

若能了知此法，即是成為一位「聞法的聖弟子」（*sutavā ariyasāvako*）。若你成功地見到無常之終，你就能成為一位聖弟子（*ariyasāvaka*）。



## 輪迴的意義

一九六二年九月四日

人們通常以普通的方式思考漫長的輪迴。事實上，它確實非常漫長。衰老沒有盡頭，疾病沒有盡頭，死亡沒有盡頭，墮入惡道（如地獄眾生、動物、鬼魂）也沒有盡頭。所有痛苦沒有盡頭構成了漫長的輪迴。人們將其視為從今生到來生的連接（帶著靈魂/我的錯誤見解）。這意味著一切不好的事情都會無限期地持續下去。為什麼會這樣呢？根據佛陀的說法，一個沒有佛法知識的凡夫將經歷漫長的輪迴（即，作為一個未聞法之凡夫——*asutavā-puthujjana*）。一個凡夫有很多煩惱——這些煩惱是輪迴的根本原因（源於無明和渴愛——*avijjā* 和 *taṇhā*）。關於真理（*sacca-dhamma*），他缺乏實質性的學習（*bahusacca*），並且專注於世俗事務。責任越大，煩惱就越多。（對於一些超級大國的領導人、政治家、百萬富翁和億萬富翁來說尤其如此，他們在地球上製造了一個問題重重的世界。）五蘊不斷地展現其自然的苦，但他們對此卻毫無察覺。他們僅僅將苦解釋為疼痛和酸痛。它是從遠處還是近處對你說話？你缺乏能聽到和看到五蘊所溝通和展示的智慧之耳和智慧之眼。（因此，大多數凡夫在比喻上是盲、聾、啞的。）因此，他們的煩惱非常多。（他們的煩惱如此熾熱和污濁，以至於地球變得越來越熱，越來越多地受到污染，出現了更多的危險和破壞。）這是一個未聞法之凡夫（*asutavā-putthujjana*）或無知和迷惑的凡夫。你現在已經抓住了罪魁禍首。你已經做了所有的事情——即工作、任務或行為，而錯過了涅槃的快樂。作為一個人，主要的目標是成為聖者的博學弟子（*sutavā-ariyasāvaka*）（在開示的最後，我們將知道 *sutavā-ariyasāvako* 是什麼意思）。遇到佛陀並非主要或必要因素。（尊者舉了叛逆的比丘提婆達多和阿闍世王的例子）他們靠近佛陀，多次見到他，但他們都墮入了地獄。在今生，如果你成為一個博學的聖者弟子（*sutavā-ariyasāvako*），了解真理（*sacca*）並且煩惱稀薄，你就能證悟佛法。如果你今生沒有證悟，你將在來生證悟。（尊者為辨識無常的瑜伽行者提供了保證）。在過去的許多生中，你們都像盲人和聾子一樣生活（即，帶著無明——*avijjā*，→見緣起圖的開頭，它始於無明），

然後造作行為——saṅkhāra。這就是在修習集諦。因此，你們有大量的煩惱。無明 → 行 → 未聞法之凡夫，所以你體驗到苦諦的第二個方面。知道你從何而來是不好的，你到達的地方作為苦也是不好的（即，第一段和第二段）。有了這個知識，你就成為一個博學的聖者弟子（sutavā-ariyasāvako）。如果你成功地終止了無常，你將成為一個聖者弟子（ariyasāvaka）。

## Why Not See Nibbāna?

10<sup>th</sup> September 1962

The attainment of Nibbāna after death is when all the khandhas (i.e., five khandhas) have totally ceased and only happiness exists. Mind and form are dukkha sacca. Therefore, mind and form do not exist in Nibbāna. It's the cessation of dukkha sacca; at the place of dukkha sacca, no dukkha appears. To arrive at Nibbāna, one must listen to suitable sacca-dhamma and, by contemplating dukkha sacca thoroughly, will realize Nibbāna in this life. Section two is dukkha sacca, which you know from the teacher's talk (see the D.A chart). After you know about it and look at your khandha, you then see whatever mind arises is vanishing. This is dukkha sacca. People talk about them (i.e., minds) as different kinds of mind with lobha, dosa, etc., but when you really observe them, you only see their non-existence.

Arising and vanishing is dukkhe-ñāṇaṃ, which is the knowledge of knowing dukkha. When the rise and fall cease, it becomes dukkha-nirodhe ñāṇaṃ – the knowledge of knowing the cessation of dukkha. You only have these two jobs and no other.

- ① The task you have to do is only dukkhe-ñāṇaṃ (i.e., vipassanā ñāṇa).
- ② Dukkha-nirodhe ñāṇaṃ (i.e., path knowledge – magga ñāṇa) will abandon it (i.e., kilesa) by itself. The process of the practice only involves two knowledges (ñāṇa):

Without no.① and no.②, nothing can happen or arise. Dana practice is the far cause for it (sīla and Samatha are also the same). This is kamma sakkata ñāṇa.

It has not entered into the knowledge of dukkhe-ñāṇaṃ yet. You only listen to the Dhamma and know dukkhe-ñāṇaṃ. Therefore, except for the Buddha and Pacceka-Buddha, all others must listen to Dhamma teachings. Nibbāna is related to the khandha (There are some hidden meanings beneath it). With the cessation of khandha dukkha, it will arise. Therefore, Nibbāna is not far from us. Why don't you see it? It has not become dukkhe-ñāṇaṃ yet. If it arises, you will see it.



## 為何未見涅槃？

1962年9月10日

死亡之後證得涅槃，是指一切蘊（即五蘊）完全止息，僅餘真實之樂（樂寂滅）。**名與色即是苦諦（dukkha sacca）**，因此在涅槃中，不再有名與色存在。涅槃是苦諦的止息處，在苦諦止息的地方，就不會再出現苦。

要抵達涅槃，必須聽聞適切的真理法（sacca-dhamma），並透徹觀察苦諦，便能在今生證得涅槃。第二段（即十二因緣中的第二支）即是苦諦，這一點你已從老師的開示中得知（參見十二因緣圖）。當你理解之後，回過頭來觀察自己的五蘊之身，便會見到：不論生起何種心，它都會滅去——這即是苦諦。

人們說這些心是不同種類的心，有貪（lobha）、瞋（dosa）等，但當你真正觀察它們時，所見的只是它們的**無有（non-existence）**。

「生滅」即是**知苦智（dukkhe-ñāṇaṃ）**，亦即如實知見苦諦之智。當這些生滅止息時，即成為**苦滅智（dukkha-nirodhe ñāṇaṃ）**——知見苦止之智。你真正要做的事，就只有兩件：

1. 你的責任只是培養「知苦智」（即毘婆舍那智 / vipassanā ñāṇa）。
2. 「苦滅智」（即道智 / magga ñāṇa）會自行將煩惱（kilesa）斷除。

修行的整個過程就僅僅圍繞這兩種智慧。若沒有這兩種智慧，任何事都無法發生或成就。

佈施（dāna）是其遠因（戒與止禪亦然），這些是\*\*業作所知智（kamma-sakkata ñāṇa）\*\*的層次，尚未進入到「知苦智」的層面。你現在只是聽聞佛法，並知曉何謂知苦智而已。

因此，除了佛陀與辟支佛（Pacceka-Buddha）之外，其餘一切人皆必須透過聽聞佛法來修行與證得。

**涅槃與五蘊之身有著密切的關係**（這句話中含有深意）。當五蘊之苦止息時，涅槃便得以現前。由此可知，涅槃離我們並不遙遠。

那麼，為何你尚未見到它呢？  
因為你尚未生起「知苦智」。  
若此智生起，你必將見到涅槃。

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## 為何不見涅槃？

一九六二年九月十日

死後證得涅槃，是指所有五蘊完全止息，只剩下快樂存在。名色是苦諦。因此，名色在涅槃中不存在。它是苦諦的止息；在苦諦之處，不再有苦顯現。要到達涅槃，必須聽聞適當的真理之法（**sacca-dhamma**），並徹底觀照苦諦，才能在今生證悟涅槃。第二段是苦諦，這是你從老師的開示中了解到的（見緣起圖）。在你了解它並觀察你的五蘊之後，你會看到任何生起的心都在消失。這就是苦諦。人們將它們（即心）說成是帶有貪、嗔等等的不同種類的心，但當你真正觀察它們時，你只看到它們的不存在。生起和滅去是苦智（**dukkhe-ñāṇaṃ**），即了解苦的知識。當生滅止息時，它就變成苦滅智（**dukkha-nirodhe ñāṇaṃ**）——了解苦止息的知識。你只有這兩件事要做，沒有其他。

① 你必須做的任務只有苦智（**dukkhe-ñāṇaṃ**）（即，內觀智慧——**vipassanā ñāṇa**）。

② 苦滅智（**dukkha-nirodhe ñāṇaṃ**）（即，道智——**magga ñāṇa**）將自行捨棄它（即，煩惱）。修行的過程只涉及兩種智慧（**ñāṇa**）：沒有第一和第二，任何事情都無法發生或生起。布施的修行是它的遠因（持戒和止禪也是一樣）。這是業果智（**kamma sakkata ñāṇa**）。它尚未進入苦智的知識。你只是聽聞佛法並了解苦智。因此，除了佛陀和辟支佛之外，所有其他人都必須聽聞佛法教導。涅槃與五蘊相關（這其中有一些隱藏的含義）。隨著五蘊之苦的止息，它將生起。因此，涅槃離我們並不遙遠。你為何不見它？它尚未成為苦智。如果它生起，你將會看到它。

## Dukkha Sacca and Dukkha Vedanā

14<sup>th</sup> September 1962

If diṭṭhi is falling away, becoming a stream enterer becomes easy. (i.e., with ñāta-pariññā). Without it, it is never possible. (And then Sayadaw talks about the views of other faiths, Christianity, Hinduism, etc. All these are wrong views based on identity view (sakkaya-diṭṭhi). If these reject the law of kamma, it becomes a serious wrong view). Relating to painful feelings, he tells the story of Ven. Tissa who broke both his legs with a rock as a guarantee to the bandits who came and took his life. He was contemplating the rise and fall of painful feelings, noting that he only had bodily dukkha and no mental dukkha arose (i.e., domanassa did not arise).

Don't let l-ness and vedanā get mixed up, and you must contemplate them separately. If you can penetrate vedanā, it's not painful; it only involves the rising and the vanishing. If you can't penetrate it, it will become unbearable and increase. When the worldlings die, they are followed by the whole mass of suffering. If an arahant passes away, all the dukkha ceases and is followed by nirodha (Nibbāna Peace). Whatever phenomena arise, only saṅkhāra and anicca exist. After the arising of saṅkhāra and the nonexistence of it, anicca is evident. At the ending of anicca, the constant (nicca) asaṅkhāta Nibbāna arises. Sayadaw talks about the four satipaṭṭhānas briefly. Don't mix up dukkha vedanā and dukkha sacca. Discarding of its nature is dukkha sacca. Even animals know about dukkha vedanā (So humans are not much different from animals, except humans can use their brains).

## 苦諦與苦受

1962 年 9 月 14 日

若能讓邪見（diṭṭhi）滅除，證得入流果（sotāpatti）便變得容易（亦即達成知解遍知（ñāta-pariññā））。若不能滅除邪見，則永無可能證入。（尊者接著談到其他宗教的見解，如基督教、印度教等。這些皆是建立在\*\*身見（sakkāya-diṭṭhi）\*\*上的錯誤見解；若否定業報法則，更是嚴重的邪見。）

談到\*\*痛受（dukkha vedanā）時，他舉了尊者帝沙（Ven. Tissa）的故事作為例證：當時他為了保護他人，主動折斷雙腿，作為向匪徒保證人質的條件，最後被奪去性命。他在這過程中持續觀照痛受的生滅，指出他只是經歷身體上的苦，並無任何心苦（domanassa）\*\*生起。

你不應將「我（I-ness）」與「受（vedanā）」混為一談，必須分別加以觀照。若你能洞見「受」，它就不是痛苦的，它只不過是「生起」與「滅去」而已。若不能洞察，它就會變得難以承受，甚至擴大增長。

凡夫臨終時，將被整團苦（dukkha）所追隨；但阿羅漢命終時，一切苦完全止息，緊隨而至的是滅（nirodha），也就是涅槃之寂靜。

不論任何現象（dhamma）的生起，都只是行蘊（saṅkhāra）與無常（anicca）的顯現；行蘊一旦生起、然後滅去，無常就顯現出來。當無常止息時，即是常（nicca）的非行法（asaṅkhāta）涅槃出現。

尊者簡要提及\*\*四念處（satipaṭṭhāna）的修行重點。他提醒我們：不要把苦受（dukkha vedanā）與苦諦（dukkha sacca）\*\*混為一談。

苦受是感受的層次，而苦諦是指「其本質必然要被捨棄的事實」。即使動物也能知道苦受，所以若人類只停留在感受層次，其實與動物並無太大差別——所不同者在於人類可以運用智慧去觀照、轉化與解脫。

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## 苦諦與苦受

一九六二年九月十四日

如果邪見（diṭṭhi）消退，成為入流者就很容易。（即，透過已知遍知——ñāta-pariññā）。沒有邪見的消退，這絕不可能。（然後尊者談論其他信仰的觀點，如基督教、印度教等等。所有這些都是基於身份見（sakkaya-diṭṭhi）的錯誤見解。如果這些信仰否定業的法則，就會變成嚴重的錯誤見解）。關於痛苦的感受，他講述了提舍尊者的故事，他為了向來奪取他生命的強盜保證，用石頭砸

斷了自己的雙腿。他觀照痛苦感受的生起和滅去，注意到他只有身體上的苦，沒有心理上的苦生起（即，沒有生起憂惱——**domanassa**）。不要將「我」的感覺和感受（**vedanā**）混淆，你必須分別觀照它們。如果你能洞徹感受，它就不會痛苦；它只涉及生起和滅去。如果你不能洞徹它，它將變得難以忍受並增加。當凡夫死去時，他們被整個苦的聚合所跟隨。如果一位阿羅漢逝世，所有的苦都止息，並被涅槃的寂靜（**nirodha**）所跟隨。無論什麼現象生起，都只有行（**saṅkhāra**）和無常（**anicca**）存在。在行生起及其不存在之後，無常是顯而易見的。在無常結束時，恆常（**nicca**）的無為涅槃（**asaṅkhāta Nibbāna**）生起。尊者簡要地談到了四念處。不要混淆苦受（**dukkha vedanā**）和苦諦（**dukkha sacca**）。捨棄其本性是苦諦。即使動物也知道苦受（所以人類與動物沒有太大區別，除了人類可以使用他們的大腦）。

## Too Crazy

14<sup>th</sup> September 1962

Having affections for family members (wife and children) is taṇhā. "I am still able to work" is māna. In the words – "I am able," the "I"-ness is diṭṭhi. These taṇhā, māna, and diṭṭhi are not arising by themselves (these are papañca dhamma – extensions of saṃsāra). These dhammas arise from clinging to the khandha. Thus, you have to acknowledge that taṇhā, māna, and diṭṭhi arise from the khandha. They arise because of wrong seeing. For the ariyas, they do not arise. It's like the example of the mirror. When the khandha exists and wrong attention (ayoniso) is applied, the two combined result in the arising of taṇhā, māna, and diṭṭhi (wrong seeing of the khandha). Only by knowing the arising can one know the way of extermination. With the wrong attention to the khandha → taṇhā, māna, diṭṭhi, upādāna, and kamma → extension of saṃsāra (sec. two connects to sec. 3). Therefore, these are papañca dhammas.

Sayadaw gave some examples for them. A man marries a woman (taṇhā). A mother attaches to her son ("my son" – diṭṭhi). There are two causes for the arising of taṇhā, māna, and diṭṭhi.

These are – khandha (one's own and others) and wrong attention (ayoniso). If you don't have papañca today, you'll be happy today. Its fault is not small. Continuing the Ven. Puṇṇa's teaching to Ven. Ānanda. The shadow arises from someone standing in front of the mirror. The one in front of the mirror looked like the shadow. If you ask me, "Isn't it me or the other person?" The answer should be – it's neither me nor another. If your answer is "me," then there are two of me there. If you answer as the other person, then it's like me. Therefore, the dhamma is neither me nor another phenomenon. Taṇhā, māna, diṭṭhi are neither me nor another phenomena. If you separate the mirror and the person, there is no shadow there. Therefore, it arises by causes. With the causes ceasing, the shadow is not there anymore or not arising. Therefore, it's an arising and vanishing phenomenon. So if taṇhā, māna, and diṭṭhi arise, one must contemplate them as anicca. They are also not me nor others; they are non-self (anatta) phenomena. Therefore, if they arise, one can also contemplate them as anatta dhammas. Every time they arise, contemplate them as arising – vanishing anatta.

(Continues on cittānupassanā) Contemplating anicca involves seeing with the right attention, and path factors arise (maggaṅga). Seeing with the wrong attention leads to the rise of taṇhā, māna, and diṭṭhi. If you break down the mirror, the shadow can't arise. In the same way, if you break down the mirror-like khandha with anicca, taṇhā, māna, and diṭṭhi can't arise. The practice is aimed at making the shadows (i.e., taṇhā, māna, and diṭṭhi) not arise.

(Sayadaw's teachings make the profound and subtle dhammas clear and understandable to the listeners).

## 太瘋狂了

1962年9月14日

對家庭成員（妻子與孩子）產生愛著，是**貪愛（taṇhā）**；說「我還能工作」是**我慢（māna）**；「我能夠」這句話中的「我」，即是**邪見（diṭṭhi）**。這些貪愛、我慢與邪見，並非自動生起的（它們是**戲論法（papañca dhamma）**，即輪迴延續的擴展現象）。這些煩惱之法，是因為對**五蘊（khandha）**的執取而生起的。因此，應該如實知見：貪愛、我慢與邪見皆是從五蘊而來。它們的生起，源自於錯誤的見解。對於聖者（ariyas）\*\*來說，這些煩惱並不會生起。

尊者舉了一個**鏡子**的譬喻來說明：當五蘊存在、且伴隨著**非緣起作意（ayoniso manasikāra）**\*\*時，這兩者相互結合，就會生起貪愛、我慢與邪見（也就是錯見五蘊）。唯有知見其生起，才能找到滅除的方法。錯誤地作意於五蘊，便會導致：

**貪愛 → 我慢 → 邪見 → 執取（upādāna） → 業（kamma） → 延續的輪迴（saṃsāra）**

（即第二段連結到第三段的**緣起次第**），這些即是**戲論法（papañca dhamma）**。

尊者舉了幾個例子：

- 一個男人娶了一位女人，是貪愛（taṇhā）。



- 一位母親執著於她的兒子說：「這是**我的兒子**」——這是邪見（*diṭṭhi*）。

貪愛、我慢與邪見生起的**兩個根本條件**是：

1. **五蘊（自身與他人）**
2. **非緣起作意（*ayoniso manasikāra*）**

若今日你沒有戲論法，那你今日就是快樂的。這些戲論的過患可不是小事！

接著尊者引述\*\*尊者富那（Ven. Puṇṇa）對尊者阿難（Ven. Ānanda）\*\*所作的開示作補充說明：

就像有人站在鏡子前，影像在鏡中現起。站在鏡子前的人看起來就像鏡中的影像。若有人問我：「這是我，還是他人？」應該如何回答？

若你說「是我」，那麼這裡就有兩個「我」；

若你說「是他人」，那麼它卻又看起來像我。

因此，應當如實觀察——**法不是我，也不是他人**。貪愛、我慢與邪見也不是我，也不是他人，它們是**無我（*anatta*）之法**。若將鏡子與人分開，影像就不會存在。這說明它是依因緣而生。當因緣止息，影像亦不復存在或不會再生起。

因此，它們是「生起—滅去」的現象。若貪愛、我慢與邪見生起了，應當觀照它們為**無常（*anicca*）**。它們不是我，也不是他人，而是無我的現象。故此，當它們生起時，應當觀照為「**生滅的無我法**」。

（以下接續\*\*心念處（*cittānupassanā*）\*\*的教學）

觀照無常，便是用\*\*正確的作意（*yoniso manasikāra*）來看待現象，如此便會引發道支（*maggaṅga*）\*\*的生起；而錯誤的作意則會讓貪愛、我慢與邪見生起。

若你將「鏡子」打破，影像就無法再生起；同樣地，若你用「無常智」打破如鏡般的五蘊，那麼**貪愛、我慢與邪見也無法生起**。

這修行的目的，即是為了讓這些影像（即貪愛、我慢、邪見）**不再生起**。

（尊者的開示讓極其微細與深奧的佛法變得清晰明瞭，使聽眾易於理解與實踐。）

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## 太瘋狂

一九六二年九月十四日

對家人（妻子和孩子）的愛戀是渴愛（*taṇhā*）。「我仍然能夠工作」是慢（*māna*）。在「我能夠」這句話中，「我」的感覺是邪見（*diṭṭhi*）。這些渴愛、慢和邪見並非自行生起（這些是戲論法——輪迴的延伸）。這些法從執著五蘊而生起。因此，你必須承認渴愛、慢和邪見從五蘊生起。它們因錯誤的見解而生起。對於聖者來說，它們不會生起。這就像鏡子的例子。當五蘊存在且運用不正當的注意（*ayoniso*）時，兩者結合導致渴愛、慢和邪見（對五蘊的錯誤見解）的生起。只有透過了解生起，才能知道斷滅之道。以不正當的注意對待五蘊 → 渴愛、慢、邪見、執取和業 → 輪迴的延伸（第二段連接到第三段）。因此，這些是戲論法。尊者舉了一些例子。一個男人娶了一個女人（渴愛）。一位母親執著於她的兒子（「我的兒子」——邪見）。渴愛、慢和邪見的生起有兩個原因。這些是——五蘊（自己的和他人的）和不正當的注意（*ayoniso*）。如果你今天沒有戲論，你今天就會快樂。它的過失不小。繼續富樓那尊者對阿難尊者的教導。影子從站在鏡子前的人身上產生。站在鏡子前的人看起來像影子。如果你問我：「那不是我還是一個人？」答案應該是——既不是我，也不是另一個人。如果你的答案是「我」，那麼那裡就有兩個我了。如果你回答是另一個人，那麼它就像我一樣。因此，法既不是我，也不是另一個現象。渴愛、慢、邪見既不是我，也不是另一個現象。如果你將鏡子和人分開，那裡就沒有影子了。因此，它是因緣而生起的。隨著因緣的止息，影子就不再存在或不再生起了。因此，它是一個生起和滅去的現象。所以如果渴愛、慢和邪見生起，就必須將它們觀照為無常。它們也不是我和他人；它們是無我（*anatta*）的現象。因此，如果它們生起，也可以將它們觀照為無我之法。每次它們生起時，都將它們觀照為生起——滅去的無我。（繼續心隨觀）觀照無常涉及以正當的注意觀察，道支（*maggāṅga*）就會生起。以不正當的注意觀察導致渴愛、慢和邪見的生起。如果你打破鏡子，影子就無法生起。同樣地，如果你以無常打破像鏡子般的五蘊，渴愛、慢和邪見就無法生起。修行的目的是使影子（即渴愛、慢和邪見）不再生起。（尊者的教導使深奧微妙的法對聽眾來說清晰易懂）。

## Crushing by Ageing and Death

15<sup>th</sup> September 1962

(Based on the sutta – the Simile of the Mountain, Kosalasamyutta, SN 3. 25)

There were many lives now and with many kinds of life (i.e., existences). Only Nibbāna is a place we have never been to before. (mostly in apāya bhūmis as our frequent homes). In every life, we are crushed to death by two mountains of jara (ageing) and maraṇa (death). After the jara mountain of pounding and crushing becomes broken and the maraṇa lets consciousness cease. According to the saying 'khandha nirodho nibbānam', the cessation of khandha is Nibbāna. Only with the cessation of the khandha are we free from the crushing of the mountain. The mountains of jara and maraṇa come from this khandha. Only by following the way of no khandha can we be freed from it.

The great confusion arises with the question – How can I live with no khandha? Taṇhā comes in with reasoning.

(This point is extremely important. Taṇhā is very clever and exceeds any politicians, economists, and tycoons. It's the kilesa Māra and his three daughters – Taṇhā, Arati, and Rāga can lead humans to become crazy, insane, and mad. Even humans cling to the pithy body like a vulture clings to the putrid carcass. Human bhava-taṇhā has no limit. Therefore, with wrong views creeping in, 'popular Buddhism' has become popular).

The culprits of the khandha are also taṇhā and avijjā. Transforming avijjā and saṅkhāra into vijjā and visaṅkhāra (i.e., sec. 1). In a past life, you didn't address this, resulting in acquiring the khandha in this life (i.e., sec. 2). Therefore, you must be crushed by the jara and maraṇa mountains that the khandha brings here.

[Continuing on cittānupassanā.] Contemplate all the minds arising in sec. 2. You observe only anicca (arising and vanishing). It's acknowledging the sacca-truth. Past life avijjā turns into present life vijjā after encountering a good teacher (kalyaṇa) and seeing anicca. Saṅkhāra becomes visaṅkhāra because taṇhā, upādāna, and kamma do not arise (taṇhā, upādāna, and kamma are saṅkhāras; without them, it is visaṅkhāra).

Therefore, the contemplative mind (the five maggaṅga) is vijjā and also visaṅkhāra. To be free from the crushing of the mountains, except for the five

maggaṅga and eight maggan, there is no other way. This is maggabrahmacariya practice – the path of the holy life. The true refuge or reliability is only maggin-dhamma. Whatever other things you rely on have to be crushed by mountains (all the outside powers – God or gods).

You have to check yourself. There is a lot of ageing, sickness, and death in the khandha. Therefore, dukkha sacca arises or becomes clear. With thinking (i.e., right thought) the dhammas to Nibbāna arise. The khandha brings ageing and death to you. The khandha comes from the prayers of taṇhā (sec. 3, Taṇhā is the Creator). Reflecting in the reverse order (paṭiloma of D.A process), the dhammas for practice appear (searching for the causes). Therefore, I have a warning for you – whatever kinds of merit you're doing, don't make prayers for khandhas. If you do, you only get ageing, death, and Dukkha.

Again, Taṇhā arises from piyadāsa (affectionate objects – here is the khandha) [i.e., sec. 2, the whole process from sec. four to sec. 2, if we reject the 12 links of the D.A process as three periods of time, then it becomes meaningless]. Affection comes from not knowing (avijjā). Then it's only necessary to discern it as worthless of affection (to discern it as dukkha sacca – useless and disgusting). Section two is originally dukkha sacca. You blindly take affection for the khandha not knowing about it. Therefore, you have to correct section 2, thinking of the real Dukkha as Sukha. The Buddha describes it as Dukkha Sacca, but you all are calling it Sukha. Therefore, in the whole of saṃsāra, you have to cry for it.

(Dukkha may be the most difficult dhamma to understand. Sayadaw himself also mentioned this point in his talks. It seems to me that without Taṇhā, humans can't survive. They are always looking and searching for ways to nourish it all the time. Without taṇhā, they become bored. Therefore, Buddha dhamma is difficult to accept or appreciate by the majority. It requires intelligence and wisdom.)

## 被老與死所壓毀

1962年9月15日

（依據《山喻經》（SN 3.25，Kosalasaṃyutta）而說）

我們經歷了無數次生命，無數種生命形態（即各種有情的存在），唯有涅槃是我們從未曾到過的地方。（而我們最常去的地方是惡趣界，那才是我們頻繁的家。）在每一世當中，我們都被兩座山——老（jarā）與死（maraṇa）——碾碎至死。

當「老山」不斷地錘擊與壓碎身體直到無法維持，而「死山」則讓識（viññāṇa）終止。《法句經》有云：「蘊的止息即是涅槃（khandha nirodho nibbānam）。」唯有蘊的止息，我們才能從這兩座山的壓毀中解脫。

這兩座「老與死」之山，正是從五蘊而來。唯有走上無五蘊之路，才能擺脫這個壓力。

而世人常感困惑：「若無五蘊，我該如何活著？」

就在此處，貪愛（taṇhā）便趁勢介入並辯解。

（這是一個極為重要的觀點。貪愛極其狡猾，遠勝過任何政客、經濟學家與財閥。它即是煩惱魔（kilesa Māra），而他的三位女兒——貪愛（taṇhā）、不滿（arati）與欲染（rāga）——可以使人發狂、失智乃至癲癇。即使人們對這具膿爛身體也仍舊死命執著，如同禿鷲緊緊抓著腐屍不放。人類的有愛（bhava-taṇhā）無止境，因此在錯誤見解滲入後，現今流行的所謂「流行佛教」也就出現了。）

這具五蘊的罪魁禍首，正是貪愛（taṇhā）與無明（avijjā）。

將「無明與行（avijjā-saṅkhāra）」轉化為「明與非行（vijjā-visaṅkhāra）」，即是第一段（Sec.1）的轉化。

在過去世你未曾處理這個問題，因此今生才再度取得這具身體（Sec.2），結果又要再度被老與死之山所壓碎。

【接續觀心修習（cittānupassanā）】

應當觀照第二段中所生起的所有心。你只需觀察無常（anicca）——即生滅。這即是如實知見（sacca）。

過去世的無明（avijjā），在今生遇到善知識（kalyāṇamitta）並見到無常後，便轉為明（vijjā）；

行（saṅkhāra）轉為非行（visaṅkhāra），因為\*\*貪愛、取與業（taṇhā、

upādāna、kamma）\*\*不再生起了。

（貪、取、業皆屬行（saṅkhāra），若不再生起，即為非行（visaṅkhāra）。）

因此，觀照的心（由五道支（maggaṅga）組成），本身就是明（vijjā），也是非行（visaṅkhāra）。

要從兩座山的壓毀中解脫，除了五道支與八正道外，別無他途。這就是道行梵行（maggabrahmacariya）的修行。真正的依靠與歸依，只能是聖道（maggin-dhamma）。你若依賴其他事物，終將會被兩山壓毀（即使是神明、創造主等外在力量，也無法救你）。

你應當自我檢查：在這具五蘊身體裡，老、病、死不斷出現，因此苦諦就會浮現或變得明顯。

思惟（正思惟）的生起，便是通往涅槃之法的生起。這具身體正是帶給你老與死之物。它的來臨，正是出自於貪愛的祈求（祈求有，taṇhā 是創造者，sec.3）。

若你反向思考（即逆觀緣起的逆流觀察（paṭiloma D.A.）），修行之法便會出現（即從結果追溯原因）。因此，我警告各位：無論你正在做什麼功德，都不要發願再得五蘊\*\*。若你這麼做，你所得到的只有老、死與苦。

再者，貪愛生於親愛（piyadāsa）（即對五蘊之愛，為 sec.2 的主體），整個從第 4 段至第 2 段的過程若我們不接受緣起法為三世間流，就失去了意義。而親愛的根源是無明（avijjā）。因此，唯一要做的就是觀照它為不值得愛的，即觀照它為苦諦（dukkha sacca），為無用與可厭之物。

第二段的本質即是苦諦。但你們不了解它，卻盲目地愛著五蘊。因此，必須修正第二段，不能再將「真實的苦」誤認為「樂」。

佛陀說這是苦諦，但你們卻稱它為樂。所以在整個輪迴中，你們不得不為此而痛哭不已。

（苦諦或許是整部佛法中最難以理解的教法。尊者自己也曾在開示中指出這一點。在我看來，若沒有貪愛，人類幾乎無法存活。他們總是在尋找方法去滋養它。若沒有貪愛，他們就會感到無聊。因此，佛法是很難被大多數人接受與欣賞的，它需要智慧與正見才能領受。）

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## 被衰老和死亡碾壓

一九六二年九月十五日

（根據《相應部》第三卷第二十五經，《山喻經》）

現在有無數的生命，有無數種生命（即，存在）。只有涅槃是我們從未去過的地方。（大多在惡道，那是我們經常的居所）。在每一生中，我們都被衰老（jara）和死亡（maraṇa）這兩座大山碾壓致死。在衰老這座不斷捶打和碾壓的山崩壞之後，死亡讓意識停止。根據「五蘊滅盡是涅槃」（khandha nirodho nibbānam）的說法，五蘊的止息就是涅槃。只有當五蘊止息，我們才能從山的碾壓中解脫出來。衰老和死亡這兩座山來自這個五蘊。只有遵循沒有五蘊的道路，我們才能從中解脫。一個巨大的困惑隨之而來——我如何才能在沒有五蘊的情況下生活？渴愛（taṇhā）會帶著理由出現。（這一點極其重要。渴愛非常狡猾，勝過任何政治家、經濟學家和巨富。它是煩惱之魔（kilesa Māra）及其三個女兒——渴愛、不樂和貪染（Taṇhā, Arati, Rāga）能使人類變得瘋狂、精神錯亂。甚至人類也像禿鷹緊抓腐爛的屍體一樣緊抓著這個空虛的身體。人類的有貪（bhava-taṇhā）沒有止境。因此，隨著錯誤見解的潛入，「流行的佛教」變得流行起來。）五蘊的罪魁禍首也是渴愛和無明（avijjā）。將無明和行（saṅkhāra）轉化為明（vijjā）和無行（visaṅkhāra）（即，第一段）。在過去的一生中，你沒有解決這個問題，導致今生獲得了五蘊（即，第二段）。因此，你必須被五蘊帶來的衰老和死亡這兩座山所碾壓。[繼續心隨觀。]觀照第二段中生起的所有心。你只觀察無常（生起和滅去）。這是承認真理（sacca-truth）。過去生的無明在遇到善知識（kalyaṇa）並看到無常後，轉變為今生的明。行變成無行，因為渴愛、執取和業不再生起（渴愛、執取和業是行；沒有它們就是無行）。因此，觀照的心（五道支）是明也是無行。要從山的碾壓中解脫出來，除了五道支和八正道之外，沒有其他方法。這是梵行道（maggabrahmacariya）的修行——聖潔生活的道路。真正的皈依或可靠性只有道法（maggin-dhamma）。你所依賴的任何其他事物都將被山所碾壓（所有外在的力量——上帝或諸神）。你必須自我檢查。五蘊中有很多衰老、疾病和死



亡。因此，苦諦生起或變得清晰。透過思考（即，正思惟），導向涅槃的法生起。五蘊帶給你衰老和死亡。五蘊來自渴愛的祈求（第三段，渴愛是創造者）。以相反的順序反思（緣起逆觀），修行的法顯現（尋找原因）。因此，我要警告你——無論你做什麼樣的功德，都不要為五蘊祈求。如果你這樣做，你只會得到衰老、死亡和痛苦。再次，渴愛從可愛的事物（piyadāsa——這裡指的是五蘊）中生起[即，第二段，從第四段到第二段的整個過程，如果我們將緣起的十二支視為三個時間段而拒絕，那麼它就變得毫無意義]。愛戀來自於無知（avijjā）。那麼，只需要將其辨識為不值得愛戀（將其辨識為苦諦——無用且令人厭惡）就足夠了。第二段原本就是苦諦。你盲目地愛戀五蘊，卻對此一無所知。因此，你必須糾正第二段，將真正的苦視為樂。佛陀將其描述為苦諦，但你們都稱其為樂。因此，在整個輪迴中，你都必須為此哭泣。（苦可能是最難理解的法。尊者本人也在他的開示中提到了這一點。在我看來，沒有渴愛，人類就無法生存。他們總是尋找和探索滋養它的方法。沒有渴愛，他們就會感到無聊。因此，佛法很難被大多數人接受或欣賞。它需要智慧和洞察力。）

## **The Real Father and Mother**

21<sup>st</sup> September 1962

Jātipidukkha sacca – Birth is the truth of suffering.

[Sayadaw talks about the filthy and unpleasant place of a mother's womb where a being is conceived.]

Becoming a disabled being or suffering being with the arrangement of kamma. Without separating from kammās, you can never separate from birth, ageing, sickness, and death—the four kinds of Dukkha. Therefore, kammās are quite oppressive (but humans love it, too crazy). Even though it's very oppressive, humans still wish and desire good kammās because they don't see the truth (sacca).

Even though they worship good kammās as benefactors. In every life, kammās associate with avijjā, taṇhā, upādāna, and oppress you. The sufferer is only one, and the oppressors are in a group, but you still associate with kammās. Your foolishness is so strong. Let us cut off these kammās with knowledge (ñāṇa).

We have to kill the kam-mother and kam-father (kam is the Burmese short form for kamma). They are the real mother and father – they let you get birth. You must make these kammās not arise. With the seeing, do not let desire arise. Contemplate the seeing mind quickly as anicca. The knowledge (ñāṇa) of contemplating anicca cuts off taṇhā, upādāna, and kamma. In every life, with the lack of vipassanā, you suffered from the arrangement of kammās (not by God). It can kill the three enemies. If you can't contemplate it, it was like looking after the enemies that oppress you. With the contemplation, you kill the oppressive enemies.

If you say, "I have no time for vipassanā," it means – "I'll let them oppress and kill me!" Are you not tired of being oppressed? The Dhamma that exterminates the enemies is Vipassanā. Don't lack Vipassanā for even one day. Also, you must practice vipassanā continuously. If you don't, then you were born with and will die with double blindness. [Discussion about cittānupassanā.]

## 真正的父母

1962年9月21日

**Jāti-pi-dukkha-sacca** —— 「生」即是苦諦。

【尊者談到一個眾生於母胎中受孕時，那骯髒且令人不悅的地方。】

眾生因業的安排而變成殘障或受苦的有情。

若不與業（**kamma**）分離，便永遠無法脫離生、老、病、死這四種苦。

因此，業是極具壓迫性的（但人們卻愛著它，實在太愚癡了！）。

即使它極其壓迫，眾生仍祈求並渴望「善業」，因為他們看不見真理（**sacca**）。

眾生甚至將「善業」視為「恩人」般崇拜。

在每一世當中，業都與無明（**avijjā**）、貪愛（**taṇhā**）、執取（**upādāna**）相結合，對你進行壓迫。

而苦者只有一人，但壓迫者卻是一群，你卻還一再地與業為伍。這就是你愚癡得如此深重的證據。

讓我們以\*\*智慧（**ñāṇa**）\*\*斷除這些業吧！

我們必須殺掉「業父」與「業母」（「kam」是緬語中對「kamma」的簡稱）。它們才是你真正的父母——它們讓你投生。

你必須讓這些「業」不再生起。

於見時，不要讓渴愛升起；要迅速將「見心」觀為無常（**anicca**）。

這種觀無常的智慧（**ñāṇa**）能夠斷除貪愛（**taṇhā**）、執取（**upādāna**）與業（**kamma**）。

在每一世當中，由於缺乏內觀（**vipassanā**），你始終受苦於「業」的安排（而非由神所主導）。

它（內觀）能夠殺死這三個敵人。

若你不觀照它，就如同在照料那些正在壓迫你的敵人。

若你能觀照，便是殺死那些壓迫你的敵人。

若你說：「我沒有時間修內觀」，這等同於說：

「我願意讓他們繼續壓迫與殺害我！」

你難道還不厭倦這樣被壓迫嗎？

能夠消滅這些敵人的法，就是內觀（Vipassanā）。

不要讓自己連一天都缺乏內觀！

而且，你必須不間斷地修習內觀。

若你不這麼做，那麼你就是生來時雙目失明、死時依舊盲目。

【尊者此後接續開示觀心修習（cittānupassanā）。】

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## 真正的父親和母親

一九六二年九月二十一日

生苦諦（Jātipidukkha sacca）——出生是苦的真理。

[尊者談論母親子宮這個污穢不潔之處，生命在此孕育。]

因業的安排而成為殘疾或受苦的眾生。不與業分離，你永遠無法與生、老、病、死——四種苦分離。因此，業相當壓迫（但人類卻喜愛它，太瘋狂了）。即使它非常壓迫，人類仍然希望和渴望善業，因為他們看不到真理（sacca）。即使他們崇拜善業如同恩人一般。在每一生中，業都與無明、渴愛、執取相伴，並壓迫你。受苦者只有一個，而壓迫者卻是一群，但你仍然與業為伍。你的愚癡如此之深。讓我們以智慧（ñāṇa）斬斷這些業。我們必須殺死業母和業父

（kam 是緬甸語中 kamma 的簡稱）。它們才是真正的父母——它們讓你出生。你必須讓這些業不再生起。在看見時，不要讓慾望生起。迅速地觀照看見的心為無常。觀照無常的知識（ñāṇa）斬斷渴愛、執取和業。在每一生中，由於缺乏內觀，你都因業的安排而受苦（不是上帝所為）。它可以殺死三個敵人。如果你不能觀照它，那就如同照顧那些壓迫你的敵人。透過觀照，你殺死了那些壓迫的敵人。如果你說：「我沒有時間修習內觀」，那意味著——「我會讓他們壓迫和殺死我！」你難道不厭倦被壓迫嗎？消滅敵人的佛法就是內觀。即

使一天也不要缺乏內觀。而且，你必須持續不斷地修習內觀。如果你不這樣做，那麼你將帶著雙重盲目出生，也將帶著雙重盲目死去。[關於心隨觀的討論。]

## **A Tame Mind and Untame Mind**

29<sup>th</sup> and 30<sup>th</sup> September 1962

This khandha body originally has sores, and with the entry into the thorny wood, more sores and pains arise. This is dukkha adding upon dukkha. With the present khandha, kusa thorns prick the feet and the reed blades slash the limbs, and the saṃsāric sores and pains continue to grow. Sec. two is the body sores; with the external thorns of āyatana — sight, sound, etc., that hit or prick the sense bases of eyes, ears, etc., new sores of lobha, dosa, and moha arise (i.e., sec. 3); that again increase the sores and pains (i.e., sec. 4). The six senses of the door are pricked with the thorns of the six sense-objects, and as lobha, dosa, moha new sores arise which again increase future sores. You're able to open the eyes for Dukkha but not its cessation. The ariyas and worldlings use the six senses of the door in different ways. With wise friendship (kalyaṇa-mitta), arrival to Nibbāna becomes apparent. Without kalyaṇa-mitta (or Dhamma), you have to suffer in the present and also in saṃsāra. Sayadaw gives the example of a man seeing a woman and ending up in family life, and many kinds of suffering follow afterward. And then he was complaining about his misfortune due to bad kammās. In reality, it's the fault of entering into the thorny wood of sense objects. Sayadaw continues to talk about the sufferings with each sense door. Each day, every day, uncountable new sores arise.

From each of the senses of the door, we're receiving the three kinds of new sores related to lobha, dosa, and moha. It happens because the mind door is muddy (kilesas). Of the three types of kamma, mind action is the greatest fault. Closing your eyes can't attain Nibbāna. Going the wrong way will lead to Dukkha. Knowing how to open it to attain Nibbāna (Here the talk relates to Indriyabhāvanā Sutta, MN 152). Therefore, how to open or be able to open your eyes is even quite important. If the seeing mind, hearing mind, etc., arise, contemplate anicca; this is not insignificant. It's with the path factors (maggaṅga) that cut off the three kinds of the D.A process. Thus, it cures the kilesa sores with the magga-medicine.

(This point is not only important for transcending Dukkha but also to protect and look after the environments and nature nowadays. 21st-century human beings create a lot of dangers and problems for mother Earth.)

Sayadaw continues the talk by giving the similes of the 6-animals to the sense-doors. It was like a human being looking after the six animals. He was always dragged away by one of the strongest animals. Therefore, his living and dying are unstable. It doesn't follow his own desire (i.e., for worldlings). Not because they have free time but because they have to follow behind due to its pulling. If you see them with the ñāṇa-eyes, they appear very ugly. (i.e., always burning with kilesa fires). Therefore, Nibbāna is the non-existence of these six animals. Only by arriving at a stable (nicca) Nibbāna can one have stable living and dying. Carrying the unbearable burden is also Dukkha Sacca. We think arriving in the human realm is happiness (because of a sugati existence – good destination). In reality, it happens because of not recognizing dukkha sacca. Because you have to look after the six animals. It'll be peaceful only by striking a peg and binding them there. Tomorrow, I'll talk about how to strike a peg and bind the animals there (i.e., the way of insight).

Practising Dhamma means being able to control one's mind and using it for one's desires. If you can't overcome the mind, what'll happen to it? The mind is used to seeking pleasures in unwholesome matters (untrained or uncultured mind). The mind itself is not only a leader but also takes pleasure in unwholesomeness which makes life disordered and confusing. If you can't control the mind, suffering is certain. Don't forget this important point (this is the main point for living beings mostly encountering apāya dukkha in saṃsāra). Therefore, living beings can't be seen as arriving at a peaceful Nibbāna. If you are unable to tame the mind, you will become a drifting and sinking man in saṃsāra (i.e., sugati and dugati, mostly in dugatis). Don't doubt about this point. Those who cannot control the mind will never attain Nibbāna. The contemplation of cittānupassanā disperses the companions of the mind with anicca, dukkha, and anatta, and taṇhā, upādāna, and kamma can't arise. Even if you contemplate the mind, if you discern anicca, it becomes dhammānupassanā. It's no longer the mind, and you get the yathābhūta-ñāṇa; because you discern the original nature of its anicca. While sīla is controlling the mind, insight destroys the mind so that it can't do whatever it likes. Whatever actions are done by following the mind only are going wrong.

[Continues the six animals.] The worldling was like a man who bound the six animals of the six senses of the door with taṇhā ropes (i.e., six ropes) that were tied into a knot (avijjā) together and then he was harnessing them. If you can't control them (i.e., the sense door-animals) you are left with a bad living and dying, whereas controlling them leads to a good living and dying. Being unable to control the mind



means that it does not have the nature of being stable and calm. The noble dhamma or Dhamma and the ignoble dhamma (worldly and worldling) are quite far apart. Every mind that arises must contemplate as anicca or engage in cittānupassanā. The minds are the six animals. Bind all the animals at the post (peg) of sati and they cannot run away. With the contemplation of cittānupassanā, taṇhā is cut off and avijjā becomes vijjā. If you can insert the path factors (maggaṅga) between sec. two and sec. three, it becomes sāsana Dhamma. Therefore, dāna, sīla, and Samatha are the dhammas of external sāsana. The beginning of Sāsana starts from Vipassanā. (Sayadaw gives some examples for the external sāsana – the dāna of the Velāma brahmin; the jhāna teachers of the Bodhisatta — Uddaka Rāmaputta, and Āḷāra Kālāma.)

No-one or nobody could teach inserting the path factors between sec. two and sec. 3 (i.e., before the Buddha arose). The Bodhisatta became Buddha because he could insert maggaṅga between vedanā and taṇhā, and not under the Bo Tree. If you prefer the mind and contemplate the minds, if on feeling then contemplate feelings, if on dhamma then contemplate truths (saccas), etc. The 'I'-ness of wrong view is the strongest clinging to the mind. With the contemplation of anicca in the mind, diṭṭhi can't stick to it. After achieving success with the minds (cittānupassanā), then proceed to vedanānupassanā. Proceeding successively makes the way straight (We never know about Mogok Sayadaw's own way of practice because he never mentioned it. His instructions to Yogis are cittānupassanā and vedanānupassanā).

Only by attaining the knowledge of saccānulomika-ñāṇa does one truly engage in sāsana Dhamma (i.e., anicca). If you ask me – what are the differences between the outside sāsana and inside sāsana dhammas? The answer is the outside sāsana dhamma only has kammassakatā-ñāṇa. The inside sāsana Dhamma has both knowledge of kammassakatā-ñāṇa and saccānulomika-ñāṇa. The knowledge of anicca is important. Through the discernment of anicca only, do the knowledges of disenchantment and its ending arise.

## 調伏與不調伏的心

1962 年 9 月 29 日至 30 日

這具「蘊身」原本就如同布滿潰瘍的身體，一旦走入荊棘叢林，就只會令潰瘍與痛苦更加惡化。這就是「苦上加苦」。現有的五蘊身，猶如腳被庫薩草刺、手臂被蘆葦葉割傷，輪迴中的潰瘍與痛苦持續增加。

第二段是指「身體上的潰瘍」，而來自六根門的外境（眼、耳等處）就如刺入感官的荊棘，引發貪、瞋、癡等新生的潰瘍（即第三段），再次擴大未來的苦患（即第四段）。六根門如同被六境的刺戳中，每日從六根門生起無數的貪、瞋、癡之潰瘍，不斷累積將來的潰瘍。

人們只會張開眼睛看見「苦」，卻看不見「苦的止息」。聖者與凡夫對六根門的運用方式截然不同。若有善知識（*kalyaṇa-mitta*），便能清楚見到通往涅槃之道。若無善知識（或佛法），便得在當下與輪迴中長受苦報。

尊者舉了一個例子：一男子見到一女子後，踏入家庭生活，結果隨之而來的種種苦難層出不窮；他還以為是自己的業報不善所致。實際上，是他進入了六境所成的「荊棘林」之過。

尊者接著談及六根門的苦，每天每日，從六根門生出無數新潰瘍。從每一根門中，我們都會接收到與貪、瞋、癡相應的三類新潰瘍，這是因為「心門混濁不淨」（為煩惱所染）。三種業中，心業是最重之惡。閉上眼睛是無法證得涅槃的；若走錯路，只會導向苦。重點在於：如何正確地張開「眼睛」見到涅槃。

這段開示與《根的修習經》（MN 152）有關。因此，如何張開「內觀之眼」是極其重要的。當見心、聞心等生起時，即刻觀無常（*anicca*），這並非小事。唯有插入「道支」（*maggāṅga*）方能斷除三段緣起流程，從而以「道藥」對治「煩惱潰瘍」。

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尊者接著開示六種動物的譬喻，將六根門比喻為六種動物。這就像一個人正在照顧六種野獸，而每次總是被其中最強的一隻拖著走，因此他的生與死都處於不穩定狀態。這並非出於「自由選擇」，而是因被某種欲力牽引所迫。若你用「智慧之眼」去看，這種處境極其醜陋——時時刻刻都在煩惱火中燃燒。因此，**涅槃就是六獸不復存在之處**。唯有抵達「穩定」（*nicca*）的涅槃，生命與死亡才真正穩定。背負無法承擔之重擔，本身就是「苦諦」——**dukkha sacca**。

我們常以為「投生為人」就是幸福（因為屬於善趣）。事實上，那是因為我們未能如實見到苦諦。你仍然在照顧六隻動物，只有將牠們綁在「椿」上才會得到安穩。明天，我將講解如何「插椿、繫獸」，也就是內觀之道。

**\*\*修行佛法就是能夠調伏自己的心，並使之服從自己的意志。\*\***若你無法勝過自心，將會怎麼樣？這顆心習慣於追求不善法中的樂趣（即未調伏之心）。它既是領導者，也是導致生活混亂的根源。若不能調伏此心，**苦果是必然的**，這一點不可忘記（這是眾生在輪迴中、尤其在惡趣中不斷遭受苦果的根本原因）。因此，眾生尚未能抵達寧靜的涅槃；若不能調伏自心，你將成為輪迴中漂泊、沉淪之人（於善趣與惡趣之間輪轉，大多落於惡趣）。請毋庸置疑，**不能調伏心者絕不可能證得涅槃**。

觀心（cittānupassanā）即是以無常、苦、無我三相來瓦解心的相應煩惱對象。如此一來，貪、取與業就無法生起。即使你觀的是心，只要能觀見無常，它便成為觀法（dhammānupassanā），你已進入**如實知智**（yathābhūta-ñāṇa），因為你看見了它的原始本性——無常。

當持戒（sīla）能夠調伏心時，內觀（vipassanā）則能摧毀心的主導地位，使它無法隨意作為。凡是隨心所行的行動，終究都會走向錯誤。

**【六隻動物譬喻續】**凡夫就如一個人，用貪愛的繩索（taṇhā）將六隻動物（六根門）捆綁在一起，打成一個「無明」的結（avijjā），然後讓牠們一起奔馳。若你無法調伏這些（六根門的動物），你的生活與死亡皆會墮於劣境；若能調伏牠們，則會趨向善趣的生活與命終。

不能調伏的心即不具安住與平靜的性質。**聖法與非聖法**（即出世與世間法）之間有著極大的差別。每一個生起的心，都應觀為無常（anicca），或從觀心入手（cittānupassanā）。這些心就像六隻動物，必須用「正念之椿」（sati）將牠們拴住，牠們才無法逃逸。藉由觀心的修習，能斷除貪愛，並將無明轉為明（vijjā）。若你能在第二段與第三段之間插入道支（maggaṅga），這就成為正法（sāsana Dhamma）。

因此，布施（dāna）、持戒（sīla）與止禪（Samatha）皆屬於外在的佛教（外部正法）。**佛教的開端實為內觀（vipassanā）**。尊者舉了幾個外部正法的例子——如毗羅摩婆羅門（Velāma）的布施，或是菩薩的兩位禪修老師——阿羅羅迦羅摩（Āḷāra Kālāma）與優陀迦羅摩子（Uddaka Rāmaputta）。

從沒有人知道該如何在第二段與第三段之間插入道支，直到佛陀出現為止。菩薩之所以成佛，並非因為坐在菩提樹下，而是因為他能夠將道支插入「受」與「愛」之間。

若你偏好觀心，就觀心；若偏好觀受，就觀受；若偏好觀法（dhamma），就觀法（四聖諦）。\*\*錯見的「我執」（ditṭhi）最強烈地黏附在心識上，\*\*但若能夠於心中觀無常，「我見」就無法再附著其上。

當你在觀心中取得成就之後，應再進一步修習觀受（vedanānupassanā）。依次次第而修行，將使修道之路更加平直清晰。

我們無從得知莫哥尊者自己的修行方式，因為他從未明言。但從他對行者的指導來看，是以觀心與觀受為主。

唯有證得「與真理相應智」（saccānulomika-ñāṇa）的人，才是真正進入了佛教正法（sāsana Dhamma）之人。若你問：「外在佛教（世俗佛教）與內在佛教（出世佛教）有何不同？」答案是：外在佛教只有業的知見（kammassakatā-ñāṇa），而內在佛教既有業知見，也具備與真理相應的智慧（saccānulomika-ñāṇa）。

觀無常（anicca）的智慧至關重要。唯有透過觀察無常，才能引生厭離智與滅盡智。

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## 調伏的心與未調伏的心

一九六二年九月二十九日及三十日

這個五蘊之身原本就有瘡，進入荊棘叢生的樹林後，會產生更多的瘡和疼痛。這是苦上加苦。有了現在的五蘊，茅草的刺會扎腳，蘆葦的葉片會割傷肢體，而輪迴的瘡和疼痛會持續增長。第二段是身體的瘡；隨著六入處——眼、耳等外部的刺，擊中或刺痛眼、耳等感官基礎，貪、嗔、痴的新瘡生起（即第三段）；這又增加了瘡和疼痛（即第四段）。六根門被六塵的刺所刺痛，隨著貪、

嗔、痴新瘡的生起，又會增加未來的瘡。你能夠睜開眼睛看苦，卻看不到苦的止息。聖者和凡夫以不同的方式使用六根門。有了善知識（*kalyāṇa-mitta*），到達涅槃就變得明顯。沒有善知識（或佛法），你必須在現在和輪迴中受苦。尊者舉了一個男人看到女人，最終過上家庭生活，之後隨之而來許多痛苦的例子。然後他抱怨自己因惡業而遭遇不幸。實際上，這是進入感官對象荊棘叢林的過錯。尊者繼續談論每個感官門戶帶來的痛苦。每一天，每一天，都會產生無數新的瘡。從每一個感官門戶，我們都接收到與貪、嗔、痴相關的三種新瘡。之所以會這樣，是因為心門是污濁的（煩惱）。在三種業中，心業是最大的過失。閉上眼睛無法證得涅槃。走錯路會導致痛苦。知道如何睜開眼睛才能證得涅槃（這裡的談話與《中部尼柯耶》第一百五十二經，《調御根經》有關）。因此，如何睜開或能夠睜開你的眼睛甚至相當重要。如果看見的心、聽見的心等等生起，就觀照無常；這並非微不足道。正是透過切斷緣起過程三種方式的道支（*maggāṅga*）。因此，它用道藥治癒了煩惱的瘡。（這一點不僅對超越痛苦很重要，對當今保護和照料環境和自然也很重要。二十一世紀的人類為地球母親製造了許多危險和問題。）尊者繼續以六種動物的比喻來比喻六根門。這就像一個人照料六種動物。他總是會被其中最強壯的一隻動物拖走。因此，他的生與死是不穩定的。它並不遵循他自己的意願（即，對於凡夫）。並非因為他們有空閒時間，而是因為它們的拉扯，他們不得不跟隨。如果你用智慧之眼看它們，它們顯得非常醜陋。（即，總是燃燒著煩惱之火）。因此，涅槃就是這六種動物的不存在。只有到達穩定的（*nicca*）涅槃，才能擁有穩定的生與死。背負難以承受的重擔也是苦諦。我們認為到達人界是幸福的（因為是善趣——好的目的地）。實際上，之所以會這樣，是因為沒有認識到苦諦。因為你必須照料六種動物。只有打下木樁並將它們綁在那裡，才會和平。明天，我將談論如何打下木樁並將動物綁在那裡（即，內觀的方法）。修行佛法意味著能夠控制自己的心，並將其用於自己的意願。如果你無法克服心，它會怎麼樣？心習慣於在不善的事物中尋求快樂（未經訓練或未經教化的心）。心本身不僅是領導者，而且還樂於不善，這使得生活混亂。如果你無法控制心，痛苦是必然的。不要忘記這個重要的觀點（這主要是眾生在輪迴中經常遭遇惡道之苦的關鍵）。因此，眾生不能被視為到達和平的涅槃。如果你無法調伏心，你將成為輪迴中漂泊和沉淪的人（即善趣和惡趣，大多在惡趣）。不要懷疑這一點。那些無法控制心的人永遠無法證得涅槃。心隨觀透過無常、苦、無我來驅散心的同伴，渴愛、執取和業無法生起。即使你觀照心，如果你辨識無常，它也會變成法隨觀。它不再是心，你會得到如實知（*yathābhūta-ñāṇa*）；因為你辨識出其無常的本性。戒律控制心，而內觀摧毀心，使其無法隨心所欲。所有遵循



心意所做的行為都是錯誤的。【繼續談論六種動物。】凡夫就像一個人用渴愛之繩（即六條繩子）綁住了六根門的六種動物，這些繩子打成了一個結（無明），然後他就在駕馭它們。如果你無法控制它們（即感官門戶的動物），你將過著糟糕的生與死，而控制它們則會帶來好的生與死。無法控制心意味著它沒有穩定和寧靜的本性。高尚的佛法和卑劣的法（世俗和凡夫）相差甚遠。每一個生起的心都必須觀照為無常或進行心隨觀。心就是六種動物。將所有的動物都綁在正念的柱子上，它們就無法逃脫。透過心隨觀，渴愛被切斷，無明變成明。如果你能在第二段和第三段之間插入道支（*maggaṅga*），它就會變成聖教的佛法。因此，布施、持戒和止禪是外在聖教的佛法。聖教的開始始於內觀。（尊者舉了一些外在聖教的例子——韋拉瑪婆羅門的布施；菩薩的禪定老師——鬱陀迦羅摩子和阿羅邏迦摩。）沒有人能夠教導在第二段和第三段之間插入道支（即，在佛陀出現之前）。菩薩之所以成佛，是因為他能在受和渴愛之間插入道支，而不是在菩提樹下。如果你偏愛心並觀照心，如果偏愛感受就觀照感受，如果偏愛法就觀照真理（諦），等等。邪見的「我」感是對心最強烈的執著。透過觀照心中的無常，邪見無法附著其上。在成功地觀照心（心隨觀）之後，然後進行受隨觀。依次進行使道路平坦（我們永遠不知道莫哥尊者自己的修行方法，因為他從未提及。他對瑜伽行者的指導是心隨觀和受隨觀）。只有證得隨順諦智（*saccānulomika-ñāṇa*）的知識，才能真正投入聖教佛法（即無常）。如果你問我——外在聖教和內在聖教的佛法有什麼區別？答案是外在聖教的佛法只有業果智。內在聖教的佛法既有業果智，也有隨順諦智。對無常的知識很重要。只有透過辨識無常，才能生起厭離和其止息的知識。

## A Short Visit to Human Realm

2<sup>nd</sup> October 1962

Your permanent homes are the four apāyas. Human realm, heavenly realm, and brahma-god realm are only short visiting places. Why are you all falling into apāyas? Because you are unable to cut off the D.A process of the khandha so that it becomes your permanent home. You have to understand the D.A process. Diṭṭhi arises because you don't understand it. With the cause of Diṭṭhi, beings fall into apāyas (This factor is very important for beings falling into apāyas. Becoming a sotāpanna, diṭṭhi is eradicated, and there is no more becoming in woeful existences — hells, animals, ghosts, etc.)

One day Ven. Ānanda went to Kuru Country and there he enjoyed the fruition state. (from the Nidānavagga, Saṃyutta N.) The fruition state involves contemplating anicca and, at the end of anicca, inclining toward the Nibbāna element. It means Nibbāna and phala-ñāṇa (fruition knowledge) are together. He was contemplating the object of Nibbāna with the cessation of Dukkha (here sotāpatti-phala). After that, he reflected on the paṭiccasamuppāda dhamma and then went to see the Buddha. He said to the Buddha that D.A dhamma was easy for him. The Buddha rejected his statement. In the apāyas, living beings are more overwhelmed than in other places because of their lack of understanding about D.A dhamma. From human realm and heavenly realm, living beings construct the hell realms according to the D.A process – i.e., diṭṭhi → diṭṭhupādāna → kamma.

Only with the understanding of the D.A process can you understand the practice. In the whole D.A process, only sec. two and sec. three are important because they relate to the present period. Ānanda's understanding of D.A was only regarding stream entry. He had not yet understood the other D.A processes from once-returner to arahant. People who do not practice are kamma-samaṅgīs who are collecting kamma before death. Past lives' old kammās are following people, and they are also making new kammās in every present (if we think about it carefully, it's quite frightening).

To destroy the old kammās and to cut off new kammās, only the path knowledge is able to do it. These words are very important. We establish the five path factors to develop them into eight path factors. For example, you contemplate the



hearing mind. If it's just hearing, it is called abyākata-citta (neither wholesome nor unwholesome mind). The contemplative mind (ñāṇa) is a wholesome mind. The two can't be in parallel. At the moment of abyākata mind, a wholesome mind can't arise. Eka-citta-sampayutta – can exist with only one mind (at each moment). They have different time spans relative to each other. At the time of contemplating, you'll see the hearing mind does not exist (already vanished). There are no other minds arising between them at the present. After the arising and vanishing, ñāṇa can enter or come in. Even though vipassanā magga analyses dukkha and abandons samudaya, it has still not yet seen nirodha. How to make this ñāṇa mature? With strong effort (virīya), ñāṇa can mature. Therefore, an ordinary disciple (pakati-sāvaka) does not need perfection (paramī). [It doesn't mean you don't have any perfection from your past lives. Here, Sayadaw encourages people not to rely on paramī alone.]

With strong effort, if you can make aniccas and maggas fit together, then the practice will be fulfilled (i.e., no kilesas will come between anicca and magga).

## 短暫造訪人間

1962年10月2日

你們的永久居所是四惡趣（地獄、畜生、餓鬼、阿修羅），人道、天界與梵天界僅是短暫的造訪之地。為何你們總是墮入惡趣？因為你們無法斷除蘊身（khandha）的緣起法（D.A. process），使其成為你們的常住處所。你必須了解這個緣起法。不明白它，就會生起邪見（ditṭhi）；而由於邪見的緣起，眾生便墮入惡趣。

（這一點對於墮入惡趣的原因來說極為關鍵。若一人成為了入流聖者（sotāpanna），其邪見便已斷除，將不再墮入地獄、畜生、鬼界等惡趣中。）

有一天，尊者阿難尊者前往拘盧國（Kuru）時，在那裡進入了果定（phala-samāpatti）。根據《相應部·緣起品》記載，果定中所作的是對「無常」的觀照，並於無常的終止處，傾向於涅槃的元素（Nibbāna-dhātu）。這意味著，涅槃與果智（phala-ñāṇa）同時並存。他正觀照涅槃所緣，即「苦的止息」（此處指的是入流果 — sotāpatti-phala）。

之後，他反思了「緣起法」（paṭiccasamuppāda），便前往見佛陀。他對佛陀說：這個緣起法對他來說很容易理解。但佛陀否定了他的說法。因為在諸惡趣中，眾生比其他境界更加被煩惱淹沒，正是因為他們不了解這部份的緣起法。

從人道與天界中，眾生仍依據此緣起法來創造自己的地獄——也就是：邪見→執取邪見（diṭṭhupādāna）→造業（kamma）。

只有透過對緣起法的了解，你才能了解修行的核心。整個十二因緣中，只有第二段與第三段最為重要，因為它們與當下此生息息相關。

阿難所理解的緣起法只達到了入流果（sotāpatti）的程度，他尚未了解從一來（sakadāgāmī）至阿羅漢（arahant）所經歷的進一步緣起歷程。

未修行的人，是「造業者」（kamma-samaṅgī），他們在死亡之前不斷積聚新的業。而來自過去生的舊業也在跟隨著他們，他們在當下每一刻又造作新的業。（若我們仔細思惟，這其實令人非常驚懼。）

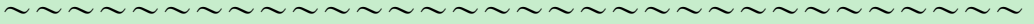
為了斷除舊業並切斷新業的生起，唯有道智（magga ñāṇa）能夠辦得到。這句話非常重要。我們必須建立五種道支（maggaṅga）並將之發展為八正道。例如：你觀照聽聲的心。若只是「聽」，這稱為不定心（abyākata-citta），即非善非不善的心。觀照的心（即觀智，ñāṇa）則是善心。這兩者無法並行發生。

在「聽」的那一剎那，不會有善心同時生起。此即所謂「一心相應」（ekacitta-sampayutta）——每一心剎那只能有一個心存在。它們各自擁有不同的生滅時序。在觀照的當下，你會發現那「聽」的心已不存在（已滅）。此時沒有其他心介入於其中。於彼生滅之後，觀智（ñāṇa）方能介入或生起。

雖然毘婆舍那道（vipassanā magga）分析苦諦並捨斷集諦，但此時仍未見到滅諦。那要如何讓這觀智成熟呢？唯有透過強力精進（virīya），觀智方能成熟。因此，普通的弟子（pakatī-sāvaka）並不需要特別圓滿的波羅蜜（pāramī）。

（這並不是說你過去毫無波羅蜜可依，此處是尊者鼓勵人們不要只依賴過去的波羅蜜。）

若能以強大的精進，使「無常」（anicca）與「道智」（magga）相契合，修行便可圓滿。也就是說，沒有任何煩惱（kilesa）會介入「無常」與「道智」之間的銜接。



## 人間的短暫拜訪

一九六二年十月二日

你們永久的家是四惡道。人界、天界和梵天界只是短暫拜訪的地方。你們為何都墮入惡道？因為你們無法切斷五蘊的緣起過程，使其成為你們永久的家。你們必須理解緣起過程。邪見（*Diṭṭhi*）的生起是因為你們不理解它。由於邪見的原因，眾生墮入惡道（這個因素對於墮入惡道的眾生非常重要。成為須陀洹後，邪見被根除，不再有在悲慘的存在——地獄、動物、鬼魂等等中輪迴）。有一天，阿難尊者去了俱盧國，在那裡他享受了果位。（出自《相應部·尼陀那品》）果位涉及觀照無常，在無常的盡頭，心傾向於涅槃的境界。這意味著涅槃和果智（*phala-ñāṇa*）是同時存在的。他以苦的止息（這裡指的是須陀洹果）觀照涅槃的境界。之後，他反思了緣起之法，然後去見佛陀。他對佛陀說，緣起之法對他來說很容易。佛陀否定了他的說法。在惡道中，眾生比在其他地方更為痛苦，因為他們缺乏對緣起之法的理解。從人界和天界，眾生根據緣起過程構建地獄——即，邪見 → 邪見執取 → 業。只有理解緣起過程，你才能理解修行。在整個緣起過程中，只有第二段和第三段是重要的，因為它們與現在的時期有關。阿難對緣起的理解僅僅是關於入流。他尚未理解從一還果到阿羅漢的其他緣起過程。不修行的人是業同行者（*kamma-samāṅgīs*），他們在死亡前積累業。過去生的舊業跟隨著人們，他們也在每一個當下造作新業（如果我們仔細思考，這相當可怕）。要摧毀舊業並切斷新業，只有道智才能做到。這些話非常重要。我們建立五道支，將其發展為八道支。例如，你觀照聽的心。如果只是聽，它被稱為無記心（*abyākata-citta*）（既非善心也非不善心）。觀照的心（智慧——*ñāṇa*）是善心。兩者不能並行。在無記心生起的那一刻，善心無法生起。一念相應（*eka-citta-sampayutta*）——每一刻只能存在一個心。它們彼此之間的時間跨度不同。在觀照時，你會看到聽的心不存在（已經消失）。在它們之間，當下沒有其他心生起。在生起和滅去之後，智慧才能進入或到來。即使內觀之道分析苦並捨棄集，它仍然沒有看到滅。如何使這種智慧成熟？透過強烈的努力（*virīya*），智慧才能成熟。因此，一個普通的弟子（*pakati-*

sāvaka) 不需要圓滿 (paramīs)。[這並不意味著你過去生沒有任何圓滿。在這裡，尊者鼓勵人們不要僅僅依賴圓滿。] 透過強烈的努力，如果你能使無常和道相契合，那麼修行就會圓滿（即，沒有煩惱會出現在無常和道之間）。

## **The Eyes by Mother and Teacher**

2<sup>nd</sup> October 1962

[This is a very simple, clear, and profound talk on how to eradicate lobha, dosa, and moha. There were a lot of people who came to listen to Sayadaw's talk. So with karuṇā, he gave a very useful practice.]

I ask you to look at the khandha, which means to pay attention to it. The dhamma is in the khandha; paying attention is looking at the khandha. How will the khandha tell you? Now! A lot of people are here, and the khandha tells you – it's hot. A dosa mind will arise (i.e., domanassa mind – discontent, displeasure). On the body is dukkha vedanā. The khandha tells you it's dukkha sacca; pay attention or contemplate it as dukkha sacca arises. From the tree of Dukkha, only fruits of Dukkha are borne. So, the khandha is Dukkha Sacca, and the ñāṇa able to find this out is Magga Sacca. In this way, from behind Dukkha follows no domanassa. From behind Dukkha, the desire of wanting it goes away of lobha does not arise. Domanassa also does not arise; thus, soka-sorrow, lamentation, etc., do not arise. Avijjā – the ignorance of not knowing also ceases. (i.e., lobha, dosa, moha cease.)

This point is important. In the khandha, only Dukkha arises and ceases. Therefore, whatever arises, wherever it is, it is the arising of Dukkha and the cessation of Dukkha. The body khandha is loathsome (asubha) and only loathsome materials come out – such as sweat, phlegm, urine, excrement, etc. In the same way a mango tree only bears mango fruits. Khandha is Dukkha Sacca, and only Dukkha comes out. If you recognize it every time it arises, it becomes magga (vijjā). Without this knowledge, it becomes avijjā. Do you have to pray for magga? Or recognize it every time it arises?

So, don't go in front of the Buddha Image for prayers. Realization occurs every time you know it arises.

With the knowing of Dukkha, you'll get magga-ñāṇa; if you don't know, you will not get it. Whatever mind, feeling, or form arises, contemplate them as dukkha sacca. Is there any mistake with it? Is there anything besides dukkha sacca in sec. 2? Therefore, seeing, hearing, smelling, etc., all the minds caused by it (i.e., the five khandhas in sec. 2) must be dukkha sacca. It arrives at truth and becomes dhammānupassanā satipaṭṭhāna. If you are looking for truth, you will find it in the

khandha. Isn't the path the work of prayer? Or is it searching for dukkha? You only need to catch and see whatever dhamma arises. The arising dhamma is dukkha sacca; catching and seeing is magga sacca. You have to note it as someone attaining the path factors.

I'll tell you about the benefit of it. Before, you didn't know it, following with dosa (as an example – "It's too hot!" with dukkha vedanā arising). Dosa can't follow when knowing the arising dhamma. To eliminate dosa is magga. In this way, you're inside the sāsana, and the doors to apāyas are closed (i.e., stream entry). It's quite valuable. Closing the doors to apāya means no dosa arises. The desire for it disappears; taṇhā also does not arise because of following with maggas. Thus, taṇhā's samudaya dies. By knowing the arising phenomena, you become vijjā, and avijjā ceases. Avijjā (ignorance) is moha (delusion), and moha does not arise. Therefore, knowledge of one's lobha, dosa, and moha dies away. Their cessation is Nibbāna. Lobha leads to peta existence, dosa to hells, and moha to the animal realm; and with their cessation, apāya doors are closed. The path knowledge closes it for you. This knowledge is – cakkhum udapādī – the eye of wisdom, the path knowledge arises. You have to acquire this knowledge and don't forget it. It's very important; only with the appearance of a Buddha do we have this knowledge. This is the arising of the eye of knowledge (ñāṇa-eye). These are the eyes which the teacher gives to you, not by your mother. The eyes which the mother gives to you are—this is your father, mother, etc. She taught you concepts and couldn't teach you the ultimate truth. The eyes given by the Buddha and teacher let lobha, dosa, and moha die. The eyes given by the mother let affection, fear, and fright arise.

The mother can give you the eyes of sīla. The teacher can give you the wisdom-eyes. Isn't that quite different? Only with wisdom can one go to Nibbāna, and you have to rely on it. It can exterminate the watery root of saṃsāra. In this way, it's joyful to die, with the cessation of samudaya and the ending of dukkha. The Buddha teaches that if you want to think, then think of it as dukkha sacca (from Saccasaṃyutta). By thinking of whatever is arising, you close the doors of apāyas (i.e., follow with magga). If you lag in your thinking, the doors to apāya open (i.e., man follows thinking). Which impacts you more—opening the doors or closing the doors to apāya? You attain magga if you are capable of thinking. Being unable to think leads to dukkha; therefore, the 4 apāyas become our homes and fields. I'll relate a short story for you. In the Buddha's time, Vajirā Bhikkhuni, after going on alms round in Sāvattihī, later went to a cemetery for the day's abiding. Then Māra, the Evil

One, desiring to arouse fear and terror in her, wanted to disrupt her day's abiding and approached her with questions: "By whom has this being been created? Where has the being arisen? Where does the being cease?" He asked all these useless questions. Only dukkha sacca exists and there is no living being. Māra approached her regarding living beings. Vajirā recognized him as Māra and gave the answer, "There are no living beings; why do you come and ask me?" Māra was questioning with the wrong view. Only dukkha sacca exists. (from Bhikkhunisaṃyutta).

You must remember that whatever arises in the khandha is dukkha arising. The momentary present is also dukkha, and so is vanishing. Nibbāna is near; why don't you find it? Because you don't know how to remove dukkha. [Note: There are two coverings on Nibbāna—the first is hindrances, and the second is dukkha.] If you contemplate by discerning anicca, its disenchantment, and the desire for its ending, then the cycles of arising and falling come to an end. Do not merely open your eyes and look; the khandhas (five khandhas) disappear under Knowledge. What remains with the knowledge? The contemplative mind or ñāṇa stays with the extinction of dukkha (i.e., Nibbāna). Extinction at the place of dukkha is Nibbāna. This knowing is path knowledge. It was like a movie. The images that appear on the movie screen are like the arising of dukkhas. When the movie ends and the images cease, the white screen appears. This is like Nibbāna (This is a metaphorical term and should not be taken literally because Nibbāna is a kind of Emptiness). Knowing or seeing is magga ñāṇa.

## 母親與老師所賜之眼

1962年10月2日

【這是一場非常簡明、清楚且深刻的開示，教導如何滅除貪（lobha）、瞋（dosa）與癡（moha）。當天有很多人前來聽法，尊者出於大悲，給予了極為實用的修行指導。】



我請你們「觀察色身（khandha）」，意思就是要留意它。法（Dhamma）就在色身中，專注於它就是在看見它。那麼，色身會怎麼「告訴你」？現在，現場聚集了很多，色身「告訴你」——「很熱」。於是「瞋心」（也就是惡作心，domanassa）就會升起。身體正感受苦受（dukkha vedanā），這就是色身在表達苦諦（dukkha sacca），你應當專注或觀照當下所生起的苦諦。從「苦樹」上結出的，唯有苦果。因此，這個色身就是苦諦，而能夠辨識此事的智慧（ñāṇa）則是道諦（magga sacca）。如此一來，從苦生起之處開始觀照，瞋心（惡作）就不再跟隨其後；貪求（lobha）也不再現起；不悅（domanassa）不生，悲歎、哀慟等也就不會生起；無明（avijjā）——即對真實不知也就隨之止息。（也就是說，貪、瞋、癡三毒會止息。）

這一點很重要：在色身中，唯有苦的生起與苦的止息。無論是什麼法，在哪裡生起，都是苦的生起與苦的止息。這具色身是厭惡（asubha）之物，並且從中流出的只有令人厭惡的物質——如汗水、痰液、尿液、糞便等等。正如芒果樹只會結出芒果果實一樣，色身即是苦諦，只會生出苦。若你每次苦生起時都能認出它，就成為道智（magga），亦即明見（vijjā）。若無此智，即為無明（avijjā）。那麼，你是否還需要向佛像祈禱才會獲得道智？或者，每次當它生起時，能夠如實認出它即可？

所以，不需要走到佛像前祈禱。每當你如實知見其生起時，就能生起證悟。

當你知見苦時，就會生起道智（magga ñāṇa）；若你不知苦，道智便不會生起。無論是心、受、色，只要它們生起，就當作「苦諦」來觀照。這樣做有錯嗎？第二段中除了苦諦之外，還有別的東西嗎？因此，見、聞、嗅等一切因其而起的心（即五蘊中的心蘊、受蘊等）全都是苦諦。這樣就能直達真理，成為「法隨觀」（dhammānupassanā）之四念住。

若你正在尋找真理，那麼你會在這具色身中找到它。修道是靠祈願來達成的嗎？還是靠尋找苦？你只需「抓住」並「看見」所生起的法即可。所生起的法是苦諦，能夠「抓住」與「看見」它就是道諦。你應如是觀照自己正在成就道分（maggaṅga）。

我來告訴你這樣做的好處。以前你不知道，會隨著瞋心反應（例如：「好熱啊！」——此時正有苦受生起）。若你能如實知見所生法，瞋心便無法隨之而起。滅除瞋心即是道。如此，你就在正法（sāsana）之中，通往惡趣的門就關閉了（也就是說，證入初果）。這是非常寶貴的。關閉惡趣之門的意思是——瞋不再生起。對所欲之事不再執取，貪愛（taṇhā）也就不會生起，因為此時你

是以道智相應而行的。因此，貪愛的集諦也就止息了。當你知見所生法時，便成為明見（vijjā），無明（avijjā）亦隨之滅除。無明就是癡（moha），癡不再生起。這樣，你便得以滅除自己的貪、瞋、癡。它們的止息即是涅槃（Nibbāna）。

貪會導致生為餓鬼（peta），瞋會導致墮入地獄，癡則導致出生為畜生；而當三者止息時，通往惡趣（apāya）的門便關閉了。能關閉這些門的，就是「道智」（magga ñāṇa）。這種智慧稱為：「**cakkhuṃ udapādi**」——智慧之眼生起。你必須獲得這樣的智慧，並且牢記不忘。這極為重要——唯有佛陀出現於世時，我們才有可能獲得這種智慧之眼。這正是「明眼」（ñāṇa-eye）的生起。

這樣的眼是由老師給予你的，而不是由母親給的。母親給你的眼，是這樣教你的：「這是你父親、這是你母親……」她教你的是「概念」的知識，無法教導你「究竟法」（paramattha dhamma）。而佛陀與正法導師所賜的智慧之眼，卻能讓你斷除貪、瞋、癡。母親所給的眼，反而會讓你產生「愛著」、恐懼與驚慌。

母親或許能給你「戒」的眼（sīla），但老師則能給你「慧」的眼（paññā）。兩者是不是非常不同呢？唯有藉由智慧之眼，才能通往涅槃；你必須依靠它。這種智慧能將輪迴（saṃsāra）那如水的根源砍斷。如此一來，死亡便充滿喜悅——因為集諦（samudaya）止息了，而苦也結束了。

佛陀曾教導：若你要思惟，就應該思惟「苦諦」（dukkha sacca）。（出自《相應部·諦相應》Sacca Saṃyutta）你若能在當下思惟所生之法，便是在關閉惡趣之門（也就是以「道」隨後）；你若遲疑未能思惟，則是在開啟惡趣之門（也就是跟著「妄念」跑）。你認為，關門比較好，還是開門比較好？若你能如實思惟，即是得道；若你不能思惟，就會墮入苦。因此，四惡趣就成為你輪迴中反覆的「家」與「田地」。

我來給你講一個故事。在佛陀時代，比丘尼「婆耆羅」（Vajirā Therī）在舍衛城乞食後，前往墳場靜坐安住於日間禪修中。當時，魔王（Māra）想要擾亂她的禪修，令她生起恐懼與驚慌，於是前來問她：

「是誰造作了這個眾生？這個眾生從哪裡來？又往哪裡去？」  
他問了這些毫無意義的問題。實際上，只有「苦諦」存在，根本沒有「眾生」。

魔王是用錯見（*diṭṭhi*）來接近她的。婆耆羅比丘尼認出他是魔，便回答說：「沒有眾生，你來問我做什麼？」（出自《比丘尼相應》*Bhikkhunī Saṃyutta*）

你要記得：只要是生起於五蘊中的法，全都是苦的生起；無論當下是生起或滅去，也都是苦。因此，**涅槃就在近處**，為何你還看不見它？因為你還不懂得如何斷除苦。

【註解】覆蓋涅槃的有兩層障蔽：第一是五蓋（*nīvaraṇa*），第二就是「苦」本身。

若你能藉由觀察無常（*anicca*），再進一步厭離（*nibbidā*），進而渴望其止息（*virāga*），那麼生滅的循環就會終止。不要只是睜開眼睛看看而已——五蘊將會在觀智中消失。那麼，觀智之中還剩下什麼？只剩下與「苦的止息」同在的觀照之心（*ñāṇa*）。**在苦的止息之處，即是涅槃。**

這樣的「知」就是「道智」（*magga ñāṇa*）。這就像一部電影——在銀幕上映放的畫面，就像是苦的生起；當電影結束、影像停止時，白色的銀幕顯現出來，這就如同涅槃。（這是一種譬喻，不可執為實相。因為涅槃是一種無為之空性。）

「知道」或「見到」這一點的智慧，就是道智（*magga ñāṇa*）。

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## 母親和老師的眼睛

一九六二年十月二日

[這是一次非常簡單、清晰而深刻的開示，關於如何根除貪、嗔、痴。很多人前來聽聞尊者的開示。因此，他懷著慈悲心，給予了非常有用的修行方法。]

我請你們觀察五蘊，這意味著要關注它。佛法就在五蘊之中；關注就是觀察五蘊。五蘊將如何告訴你呢？現在！很多人在這裡，五蘊告訴你——很熱。嗔心

將會生起（即，憂惱心——不滿、不悅）。身體上是苦受。五蘊告訴你它是苦諦；當苦諦生起時，要注意或觀照它為苦諦。從苦的樹上，只會結出苦的果實。所以，五蘊是苦諦，而能夠發現這一點的智慧是道諦。這樣，在苦的背後，沒有憂惱跟隨。在苦的背後，想要它的慾望消失了，貪愛不會生起。憂惱也不會生起；因此，悲傷、哭泣等等也不會生起。無明——不知道的無知也止息了。（即，貪、嗔、痴止息。）這一點很重要。在五蘊中，只有苦生起和止息。因此，無論什麼生起，無論在哪裡，都是苦的生起和苦的止息。身體的五蘊是令人厭惡的（*asubha*），只會產生令人厭惡的東西——例如汗水、痰液、尿液、糞便等等。同樣地，芒果樹只會結出芒果。五蘊是苦諦，只會產生苦。如果你每次生起時都認識到它，它就會變成道（智慧——*vijjā*）。沒有這種知識，它就會變成無明。你必須為道祈禱嗎？還是每次生起時都認識到它？所以，不要去佛像前祈禱。證悟發生在你每次知道它生起的時候。透過了解苦，你將獲得道智（*magga-ñāṇa*）；如果你不了解，你將無法獲得它。無論什麼心、感受或色生起，都將它們觀照為苦諦。這有什麼錯誤嗎？在第二段中，除了苦諦之外還有其他東西嗎？因此，看見、聽見、嗅聞等等，所有由此引起的心（即，第二段中的五蘊）都必須是苦諦。它到達真理並成為法隨觀念處。如果你正在尋找真理，你將在五蘊中找到它。道路是祈禱的工作嗎？還是尋找苦的工作？你只需要抓住並看到任何生起的法。生起的法是苦諦；抓住並看到是道諦。你必須將其視為某人證得道支。我將告訴你它的益處。以前，你不知道它，跟隨著嗔（舉個例子——「太熱了！」隨著苦受的生起）。當知道生起的法時，嗔無法跟隨。消除嗔是道。這樣，你就進入了聖教，通往惡道的門關閉了（即，入流）。這非常有價值。關閉通往惡道的門意味著嗔不再生起。對它的慾望消失了；由於跟隨著道，渴愛也不會生起。因此，渴愛的集滅了。透過了解生起的現象，你成為明，無明止息。無明（*avijjā*）是痴（*moha*），痴不會生起。因此，對自己的貪、嗔、痴的認識消失了。它們的止息就是涅槃。貪導致餓鬼道，嗔導致地獄道，痴導致畜生道；隨著它們的止息，惡道之門關閉了。道智為你關閉了它。這種知識是——*cakkhum udapādi*——智慧之眼生起，道智生起。你必須獲得這種知識，不要忘記它。這非常重要；只有在佛陀出現時，我們才有這種知識。這是智慧之眼（*ñāṇa-eye*）的生起。這些是老師給你的眼睛，而不是你的母親。母親給你的眼睛是——這是你的父親、母親等等。她教你概念，卻無法教你究竟的真理。佛陀和老師給予的眼睛讓貪、嗔、痴消亡。母親給予的眼睛讓愛戀、恐懼和驚嚇生起。母親可以給你戒的眼睛。老師可以給你智慧的眼睛。這不是很不同嗎？只有憑藉智慧才能到達涅槃，你必須依賴它。它可以根除輪迴的根本。這樣，隨著集的止息和苦的結束，死亡是令人喜悅的。佛

陀教導說，如果你想思考，那就將其視為苦諦（出自《相應部·諦相應》）。透過思考任何生起的，你關閉了惡道之門（即，跟隨著道）。如果你在思考上遲緩，通往惡道的門就會打開（即，人跟隨著思考）。哪一個對你的影響更大——打開惡道之門還是關閉惡道之門？如果你有能力思考，你就能證得道。無法思考導致痛苦；因此，四惡道成為我們的家園和土地。我將為你講一個簡短的故事。在佛陀時代，跋耆羅比丘尼在舍衛城乞食後，後來去了一個墓地作為當天的住所。那時，魔王波旬想要在她心中引起恐懼和驚駭，想要擾亂她當天的住所，於是走近她並問道：「這個眾生是誰創造的？眾生從何處生起？眾生在哪裡止息？」他問了所有這些無用的問題。只有苦諦存在，沒有活的眾生。魔王是針對活的眾生來接近她的。跋耆羅認出他是魔王，並回答說：「沒有活的眾生；你為何來問我？」魔王是以錯誤的見解來提問的。只有苦諦存在。（出自《比丘尼相應》）。你必須記住，五蘊中生起的任何事物都是苦的生起。短暫的當下也是苦，消失也是苦。涅槃很近；你為何找不到它？因為你不知道如何去除苦。[註：涅槃有兩層遮蓋——第一層是五蓋，第二層是苦。]如果你透過辨識無常、對它的厭離以及對它止息的渴望來觀照，那麼生滅的循環就會結束。不要只是睜開眼睛看；五蘊在知識之下消失了。知識留下的是什麼？觀照的心或智慧安住在苦的止滅（即，涅槃）。在苦之處的止滅就是涅槃。這種認識是道智。這就像一部電影。出現在電影螢幕上的影像就像苦的生起。當電影結束，影像消失時，白色的螢幕出現了。這就像涅槃（這是一個比喻的說法，不應按字面意思理解，因為涅槃是一種空性）。知道或看到是道智。



## Leading by Wisdom

3<sup>rd</sup> October 1962

Look at the circle of the D.A chart. You'll see the 12 kinds of the mind (i.e., seeing, hearing, smelling, tasting, bodily consciousnesses, greed, anger, delusion, non-greed, non-anger, thinking minds, breathing mind – wanting to breathe in and out minds). The nature of the mind is running toward sense objects. After becoming aware of the objects, it passes away. As an example of the seeing mind – it knows the object and then it passes away. Knowing the object is its arising and not knowing the object is its vanishing. This is the nature of the mind. A mind arises or does not arise; you have to decide based on the sense objects. Without an object, it cannot arise. It arises by a sense-object, and with its lifespan ending, it vanishes. In the five path factors, right view is the leader of all. With mind consciousness, the whole khandha group also passes away. The leader consciousness vanishes clearly; the others do not vanish clearly. In the five path factors, only right view (*sammā-diṭṭhi*) really sees it. The others are only helping it to see it. Here, *paññā-maggaṇa* are the main factors (i.e., right view and right thought), and *samādhi-maggaṇa* are not the main factors. Only *paññā-maggaṇa* discerns *anicca*, and *samādhi-maggaṇa* does not see it but helps *paññā-maggaṇa*. *Paññā* and *samādhi maggaṇa*s combined together in discerning *anicca*. Contemplating *anicca*, led by wisdom, does not connect section two to section three, that liberation from *kilesa* with *paññā-maggaṇa*. Even though *samādhi-maggaṇa* is included here, it's not the main point. With *samādhi* alone, one cannot discern *anicca* and arrive at *Nibbāna*. Only with wisdom and the seeing of *sacca* can one arrive at *Nibbāna*. These are not small words. *Samādhi* only directs the mind toward *anicca*, and it doesn't know what is there. *Samādhi* can manifest psychic power in worldly matters but cannot liberate from *saṃsāra*. Thus, *samādhi* is not much different from those who don't have it, and is similar to animals. Because *samādhi* is not free from birth, aging, sickness, and death.

[Note: In this talk, Sayadawgyi strongly emphasizes *paññā* over *samādhi*. If we continue to listen, we will understand the reason. With *paññā*, one can develop *vipassanā samādhi*. See the teachings of Sayadaw U Candima.]

Therefore, when *Dakars* and *Dakarmas* (lay people) come here, I mainly teach them to contemplate *anicca*. I don't want them to practice *samādhi* separately because it's not only external *sāsana dhamma*, but I also don't want them wasting time. With

the discerning of one anicca one is freed from one kilesa, and with a lot of seeing anicca, one will be far away from kilesa. Being far away from kilesa and its disappearance is the task of wisdom. The Buddha also said that wisdom is the noblest thing in the world.

It was never for samādhi (i.e., the noblest in the world). Wisdom is able to penetrate things which others are unable to penetrate. (Here Sayadaw gave an example of the Brahma gods who can't discern anicca because they don't have wisdom.) Only wisdom (paññā) knows anicca, dukkha, sacca. Only wisdom is worthy and reliable. These teachings come from Suttanipāta.

When the Buddha was teaching the wanderer Susima, he used wisdom to teach him. (This was from Nidānasaṃyutta and Sayadaw told the story of Susima). I am urging you to use wisdom for practice. The Buddha gave the following instruction to Susima: First, practice with vipassanā ñāṇa, and later the knowledge of seeing Nibbāna will arise (i.e., Path knowledge). After vipassanā ñāṇa, magga ñāṇa arises. Vipassanā ñāṇa is discerning of anicca, and magga ñāṇa is not seeing of anicca (or the ending of aniccas). These are the differences between them.

If anicca and magga fit together, then right attention and ñāṇa also fit together. Yonisomanasikāra and paññā come together. Yoniso pays attention to anicca, and paññā sees it. Therefore, right attention and ñāṇa fit together. In this way, sāvaka paramīs (ordinary disciple's perfections) are fulfilled, and it can lead to stream entry and arahantship. This was said by the Buddha. These Pāli words describe the main necessity of Vipassanā – Insight in practice (i.e., not those of Mogok Sayadaw's own ideas).

[There are some controversies between jhāna samādhi based and insight – vipassanā samādhi based practice. Some reject the second way as invalid without jhānic samādhi. However, there are many pieces of evidence in the suttas and modern day yogis' experiences which support the second way. Many had realizations by listening to the Buddha's teachings in the Buddha's time (lay people, monks, devatas, and Brahmas). The Buddha also taught dying monks vipassanā practice at their deathbeds. Vipassanā Yanika practice seems to yield quicker results than jhāna-based practice, which takes a long time to develop jhānas. These two ways of practice are more distinctive within Thai Forest Tradition and Burmese Tradition. Sayadaw U Candima's teachings also support these two views of practice.]



## 以智慧為導

1962年10月3日

請觀看緣起圖（D.A. chart）的循環。你會看到十二類心（意識），即：眼識、耳識、鼻識、舌識、身識，貪心、瞋心、癡心、無貪、無瞋，思惟心與呼吸心（想吸氣與呼氣的心）。心的本質是趨向所緣，接觸所緣後即滅。如眼識為例——它認識所緣，然後滅去。認識所緣即是它的生起，不認識即是它的滅去。這是心的本質。心是否生起，取決於所緣。沒有所緣，它不能生起。它依所緣而起，並隨壽命結束而滅去。

在五種道支中，正見（*sammā-ditṭhi*）是主導一切的。隨著意識的滅去，整組五蘊也隨之滅去。主導的意識滅得很清楚，其餘則較不明顯。在五種道支中，只有正見真正看見無常，其餘僅是輔助它的。於此，智慧道支（*paññā-maggaṅga*）是主要的（即正見與正思惟），而定道支（*samādhi-maggaṅga*）則不是主角。唯有智慧道支能觀照無常，而定道支雖不能見無常，卻能協助智慧道支。智慧與定這兩種道支一同運作於觀無常時，智慧為主導。以智慧為導而觀無常，就能斷開第二段與第三段的緣起連結，這即是解脫煩惱。雖然定道支也參與其中，但不是關鍵。光靠定是無法觀無常、證涅槃的，唯有以智慧與見真理才能到達涅槃。

這不是微不足道的事。定只能引導心轉向無常，但它不知無常是什麼。定能展現世間的神通力，卻無法使人從生死輪迴中解脫。因此，定與凡夫並無多大區別，甚至與動物也差不多。因為定未能超脫生、老、病、死。

（註：在本次開示中，尊者強烈強調智慧勝於定。如果我們繼續聽下去，就能理解其中的原因。有了智慧，就能開發出觀的定（*vipassanā samādhi*）。請參考 U Candima 尊者的教導。）

因此，當在家人來到這裡時，我主要教導他們觀無常。我不希望他們另修定，因為那不只是外在的教法，也會浪費他們的時間。觀見一次無常，就斷除一次煩惱；觀見得多，則遠離更多煩惱。遠離煩惱乃至斷除，是智慧的任務。佛陀也說過：「世間中最尊貴者是智慧。」

這從來不是說定是最尊貴的。智慧能洞察其他所不能知的（例如：梵天無法觀無常，因為他們沒有智慧）。唯有智慧能知無常、苦、聖諦。唯有智慧值得信賴。這些教法來自《《經集》（Suttanipāta）》。

佛陀教導遊行須深摩（Susima）時，也是以智慧為重點。（此事出自《相應部·緣起相應》；尊者也講述了須深摩的故事。）我鼓勵你們以智慧來修行。佛陀對須深摩說：首先修習觀智（vipassanā ñāṇa），之後會生起見涅槃的智（即道智）。觀智是觀照無常，道智則是無常的止息（或：無常的終結）。兩者之間的差別即在此。

若無常與道相應，則正思惟與智慧也相應。正思惟（yonisomanasikāra）引導對無常的注意，智慧則觀照它。因此，正思惟與智慧是配對的。如此一來，聲聞弟子的波羅蜜便得以圓滿，足以導向入流與阿羅漢果。這是佛陀所說的。這些巴利語句指出了修習內觀的必要條件（並非莫哥尊者的自創理論）。

（註：關於以禪定為基礎與以內觀為基礎的修行方式，歷來有爭論。有些人否定後者，認為若無禪定則不合法。然而，經藏與現代修行者的經驗都證實，很多人在佛陀時代僅聽聞教法即證得聖果（包括在家人、比丘、天神與梵天）。佛陀亦曾於臨終者床邊教授內觀。以內觀為本的修行方式（vipassanā yanika）似乎較以禪定為本者（jhāna yanika）能更快速地達果。後者需長時間培育禪那。這兩者的分別，在泰國森林傳統與緬甸傳統中尤為明顯。U Candima 尊者的教法也支持這兩種觀點。）

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## 智慧引導

一九六二年十月三日

看緣起圖的圓圈。你會看到十二種心（即，見、聞、嗅、味、身識、貪、嗔、痴、不貪、不嗔、思惟心、呼吸心——想要吸氣和呼氣的心）。心的本性是奔向感官對象。在覺察到對象之後，它就消失了。以見的心為例——它知道對象，然後就消失了。知道對象是它的生起，不知道對象是它的滅去。這是心的本性。

心生起或不生起；你必須根據感官對象來決定。沒有對象，它就無法生起。它藉由感官對象而生起，隨著壽命的結束而消失。在五道支中，正見是所有道支的領導者。隨著心識的生起，整個五蘊也隨之消失。領導的識清楚地消失；其他的識則不清楚地消失。在五道支中，只有正見（*sammā-diṭṭhi*）真正看到它。其他的只是幫助它看到它。在這裡，慧道支是主要的因素（即，正見和正思惟），而定道支不是主要的因素。只有慧道支辨識無常，而定道支看不到它，但會幫助慧道支。慧和定道支結合在一起辨識無常。由智慧引導的無常觀照，不會將第二段連接到第三段，即透過慧道支從煩惱中解脫。即使定道支包含在這裡，它也不是重點。單憑定，一個人無法辨識無常並到達涅槃。只有透過智慧和看到真理（諦），一個人才能到達涅槃。這些不是小話。定只是將心導向無常，它並不知道那裡是什麼。定可以在世俗事務中展現神通，但無法從輪迴中解脫。因此，定與沒有定的人沒有太大的不同，並且與動物相似。因為定並未從生、老、病、死中解脫。[註：在這次談話中，尊者強烈強調慧勝過定。如果我們繼續聽下去，我們就會明白原因。透過慧，一個人可以發展內觀之定。參見烏詹迪瑪尊者的教導。]因此，當在家男女信徒來到這裡時，我主要教導他們觀照無常。我不希望他們單獨修習定，因為它不僅是外在的聖教之法，而且我也不希望他們浪費時間。透過辨識一個無常，一個人就從一個煩惱中解脫出來；透過大量地看見無常，一個人將遠離煩惱。遠離煩惱及其消失是智慧的任務。佛陀也說過，智慧是世界上最貴的事物。它從來不是指定（即，世界上最貴的）。智慧能夠洞徹他人無法洞徹的事物。（在這裡，尊者舉了梵天神的例子，他們因為沒有智慧而無法辨識無常。）只有智慧（*paññā*）知道無常、苦、諦。只有智慧是值得信賴的。這些教導來自《經集》。當佛陀教導遊行須深摩時，他運用智慧來教導他。（這出自《相應部·因緣相應》，尊者講述了須深摩的故事）。我敦促你們運用智慧來修行。佛陀給予須深摩以下的指示：首先，透過內觀之智修行，然後證見涅槃的知識將會生起（即，道智）。在內觀之智之後，道智生起。內觀之智是辨識無常，而道智是不見無常（或無常的止息）。這是它們之間的區別。如果無常和道相契合，那麼正當的注意和智慧也相契合。如理作意（*yonisomanasikāra*）和智慧（*paññā*）結合在一起。如理作意關注無常，而智慧看到它。因此，正當的注意和智慧相契合。這樣，聲聞的波羅蜜（普通弟子的圓滿）得以圓滿，並且可以導向入流和阿羅漢果。這是佛陀所說的。這些巴利語詞描述了內觀——在修行中的洞察力的主要必要性（即，不是莫哥尊者自己的想法）。[基於禪那之定的修行和基於內觀之定的修行之間存在一些爭議。有些人認為沒有禪那之定，第二種方法是無效的。然而，經典和現代瑜伽行者的經驗中有很多證據支持第二種方法。許多人在佛陀

時代透過聽聞佛陀的教導而證悟（在家居士、僧侶、天人和梵天）。佛陀也在臨終者的床邊教導他們內觀修行。內觀行者的修行似乎比基於禪那的修行更快產生結果，後者需要很長時間才能發展出禪那。這兩種修行方式在泰國森林傳統和緬甸傳統中更為明顯。烏詹迪瑪尊者的教導也支持這兩種修行觀點。]

## Wrong Views on Nibbāna

7<sup>th</sup> October 1962

Saṅkhāra is the dhamma of making something. It makes the khandha. Not desiring anything is Nibbāna, but don't take it as though nothing exists. It has no Dukkha. At the place of Dukkha, Sukha arises. Where no khandha exists, one is freed from the round of existence (vaṭṭa). I am asking you to contemplate the khandha until its disappearance to let you know about the freedom of your own vaṭṭa. Dukkha exists in section 2, the cessation of Dukkha is also there (i.e., sec. 2, see the 12 links of the D.A Chart).

People think of Nibbāna as a big city or place (some Buddhists even created paradises, a permanent Heaven for Atta-Nibbāna). Nibbāna means it has no Dukkha!

[The above hour-long talk is on the subject of the three rounds of existence, i.e., kilesa-vaṭṭa, kamma-vaṭṭa, and vipāka vaṭṭa. Sayadawgyi explains them using the 12 links of the D.A process chart. He discusses Nibbāna in various ways in some talks. He believes that wrong views on Nibbāna prevent realization of the Dhamma. There are many misunderstandings and misinterpretations of Nibbāna, even among Buddhists.]

The outsiders' nibbāna is diṭṭha-dhamma nibbāna — worldly sensual pleasure, which is associated with western-hedonism. Their seeing is burning with sensual lust, hearing, smelling, tasting, etc., are also burning with lust. Therefore, they will never appreciate Dukkha and Nibbāna. Some Buddhists (including monks) interpret their Suññatā-Vāda as "everything is empty." Therefore, they don't consider Nibbāna as emptiness and have created something tangible. This allows them to come and go as they wish, due to their strong and deeply rooted bhavataṇhā. Thus, they can assist others by coming and going like the Hindu Avatar. Without an understanding and appreciation of Dukkha, one will never know about Nibbāna. Always thinking with diṭṭhi and taṇhā, they never fully appreciate and understand Dukkha and Nibbāna.

錯解涅槃

1962年10月7日

行蘊 (Saṅkhāra) 是一種造作 (making something) 的法，是造成五蘊 (khandha) 的因。不欲求任何事物即是涅槃 (Nibbāna)，但不要錯解為「什麼都不存在」。涅槃是無苦 (Dukkha) 的，當苦止息時，樂 (Sukha) 隨之現起。於無蘊處，即無輪迴 (vaṭṭa) 之苦。我要你們觀照這五蘊直至其滅盡，好讓你們親自了知自己輪迴的解脫之道。

苦 (Dukkha) 存在於第二節 (sec. 2)，苦的止息也同樣存在於這一節中。  
(即緣起圖中的第二節——請參閱十二因緣圖解)。

人們常將涅槃想像為某個「大城市」或「場所」(有些佛教徒甚至創造出「淨土」概念，誤認為是某種永恆的我 (Atta) 涅槃之天界)。然而，涅槃的真正義涵就是——「無苦之境」！

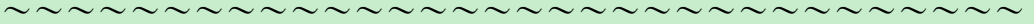
尊者本場一小時的開示，是針對三輪迴的主題展開說明——即煩惱輪 (kilesa-vaṭṭa)、業輪 (kamma-vaṭṭa) 與果報輪 (vipāka-vaṭṭa)。尊者運用十二緣起圖解來深入解說這些輪迴的關係與運作，並以多種方式講述涅槃的真實義涵。他強調指出：對涅槃的錯誤見解，會阻礙人們對佛法的實證與體悟。即使是在佛教徒之中，也有許多人對涅槃的理解存在嚴重的誤解與曲解。

外道所認為的「涅槃」，其實就是現法樂 (diṭṭha-dhamma nibbāna) ——即追求今生今世的感官快樂，這種觀念與西方享樂主義 (hedonism) 無異。他們的見解之中，眼見色、耳聞聲、鼻嗅香、舌嘗味，乃至一切感官接觸，全都燃燒著欲愛之火。因此，這類人永遠無法欣賞、理解什麼是苦，進而也無法理解涅槃的意義。

即便是某些佛教徒 (包括僧侶) 也主張他們的「空性說 (Suññatā-Vāda)」是「一切皆空」，但他們卻不願接受涅槃是真正的空，反而去創造某種具體的、實體的涅槃概念。這樣的想法，使他們認為涅槃是一個可以隨意來去的地方，因此也就發展出「他可以來去自在、救度眾生」的主張——這其實與印度教的「天降化身 (Avatar)」觀念無異。

然而，若不理解苦 (Dukkha) 與對苦的正确欣賞與認知，根本不可能真正理解涅槃 (Nibbāna)。那些常常被\*\*邪見 (diṭṭhi) 與渴愛 (taṇhā)\*\* 引導思惟的人，是無法理解或體會真正的苦與真正的涅槃的。





## 對涅槃的錯誤見解

一九六二年十月七日

行 (Saṅkhāra) 是造作某物的法。它造作五蘊。不欲求任何事物是涅槃，但不要認為什麼都不存在。它沒有苦。在苦之處，樂生起。在沒有五蘊之處，人從輪迴中解脫出來。我請你們觀照五蘊直到它消失，以便讓你們了解自身輪迴的解脫。苦存在於第二段，苦的止息也在那裡（即，第二段，見緣起圖的十二支）。人們認為涅槃是一個大城市或地方（一些佛教徒甚至創造了天堂，一個為「我」的涅槃而設的永恆天堂）。涅槃意味著它沒有苦！[上述一小時的開示是關於三輪——煩惱輪 (kilesa-vaṭṭa)、業輪 (kamma-vaṭṭa) 和果報輪 (vipāka vaṭṭa) 的主題。尊者使用緣起圖的十二支來解釋它們。他在一些開示中以各種方式討論涅槃。他認為對涅槃的錯誤見解阻礙了佛法的證悟。即使在佛教徒中，也存在許多對涅槃的誤解和錯誤詮釋。] 外道對涅槃的理解是現法涅槃 (diṭṭha-dhamma nibbāna) ——世俗的感官享樂，這與西方的享樂主義相關。他們的看見充滿感官的貪欲，聽聞、嗅聞、品嚐等等也充滿貪欲。因此，他們永遠不會珍惜苦和涅槃。一些佛教徒（包括僧侶）將他們的空性論 (Suññatā-Vāda) 解釋為「一切皆空」。因此，他們不認為涅槃是空性，而是創造了某種有形的東西。這使得他們可以隨心所欲地來去，因為他們強烈且根深蒂固的有貪 (bhava-taṇhā)。因此，他們可以像印度教的化身一樣來去自如地幫助他人。不理解和不珍惜苦，就永遠不會了解涅槃。總是帶著邪見和渴愛思考，他們永遠無法充分珍惜和理解苦和涅槃。



## Bitten by Dogs

7<sup>th</sup> October 1962

In many lifetimes, our actions of two unwholesome and wholesome dogs are following behind us—all the time, the unwholesome dog is stronger. If we observe our mind processes in daily life, unwholesome minds are more prevalent than wholesome minds. Death, occurring as the expiration of kammās, is influenced by akusala (human birth arises with wholesome kamma or merit, but when death comes, it is unwholesome). There are a lot of wholesome and unwholesome (merits and demerits) that, instead of two dogs, a pack of dogs following behind us is more accurate. To consider it as free from dangers is quite foolish. Therefore, you all have to tread the path of freedom from dogs (magga) until you arrive at the destination of Nibbāna.

I'll extract a story for this from a sutta (i.e., Subrahma Devata Sutta, Devaputtasaṃyutta) [Sayadaw told the story]. The Buddha couldn't save him directly; only the Dhamma could save him.

(According to the story, Subrahma and his 500 celestial nymphs were destined to fall into hell due to their kamma. Some Buddhists have the mistaken view that chanting certain mantras of Buddhas and Bodhisattvas can save them from any dangers and misfortunes.)

The preceding anicca is dhamma and the following discerning of mind (ñāṇa) is also dhamma. You only know the dhamma and are able to practice, which can save you. Apart from the Dhamma, there are no other reliable things. Your bones, piled up to the height of 13 miles between two Buddhas, were bitten by dogs (i.e., by kamma). Apart from the task of maggaṅga, there are no other truly reliable elements. (According to the story, Subrahma and his consorts entered the stream by listening to the Buddha's talk and the doors to hell were closed for them. This gives us some insights into the workings of kamma and the importance of the warning of the last words of the Buddha: "Vayadhammā saṅkhārā, Appamādena sampādethā"-- (All) conditioned things are subject to decay, strive on with heedfulness!")

## 被狗咬

1962年10月7日

在無數的生命中，我們的善業與惡業，如同兩條狗，總是不斷地跟隨在我們身後——而其中那條惡狗通常更為強壯有力。如果我們細心觀察日常生活中的心念流轉，就會發現不善心的出現次數遠遠超過善心。死亡之所以發生，是因為業報（**kamma**）的終結；而臨終時主導的，往往是不善業（**akusala**）（雖然人身是由善業或福報而得，但命終時的導引者往往是惡業）。

實際上，與其說我們身後只跟著兩條狗，不如說是一\*\*整群狗（善與惡的群業）\*\*不斷追趕著我們。若有人認為人生可以脫離這些危險，那真是相當愚痴的想法。因此，各位應該走上「遠離群狗」的解脫之道（**maggā**），直到抵達涅槃的彼岸。

我將從一部經中摘錄一則譬喻故事（即《須婆羅天子經》，出自《天子相應》）。〔尊者在講說中引述了這個故事。〕在故事中，即便是佛陀也無法直接拯救那位天子，唯有佛法（**Dhamma**）\*\*才能真正救護他。

（故事中提到：須婆羅天子與其五百天女，由於業報即將墮入地獄。然而，一些佛教徒卻誤認為，只要誦念某些佛陀或菩薩的咒語，就能免除一切災禍與危難。）

然而，前一剎那的無常（**anicca**）是法（**Dhamma**），隨後觀照該法的心（觀智 **ñāṇa**）亦是法。你能知道法、能修行法，唯有這樣才可能得救。除了佛法之外，世間再無其他可靠可依的事物。

從佛陀到佛陀之間，若將你過去生中的骨頭堆積起來，其高度可達十三英里，而這些骨頭——也就是你無盡的輪迴之身——都是被這些狗（業）啃咬而來的結果。

除了道支（**maggāṅga**）的修習，世間再無真正可靠的依靠。

（依據經中的記載，須婆羅天子與其天女眾在聽聞佛陀說法後證入了初果，從而關閉了墮入地獄之門。此事為我們提供了對業的運作機制的深刻理解，並突顯了佛陀遺言的重大警示意義：）

「諸行無常，應以正念精勤完成修行！（Vayadhammā saṅkhārā, Appamādena sampādetthā）」

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## 被狗咬傷

一九六二年十月七日

在許多生世中，我們善與不善兩種業的狗一直跟隨著我們——一直以來，不善的狗都更強壯。如果我們觀察日常生活中的心念過程，不善的心念比善的心念更為普遍。死亡作為業的終結而發生，受到不善業的影響（人類的出生源於善業或功德，但死亡來臨時，卻是不善的）。有很多善與不善（功德與惡業），與其說是兩條狗，不如說是一群狗跟隨著我們更為準確。認為它是沒有危險的，是相當愚蠢的。因此，你們都必須走上擺脫狗的道路（八正道），直到到達涅槃的彼岸。我將從一部經典中摘取一個故事來說明這一點（即，《須梵摩天子經》，《天子相應》）[尊者講述了這個故事]。佛陀無法直接救他；只有佛法才能救他。（根據這個故事，須梵摩和他的五百位天女由於他們的業力，註定要墮入地獄。一些佛教徒錯誤地認為，念誦某些佛菩薩的咒語可以使他們免於任何危險和不幸。）先前的無常是法，隨後的辨識心（智慧——ñāṇa）也是法。你只知道法，並且能夠修行，這才能拯救你。除了佛法之外，沒有其他可靠的事物。在兩位佛陀之間，你的骨頭堆積如山，高達十三英里，都被狗（即業力）咬傷了。除了八正道的任務之外，沒有其他真正可靠的因素。（根據這個故事，須梵摩和他的眷屬透過聽聞佛陀的開示而證入初果，地獄之門對他們關閉了。這讓我們對業的運作以及佛陀最後遺言的重要性有了一些了解：「諸行無常，當勤精進！」）

## **The Great Benefit of Anicca**

13<sup>th</sup> October 1962

People living the careless life are going towards Death. With the knowing of the truth (sacca), they die but are excepted from reaching a bad destination (dugati) and instead arrive at a good destination (sugati). A person who knows the truth is already discerning the rise and fall of phenomena, which is anicca. The rise and fall are dukkha sacca. The rises and falls of mind, feeling, etc., are also dukkha sacca. The person knowing the rise and fall of phenomena knows the truth. He has not yet abandoned diṭṭhi with its root (i.e., temporary abandoning). Do not feel sadness because of the temporary abandonment of it, and you'll arrive at sugati. As soon as you arrive there, the discerning of anicca and dukkha sacca quickly appears in his/her mind.

Even if this yogi takes rebirth there, he doesn't know it yet because ñāṇa appears first, before he knows himself as a devata (this has to die with anicca dukkha sacca). Dukkha sacca arises first, and he enters the stream instantly. You may ask, "Why is it so quick?" This is because they (devatas) don't have pancreas, phlegm, blood, oil, etc.

① Therefore, the yogi (devata) continues to discern the rise and fall (anicca) more clearly and progresses from sotāpanna to arahant. (If one becomes anāgāmī and arahant, one can't stay in heaven. Anāgāmī has to pass away and take new rebirth in the Brahma realm. For an arahant, it becomes the Nibbāna element. This is my reflection. Sayadaw did not mention these in the talk.) A person who knows about the truth (sacca) will not fear death.

A pain appears and disappears, as do goodness, itching, etc.; these are also examples of the rise and fall (anicca). Knowing this is knowing the truth (sacca). At that time, kilesa is extinguished. If you die with this awareness and arrive at sugati, you might become a sotāpanna instantly. If you don't, also don't worry about it. A hundred years of human life is equal to one day in heaven. (100 years on Earth = 1 day in Heaven). A Sāsana year of over 2500 is equivalent to 25 days + hours in Heaven.

② At the meeting of devata, some devatas deliver Dhamma talks (Sacca Dhamma) and the yogi devata, by listening to their Dhamma talks, also can realize

Dhamma. If you don't know sacca, you can be in low spirits. Here, every day, you all are listening to sacca Dhamma and contemplating them, thus knowing about the Truth. (Mogok Sayadaw's Sacca Dhamma Talks are importantly valuable) The Buddha himself mentioned, "If you know about Sacca, don't worry." I am not encouraging you, but talking about it according to the Aṅguttara Nikāya Pāli (i.e., directly from the Buddha).

③ If it's not in this way (i.e., the second point above), some of your Dhammic friends (kalyaṇamittas) who died before you and arrived there as devatas, will remind you of your practice and you can contemplate anicca and thus enter the stream. (This is more likely if the yogi as a devata has not been there very long. Otherwise, they might indulge in celestial pleasure and get lost. See: Subrahma Devata and his consorts). Therefore, live and die courageously (i.e., with Sacca Dhamma). There is nothing to be afraid of. (Sayadaw's words are uplifting).

④ If not in this way (i.e., the third point), and some devatas' lifespans expire, they die in a blip and disappear. The yogi devata sees this, having also heard and seen Sacca Dhamma before that. By seeing the devatas encounter sufferings (at the time of dying) and contemplating anicca, he can enter the stream.

These four factors are clearly mentioned by the Buddha in the Aṅguttara Nikāya; people who don't yet know them must learn them through the practice (i.e., sacca mentioned above). Now, if you have experienced the magga and then die, that is also good.

(Sayadaw continues to explain the D.A process). Vipāka vaṭṭa refers to the round of existence. (He then explains the three vaṭṭas: kilesa, kamma, and vipāka vaṭṭas, respectively.)

You should contemplate vipāka vaṭṭa as dukkha Sacca (i.e., the five khandhas); otherwise, it will lead to taṇhā, upādāna, and kamma. This, in turn, will lead back to kilesa and kamma vaṭṭas. Consider whatever arises as Dukkha Sacca, because the whole body is dukkha sacca. Seeing, hearing, goodness, etc., are dukkha sacca because they are anicca.

Never think about, "What will I become if I die?" Die knowing the truth, which leads exclusively to sugati and not elsewhere.

[This talk was delivered four days before his Parinibbāna. Sayadaw is encouraging and uplifting the disciples not to become low-spirited and worry about their practice.]

For example, “What things are coming out from an asubha-corpse?” From the nature of asubha, only asubha will come out. In the same way, at the present moment of this khandha, whatever arises from it is only dukkha sacca that rises and falls. If you die with this kind of knowledge, there is no seriously ugly death, because the magga comes between sec. two and sec. 3. Then vedanā paccaya taṇhā does not arise and only paññā arises, and samudaya sacca ceases (taṇhā ceases), i.e., the cessation of sec. 3. Section four does not arise and saṁsāra is cut off (i.e., different stages of saṁsāra, e.g., for a sotāpanna, the four apāya saṁsāra). You have to instruct your family members that if I die, do not make merits for me. (For most worldlings after death, becoming hungry shades is more likely.)

Even though you are not a slave to others, you are still a slave to your khandha. Therefore, you suffer vaṭṭa dukkha (i.e., Vipāka vaṭṭa).

[Here Sayadawgyi refers to looking after and conditioning of the khandha in many ways.] You have to urinate and excrete; run here and there; eat and drink, etc. Do you have any free time? You’re a slave to the khandha, encountering Vaṭṭa. A vipāka vaṭṭa being is dukkha sacca. Therefore, every time with the contemplation, you attain lokiya-magga. How do you attain lokuttara magga? You have to contemplate until its ending.

## 無常的大利益

1962年10月13日

過著散亂放逸生活的人，正在走向死亡。若能如實知見真理（**sacca**），雖死猶生，不墮惡趣（**dugati**），而得生善趣（**sugati**）。能知真理者，便是已觀察到諸法的生滅（**anicca**）。生與滅即是苦諦（**dukkha sacca**），一切心、受等的生滅，皆是苦諦。能觀生滅者即是知見真理的人。他雖尚未連根斷除邪見

(**diṭṭhi**)，但已有暫時的斷除。不應為此而感到遺憾，因為你將得生善趣。一旦往生到那裡，**觀照無常與苦諦**之智將迅速生起於其心中。

即使這位修行者在天界再度投生，他一開始也不會知道自己是天人，因為首先生起的是觀智(**ñāṇa**)，而不是自知身份的念頭(這些也將以觀無常與苦諦而滅)。苦諦最先現起，而他將立即證得**入流果(sotāpatti-phala)**。你或許會問：「為何如此迅速？」那是因為天人無胰臟、痰、血、油等粗重物質障礙。

① 因此，這位**修行者(天人)**能更清明地觀察生滅(無常)，從入流果進展至阿羅漢。(若證得不還與阿羅漢果，便不能久住於天界。不還者將轉生色界梵天，阿羅漢則入**涅槃元素(nibbāna dhātu)**。這是我的個人補述，尊者當時並未在講中說明此段。)

凡知見真理者，不再畏懼死亡。

疼痛出現又消失，善感或癢處亦然，這些皆是生滅相。知見此者即是知見真理。當下煩惱(**kilesa**)即滅。若能於臨終時保持這樣的覺知而生於善趣，甚至可能**當下證得入流果**。若未證得，也無須擔心。**人間百年等於天界一日**(即：人間一百年 = 天界一天)。佛教僧史超過 2500 年，在天界也僅相當於 25 天餘。

② 有些天人會在集會中說法(**sacca dhamma**)，若該位修行者也轉生為天人，在聽聞此法語時亦能證入聖道。如果你尚未知見真理，會感到沮喪。如今，你們每天都在聆聽真理之法，並加以觀察，因此已漸知真理。(莫哥尊者的**真理法語，實為極大資糧**。)佛陀曾親口開示：「若已知見真理，無須憂慮。」我不是在安慰諛語你們，而是**根據《增支部》原文忠實轉述佛語**。

③ 若非上述情況，也可能是你有些**善友(kalyāṇamitta)**先於你而死，轉生天界，他們會提醒你曾經修習過觀無常，讓你重新觀照，從而證入入流果。(這特別可能發生於剛轉生天界不久者，若已沉溺於天樂過久，則容易迷失方向。參見《須婆羅天子經》及其天女們之例。)因此，應**勇敢地生，勇敢地死**(即以**\*\*真理之法(sacca dhamma)\*\***來生與死)。無須懼怕！

④ 若也非如上方式，有些天人**壽命終盡時，會瞬間死去、消失**。此時若那位轉生為天人的修行者，看見他們死亡所遭受的痛苦，而自己又曾聽聞與見過真理法，即可藉觀察無常而證得入流果。

這四種情形在《增支部》皆有記載。對於尚未知曉者，必須藉由修行而親自體證此真理(即上述 **sacca**)。如果你在生時已證得**道智(magga)**，即使此後死去，亦是做好事。



（尊者接著解說十二緣起中的三輪迴：煩惱輪（**kilesa-vaṭṭa**）、業輪（**kamma-vaṭṭa**）、果報輪（**vipāka-vaṭṭa**））

你應將果報輪（即五蘊現象）觀為苦諦（**dukkha sacca**），否則將導向愛、取、業，繼而回到煩惱與業的輪迴中。凡是所生起者，都應當視為苦諦，因為整個身體就是苦諦。看見、聽見、乃至善行等皆是苦諦，因它們皆為無常。

切勿掛念：「我死後會成為什麼？」只要以如實知見而死，即直達善趣，絕不誤墮異道。

（本篇為尊者入滅前四日的開示。他以無比溫柔與堅定，鼓勵弟子們不要因修行進展而心生退怯。）

譬如問道：「從一具\*\*不淨屍體（**asubha**）\*\*中，能產出什麼東西？」從不淨中只能產生不淨。同理，當下的此五蘊身體，無論升起什麼，皆是苦諦的生與滅。若你帶著這種覺知而死，那就不會有醜惡之死。因為此時，道智（**magga**）插入了第二段與第三段之間（即 **vedanā paccayā taṇhā**），愛不生起，取與業也不生起，只生起觀智（**paññā**），集諦（**samudaya sacca**）止息，即第三段止息。第四段不再生起，輪迴被截斷（對於入流果者而言，即四惡趣之輪迴被斷除）。

你應交代你的家人：「若我死去，不要為我造福布施。」（因為對多數凡夫來說，死後最容易轉生為飢餓的餓鬼）

即使你不受制於他人，你仍然是自己「五蘊身」的奴隸，因此才會不斷遭受輪迴苦（**vaṭṭa-dukkha**）。

（尊者接著指出：我們如何事事服侍這副色身，種種行為，皆為受報。）

你得排尿、排便、奔走勞碌、吃喝餵養此身。你有過真正的空閒嗎？你就是五蘊身的奴僕，不斷遭遇輪迴。

一個果報輪的生命體，即是苦諦。所以每次觀察當下生起法，即是在成就世間道（**lokiya-magga**）。那麼，如何證得\*\*出世間道（**lokuttara-magga**）\*\*呢？答案是：持續觀照，直到結束為止。

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## 無常的巨大益處

一九六二年十月十三日

過著放逸生活的人們正走向死亡。透過了解真理（**sacca**），他們雖然會死亡，卻能免於到達惡趣（**dugati**），反而會到達善趣（**sugati**）。一個了解真理的人已經在辨識現象的生起和滅去，這就是無常。生起和滅去是苦諦。心、感受等等的生起和滅去也是苦諦。了解現象生起和滅去的人了解真理。他尚未連根拔除邪見（即，暫時捨棄）。不要因為暫時捨棄它而感到悲傷，你將會到達善趣。一旦你到達那裡，辨識無常和苦諦的智慧就會迅速地在他的心中顯現。即使這位瑜伽行者在那裡投生，他還不知道，因為智慧首先顯現，在他知道自己是天人之前（這必須隨著無常苦諦而消亡）。苦諦首先生起，他立刻證入初果。你可能會問：「為何如此迅速？」這是因為他們（天人）沒有胰臟、痰、血、油等等。

因此，瑜伽行者（天人）繼續更清晰地辨識生起和滅去（無常），並從須陀洹進展到阿羅漢。

（如果一個人成為阿那含和阿羅漢，就不能停留在天界。阿那含必須逝世並在梵天界投生。對於阿羅漢來說，它成為涅槃的境界。這是我的反思。尊者在開示中沒有提到這些。）

了解真理（**sacca**）的人不會害怕死亡。

疼痛出現又消失，善、癢等等也是如此；這些也是生起和滅去（無常）的例子。了解這一點就是了解真理（**sacca**）。

那時，煩惱被熄滅。如果你帶著這種覺知死去並到達善趣，你可能會立刻成為須陀洹。

如果你沒有，也不要擔心。一百年的人壽等於天堂的一天。

（人間一百年 = 天上一天）。佛陀教法的二千五百多年相當於天堂的二十五天多幾個小時。

在天人的聚會中，一些天人會講述佛法（**Sacca Dhamma**），而瑜伽行者天人透過聽聞他們的佛法開示，也能夠證悟佛法。如果你不知道真理，你可能會情緒低落。在這裡，你們每天都在聽聞真理之法並觀照它們，因此了解真理。

（莫哥尊者的真理之法開示非常珍貴）佛陀本人曾說：「如果你了解真理，就不要擔心。」我不是在鼓勵你，而是根據《增支部》巴利經文（即，直接來自佛陀）來談論它。

如果不是這樣（即，上述第二點），你一些在你之前去世並到達那裡成為天人的佛法朋友（**kalyaṇamittas**）會提醒你你的修行，你可以觀照無常，從而證入初果。（如果瑜伽行者作為天人停留的時間不長，這更有可能。否則，他們可能會沉溺於天上的快樂而迷失。參見：須梵摩天子和他的眷屬）。因此，勇敢地活著和死去（即，帶著真理之法）。沒有什麼好害怕的。（尊者的話令人振奮）。

如果不是這樣（即，第三點），一些天人的壽命到期，他們會在瞬間消失死去。瑜伽行者天人看到這一點，之前也聽聞和看到過真理之法。透過看到天人遭遇痛苦（在死亡之時）並觀照無常，他可以證入初果。

這四個因素在《增支部》中被佛陀清楚地提到；尚未了解它們的人必須透過修行來學習它們（即，上述提到的真理）。現在，如果你已經體驗過道，然後死去，那也是好的。

（尊者繼續解釋緣起過程）。果報輪（**Vipāka vaṭṭa**）指的是輪迴的循環。

（然後他分別解釋了三輪：煩惱輪、業輪和果報輪。）

你應該將果報輪觀照為苦諦（即，五蘊）；否則，它將導致渴愛、執取和業。這反過來會導致回到煩惱輪和業輪。將任何生起的都視為苦諦，因為整個身體都是苦諦。看見、聽見、善等等都是苦諦，因為它們是無常的。

永遠不要想：「我死後會變成什麼？」帶著對真理的了解死去，這只會導向善趣，而不是其他地方。

【這次開示是在他般涅槃前四天進行的。尊者正在鼓勵和振奮弟子們，不要情緒低落，不要為他們的修行擔憂。】

例如，「從一個不淨的屍體裡會出來什麼？」從不淨的本性來看，只會出來不淨的東西。同樣地，在當下這個五蘊的時刻，從它生起的任何事物都只是生起和滅去的苦諦。如果你帶著這種知識死去，就不會有嚴重醜陋的死亡，因為道出現在第二段和第三段之間。然後，受緣渴愛不會生起，只有智慧生起，集諦止息（渴愛止息），即第三段的止息。第四段不會生起，輪迴被切斷（即，輪迴的不同階段，例如，對於須陀洹來說，是四惡道的輪迴）。你必須告訴你的家人，如果我死了，不要為我做功德。

（對於大多數凡夫來說，死後更可能成為餓鬼。）

即使你不是他人的奴隸，你仍然是你自己五蘊的奴隸。因此，你遭受輪迴之苦（即，果報輪）。

【在這裡，尊者以多種方式提到對五蘊的照料和調適。】你必須排泄；到處奔波；吃喝等等。你有任何空閒時間嗎？

你是五蘊的奴隸，遭遇輪迴。一個果報輪的眾生是苦諦。

因此，每次透過觀照，你都獲得世間道。你如何獲得出世間道？你必須觀照直到它的結束。

## **The Crooked Dhamma and the Straight Dhamma**

1<sup>st</sup> October 1961

The Buddha taught Puṇṇa: By seeing a physical form, affection arises, and clinging to it as reliable—these are taṇhā, māna, and diṭṭhi, which are followed by upādāna and kamma. Then you'll suffer. If you don't have affection, then there is no suffering. Therefore, whether you choose to suffer is determined here, and if you choose not, it must also be corrected here. It's easy to fall into this trap, but difficult to correct it, similar to a foolish patient who eats unsuitable foods, causing lobha, dosa, and moha sores to arise. These are mental afflictions. Mistaking things that are not wife and children to be wife and children. The mind door is deceiving you. These are sores of affliction. In reality, they are Saṅkhāra dhamma and anicca dhamma (i.e., sensual pleasures). You have been deceived by them. If you overcome these deceits, you will arrive at Nibbāna. Knowing that they are not affectionate and unreliable leads to Nibbāna. The three dhammas of taṇhā, māna, and diṭṭhi are deceiving you. The dhamma that does not deceive you is maggaṅga dhamma.

Maggan is the straight dhamma. You have to place it between the deceivers. Only with the deceivers do its companions of clinging and kamma follow behind them.

(Here we can see the importance of the Maṅgala Sutta, the first and the second blessings: Asevanā ca bālānaṃ – not consorting with fools; Panditanaṃ ca sevanā – consorting with the wise. We are consorting with the three foolish leaders – taṇhā, māna, diṭṭhi, and their thugs, all the time instead of with the eight wise-men.)

If the crooked dhammas arise, leading to sufferings, and the straight dhamma, leading to happiness (and peace).

Every time with seeing, hearing,... knowing, you must always have a critical approach as: “Is it straight dhamma or crooked dhamma?” If you have affection for them, it's crooked dhamma. And if you recognize them as aniccas, they become straight dhamma. Taṇhā, māna, and diṭṭhi make you hot (they not only affect humans but also severely impact nature with climate change and all pollution), and Magga Dhamma makes you cool. You must reflect on them with your heart.

Note: The last paragraph is quite important for our daily life. We should always have a critical approach whether we are consorting with the fools or the wise.

This is appamāda – Heedfulness.

## 邪法與正法

1961年10月1日

佛陀教導尊者富那（**Puṇṇa**）：因為見色生愛，並執取此色為可依靠的實在，於是生起貪（**taṇhā**）、慢（**māna**）與邪見（**diṭṭhi**），接著是\*\*取（**upādāna**）與業（**kamma**）\*\*的跟隨，然後便遭受痛苦。如果對其不起愛戀，便不會有痛苦。因此，你是否選擇痛苦，就是在這一點上決定的；如果不願意承受痛苦，也必須從這裡加以修正。

這個陷阱容易墮入，卻難以拔出，就像一位愚癡的病人，食用了不相應的食物，導致身心長出貪、瞋、癡的癰瘡。這些就是煩惱的瘡瘍。錯把並非妻子、子女的事物當成妻子與子女，是意門在欺騙你。這些，便是染著的瘡瘍。

事實上，這些僅是行法（**saṅkhāra dhamma**）與無常法（**anicca dhamma**），也就是色聲香味觸法等感官樂受之法。你只是被它們所欺騙。若你能超越這些欺騙，就能抵達涅槃。

知見「它們不可愛、不可依、不可執取」，這樣的認知便導向涅槃。相反地，貪、慢、邪見三法正是欺騙者；而不欺騙你的法，則是道支法（**maggaṅga dhamma**）。

道支（**maggaṅga**）是正直的法（直法），你應當把它安置在這些欺騙者之間。唯有在欺騙者出現時，取與業才會隨之而起。

（在這裡，我們可以理解《吉祥經（**Maṅgala Sutta**）》前兩項祝福的深意：「不與愚人為友（**Asevanā ca bālānaṃ**）」，以及\*\*「親近智者（**Paṇḍitanaṃ ca sevanā**）」\*\*。我們平日親近的，正是這三位愚癡的領袖——貪、慢、見，與他們的打手，而不是八位聖智之人。）

當邪法（曲法）生起時，導致痛苦；而正法（直法）生起時，帶來安樂與平靜。

因此，每一次看見、聽見……知道時，你都應當懷有一種批判性的覺察：

「這是正法，還是邪法？」

若你對所緣生起愛染，那就是邪法；

若你認知它為無常（anicca），那便是正法。

貪、慢、見會使你炙熱煎熬（不僅對人類有害，甚至也嚴重影響自然界，導致氣候變遷與各種污染），而正道之法（**Magga Dhamma**）會讓你清涼自在。

你必須以真誠的心思惟此事。

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註解：最後一段對我們日常生活尤其重要。我們應時時自省：我現在是與愚人為伍，還是親近智者？

這就是\*\*「不放逸（appamāda）」——正念警覺的生活態度\*\*。

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## 彎曲的法與正直的法

一九六一年十月一日

佛陀教導富樓那：看見色身，愛染生起，並執取它為可靠——這些是渴愛、慢和邪見，隨後是執取和業。然後你將受苦。如果你沒有愛染，那麼就沒有痛苦。因此，你是否選擇受苦在此決定，如果你選擇不受苦，也必須在此糾正。很容易落入這個陷阱，但很難糾正它，就像愚蠢的病人吃不適合的食物，導致貪、嗔、痴的瘡生起一樣。這些是精神上的苦惱。將非妻子兒女的事物誤認為妻子兒女。心門在欺騙你。這些是煩惱的瘡。實際上，它們是行法和無常法（即，感官的快樂）。你被它們欺騙了。如果你克服這些欺騙，你將到達涅槃。知道它們不是可愛和不可靠的，將導向涅槃。渴愛、慢和邪見這三種法正在欺騙你。不欺騙你的法是八正道。八正道是正直的法。你必須將它置於欺騙者之間。只有有了欺騙者，執取和業的同伴才會跟隨其後。（在這裡，我們可以看到《吉

祥經》第一和第二個祝福的重要性：不親近愚者；親近智者。我們一直與三個愚蠢的領導者——渴愛、慢、邪見及其黨羽為伍，而不是與八位智者為伍。）如果彎曲的法生起，導致痛苦；正直的法則導致快樂（和安寧）。每次看見、聽聞、……知道時，你都必須始終採取批判的態度：「這是正直的法還是彎曲的法？」如果你對它們有愛染，那就是彎曲的法。如果你將它們認識為無常，它們就成為正直的法。渴愛、慢和邪見使你燥熱（它們不僅影響人類，還嚴重影響自然，導致氣候變化和所有污染），而八正道使你清涼。你必須用心反思它們。

註：最後一段對我們的日常生活非常重要。我們應該始終採取批判的態度，無論我們是與愚者還是智者為伍。  
這就是不放逸——精進。



## Khandha Train and Life Stations

2<sup>nd</sup> to 3<sup>rd</sup> December 1960

This khandha is like a train. As a train, it has to arrive at different stations. It's its duty. Initially, you arrive at the station of the mother's womb. (Sayadaw talks about the unclean place of the mother's womb). The birth station is a station for dukkha. A person who doesn't know sacca (noble truth) has to arrive there. (mentioning about some dukkhas in the womb) Because you don't know about jātipi dukkha sacca – birth is the truth of dukkha. Now! Staying in there for even a second is unbearable. You have to stay there as a Vipāka vaṭṭa being. Isn't it clear that the start of this life is not good? At the time of delivery, being forced to come out through the narrow hole. (gives an example of a mouse being forced to come out from a small iron net) Is it happiness or suffering? Wanting to come back here again is too foolish. (continues to talk about the sufferings after delivery).

Now you can be happy because you don't know or remember the path you have traveled. By knowing of dukkha sacca, the knowledge of not wanting to be born again will arise. After coming out, you arrive at the ageing (jara) station and become a disabled small baby. Even though you have feet and hands, you can't do anything. You're thirsty for water and bitten by mosquitoes but can't say anything and are unable to do anything. You even don't know what is happening to you.

I am talking to you about the Abhiṇha Sutta (Aṅguttara N., AN.5.57.) with reflections. (Then Sayadaw continues to talk about old age, sickness, and death) If you still don't know Sacca Dhamma and risk changing your head and arriving back at these stations again, such as different kinds of animal (dog, pig, etc.) heads, human heads, devata heads, etc., what kind of head do you still want to become again? Which stations do you like? – such as jāti, jara, vyādhī, and maraṇa stations. If you don't like any of them, you have to pray for liberation from dukkha. (most Buddhists make prayers for taṇhā, which is the source of all these Dukkhas – such as long life, beauty, health, wealth, power, etc.) You also have to practice which is the cause for not arriving there (i.e., all sorts of Dukkha). I'll continue it tomorrow.

From the ageing station before arriving at the sickness station, you must look for the maggan path of a separate route. If you're sick, you can't do it. Now you can practice means not arriving at the sickness station yet. If you're sick, then only go to

the death station, with serious illness and after that with serious death. Observe and contemplate the ageing khandha. From the five khandhas, contemplate one of them. If you discern anicca, maggan will arise. You have to watch and observe the khandha and it'll tell you the truth. For example, in the darkness of the night with a mosquito bite, it's painful and itching. And then the hand arrives there. The mind arrives there first and is followed by the hand. Dhamma is calling at you as ehi-passiko – come and contemplate me! Don't go there with the hand but go there with ñāṇa-knowledge. Going with the hand is going with Dosa. Going with ñāṇa is going with Maggan. Going with Dosa is going to apāya (to hell).

Vedanā already ceases before ñāṇa goes there. If you go where anicca is calling, you will see anicca. Going with Dosa becomes sakkaya diṭṭhi. If you go with ñāṇa, you will find your own death. Your death is anicca, and finding this out is magga.

Sandiṭṭhiko samāpatti sabbo – seeing it by oneself because your ñāṇa is going toward ehi-passiko, which is calling at you, inviting you to come and observe me. You're lacking these two factors that have not found Nibbāna, and not arriving at the maggan path [instead of micchā-magga (defiled paths). There are many in worldly knowledge.] If you're following behind ehi-passiko, you will realize the first magga, the 2nd magga, etc. Paccattaṃ veditabbo viññūhī – you will realize and experience them respectively.

How do you experience them? Ageing, sickness, and death do not come back again. If you contemplate a lot, lokiya magga becomes lokuttara magga. If it becomes the eight path factors, the khandha disappears (the five khandhas vanish). So, no more deaths are calling at you. You have found out by yourself the place of freedom from Deaths. At the ending of Anicca → Nicca Nibbāna exists. At the ending of Dukkha → Sukha Nibbāna exists.

At the ending of Anatta → Anatta Nibbāna exists.

Note: Nibbāna is Atta or Anatta? I have heard from a Forest Thai Ajahn that Nibbāna is neither Atta nor Anatta. It makes sense because there are no worldly designations for it. Some Buddhists, whose Diṭṭhi-Taṇhā are so strong, postulate Atta Nibbāna with a permanent Heaven for coming and going to save all beings, similar to Hindu Avatars. Additionally, some Buddhists interpret Suññatā as meaning nothing exists. Thus, the defilement of bhava-taṇhā was terrifying for worldlings. Thus, Nibbāna being anatta is especially relevant for these rāgūmmattakas (rāga-

ummattakas) and mohūmmattakas who prefer the ways of drifting and sinking in saṃsāra with their Attas.

## 五蘊列車與人生車站

1960 年 12 月 2-3 日

這個色身（**khandha**）就像一列列車，作為列車，它就必須抵達一個又一個車站，這是它的「職責」。一開始，你來到**母胎這個車站**。（尊者接著描述了母胎這個極不淨的處所。）出生的車站，是**苦**的車站，那**不了解聖諦（sacca）**的人就會來到這裡。（尊者講述了母胎中所受的諸多苦。）這是因為你**不了解生即是苦聖諦（jātipi dukkha sacca）**。

試想一下，就算只在那裡待上一**秒鐘**都難以忍受，你得以一個**\*\*受報有（vipāka vaṭṭa）\*\***的身分待在那裡。這不正說明了，生命的開端本身就不是什麼好事嗎？出生那刻，還得被迫從極小的產道中被擠出來（尊者舉例說就像老鼠被硬從鐵絲網裡擠出）。這是快樂還是苦難？想再回來一次，是太愚痴了！（尊者繼續講述出生後的諸多痛苦）

你現在會覺得快樂，是因為你**不記得自己曾經走過的那條苦路**。若你知見苦諦，**不願再投生的智慧將會生起**。出生後，又來到了**老（jarā）這個車站**，成為一個手腳雖有，卻什麼也做不了的嬰兒。口渴、被蚊子咬，卻不能表達、也無能為力，甚至連自己發生什麼事都不知道。

我現在是在依《阿頻訶經》（**Abhiṇha Sutta**, 《增支部》AN 5.57）向你們作省思開示。（接著尊者繼續講解老、病、死）

如果你現在還**不知四聖諦（Sacca Dhamma）**，那你有可能還會再來這些車站一次，不論是變成狗、豬，或是人、天的頭（身份）。你還想變成哪一種「頭」？你還想住在哪一個車站？——是**生、老、病、死**的車站嗎？如果你一個也不想再來，那就應當祈求**脫離苦**的解脫之道。

（但多數佛教徒所發的願，卻是**對渴愛（taṇhā）**的祈求，渴望長壽、容貌、健康、財富、權勢……這些正是造成一切苦的根源。）

你也應該修行，實踐那不再回到這些車站的因（也就是一切苦的止息因）——我明天會繼續講這個。

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從「老」這個車站開始，在還沒到「病」這一站之前，你必須**尋找一條通往正道（maggan path）的支路**。若你已經病了，那就來不及修行了。你現在還能修行，就表示你還沒到病這一站。

若你生病了，就會一路直達「死」這一站——重病，接著是重死。因此，要**觀察與照看這個老朽的五蘊身**，從五蘊中觀一蘊，若你能覺察**無常（anicca）**，正道（maggā）就會生起。

你必須**觀察、觀看這個色身**，它會告訴你真理。比如說，在黑夜中被蚊子叮咬——那種癢痛的感受，然後手就不自覺地伸去抓癢。事實上，**是心先去到那裡，然後手才跟上去的**。

法（Dhamma）正在呼喚你：「**ehi-passiko（你來觀我吧！）**」——別用手去抓，而要用**\*\*智慧（ñāṇa）去觀照它！用手去抓，是帶著瞋心（Dosa）去的；用智慧去觀，是帶著道智（Maggan）\*\*去的**。

用瞋心去，是走向惡趣；用道智去，是走向解脫。

事實上，在智慧還沒到達之前，受（vedanā）早已滅去了。如果你是朝著無常呼喚的方向走，你將會見到無常；而若是帶著瞋心去，你將陷入「身見（sakkāya-diṭṭhi）」中；若是帶著道智去，你將會**發現自己的「死」——也就是無常。發現無常，就是道智**。

「**Sandiṭṭhiko, samāpatti sabbo**」——親自證見、即時現見之法；

當你的智慧走向法的召喚「ehi-passiko」，那就是「**paccattaṃ veditabbo viññūhī**」——智者應自行證知之法。你正是因為缺乏這兩項關鍵（即正觀與召喚），才遲遲未見涅槃，也未進入正道，而不斷落入**\*\*邪道（micchā-magga）\*\***之中。

而若你持續跟隨「ehi-passiko」的呼喚，你將會逐步證得**初道、二道……**。怎麼證得？因為從此之後，老、病、死就不再來找你了。

你若精勤觀照，世間道（lokiya magga）就會轉為出世間道（lokuttara magga）。當它成為八正道的時候，五蘊就滅盡了——再也沒有死亡來呼喚你，你已經親自發現了無死之地。

- 當無常止息時 → 就有常樂涅槃（Nicca Nibbāna）；
- 當苦止息時 → 就有樂涅槃（Sukha Nibbāna）；
- 當無我顯現時 → 就有涅槃的無我性（Anatta Nibbāna）。

註解：

那麼，涅槃到底是「我（Atta）」還是「無我（Anatta）」？我曾聽某位泰國森林派阿姜（Ajahn）說：「涅槃既非我，也非無我」——這頗有道理，因為世間語言與觀念無法界定涅槃。

但有些貪愛與邪見深重的佛教徒，仍執著於「常我涅槃」，幻想一個可以來去自如、拯救眾生的常在天堂，就像印度教的「化身神（Avatar）」概念；又有一些人錯解「空（Suññatā）」為什麼都不存在。因此，這樣的有愛（bhava-taṇhā）非常可怖，會令眾生沈溺在輪迴中。

因此，涅槃的無我性（anatta），對這些\*\*愛樂於貪欲與無明之人（rāgūmmattakas、mohūmmattakas）\*\*來說，尤為重要。



五蘊列車與人生車站

一九六零年十二月二日至三日

這個五蘊就像一列火車。作為一列火車，它必須到達不同的車站。這是它的職責。最初，你到達母親子宮的車站。（尊者談論母親子宮的不潔之處）。出生的車站是苦的車站。一個不知道真理（sacca，聖諦）的人必須到達那裡。（提到子宮裡的一些苦）因為你不知道生苦諦——出生是苦的真理。現在！即使在

那裡待一秒鐘也是難以忍受的。你必須以果報輪的眾生待在那裡。這生命的開始不好，不是很清楚嗎？分娩時，被迫從狹窄的孔洞出來。（舉例說一隻老鼠被迫從一個小的鐵絲網出來）這是快樂還是痛苦？想要再次回到這裡太愚蠢了。

（繼續談論分娩後的痛苦）。現在你可以快樂，因為你不知道或不記得你走過的路。透過了解苦諦，不想再生的知識將會生起。出來後，你到達衰老

（jara）的車站，變成一個殘疾的小嬰兒。即使你有腳和手，你也做不了任何事。你渴望水，被蚊子叮咬，卻說不出話，也做不了任何事。你甚至不知道發生在你身上的是什麼。我正在與你們談論《頻婆娑羅王經》（Abhiṇha Sutta，  
《增支部》AN.5.57.）並加以反思。（然後尊者繼續談論年老、疾病和死亡）如果你仍然不知道真理之法，並且冒險換頭，再次回到這些車站，例如不同種類的動物（狗、豬等）的頭、人的頭、天人的頭等等，你還想再變成什麼樣的頭？你喜歡哪些車站？——例如生、老、病、死車站。如果你都不喜歡，你必須祈求從苦中解脫。（大多數佛教徒都為渴愛祈禱，而渴愛是所有這些痛苦的根源——例如長壽、美麗、健康、財富、權力等等。）你還必須修行，這是導致不再到達那裡（即，各種痛苦）的原因。我明天會繼續講。從衰老站到達疾病站之前，你必須尋找一條獨立路線的八正道（maggan）。如果你生病了，你就做不到。現在你能修行意味著還沒有到達疾病站。如果你生病了，那就只能去死亡站，先是重病，然後是嚴重的死亡。觀察和觀照衰老的五蘊。從五蘊中，觀照其中之一。如果你辨識無常，八正道將會生起。你必須觀察五蘊，它會告訴你真相。例如，在黑暗的的夜晚被蚊子叮咬，那是痛苦和瘙癢的。然後手會伸過去。心先到那裡，然後手才跟著過去。佛法正呼喚你「來見我！」（ehi-passiko）——來觀照我！不要用手去那裡，要用智慧之知（ñāṇa-knowledge）去那裡。用手去是帶著嗔恨（Dosa）去。用智慧去是帶著八正道去。帶著嗔恨去是去惡道（地獄）。感受（Vedanā）在智慧到達之前就已經止息了。如果你去無常呼喚的地方，你將會看到無常。帶著嗔恨去會變成有身見（sakkaya diṭṭhi）。如果你帶著智慧去，你將會找到你自己的死亡。你的死亡是無常，發現這一點就是八正道。「一切皆可自見」（Sandiṭṭhiko samāpatti sabbo）——親自看到它，因為你的智慧正走向「來見我」，它正呼喚你，邀請你來觀察我。你缺乏這兩個尚未找到涅槃的因素，也沒有到達八正道的道路[而是邪道（micchā-magga，染污的道路）。世間知識中有很多這樣的道路。]如果你跟隨著「來見我」，你將會證得第一道、第二道等等。「智者當各自證知」

（Paccattaṃ veditabbo viññūhī）——你將會各自證得並體驗它們。你如何體驗它們？衰老、疾病和死亡不再回來。如果你大量觀照，世間道（lokiya magga）會變成出世間道（lokuttara magga）。如果它變成八正道，五蘊就會消失。所以，

不再有死亡在呼喚你。你已經自己找到了脫離死亡的地方。在無常的盡頭 → 常（*Nicca*）的涅槃存在。在苦的盡頭 → 樂（*Sukha*）的涅槃存在。在無我的盡頭 → 無我（*Anatta*）的涅槃存在。註：涅槃是「我」還是「無我」？我曾聽一位泰國森林派阿姜說，涅槃既非「我」亦非「無我」。這很有道理，因為它沒有世俗的標籤。一些佛教徒由於他們的邪見和渴愛非常強烈，假定存在一個「我」的涅槃，並有一個永恆的天堂供他們來來去去以拯救所有眾生，類似於印度教的化身。此外，一些佛教徒將空性解釋為意味著什麼都不存在。因此，有貪的染污對凡夫來說是可怕的。因此，涅槃是無我對於那些偏愛在輪迴中漂泊沉淪的「我」的欲狂者（*rāgūmmattakas*）和痴狂者（*mohūmmattakas*）來說尤其重要。



## **The Buddha's View / Human's Fires**

5<sup>th</sup> December 1960

Today, I'll explain clearly about Nibbāna. You'll appreciate Nibbāna as diṭṭhi falls away. Someone with a wrong view can't arrive at Nibbāna, nor can he like it. (This talk is based on the Aggivachagotta Sutta, Majjhima Nikāya, MN 72, where Sayadaw continues on the questions to the Buddha by the wanderer Vacchagotta.) The Buddha answers Vacchagotta as – “the arising and vanishing of the five khandhas (mind and body) is my view.” Contemplation of anicca is derived from here (it is mentioned in many places in the suttas). This view leads to the cessation of taṇhā, māna, and diṭṭhi. The Buddha's view and doctrine is that only anicca exists and the contemplation of anicca is crucial. Rūpa, vedanā, saññā, etc., are only sign boards (i.e., names only). The real existence is the existence of rising and vanishing. With the contemplation of anicca, all clingings cease. If taṇhā, māna, diṭṭhi cease, all the clingings following behind them also cease. With the cessation of clinging in the person and where he has gone (i.e., after death).

With the cessation of clingings, kamma (actions) ceases, with kamma ceasing, births cease. With the cessation of births, one arrives at Nibbāna, nowhere to go (& no coming or going). Vacchagotta did not appreciate the falling away of Diṭṭhi, so there was no appreciation of Nibbāna, hence his questioning of where the person has gone. Therefore, as I mentioned at the beginning, only when diṭṭhi has fallen away can one truly appreciate Nibbāna.

If not, it's only the appreciation of lip service Nibbāna! It cannot be the appreciation of True Nibbāna. (Here, the wanderer Vacchagotta shows no appreciation or understanding of Nibbāna. Perhaps his spiritual faculties are not mature yet. After the second meeting with the Buddha and asking questions again, he eventually becomes a monk and, through practice, becomes an arahant with the six supernatural powers. Sayadaw continues to explain the four questions put to the Buddha).

If you do not have any appreciation for Nibbāna, you will never practice. Even with practice, Diṭṭhi will resist. And with the resistance of Diṭṭhi, you will never attain Nibbāna. Therefore, talking about Nibbāna is not easy. (Most Buddhists are wrong viewers, and the majority prefer the coming and going in saṃsāra.) If you want to

appreciate Nibbāna, look for a teacher who can teach you to understand Dependent Co-arising. In reality, the answer will be that someone with the cessation of his craving and clinging does not go anywhere. But with this answer, Vacchagotta will take the view of uccheda. According to the D.A process, with the cessation of taṇhā, upādāna, and kamma, birth (jāti) ceases. There is no birth, and not going anywhere is true. Or with the cessation of Dukkha, the arrival at the cessation of Dukkha is also true.

(Actually, with the understanding of D.A process, the nature of Nibbāna is becoming clear.)

Without paṭiccasamuppāda, there is no inclusion of Truth (sacca). With the cessation of samudaya comes nirodha – the cessation of dukkha. With the cessation of the cause (i.e., samudaya/craving) the result of dukkha ceases (i.e., the five khandhas), which is Nibbāna. This leads to the appreciation of Nibbāna. It's quite a valuable Dhamma. (refer to Aggivacchagotta Sutta). Only with the understanding of D.A and truths (sacca) can one appreciate Nibbāna. And only with this understanding does diṭṭhi fall off. With the contemplation of anicca, taṇhā, upādāna cease. With the cessation of taṇhā and upādāna, Nibbāna will appear.

Buddhavāda → Contemplation of anicca (five khandhas) → the cessation of taṇhā, upādāna → the cessation of dukkha (nibbāna).

(Sayadaw continues to talk about Nibbāna using the simile of Fire)

If you're praying for a human existence, you have to be burnt with human Fire (more Fires than other beings). If you're praying for devatas, you have to be burnt with devata Fire (less Fire than humans). There are many kinds of Fire and Fuel –

Note: Human beings have more diverse kinds of Fire than other beings. Therefore, the Buddha has to appear on Earth, and he can deliver many suttas for misguided men. The human realm is the best place to study defilements and to cultivate goodness. Only humans, who understand Dukkha, will develop goodness and wisdom.

Eleven kinds of Fire are Fires (see the 11 kinds of fire in the First Discourse of Dukkha with the kilesa Fires of humans, there are a lot to be mentioned. With the material developments of science and technology, human's Fires have become more developed and complicated.) Human khandhas and Fires cannot be separated, and

they are burning all the time (similar to the fire ghosts that Mahāmoggallāna encountered at Mt. Gijjhakūta). Therefore, where Khandha exists, Fires also exist. Thus, Nibbāna is the extinction of Fires and Fuels.

With continuous contemplating, the khandha disappears—i.e., at the ending of aniccas, and no khandhas exist (objects of khandha disappeared). This means no Fuels and Fires exist. Therefore, for a contemplating person (yogi), seeing the Dhamma by himself. Nibbāna is sandiṭṭhiko—SEEING BY ONESELF, free from kilesa vaṭṭa and vipāka vaṭṭa (i.e., taṇhā, upādāna of sec. three and jāti of sec. 4). This signifies that the D.A process is cut off. With the cessation of the cause of paṭiccasamuppāda, the result is Nibbāna (sec. three and sec. 4). This is marked by the cessation of the three samudaya sacca and the five khandhas of dukkha sacca (sec. three and sec. 4).

If knowing only the arising phenomena is knowing Dukkha, and knowing the cessation is knowing Nirodha. Only when the preceding phenomena become Nirodha and Magga will the following Samudaya and Dukkha cease. The true practice involves Dukkha and Magga—khandha anicca and vipassanā magga. At the end, Nirodha and Magga emerge, with Fuels and Fires becoming extinct.

### **Human's Fires and External Fires**

Humans' fires can be counted as internal fires. Humans' problems and sufferings depend on two causes: internal and external. The main cause is the internal one. If we can solve the internal issues, the external ones are also resolved. In today's 21st-century world, the Earth is more like a hell realm than ever before, due to the pollutions of the mind and many kinds of external pollution. There are a lot of wars going on, harming and killing each other like the hell scene – violent and bloody. The earth is so polluted that harmful, dangerous, and severe climate changes occur. Sometimes the weather is extremely hot and cold, i.e., nearly close to 50 °C and –50 °C, quite similar to the hot hell – Lohakumbī Niraya and cold hell – Lokantara Niraya. Summer times are becoming hotter and hotter, just as winter times are becoming colder and colder. Sometimes, both of them alternate in one season – sometimes hot and then cold, then hot again. The four seasons are becoming abnormal.

At the end of the Cariya Piṭaka, there are three gāthās that mention three dangers identified by all Buddhas. These are the dangers of laziness/indolence, dispute (vivāda), and heedlessness. In the Aṅguttara Nikāya of the Book of the Twos, there is a sutta about dispute (vivāda). (AN.2.38)

A brahmin named Ārāmaḍaṇḍa asked Mahākaccāna, “Why do khattiyas fight with khattiyas, brahmins with brahmins, and householders with householders?” This question identifies two groups of people – worldly people and religious people.

Mahākaccāna gave two answers for these groups: (The two causes for their conflicts and disputes are: -)

1. For all worldly people, the cause of their disputes and conflicts is due to adherence to lust for sensual pleasures, with bondage to fixation on, obsession by, and holding firmly to these pleasures.
2. For religious people, it is because of adherence to lust for views, bondage to, fixation on, obsession by, and holding firmly to these views.

There is also a very important sutta for human beings in the Dīgha Nikāya, the Sakkapañha Sutta, DN.21. Sakka, ruler of the gods, posed his first question to the Buddha. The question was – “Why do human beings (or other beings) wish to live with no hate, harming one another, hostile and malign, but in peace and happiness, they yet live in hate, harming one another, hostile and malign?”

The Buddha’s answer was – “It’s the bonds of jealousy and avarice (issā-macchariya). These are still related to the lust for sensual pleasures. This also leads to disputes and conflicts.”

Nowadays, these problems and sufferings are increasing in the 21st century from family levels to international levels. Humans are becoming more like fire ghosts and hell beings. Their future lives are likely to continue in this direction with more dukkha. Only the Buddha’s Education can help and save human beings.

## 佛陀的見解 / 人類的火焰

1960年12月5日

今天，我要清楚地說明有關涅槃的法義。當「邪見（*diṭṭhi*）」被捨斷時，你將對涅槃生起欣賞與正見。具備邪見的人既不能抵達涅槃，也不會喜愛涅槃。

（本次開示依據《阿迦婆遮葛多經》（*Aggivacchagotta Sutta*），《中部》第 72 經，尊者續述遊行耆婆遮葛多對佛陀的提問。）佛陀回答婆遮葛多：「我所持之見，即是五蘊（色、受、想、行、識）的生起與滅去。」觀無常（*anicca*）的修行便源自於此（在多處經典中皆有提及）。此見解能導向對貪、慢、見的止息。佛陀的見解與教導，即唯有「無常」存在，觀無常乃修行之要。

色、受、想等僅是標示的名稱（*sign boards*），實質存在的是「生起與滅去」。觀無常時，一切執取皆止息。若貪、慢、見止息，則其後隨之而來的執取亦止息。當人我中無有執取，而死後又無所執取之處時，便是業（*kamma*）的止息；業止息則生（*jāti*）止息；生止息則抵達涅槃——無往、無來之境。

婆遮葛多不欣賞「邪見的捨離」，因此對涅槃也未生起正見，才會問：「此人死後去了哪裡？」所以正如我一開始所說，唯有邪見捨離，才能真正欣賞涅槃。否則，那只是口頭上的「欣賞涅槃」，而非對「真實涅槃」的理解。（婆遮葛多顯然尚未欣賞或理解涅槃，他的善根可能尚未成熟。第二次向佛陀請教後，他最終出家，經由修行證得六種神通的阿羅漢果。）

尊者接著說明佛陀所答的四個問題。如果你對涅槃沒有真實的欣賞，就不會修行；即使修行，邪見也會阻礙你。而在邪見阻礙下，絕無可能證得涅槃。因此，談論涅槃並不容易。（多數佛教徒皆具邪見，並樂於於輪迴中來來去去。）

若欲欣賞涅槃，必須尋求一位能教導「緣起法」的老師。實際上，對於一位已止息貪與執取者來說，所謂「往哪裡去」的問題，是無意義的。但若這樣回答，婆遮葛多可能會墮入「斷見」。依據「緣起法」（*Paṭiccasamuppāda*），當貪（*taṇhā*）、取（*upādāna*）與業（*kamma*）止息，則生（*jāti*）亦止息。既無生，也無所去；這是真實。或者說：苦止息處即是苦之止息，這亦是真實。

（其實，透過對「緣起法」的理解，涅槃的本質就變得清晰可見。）若無緣起法，就無法攝持「真理」（*sacca*）。當「集」（*samudaya*）止息時，即現「滅」（*nirodha*）——苦的止息。當因止息時，果——苦（即五蘊）亦止息，即是涅槃。由此生起對涅槃的欣賞。這是一則極其珍貴的法義（參照《阿迦婆遮葛多經》）。唯有理解緣起與四聖諦，才能欣賞涅槃，也才能捨離邪見。

觀無常（*anicca*），能令貪與執取止息；當此二法止息時，涅槃現前。

佛說法 → 觀五蘊無常 → 貪與執取止息 → 苦之止息（即涅槃）

（尊者繼續以火作譬喻說明涅槃）

若你祈願再得人身，那麼你將被「人火」焚燒（人所遭之火多於其他眾生）。若你祈願為天人，則將被「天火」焚燒（火比人少）。火與燃料（薪）之種類繁多——

註：人類的「火」種類繁多，因此佛陀選擇在人間出世，說法教導誤入歧途的人們。人間是學習煩惱、培養善法的最佳場所。唯有人類能了解「苦」，因此才會發展出善與智。

經中列出十一種「火」（參見《初轉法輪經》中的人類煩惱之火，有很多可說），由於科學與科技的發展，人類的「火」也日益複雜。人之五蘊與火不可分離，且時時燃燒着（如《大目犍連遇見火鬼》所述）。凡有五蘊之處，便有火存在。故，涅槃即是火與燃料的熄滅。

當你持續觀照時，五蘊滅盡（即無常的終止），亦即無五蘊可見。此即燃料與火皆滅。是故，一位觀行者將「親見法」（*sandiṭṭhiko*）——自行見法，解脫於煩惱輪（*kilesa-vaṭṭa*）與業報輪（*vipāka-vaṭṭa*），也就是斷除了第三節的貪與取、與第四節的生。這象徵着「緣起法」的斷滅。當緣起法的因斷滅時，其果即為涅槃（即斷滅第三與第四節的集與苦聖諦）。

若你只知現象之生起，即是知「苦」；若知其止息，即是知「滅」。只有當前面之法變為「滅」與「道」，後面的「集」與「苦」才會止息。真正的修行即是苦與道——五蘊無常與觀行之道。最終「滅」與「道」現起，薪與火皆息。

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## 人類的火與外在之火

人類之火可稱為「內火」。人類的問題與痛苦可由兩因造成：內在與外在。主要根源是內因。若能解決內在問題，外在問題也能解決。

當今 21 世紀的地球，比以往任何時期都更像地獄，由於內心污染與種種外在污染的增長。戰爭頻發，彼此傷害、互相殺戮，猶如地獄景象——暴力與血腥並存。地球極為污染，導致劇烈而危險的氣候變遷。有時酷熱至近攝氏 50 度，有時又酷寒至零下 50 度，幾近熱地獄「鐵釜地獄」（*Lohakumbī Niraya*）與寒地

獄「無間寒獄」（Lokantara Niraya）。夏季愈來愈熱，冬季愈來愈冷，有時甚至在一個季節中反覆交替——忽熱忽冷。四季亦變得紊亂。

在《行藏藏》（Cariya Piṭaka）結尾，有三首偈頌提及三種被諸佛稱為「大危險」的法——懶惰（怠惰）、爭論與放逸。

《增支部·二集》（AN 2.38）中有一部重要經典——一位名為「阿羅摩檀陀」（Ārāmaṇḍa）的婆羅門問大迦旃延尊者：「為何剎帝利間、婆羅門間、在家人間會起爭鬥？」尊者的回答涵蓋兩類人：

1. 世俗人之間：因貪戀五欲，執著於欲樂，沉溺其中，牢牢不放。
2. 出家人之間：因執著於自己的見解，固執己見而起爭論。

另一部對人類極為重要的經典是《長部》第二十一經《釋提桓因經》（Sakkapañha Sutta）。釋提桓因（即帝釋天）向佛陀提出的第一個問題是：

「為何眾生希望不懷恨、不互相傷害、不懷敵意與惡意，而是想和平與快樂地生活，卻反而彼此相恨、互害、懷敵意與惡意？」

佛陀回答說：「這是由於嫉妒與慳貪（issā-macchariya）所致。」此二者仍然與欲樂之貪染有關，並導致爭鬥與衝突。

在今日的世界裡，這些問題與苦難從家庭層面擴展至國際層面，日益加劇。人類變得更像火鬼與地獄眾生。他們的來生很可能仍然延續此趨勢，於苦中輪轉。唯有佛陀的教育，才能真正幫助並拯救人類。

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## 佛陀的觀點 / 人類之火

一九六零年十二月五日

今天，我將清楚地解釋涅槃。當邪見（ditṭhi）消退時，你將會體會涅槃。一個抱持錯誤見解的人無法到達涅槃，也無法喜歡它。（這次開示是根據《中部尼柯耶》第七十二經，《阿耨婆蹉種經》，尊者繼續探討遊行耆婆蹉種向佛陀提出的問題。）佛陀回答耆婆蹉種說：「五蘊（名色）的生起和滅去是我的觀



點。」無常的觀照由此而來（在許多經典中都有提到）。這個觀點導致渴愛（*taṇhā*）、慢（*māna*）和邪見的止息。佛陀的觀點和教義是只有無常存在，而觀照無常至關重要。色、受、想等等只不過是標示牌（即，只是名稱）。真正的存在是生起和滅去的存在。透過觀照無常，所有的執著都止息了。如果渴愛、慢和邪見止息，所有跟隨它們的執著也隨之止息。隨著個人執著的止息以及他所去的地方（即，死後）。隨著執著的止息，業（行為）止息；隨著業的止息，生止息。隨著生的止息，人到達涅槃，無處可去（也沒有來去）。婆蹉種沒有體會邪見的消退，所以沒有體會涅槃，因此他才會問人去了哪裡。因此，正如我一開始所說，只有當邪見消退時，一個人才能真正體會涅槃。否則，那只是口頭上的涅槃！那不可能是真正的涅槃。（在這裡，遊行婆蹉種沒有表現出對涅槃的體會或理解。也許他的靈性能力尚未成熟。在第二次見到佛陀並再次提問後，他最終成為一名比丘，並透過修行成為一位具足六神通的阿羅漢。尊者繼續解釋向佛陀提出的四個問題。）如果你對涅槃沒有任何體會，你將永遠不會修行。即使修行，邪見也會抵抗。而由於邪見的抵抗，你將永遠無法證得涅槃。因此，談論涅槃並不容易。（大多數佛教徒是錯誤的見解者，大多數人更喜歡在輪迴中來來去去。）如果你想體會涅槃，尋找一位能教你理解緣起的老師。實際上，答案將是，一個斷除渴愛和執著的人不會去任何地方。但有了這個答案，婆蹉種會採取斷滅見。根據緣起過程，隨著渴愛、執取和業的止息，生（*jāti*）止息。沒有生，不去任何地方是真實的。或者隨著苦的止息，到達苦的止息也是真實的。（實際上，透過理解緣起過程，涅槃的本質變得清晰。）沒有緣起，就沒有真理（*sacca*）的包含。隨著集的止息，滅（*nirodha*）——苦的止息到來。隨著原因（即，集／渴愛）的止息，苦的結果（即，五蘊）止息，這就是涅槃。這導致對涅槃的體會。這是一個非常珍貴的佛法。（參考《阿耨婆蹉種經》）。只有透過理解緣起和真理（*sacca*），一個人才能體會涅槃。而只有透過這種理解，邪見才會脫落。透過觀照無常，渴愛和執取止息。隨著渴愛和執取的止息，涅槃將會顯現。佛陀的教導 → 觀照無常（五蘊）→ 渴愛、執取的止息 → 苦的止息（涅槃）。（尊者繼續用火的比喻來談論涅槃。）如果你祈求人類的存在，你必須被人類之火（比其他眾生更多的火）燃燒。如果你祈求天人的存在，你必須被天人之火（比人類少）燃燒。有很多種類的火和燃料——註：人類比其他眾生擁有更多種類的火。因此，佛陀必須出現在地球上，他可以為迷途的人們講述許多經典。人界是研究煩惱和培養善行的最佳場所。只有理解苦的人類才會發展善行和智慧。十一種火是火（參見《初轉法輪經》中關於苦的十一種火，以及人類的煩惱之火，有很多可以提及。隨著科學技術的物質發展，人類的火變得更加發達和複雜。）人類的

五蘊和火無法分離，它們一直在燃燒（類似於大目犍連尊者在耆闍崛山遇到的火鬼）。因此，五蘊存在的地方，火也存在。因此，涅槃是火和燃料的熄滅。透過持續的觀照，五蘊消失了一一即，在無常的盡頭，沒有五蘊存在（五蘊的對象消失了）。這意味著沒有燃料和火存在。因此，對於一個觀照的人（瑜伽行者）來說，他自己看到了佛法。涅槃是自見（*sandittiko*）——親自看到，從煩惱輪和果報輪中解脫（即，第三段的渴愛和執取以及第四段的生）。這表示緣起過程被切斷了。隨著緣起原因的止息，結果就是涅槃（第三段和第四段）。這以三種集諦和五蘊苦諦的止息為標誌（第三段和第四段）。如果僅僅知道生起的現象就是知道苦，而知道止息就是知道滅。只有當先前的現象變成滅和道時，隨後的集和苦才會止息。真正的修行涉及苦和道——五蘊無常和內觀之道。最後，滅和道顯現，燃料和火熄滅。

### 人類之火與外在之火

人類之火可以算作內在之火。人類的問題和痛苦取決於兩個原因：內在和外在。主要原因是內在的。如果我們能夠解決內在的問題，外在的問題也會得到解決。在今天的二十一世紀，由於心靈的污染和許多種類的外在污染，地球比以往任何時候都更像一個地獄。到處都在發生戰爭，像地獄景象一樣暴力血腥地互相傷害和殺戮。地球污染如此嚴重，以至於發生了有害、危險和劇烈的氣候變化。有時天氣極度炎熱和寒冷，即接近攝氏五十度和零下五十度，與熱地獄——洛哈昆比泥犁和寒地獄——洛坎塔拉泥犁非常相似。夏季變得越來越熱，正如冬季變得越來越冷。有時，兩者在一個季節交替出現——有時熱，然後冷，然後又熱。四季變得不正常。

在《行藏經》的結尾，有三首偈頌提到了所有佛陀都指出的三種危險。這些是懶惰／怠惰、爭論（*vivāda*）和放逸的危險。在《增支部》的二集經中，有一部關於爭論的經典（AN.2.38）。

一位名叫阿羅摩檀陀的婆羅門問摩訶迦旃延：「為何刹帝利與刹帝利爭鬥，婆羅門與婆羅門爭鬥，居士與居士爭鬥？」這個問題指出了兩類人——世俗之人和宗教人士。

摩訶迦旃延為這兩類人給出了兩個答案：（他們衝突和爭論的兩個原因是：-）

1. 對於所有世俗之人，他們爭論和衝突的原因在於執著於感官享樂的慾望，被這些享樂所束縛、固定、迷戀和牢牢抓住。
2. 對於宗教人士，這是因為執著於觀點的慾望，被這些觀點所束縛、固定、迷戀和牢牢抓住。

在《長部》中也有一部對人類非常重要的經典，《釋提桓因問經》

（DN.21）。天神之王釋提桓因向佛陀提出了他的第一個問題。問題是——

「為何人類（或其他眾生）希望無怨無恨、互不傷害、敵意和惡意地生活，卻又生活在怨恨、互相傷害、敵意和惡意之中，而不是和平與快樂之中？」  
佛陀的回答是——「這是嫉妒和慳吝（**issā-macchariya**）的束縛。這些仍然與對感官享樂的慾望有關。這也會導致爭論和衝突。」  
如今，這些問題和痛苦在二十一世紀從家庭層面到國際層面都在增加。人類越來越像火鬼和地獄眾生。他們未來的生命很可能會朝著這個方向發展，帶來更多的痛苦。只有佛陀的教育才能幫助和拯救人類。

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