

莫哥西亞多開示錄

-- 空、有為及無為

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

第 14 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 14

True Refuge

28th Feb 1959

[Note: The following two talks are Mogok Sayadaw's answers to U Pe Win who was a Christian. In Mogok Sayadaw Biography by Sayadaw U Gosita, he made mistakes about the date and place of their discussion. Actually, it happened in Mandalay at U Chit Swe's home. It seems to me that U Pe Win was U Chit Swe's friend, and both of them were businessmen.]

T1

Answers to U Pe Win— There are two kinds of faith. ① Believe in what others have said. ② Believe in one's own critical analysis. If you believe in what others say and end up believing them, it can be wrong or right. It'll be most true only with critical analysis and one's own experience (here referred to as direct knowledge—*ñāṇa*). Here, you need the help of a teacher. There are also two kinds of teachers, i.e., wrong and right teachers. You have to make a critical analysis with your own knowledge of what both of them have said. You can take it as true only if it fits with your own direct knowledge. (This is the Buddhist faith, and also taught by the Buddha. Not many Buddhists follow this instruction nowadays because there is superstition and blind faith among Buddhists who do not have knowledge about the Pāli Nikāyas.)

U Pe Win: It's true, Venerable. As you said, it's without one's own knowledge. The God said, "Believe in Me without any exception. If you believe in me without any exception, I'll save you." (This is spoken by God at the time of Judgement Day leading to Heaven.)

(And then Sayadaw explained to him the mind process at near death.)

There are the last seven javana minds at near death (It can be said as seven active mind moments). The first five javana minds see the destination of rebirth. After

the five mind moments come, the 6th mind moment arises, and a being dies. When the 6th javana mind moment arises and no one can help (even the Buddha can't help).

After the 6th expired mind and the 7th javana mind of birth arises. (therefore, there is no intermediate state such as 49 days).

The creator God is like a supernatural Doctor and Sammā-sambuddha is like a medical Doctor. Every disease can't be cured by just saying, Go away! (for example, with mantras, tantra etc.) It can only be cured by using the medicines according to the prescriptions given by the medical Doctor. The path of old age, sickness and death is the path of the wrong view. Freedom from aging, sickness and death is the path of the right view. Taṇhā is the cause of aging, sickness and death. It's free from aging, sickness and death if taṇhā dies. These are one's own direct experiences and are not heard from others. This is not the creation of a Eternal God. If there is Darkness and there is Light. In the same way, with aging, sickness and death, there is a place free from them.

These are the nature of phenomena (dhamma nature), i.e., not created by God.

T2

[Sayadaw gave instructions on the Contemplation of mind (cittānupassanā) to U Pe Win. He explained the vipassanā process and the three universal characteristics to him.]

U Pe Win: The Buddhist communities know the Buddha-dhamma (i.e., Nibbāna) and can't free themselves from worldly matters, and does it mean they don't believe in the Dhamma?

Sayadaw: They know Nibbāna Dhamma exists, but don't know the cause of the dhamma arriving there. Not knowing the cause of arriving there despite the common knowledge of doing dāna and sīla and making prayers for it. This is the far cause of it and they don't know the near cause. They don't know the root of this matter. They don't get a good teacher and are just happy in the world, by sinking in the Taṇhā mud. The teachers whom they rely on lack these qualities. (This is a very important remark because most teachers before him only taught the ordinary dhammas and ended up as ordinary Buddhists. With an understanding of Mogok

Dhamma people become true Buddhists.) They only know about taṇhā, which is like Fire but don't know about the Coolness of Nibbāna.

[Note: In the above talk, Sayadaw talked about a leper who was cauterizing his sores near the fire in the Māgandiya Sutta to U Pe Win, and he asked this question to him.]

They know about the Fire with distortion as Coolness. They have kilesa sores with them and don't know about it or the cause of cure. They have no knowledge of the sores and have no desire to heal them. They know about it from hearsay and have no penetration by themselves. First, you have to cure his disease, and he has no desire to go near the fire. They know about kilesa in accordance with the world, and each person has it. It becomes normal for all. Therefore, they are ending with each other's words. They never heard about the words of someone who had cured it. There are two causes for this matter: never heard about the cause of cure; heard about these things and practiced them but did not follow them to the end. (Sayadaw using the Māgandiya Sutta explained some dhammas to him. For example, this khandha body is not healthy in many ways.)

Q: People listening to your talks and responding as yes, Venerable, Sir! Do they really know about it?

A: Most of them are following with ordinary knowledge. It needs to become direct knowledge.

Q: With the extinction of taṇhā and the reduction of taṇhā, why are we still enjoying family members and wealth?

A: Sayadaw explained the abandoning of kilesa by stages with the four paths (magga). Listening repeatedly to sacca-dhamma (teachings on truth) is like sharpening the knife repeatedly and making it sharper. It makes the mind sharp.

U Pe Win compared his situations to those of like a pig that enjoys itself in the mud. Sayadaw corrected for him as— Because of ignorance (moha), the pig is happy, but he enjoys the world (lokiya), which he is not able to abandon with knowing. There are differences.

U Pe Win asked other questions and the answers are as follows:

Q: Are kilesas extinct not by listening to Dhamma?

A: No, not by listening only, it's still in learning the method or way. It'll happen only by practice.

Q: Does it need to stay in a cave or go to the forest for practice?

A: If you can't control your mind, you can do it. But the practice is observing what the khandha body shows you.

Q: In the case of seeing Nibbāna, does it need to recite parittas with dāna and sīla?

A: These are the supporting factors and it can't arrive there directly.

Sayadaw explained to him that he had come to him because of the wholesome merits of dāna and sīla. In doing dāna with the sole intention and desire of Nibbāna to end Dukkha. In this way it will give the direct result.

真正的皈依-2

1959年2月28日

【註：以下兩篇法談為莫哥尊者對基督徒 U Pe Win 的回答，根據《莫哥尊者傳》（Sayadaw U Gosita 撰），書中對於日期與地點的記載有誤。實際上，此次問答發生於曼德勒的 U Chit Swe 府邸。據推測，U Pe Win 是 U Chit Swe 的朋友，兩人皆為商人。】

T1

對 U Pe Win 的回答（一）

信仰可分為兩種：

- ① 基於他人言說的信仰；
- ② 基於自己批判性思考的信仰。

若僅依他人言說而產生信仰，其結果可能正確，也可能錯誤。唯有透過批判思辨與個人直接經驗（此處指的是直接的智慧——ñāṇa），所得之信仰才最為真實。為此，須依靠導師，而導師亦有正、邪之分。你必須以自身的理智去分辨兩者所說，唯有與你親身體證吻合者，方可視為正確。這才是佛教的信仰方式，

也是佛陀所教導的方式。如今多數佛教徒已不遵從此教誡，反而流於迷信與盲信，因為他們未深入了解巴利三藏的教法。

U Pe Win：如尊者所言，確實如此，這種信仰並非出自自身智慧。上帝曾說：「你當毫無保留地信我，若你全然信我，我將拯救你。」（此為審判日時上帝所說的話，意指引領信者進入天堂。）

（接著尊者向他解釋了臨終時的心路過程。）

臨終時有七個速行心（*javana* 心），可視為七個強力的心剎那。其中前五個心剎那決定未來的投生處，第六個心剎那出現後，生命終止。當第六速行心生起時，任何人皆無能為力，即便是佛陀也無法介入。第六個死亡心滅後，第七個心剎那即為新生的心識（因此並不存在所謂的「中陰身」或 49 天狀態）。

造物主（神）就如同超自然的醫生，而正等正覺者（*Sammā-sambuddha*）則是醫理的醫生。疾病無法僅憑一句「走開吧！」而痊癒（例如靠符咒、祈禱等方式），唯有依照醫生所開之藥方服用，方能痊癒。衰老、疾病與死亡之道，即是邪見之道；而離老病死之道，則是正見之道。貪愛（*taṇhā*）是招致老病死的根本原因。若貪愛止息，則可離老病死之苦。這是可由自己親身體驗得知的真理，並非他人之言。此並非來自永恆神祇的創造。世間有黑暗，也有光明；如是，既有老病死，也有離老病死之處。這是法的本性（*dhamma nature*），非由神所造。

T2

對 U Pe Win 的回答（二）

【尊者向 U Pe Win 教授了「觀心」（*cittānupassanā*），並為其解說了內觀修行與三相（無常、苦、無我）的意義。】

U Pe Win：佛教徒知道佛法（如涅槃），但卻無法脫離世俗事務，這是否意味著他們不信佛法？

尊者：他們知道有涅槃法的存在，卻不知道通往那裡的因與道。他們雖廣行佈施（*dāna*）、持戒（*sīla*）、並祈願往生，但不知導致證得涅槃的近因。換句話說，他們未掌握修行的根本所在。他們未遇到善知識，反而沉溺於貪愛之泥沼中。那些他們所依止的導師，也缺乏正確的德行與見解。（這是非常關鍵的評

論，因為在莫哥尊者之前，多數導師僅教授世俗法，導致佛教徒僅止於形式，未能深入正法。學習莫哥法教之後，方成為真正的佛弟子。）他們僅知道貪愛如火，卻不知道涅槃之清涼。

【註：在本段開示中，尊者曾以《瑪甘提經》中癩病人烘火的譬喻對 U Pe Win 說明法義，並向他提出一個問題。】

他們誤將火熱認為是清涼。身患煩惱之癩，卻不自知，也不了解如何對治。既不了解病灶，自然無欲求療癒。他們僅從他人之言得知，從未自行深入觀察。首先要將病治好，自然就不會再靠近火了。他們對煩惱之認知，是隨順世俗的——人人皆有煩惱，因此視之為正常。於是他們便止於彼此的言語，從未聽聞過真正治癒者的話語。這有兩個原因：一是從未聽聞治癒之因；二是雖然聽聞，也曾修行，卻未能持續至究竟圓滿。（尊者運用《瑪甘提經》之譬喻向 U Pe Win 說明，例如這個色身有種種病態。）

問：人們聽您講法，並回應說「是的，尊者、是的！」他們是否真的了解？

答：他們多數只是以世俗智識（pariyatti）隨順回應，尚未成為直接智見（paṭivedha）。

問：若貪愛止息或減少，為何人們仍對家庭與財產有所享受？

答：尊者解釋了透過四道（四向道智）逐步斷除煩惱的過程。反覆聽聞真理法（sacca-dhamma），就像不斷磨利刀子，使心識銳利而敏捷。

U Pe Win 自比為一頭在泥濘中自得其樂的豬。尊者為他指出：因為無明（moha），豬以為快樂；但您是在有知覺的情況下沉溺於世間（lokiya），無法捨離，這兩者是有區別的。

U Pe Win 繼續提問，以下是問答摘錄：

問：聽聞佛法，煩惱是否會斷除？

答：不會。僅憑聽聞尚屬學習階段，尚未證得。唯有實修方能斷除煩惱。

問：是否一定要住山洞或入森林修行？

答：若無法制御內心，則可行。但真正的修行，是觀察這具色身所顯現的一切現象。

問：若想見到涅槃，是否須誦誦保護經（paritta）並修佈施與持戒？

答：這些屬於助緣，並非直接通往涅槃之道。

尊者接著向他說明：你之所以能來見我，是因你過去所修的佈施與持戒之善業所致。但若你能以為了滅苦而證涅槃為唯一目標與願望來修佈施，則此布施將產生直接的善果。

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## 真正的皈依-2

一九五九年二月二十八日

[註：以下兩次開示是抹谷尊者回答一位基督徒吳佩溫（U Pe Win）的提問。在果西達尊者（Sayadaw U Gosita）所著的《抹谷尊者傳》中，他對他們的討論日期和地點有所錯誤。實際上，這發生在曼德勒吳奇瑞（U Chit Swe）的家中。在我看來，吳佩溫是吳奇瑞的朋友，他們兩人都是商人。]

### T1

**回答吳佩溫——**有兩種信心。① 相信他人所說。② 相信自己批判性的分析。如果你相信他人所說，最終也相信了他們，這可能是對的，也可能是錯的。只有通過批判性的分析和自身的經驗（這裡指的是直接的知識——*ñāṇa*），才能達到最真實的程度。在這裡，你需要老師的幫助。老師也有兩種，即錯誤的老師和正確的老師。你必須運用自己的知識，對他們兩者所說的話進行批判性的分析。只有當它與你自己的直接知識相符時，你才能將其視為真實。（這是佛教的信心，也是佛陀所教導的。如今，許多佛教徒並沒有遵循這個教導，因為在那些不了解巴利三藏的佛教徒中存在迷信和盲信。）吳佩溫：尊者所言極是。正如您所說，這是沒有自身知識的情況。「神」說：「毫無例外地相信我。如果你毫無例外地相信我，我將拯救你。」（這是「神」在審判日引導人們前往天堂時所說的話。）（然後尊者向他解釋了臨終時的心識過程。）臨終時有最後七個速行心（*javana minds*）（可以說是七個活躍的心識剎那）。前五個速行心看到投生的目的地。五個心識剎那之後，第六個心識剎那生起，一個眾生死亡。當第六個速行心剎那生起時，沒有人可以幫助（即使佛陀也無法幫助）。第六個心識結束後，第七個投生的速行心生起。（因此，沒有像四十九

天這樣的過渡期。) 創造神就像一位超自然的醫生，而正等覺者 (Sammāsambuddha) 就像一位醫學醫生。並非所有疾病都可以僅僅通過說「走開！」來治癒 (例如，通過咒語、密宗等)。它只能通過使用醫學醫生開出的處方藥來治癒。老、病、死的道路是邪見的道路。從老、病、死中解脫出來是正見的道路。渴愛 (Taṇhā) 是老、病、死的原因。如果渴愛滅盡，就能從老、病、死中解脫出來。這些是自身的直接經驗，而不是聽聞他人所說。這不是永恆之神的創造。如果有黑暗，也有光明。同樣地，有老、病、死，也有一個沒有老、病、死的地方。這些是現象的本質 (dhamma nature)，即不是神所創造的。

## T2

[尊者向吳佩溫講述了觀心 (cittānupassanā) 的修行方法。他向他解釋了毗婆舍那的過程和三共相。]

吳佩溫：佛教社群知道佛法 (即涅槃)，卻無法從世俗事務中解脫出來，這是否意味著他們不相信佛法？尊者：他們知道涅槃之法存在，但不知道到達那裡的因。儘管普遍知道布施和持戒，並為此祈禱，卻不知道到達那裡的因。這是遠因，他們不知道近因。他們不知道這個問題的根源。他們沒有遇到好的老師，只是沉溺在渴愛 (Taṇhā) 的泥沼中，在世間感到快樂。他們所依賴的老師缺乏這些品質。(這是一個非常重要的評論，因為在他之前的大多數老師只教授普通的佛法，最終也只是普通的佛教徒。通過理解抹谷佛法，人們才能成為真正的佛教徒。) 他們只知道像火一樣的渴愛，卻不知道涅槃的清涼。[註：在上面的談話中，尊者向吳佩溫講述了《摩犍提經》 (Māgandiya Sutta) 中一個在火旁燒灼傷口的癩病人，並向他提出了這個問題。] 他們以扭曲的方式將火視為清涼。他們身帶煩惱 (kilesa) 的傷口，卻不知道它，也不知道治癒的原因。他們不了解傷口，也沒有治癒的慾望。他們只是道聽途說，自己沒有親身體驗。首先，你必須治癒他的疾病，但他卻不想靠近火。他們根據世俗的觀點了解煩惱，每個人都有。這對所有人來說都變得正常。因此，他們只是重複彼此的話。他們從未聽說過治癒它的人的話。這個問題有兩個原因：從未聽說過治癒的原因；聽說過這些事情並實踐過，但沒有堅持到底。(尊者使用《摩犍提經》向他解釋了一些佛法。例如，這個五蘊之身在許多方面都不健康。) 問：聽您開示並回答「是的，尊者，先生！」的人們真的了解嗎？答：他們大多數只是以普通的知識來理解。這需要轉化為直接的知識。問：隨著渴愛的滅盡和減少，為什麼我們仍然享受家庭成員和財富？答：尊者解釋了通過四道 (magga) 分

階段捨棄煩惱。反覆聽聞聖法（關於真理的教導）就像反覆磨刀使其更鋒利一樣。它使心變得敏銳。吳佩溫將自己的情況比作一頭在泥裡自得其樂的豬。尊者糾正他說——因為無明（moha），豬感到快樂，但它享受的是世俗

（lokiya），它在不知曉的情況下無法捨棄。這之間是有區別的。吳佩溫提出了其他問題，答案如下：問：煩惱不是通過聽聞佛法而滅盡的嗎？答：不，僅僅聽聞是不夠的，它仍然處於學習方法或道路的階段。只有通過實踐才會發生。問：修行需要住在洞穴裡或去森林裡嗎？答：如果你無法控制自己的心，你可以這樣做。但修行是觀察五蘊之身向你展示的東西。問：在見到涅槃的情況下，需要伴隨布施和持戒來念誦經文（parittas）嗎？答：這些是支持因素，但不能直接到達那裡。尊者向他解釋說，他來到他是因為布施和持戒的善業。以唯一的意圖和對涅槃的渴望來布施，以終結苦。這樣它才會產生直接的結果。



## Are You the Fool or the Wise?

9<sup>th</sup> August 1961

Are you the insider or outsider of the Buddha sāsana? You have to check yourselves. If you are an outsider, then correct yourself when there is still time. First, I'll compare the two knowledges (ñāṇas) of inside and outside sāsanas. These are: kammassakatā ñāṇa and saccānulomika ñāṇa. Kammassakatā ñāṇa is the knowledge of knowing that doing the wholesome merits of dāna and sīla will give the good results. This also exists outside the Buddha-dhamma and does not lead to Truth (sacca). Saccānulomika ñāṇa is knowing the three universal characteristics of the khandhas, and can be known only in the Buddha sāsana. If you die without doing vipassanā practice and do not become the insider of the sāsana. There are many who only end up with the outside sāsana dhammas, not realizing that lacking the sāsana knowledge means not knowing the Truth. I am urging you to try to realize the inside sāsana knowledge and not only end up with the outside sāsana dhammas. knowing about the impermanence of one's khandhas is saccānulomika ñāṇa. It's also right view (sammā-diṭṭhi). You're arriving at the entrance of Nibbāna.

If I have to talk about their differences— the first knowledge (i.e., kammassakatā ñāṇa) can't dispel identity view (sakkāya-diṭṭhi). Without **the** wrong view falling away, and even though it leads to a good destination when its power is finished (i.e., wholesome kamma), one can fall down to painful existence (apāya). Inside the sāsana task is the working of the right view.

(Sayadaw explained the 12 inversions— vipallāsas. This talk is the 5<sup>th</sup> talk on the 12 vipallāsas.) Someone who consorts with the dhamma that shouldn't be consorted with is a fool (bāla). Practice of discerning anicca is consorting with the wise (i.e., right view). To live and die with twelve inversions is the death of a fool. In the world there are more corpses of fools. You have to struggle to get out from these groups.

After death, a body that becomes putrid is the corpse of a fool. A corpse that becomes chemical relics (i.e., dhātu saṁās) is considered that of a wise man. (There are a number of prominent monks-scholars and meditation teachers in Burma who reject the idea that an arahant can have a saṁās like the Buddha.) They lack the



knowledge and experience about relics. The relics of Thai forest monks Ajahn Sao and Ajahn Mun are of excellent quality. It seems to me that arahant relics are related to jhāna attainments and wisdom. Reciting the Maṅgala Sutta is not for protection from dangers, but for practice (to develop the mind and realising of Nibbāna). The inner enemies are more frightening than the outer enemies (i.e., diṭṭhi and taṇhā) or kilesa enemies. Protection from the outer enemies is still possible. The inner enemies exist as latent defilements (anusaya kilesas). The inner dangers, the four dangers of painful existences, are more frightful. Not knowing oneself as a fool is the worst thing in the world. For an insider of the sāsana to become a fool represents the greatest loss. I'll talk about a sutta in the Saḷāyatana Saṃyutta. A monk requested the Buddha to teach him how to dispel sakkāya diṭṭhi. If you discern anicca and sakkāya diṭṭhi will fall away. If you contemplate the mind and discern its anicca or feeling and its anicca. May be you may think why it's so quick for sakkāya-diṭṭhi falls away by discerning anicca. You have never discerned it before. It's neither a waste of money nor tiring. You have to contemplate it only with sati and paññā. (Hedonism— eastern or western creates a lot of human problems— i.e., many kinds are just for momentary pleasure. Some of that was exhausting and a lot of suffering. Dhamma happiness is the only solution for solving human problems and sufferings.)

You all are afraid of becoming hell beings, animals, and hungry shades. Don't be afraid! Instead, fear the seeds of hell (i.e., Sakkāya-diṭṭhi). Contemplating the mind is not difficult. It's important to accompany it with sati and paññā when it arises. The person with the path factors means he is alive with the path factored consciousness (i.e., vipassanā magga). It dispels diṭṭhi kilesa. It's important to be alive with the path factored consciousness. In this way there is no seed of hell in your heart. This is falling away by contemplation. (bhāvetabba). If no contemplation, it'll exist as a latent tendency (anusaya). Therefore, it has to be fallen away by abandonment. Following anicca until it become disenchantment and ending of it will abandon Diṭṭhi Kilesa.

你是愚者還是智者？

1961年8月9日

你是佛陀教法（sāsana）中的「內部行者」還是「外部行者」？你應該審視自己。如果你是外部行者，那麼趁尚有時間，應該加以修正。首先，我要比較「教內」與「教外」兩種不同的智見（ñāṇa）。這兩種分別是：「業有智」（kammassakatā ñāṇa）與「隨順真諦智」（saccānulomika ñāṇa）。

「業有智」是指：知道修習布施（dāna）與持戒（sīla）等善行會帶來善果。這種知見在佛教以外也存在，但它並不導向究竟真理（sacca）。「隨順真諦智」則是認識五蘊的三相（無常、苦、無我），這種智見唯有在佛教中才能生起。

如果你未修習內觀（vipassanā）就死去，則不能稱為佛教中的內部行者。許多人雖處於佛教環境中，卻僅止於教外法，並未真正理解佛法的核心。我勸導你們要努力證得「教內的智見」，而不應僅止於「教外的福德」。觀察自身五蘊的無常即是「隨順真諦智」，同時也是真見（sammā-diṭṭhi），代表你已來到涅槃之門口。

若要區分這兩者的差異——第一種「業有智」無法斷除身見（sakkāya-diṭṭhi）。如果錯見未斷，即便善業能導人升天，一旦其力量耗盡，仍可能墮入惡趣（apāya）。真正「教內的修行」是運作正見（sammā-diṭṭhi）的修行。

（尊者接著解釋十二種顛倒見——vipallāsa。本講是探討「十二顛倒見」的第五次開示。）

凡是親近不應親近之法的人，是愚者（bāla）；能夠修觀無常之法者，則是親近智者（即親近正見者）。終生與「十二顛倒見」共行而死，即是愚者之死。世間有太多這樣的屍體。你必須努力從這類群體中脫離。

死後遺體腐敗者，是愚者之屍；而其遺體化為舍利者，是智者之屍。（緬甸有許多著名的學者與禪師並不接受阿羅漢能像佛陀一樣留下舍利的說法。）這些人對於舍利缺乏了解與經驗。泰國森林傳承的阿姜驩與阿姜曼尊者的舍利品質極為殊勝。依我觀察，阿羅漢舍利似乎與禪定成就與智慧有關。

《吉祥經》（Maṅgala Sutta）的誦持目的不是用來避災，而是用來修行（發展心智，證入涅槃）。內在的敵人（如邪見與貪愛）比外在的敵人更可怕。外敵或可抵禦，內敵則潛伏為隨眠煩惱（anusaya kilesa）。四種惡趣的內在危險更加可怕。不了解自己是愚者，是世間最可悲的事。

對於已進入佛法之人來說，若仍墮為愚者，則是最大的損失。我將引述《六處相應》（Saḷāyatana Saṃyutta）中的一部經。有一位比丘請求佛陀教授如何斷除

身見。佛陀回答：若能觀察無常，身見即會斷除。若你觀心而見其無常，或觀受而見其無常，身見即會消解。你可能會想：「為何觀無常能如此迅速斷除身見？」那是因為你從未如實觀察過。這既不需花費金錢，也不勞累，只須以正念（sati）與智慧（paññā）去觀照。

（東方與西方的享樂主義製造了許多人類問題。那種快樂轉瞬即逝，常伴隨疲憊與痛苦。唯有佛法之樂，才是解決人類問題與苦難的真正出路。）

你們都害怕墮入地獄、成為畜生或餓鬼。不需要怕那些！你真正該怕的是地獄的種子——也就是「身見」（sakkāya-diṭṭhi）。觀心並不困難，重要的是在心生起時，能以正念與智慧相隨。具備道支者，意指他活著時具備了「道心」（vipassanā magga）。這能斷除邪見煩惱（diṭṭhi kilesa）。活在有道心之中極其重要。如此，你的心中就不再有墮入地獄的種子。

這就是透過觀行（bhāvetabba）斷除的過程。若未觀照，它將潛伏為「隨眠」（anusaya）。因此，必須透過修習來令其滅除。持續隨觀無常，直到生起厭離（nibbidā）並止息，才能徹底斷除邪見煩惱（diṭṭhi kilesa）。

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你是愚者還是智者？

一九六一年八月九日

你是佛陀教法的內在者還是外在者？你必須自我檢視。如果你是外在者，那麼趁還有時間糾正自己。首先，我將比較內在和外在教法的兩種智慧（ñāṇas）：業果智（kammassakatā ñāṇa）和隨順諦智（saccānulomika ñāṇa）。業果智是知道行布施和持戒等善業會帶來好結果的智慧。這種智慧也存在於佛法之外，並不能引導至真理（sacca）。隨順諦智是知道五蘊的三共相，並且只能在佛陀教法中被了解。如果你在沒有修習毗婆舍那，也沒有成為教法的內在者的情況下死去，許多人最終只停留在外在教法的層面，沒有意識到缺乏內在教法的智慧意味著不了解真理。我敦促你們努力證得內在教法的智慧，而不僅僅停留在外在教法的層面。了解自身五蘊的無常是隨順諦智，它也是正見（sammā-diṭṭhi）。你正抵達涅槃的入口。

如果我必須談論它們的區別——第一種智慧（即業果智）無法去除身見（**sakkāya-diṭṭhi**）。沒有去除邪見，即使善業的力量結束後會引導至善趣，一個人仍然可能墮入痛苦的存在（惡道）。在教法之內，任務是正見的運作。

（尊者解釋了十二顛倒——**vipallāsas**。本次開示是關於十二顛倒的第五次開示。）與不應交往的法交往的人是患者（**bāla**）。修習辨明無常是與智者（即正見）交往。帶著十二顛倒生活和死亡是患者的死亡。世間患者的屍體更多。你必須努力從這些群體中脫身。

死後，腐爛的身體是患者的屍體。變成化學遺骸（即舍利子，**dhātu sarīras**）的屍體被認為是智者的。（緬甸有一些著名的僧侶學者和禪修老師反對阿羅漢可以像佛陀一樣擁有舍利的想法。）他們缺乏關於舍利的知識和經驗。泰國森林僧人阿姜紹和阿姜曼的舍利品質極佳。在我看來，阿羅漢的舍利與禪那的成就和智慧有關。《吉祥經》（**Maṅgala Sutta**）的念誦不是為了保護免受危險，而是為了修行（發展心識和證悟涅槃）。內在的敵人比外在的敵人（即邪見和渴愛）或煩惱的敵人更可怕。保護免受外在敵人的侵害仍然是可能的。內在的敵人以潛在的染污（**anusaya kilesas**）存在。內在的危險，痛苦存在的四種危險，更加可怕。不認識自己是患者是世上最糟糕的事情。對於教法的內在者來說，成為患者代表著最大的損失。我將談談《六處相應》中的一部經。一位比丘請求佛陀教導他如何去除身見。如果你辨明無常，身見就會消失。如果你觀照心識並辨明它的無常，或者觀照感受並辨明它的無常。你可能會想，為什麼辨明無常就能如此迅速地去身見。你以前從未辨明過它。這既不浪費金錢也不令人疲憊。你只需要以正念和智慧觀照它。（享樂主義——東方或西方都造成了許多人類問題——即許多種類只是為了短暫的快樂。其中一些令人疲憊，並帶來許多痛苦。佛法的快樂是解決人類問題和痛苦的唯一方法。）

你們都害怕成為地獄眾生、畜生和餓鬼。不要害怕！相反，要害怕地獄的種子（即身見）。觀照心識並不困難。重要的是，當心識生起時，要以正念和智慧伴隨它。具備道支的人意味著他以具備道支的意識（即毗婆舍那道）而活著。它能去除邪見的煩惱。以具備道支的意識而活著非常重要。這樣，你的心中就沒有地獄的種子。這是通過觀照而去除的（**bhāvetabba**）。如果沒有觀照，它將作為潛在的習氣（**anusaya**）存在。因此，它必須通過捨棄而去除。跟隨無常直到它變得厭離，它的結束將會捨棄邪見的煩惱。

Extinguish the Hell Fire

14th and 15th August 1961

[Based on the The Dog-Duty Ascetic discourse in Majjhima Nikāya, Sutta No.57]

T1

Listening to Dhamma talks can lead to good destinations for humans and heavenly beings. Practicing the Dhamma frees one from the three rounds of defilement, action, and existence (i.e., three vaṭṭa). You have to watch and observe the khandhas. There are itches, pains, and aches; it will show you many phenomena. This is the khandha telling you the nature of anicca.

You continue to observe them. The khandha never tells you a good thing. It only has bad things and tells you only about that. It's telling you about weariness, disenchantment and disgust. Continue to observe them, saying, "Tell me as much as you can." You find out the things that are not desirable. It'll tell you all the things you don't like. If the true knowledge of real "unwantedness" arises, khandha will disappear. Khandha is the truth of Dukkha that Dukkha disappears. At this place Dukkha disappears and only happiness will arise. Let the knowledge (ñāṇa) be fixed there, and do not go in search of impermanence (anicca). If one abandons diṭṭhi, hellfire and the furnace of hell disappear. If this did not happen and all these things (i.e., hellfire and hell cauldron) are waiting for you. (Sayadaw continued to talk about the practice in gist.)

There are four Nibbānas. In regard to the first Nibbāna, related to the five khandhas you have the two kinds of not clear about them— not knowing anything about it; although knowing the Dhamma and without the practice. Viewing one's khandha as "Me" and family members as "Mine." None of them is right. you are looking at them with the eyes of the wrong view. These are wrong view of self (atta-diṭṭhi). With its existence, the doors to four painful existences (apāyas) are opened or not closed. "**Me/I**" is atta, and "**Mine**" referring to family members is attaniya. It's clear that taṇhā cannot send one to apāya bhūmi; only wrong views can do it. This was made evident by the female boss Visākhā. When seeing something the three

dhammas of knowing consciousness (seeing), contact and feeling arise. These lead to craving, clinging and action. Beings come to the human world for collecting kammās to apāyas. (viññāṇa + phassa + vedanā) → taṇhā → upādāna → kamma → apāya jāti. Everyone not practicing vipassanā comes here only to collect kamma (mostly unwholesome ones). If there are no teachers giving the methods or ways, then come here only collecting kammās (nearly the whole world population; only just a few Buddhists do the practice). It means prolonging the duration of apāya existences. We have or must have burnt up all these kammās with fire because they are enemies. If they are ahead of you, it becomes great trouble. Even though it ceases and disappears, its power is leaving behind (in the mind processes carrying with it in the continuing saṃsāric journey). So we must do the work or practice of cutting off kammās (Sayadaw talked about the Dog-duty Ascetic discourse).

You just observe with ñāṇa what the khandha is telling about it. It's not tiring and is free from the two extremes (i.e., hedonism and asceticism). Because of the wrong views and wrong practices fall down to apāyas (hells). With wrong practices become dog, etc. (here referred to Seniya—the Dog-duty ascetic). Explained the four types of Kamma.

T2

The ten unwholesome dhammas (akusala dhamma) are described as black or dark actions; the 10 wholesome actions are described as white dhammas; black and white mixed actions (with the king of Hell — Yama, being in this group); and the action to cut off either black, white, or mixed actions, is NIBBĀNA. Developing the path factors is easy if you discern the signs of anicca.

At the end of the signs of anicca (anicca lakkhaṇa), Nibbāna exists. Sāsana Dhamma (i.e., Buddhadhamma), is very rare and difficult to encounter. (He mentioned some men during the time of the Buddha, such as— his two jhāna teachers, father in law, Pasenadi, King of Kosala; they met the great being but not enlightened). So don't waste your time. Try hard! Incline your own knowledge (ñāṇa) towards the objects of anicca. Don't waste your time with talking. (Here Sayadaw admonished his disciples to come to the Dhamma Sālā for practice only not for worldly affairs). You have to stay with it as dhamma objects (dhamma— ārammaṇas).

Everyone has three types of debt (i.e., black, white and mixed kammās). He showed them how to stop kammās with the dependent arising of the khandha. For example,

Seeing consciousness → feeling → craving (taṇhā) → clinging → action. You can enter the vipassanā knowledge at any of the above five factors. If you can contemplate to discern anicca, then kamma can't lead to birth (jāti). If you miss anicca at seeing consciousness, then contemplate feeling, if you miss it then craving, then clinging and then kamma (here not refer to verbal and physical actions but the mental factor of volition-cetanā). This process is detailed in the Satipaṭṭhāna. If it becomes verbal, physical action will lead to jāti.

[Before the Sayadaw's talks I never knew someone who talked about this point. Mostly talk about cut off D.A. at between vedanā and taṇhā. Sayadaw U Candima's teachings of bhavaṅga meditation mentioned between taṇhā and kamma. See my translation of Right Samādhi and Insight.]

熄滅地獄火

1961年8月14與15日

(根據《狗行苦行者經》，《中部》第57經)

第一講

聆聽佛法開示能引導人與天趣的善趣果報，修行佛法則能解脫三輪迴：煩惱輪 (kilesa-vaṭṭa)、業輪 (kamma-vaṭṭa) 與有輪 (bhava-vaṭṭa)。你必須觀照並如實審視「蘊」(khandha)的現象。身體會出現癢、痛、癢、麻等種種現象，它會不斷向你揭示諸法的無常本質，這即是「蘊」向你顯示「無常」的本性。

你要持續觀察它。這個「蘊」從不告訴你任何好事，它只會告訴你壞事，並且持續這麼告訴你。它在表達疲憊、厭離與嫌惡之相。繼續觀察，對它說：「你能說的，全都說出來吧。」你會發現種種不受歡迎的事。它會把你不喜歡的一切都揭露出來。當真正的「不想要」之智(嫌離智)生起時，「蘊」便會止息。「蘊」是苦諦，而苦的止息，就是苦的消失。在那裡，苦止息，只有樂會現起。讓智慧(ñāṇa)安住於此，不要再四處尋找無常。若能捨離邪見(diṭṭhi)，地獄之火與地獄爐將隨之熄滅。若未能捨離，則上述一切仍在等待你。

（尊者接著簡述修行內容）

有四種涅槃。對於第一種涅槃，與五蘊有關者有兩類迷惑情形：其一是對涅槃一無所知；其二是雖知有法可行，卻未曾實修。將自己的五蘊看作「我」，將家庭成員視為「我所」，這些皆非正見，而是以錯誤見解之眼看待它們，是屬於「我見」（atta-diṭṭhi）。只要此見仍存，四惡趣（apāya）的門就未曾關閉。「我」是「我見」；「我所」（例如家人）是「我所執取」（attaniya）。由此可見，並非貪愛（taṇhā）將人導向惡趣，而是邪見導致墮落。這一點從毘舍佉女居士的故事可得明證。

當我們看到某一對境時，就會生起三個法——知覺（見）、觸與受，這三法接著會引生貪、取與業。因此眾生來到人間，是為了造作導向惡趣的業。簡言之：
識 + 觸 + 受 → 貪 → 取 → 業 → 惡趣之生

所有不修內觀的人，都是來此造作（多數是）不善業。若沒有老師教授正確的方法，那人間就成了造業之地（世上絕大多數人皆如此，僅極少數佛弟子從事修行）。這無異於延長墮落惡趣的時間。我們必須以火燒盡這些業，因為它們是我們的敵人。如果這些業走在你前面，將帶來極大的災難。即使這些業熄滅止息，它們的力量仍遺留在心相續中，並隨著輪迴旅程延續下去。因此，我們必須實踐修行，斷除這些業的流轉。

（尊者提到《狗行苦行者經》中的內容）

你只需要以智慧（ñāṇa）去觀察五蘊所表現的一切。這並不辛苦，也遠離兩邊（苦行與樂行）。因為有邪見與邪行而墮入惡趣。若以邪行修苦行，來世將墮為狗等惡趣（這裡指的是狗行苦行者 Seniya）。尊者並解釋了四種業的分類。

第二講

十種不善法（akusala dhamma）稱為「黑業」；十種善行稱為「白法」；黑白參雜的業（如閻羅王即屬於此類）；而能斷除黑業、白業或黑白參雜業的行為，即是涅槃。若能覺察無常相（anicca nimitta），道智的發展將變得容易。

在無常相止息之處，即是涅槃的現起。佛法（sāsana dhamma）極其稀有難遇（尊者舉出佛陀時代一些人為例，如佛陀的兩位禪修老師、岳父與憍薩羅王波斯匿，他們雖見佛陀卻未證悟）。所以千萬不要浪費時間。努力修行！將你的智慧（ñāṇa）專注於無常之所緣上。不要浪費時間於閒談中。

（尊者在此警惕弟子們，前來法堂應專注於修行，而非世俗之事）

你必須與法的所緣（*dhmma-ārammaṇa*）同在。每個人都有三種業債（黑業、白業與混業）。尊者教導如何透過緣起法止息這些業。例如：

見之識 → 受 → 貪 → 取 → 業

你可以在上述任何一個環節中進入內觀智慧（*vipassanā ñāṇa*）。若你能觀察並辨知無常，業將無法引發生（*jāti*）。若錯過了見之識的無常，便觀受；若又錯過，再觀貪，再錯過則觀取，最後觀業（這裡的業指心的意志作用——*cetanā*，而非語業與身業）。這個過程可在《念住經》中詳細找到。若業發展成語言與行為，便會導致再生。

【在尊者的開示之前，沒有人明確指出這一點。多數人只強調在「受」與「貪」之間斷除緣起，而禪師 U Candima 則在其「有分禪」教法中提到於「貪」與「業」之間切斷緣起。請參見筆者對《正定與內觀》的翻譯說明。】

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## 熄滅地獄之火

一九六一年八月十四日及十五日

[基於《中部尼柯耶》第五十七經，《狗戒苦行者經》]

### T1

聽聞佛法開示能引導人類和天人前往善趣。修習佛法能使人從煩惱、業和存在的輪迴（即三輪）中解脫出來。你必須觀察和審視五蘊。會有癢、痛和酸楚；它會向你展示許多現象。這是五蘊在告訴你無常的本質。你持續觀察它們。五蘊從不告訴你好的事情。它只有壞的事情，並且只告訴你那些。它在告訴你疲憊、厭離和厭惡。持續觀察它們，說：「盡可能地告訴我。」你會發現那些不令人渴望的事物。它會告訴你所有你不喜歡的事情。如果真正「不想要」的真實智慧生起，五蘊就會消失。五蘊是苦的真理，苦會消失。在這個地方，苦消失了，只有快樂會生起。讓智慧（*ñāṇa*）固定在那裡，不要再去尋找無常（*anicca*）。如果一個人捨棄邪見（*diṭṭhi*），地獄之火和地獄的熔爐就會消失。

如果這沒有發生，所有這些（即地獄之火和地獄的鍋爐）都在等待你。（尊者繼續簡要地談論修行。）有四種涅槃。關於第一種涅槃，與五蘊相關，你有兩種不清楚的情況——對它一無所知；雖然知道佛法卻沒有修行。將自己的五蘊視為「我」，將家庭成員視為「我的」。這些都不正確。你正以邪見的眼睛看待它們。這些是關於自我的邪見（atta-diṭṭhi）。它的存在使四惡道（apāyas）之門敞開或未關閉。「我」是「atta」，指家庭成員的「我的」是「attaniya」。很明顯，渴愛（taṇhā）不能將人送入惡趣；只有邪見才能做到。這一點被女施主毘舍佉所證明。當看到某事物時，知覺意識（見）、接觸和感受這三種法生起。這些導致渴愛、執取和業。眾生來到人間是為了積累導致惡趣的業。（viññāṇa + phassa + vedanā）→ taṇhā → upādāna → kamma → apāya jāti。所有沒有修習毗婆舍那的人來到這裡都只是為了積累業（大多是不善業）。如果沒有老師提供方法或途徑，那麼來到這裡就只是積累業（幾乎是全世界的人口；只有極少數佛教徒修行）。這意味著延長惡趣存在的時間。我們已經或必須用火燒盡所有這些業，因為它們是敵人。如果它們在你前面，就會變成大麻煩。即使它止息和消失，它的力量仍然留下（在心識過程中，在持續的輪迴旅程中伴隨著它）。所以我們必須做斷除業的工作或修行（尊者談到了《狗戒苦行者經》）。你只需以智慧（ñāṇa）觀察五蘊所告訴你的關於它的一切。這並不令人疲憊，並且沒有落入兩個極端（即享樂主義和苦行主義）。由於錯誤的見解和錯誤的修行，人們會墮入惡道（地獄）。由於錯誤的修行，人們會變成狗等等（這裡指的是仙尼亞——狗戒苦行者）。解釋了四種業。

## T2

十種不善法（akusala dhamma）被描述為黑色或黑暗的行為；十種善行被描述為白色之法；黑白混合的行為（地獄之王閻魔也屬於這一類）；而斷除黑色、白色或混合行為的行為，就是涅槃。如果你辨明無常的跡象，發展道支很容易。在無常的跡象（anicca lakkhaṇa）結束時，涅槃存在。佛陀的教法（Sāsana Dhamma，即 Buddhaddhamma）非常稀有且難以遇到。（他提到佛陀時代的一些人，例如——他的兩位禪定老師、岳父、波斯匿王——他們遇到了偉大的人物，但沒有開悟。）所以不要浪費你的時間。努力修行！將你自己的智慧（ñāṇa）傾向於無常的對象。不要浪費時間在談話上。（這裡尊者告誡他的弟子們只為修行而來到法堂，而不是為了世俗事務。）你必須將它作為法之對象（dhamma—ārammaṇas）來保持。每個人都有三種債務（即黑色、白色和混合的業）。他向他們展示了如何通過五蘊的緣起過程來停止業。例如，見識 → 感受 → 渴愛（taṇhā）→ 執取 → 行為。你可以在上述五個因素中的任何一個進入毗婆舍

那智慧。如果你能觀照以辨明無常，那麼業就無法導致出生（*jāti*）。如果你在見識時錯過了無常，那麼就觀照感受；如果你錯過了，那就觀照渴愛，然後是執取，然後是業（這裡不是指言語和身體的行為，而是指意志的心理因素——*cetanā*）。這個過程在《念處經》中有詳細說明。如果它變成了言語或身體的行為，就會導致出生。[在尊者開示之前，我從未聽說有人談論這一點。大多數都談論在感受和渴愛之間切斷緣起。禪定老師烏旃地摩尊者（*Sayadaw U Candima*）關於有分禪修的教導提到了在渴愛和業之間。請參閱我翻譯的《正定與內觀》。]

## A Fire Ghost

22<sup>nd</sup> \* 23<sup>rd</sup> August 1961

T1

The Buddha is like a doctor and you all are patients with kilesa diseases. He will prescribe you the medicines and how to abstain from the diseases. Sīla means abstinence. It'll alleviate the kilesa and not cure the diseases. Only by taking the medicine of vipassanā can the disease be cured. If you can contemplate the anicca of any arising phenomenon and taṇhā, upādāna and kamma can't arise. Because of the medicine of vipassanā magga kilesa dies away. Sīla is included in the vipassanā maggas. Therefore, at the time of vipassanā is staying practice with special sīla (visesabhāgiya sīla). King Milinda asked the monk Nāgasena on Nibbāna— Could a worldling know about Nibbāna? It can be understood with speculation. When the hermit Sumedha made the aspiration to become a Buddha, he made the speculation as if there is heat then there is coolness. It's the same with you: every time you burn with kilesa heat, the extinction of this heat of defilements is Nibbāna. Could you know about it by speculation or guessing? This kind of guessing does not become the wrong view of annihilation. You don't know the khandha and Nibbāna if do not understand dependent arising (paṭiccasamuppāda). By not understanding the arising of the khandha, you view it as a person, a being, etc.

Not knowing the cessation of the arising khandha means one will not know about Nibbāna. Therefore, without understanding D.A., one will not know and not attain Nibbāna. Knowing the arising of D.A. is knowing about the khandha and its cessation is knowing Nibbāna. I myself do not dare to teach away from the path of Dependent Origination because deviating from D.A. becomes unreal Dhamma. Then, it becomes superficial teaching. It's possible to be free from identity view, permanent view, and annihilated view by discerning that one dhamma arises and one dhamma ceases. This is knowing the nature of emptiness (suññata), if not can't know it. (Some Chinese Buddhists heard about the suññata in the Theravada teaching and take it as Mahāyana teaching. They don't know that there are differences. There are some

teachings also the same— such as bodhisatta and bodhisattava, etc.) Identity view does not fall away without listening to the suññata dhamma. Even when practiced, without getting rid of the "identity view (sakkāya)", it still hinders development. Is this the impermanence of "me" and "mine"?

It's seeing suññata if you discern anicca. Asking you to contemplate anicca is to let you know clearly there are no me and no mine in the khandha. If discerning the processes of D.A. is knowing the truth of dukkha (dukkha sacca). The knowledge is the truth of the path (magga sacca). At the time of knowing action not to arise is the cessation of the cause of dukkha (samudaya sacca). The cessation of the khandha is nirodha sacca— the cessation of dukkha. So you know the four truths. This is based on D.A. teaching (i.e., without it, it's impossible). The Buddha using the simile of a fire explained Nibbāna to the brahmin Aggivaccha (MN. 72). The khandha is always burning with the fire of defilements and ageing. People become fire ghosts (petas). They have to always condition the khandhas. When it's cold make it warm (put heat) and vice versa. Making prayers and asking for things are fire woods (fuels), i.e., making merits for fire. The khandha is fuel, kilesa is fire and kamma is the one who sets fire. You all take kamma as kam-mother and kam-father (i.e., rely on wholesome kammās or merits, here kam is the Burmese word for kamma.) Kamma puts fire continuously without break. If you can't make it ceases and wandering in rounds of existence (saṃsāra) as fire ghosts.

## T2

The reason in this life you don't understand D.A. is starting from the not knowing about the khandha. After you lost the D.A. process and you can't find anicca. You live with ignorance (avijjā) and accompany with diṭṭhi. Without cutting off the D.A. process, birth (jāti) becomes your friend. Ignorance and wrong views will die if you know the arising dhammas. And then birth and death cease and Nibbāna arises. Understanding of the D.A. process will understand dukkha and its cessation. If you know the arising phenomena and know the truth of dukkha. you know the passing away is knowing the cessation of dukkha, i.e., knowing nirodha sacca. Therefore, if you contemplate blindly you won't know dukkha and do not understand Nibbāna. In vipassanā contemplation you can contemplate all the arising dhammas or khandhas up to taṇhā → upādāna → kamma (here, it does not refer to

verbal and physical actions, but to volition — cetanā) (For its evidence Sayadaw recited the Pāli words in a sutta).

It'll burn you all the time if the khandha and kilesa are together, as if the fuels and fire are together. Therefore, the khandha is a burning khandha. Men with bhāva-taṇhā are looking for woods (fuels). The cessation of kilesa fire and khandha fire is Nibbāna. You can't ask where the cessation of fuel and fire burning has gone. (It seems a foolish question). It can be only answered as-the fire is extinguished. (Not more or unnecessary). There is a question that arises— Does Nibbāna exist or not exist? The burning of the aggregates (khandha) and defilements (kilesa) is real, but there is also no burning of them. The knowledge (ñāṇa) which knows the cessation of khandha and kilesa is still exist, but the khandha and kilesa not exist.

The existence of aggregates (khandha) is the truth of suffering (dukkha sacca), and the non-existence is the truth of cessation (nirodha sacca).

[Note: In these two talks Sayadaw compared humans as fire ghosts is a suitable analogy for nowadays human beings. Because they are more like fire ghosts than humans. Observing at the international level shows that extreme lobha, dosa, and moha burn incessantly. Palestinian and Israeli conflict is more than half a century old and it is becoming more violent and serious. They are burning with dosa fire (hatred). This can lead to hell beings, animals and ghosts. Mahāmoggallāna met some fire ghosts at Vultures' Peak. This 21<sup>st</sup> century started with violence, it happened more and more continuously. If we observe the animal kingdom, animals are always searching for food and eat all the time non-stop except when they sleep (e.g., chicken, fish, cat, etc.) If you feed them once, they always come and ask from you. Humans have other things to do. So they are a little better than animals, if not become worse than animals. Therefore, the Buddha said that the four apāya bhūmis are frequent homes of living beings. They are always burning with kilesa fire of lobha, dosa, moha, māna, diṭṭhi, etc. without Dhamma education even we don't know that we are fire ghosts and always looking for fire to burn ourselves.]

火鬼

1961年8月22日與23日

## 第一講

佛陀如同一位醫生，而你們眾人則是患有煩惱病的病人。他會為你開立處方，並教導你如何避免病因。戒（*sīla*）意指防護，它能減緩煩惱，但無法根治疾病；唯有服下內觀的法藥（*vipassanā*）才能根治此病。若你能觀照任何所生法的無常（*anicca*），那麼貪（*taṇhā*）、取（*upādāna*）與業（*kamma*）便無法生起。正因內觀道智（*vipassanā magga*）的藥效，煩惱得以滅除。戒亦包含於內觀道智中，因此修內觀時即住於特勝戒（*visesabhāgiya sīla*）之中。

彌蘭王曾問那先比丘：凡夫能否了解涅槃？——可以透過推測理解之。當牟尼仙人（即未來的佛陀）發願成佛時，他曾推測：若有熱，則應有涼意。你們亦然：每當被煩惱之火灼燒時，其熄滅即為涅槃。你能否藉由推測而知？——這類推測並非斷見。若不了解緣起（*paṭiccasamuppāda*），便無法真正認識五蘊與涅槃。不了解五蘊的生起，就會把它誤認為人或眾生。

若不知五蘊的止息，則無從理解涅槃。因此，若不通達緣起法，便無法認識亦無法證得涅槃。認知緣起的生起即是認識五蘊；認知緣起的止息，即是認識涅槃。我自己不敢偏離緣起之道來教導，因偏離緣起法即是不實之法，那將淪為膚淺的教學。

透過觀察一法的生與滅，可以擺脫身見、常見與斷見，這便是體認空性（*suññatā*）。若不能這樣觀照，就無法認識空性。（一些華人佛教徒聽聞南傳也講空性，就誤以為那是大乘才有的觀念，其實二者之間有所區別；有些教義亦有相通之處，如菩薩、菩提薩埵等。）

若不聽聞空性之法，身見便無法斷除。即便修行，也會因「我見」未除而障礙進展。所謂「這是我的無常嗎？」這樣的認知其實是錯誤的。

若你能觀察無常，便是見空性。叮囑你觀無常，正是要你明白在五蘊中實無「我」與「我所」。若能觀照緣起流程，則能明見苦諦（*dukkha sacca*）；生起的智慧即是道諦（*magga sacca*）；在此智慧照見之際，令行不起（即止息煩惱因）即是集諦的止息（*samudaya sacca*）；五蘊的止息即是滅諦（*nirodha sacca*）——這樣便是四聖諦的體證。此等見解皆以緣起法為基礎，若無之則無從成就。

佛陀在《與火種婆羅門對話經》（MN 72）中，曾以火之譬喻說明涅槃。五蘊常被煩惱與老病之火燃燒，眾生因此成了火鬼（*peta*），他們需不斷照料五蘊：冷時加熱，熱時降溫。造願與祈求，其實是添加薪柴——也就是為煩惱火增添



福業之薪。五蘊是柴、煩惱是火、業是放火者。你們都將業視為「業母」、「業父」（即視善業如父母，依賴其救贖）。

業不停地在放火，若不能令其止息，就會在輪迴中作火鬼四處流轉。

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## 第二講

此生無法理解緣起法，是因未認識五蘊的本質。若失去了緣起流程，便見不到無常。如此一來，即是與無明（avijjā）為伴，與邪見（diṭṭhi）同行。若不能斷絕緣起流程，生（jāti）便成為你的知交。

若能認識生起之法，無明與邪見便會止息；此後，生死止息，涅槃現前。理解緣起法即是理解苦與滅。若你認識諸法的生起，便知苦諦；若你見其滅去，即知滅諦（nirodha sacca）。

因此，若只是盲修瞎練，無法真知苦，亦無法理解涅槃。在內觀修行中，你可以觀照從五蘊至貪、取、業等之生起（此處所指之「業」為心之意志 cetanā，而非語業與身業）。為證此點，尊者亦背誦了相關經文的巴利語。

若五蘊與煩惱同在，就如柴火與火焰並存，必定燃燒。因此，五蘊即是燃燒的五蘊。具「有愛」（bhava-taṇhā）的人們不斷尋找薪柴。煩惱火與五蘊火的止息即是涅槃。有人或許會問：「火熄了，到哪裡去了？」——這問題太愚蠢，只能說「火已熄滅」，不需要多做解釋。

還有一個常見的問題：「涅槃是存在的，還是不存在的？」——五蘊與煩惱的燃燒是確實存在的，但其止息亦是事實。能照見五蘊與煩惱止息的智慧（ñāṇa）仍然存在，然而五蘊與煩惱本身已不復存在。

五蘊的存在是苦諦（dukkha sacca），其不再存在即是滅諦（nirodha sacca）。

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**附註：**在這兩篇講記中，尊者將人比喻為火鬼，這實是一個非常適合當代社會的譬喻。因為現今的人類實際上比起人類，更像是不斷燃燒的火鬼。從國際局勢來看，極端的貪、瞋、癡之火不斷燃燒。例如巴勒斯坦與以色列的衝突超過半世紀，至今仍日益嚴重，這是被瞋火燃燒的寫照。



此類情況將導致眾生轉生為地獄眾生、畜生、餓鬼。大目犍連尊者曾在鷲峰山遇見火鬼。二十一世紀初始便以暴力展開，且持續至今。若觀察動物界：動物總是在覓食、吃食、再覓食，除了睡覺之外幾乎不停止（如雞、魚、貓等）。若你餵養一次，它們便會反覆來討食。

人類有其他活動，因此略優於動物；若無佛法教育，則甚至不如動物。因此佛陀說：「四惡趣是眾生的常居之所」。眾生常被貪、瞋、癡、慢、邪見等煩惱火所焚燒，若無佛法教育，甚至不知自己其實正是火鬼，還日日夜夜尋找薪柴來焚燒自己。

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火鬼

一九六一年八月二十二日及二十三日

T1

佛陀就像一位醫生，你們都是患有煩惱疾病的病人。他會給你開藥方，並教你如何避免疾病。戒（Sīla）意味著禁戒。它會減輕煩惱，但不會治癒疾病。只有服用毗婆舍那的藥，疾病才能被治癒。如果你能觀照任何生起現象的無常那麼渴愛（taṇhā）、執取（upādāna）和業（kamma）就無法生起。由於毗婆舍那道（vipassanā magga）的藥，煩惱會逐漸消失。戒包含在毗婆舍那道中。因此，在毗婆舍那修行時，是處於具有殊勝戒律（visesabhāgiya sīla）的修行狀態。彌蘭陀王問那先比丘關於涅槃——一個凡夫能了解涅槃嗎？它可以通過推測來理解。當蘇美達隱士發願成佛時，他做了這樣的推測：如果存在熱，那麼也存在涼。你們也是一樣：每次你被煩惱之熱所燃燒，這種煩惱之熱的熄滅就是涅槃。你能通過推測或猜測來了解它嗎？這種猜測不會變成斷滅見。如果你不了解緣起（paṭiccasamuppāda），你就不了解五蘊和涅槃。由於不了解五蘊的生起，你將其視為一個人、一個眾生等等。不了解生起之五蘊的止息意味著一個人將不了解涅槃。因此，不了解緣起，一個人將不會了解，也不會證得涅槃。了解緣起的生起就是了解五蘊，而它的止息就是了解涅槃。我自己不敢偏離緣起的道路來教導，因為偏離緣起就會變成不真實的佛法。然後，它就變成了膚淺的

教導。通過辨明一個法生起，一個法滅去，就有可能從身見、常見和斷見中解脫出來。這就是了解空性（*suññata*）的本質，否則就無法了解。（一些中國佛教徒聽說了上座部佛教的空性教導，並將其視為大乘佛教的教導。他們不知道它們之間存在差異。也有一些教導是相同的——例如菩薩和菩薩等等。）不聽聞空性之法，身見不會消失。即使修行了，如果沒有去除「身見（*sakkāya*）」，它仍然會阻礙發展。這是「我」和「我的」的無常嗎？如果你辨明無常，你就會看到空性。要求你觀照無常是為了讓你清楚地知道五蘊中沒有「我」也沒有「我的」。如果辨明緣起的過程，就是了解苦的真理（*dukkha sacca*）。這種知識就是道的真理（*magga sacca*）。在知道業不起的時刻，就是苦因的止息（*samudaya sacca*）。五蘊的止息是滅諦（*nirodha sacca*）——苦的止息。所以你了解了四聖諦。這是基於緣起的教導（即沒有它，這是不可能的）。佛陀用火的比喻向婆羅門阿耆毗舍（*Aggivaccha*）解釋了涅槃（MN. 72）。五蘊總是燃燒著煩惱和老化的火焰。人們變成了火鬼（*petas*）。他們必須總是調整五蘊。冷的時候使其溫暖（加入熱），反之亦然。祈禱和索求事物是柴火（燃料），即為火積累功德。五蘊是燃料，煩惱是火，業是點火者。你們都把業當作業母和業父（即依賴善業或功德，這裡的 *kam* 是緬甸語中業的意思）。業不斷地生火，沒有停歇。如果你不能使其止息，就會像火鬼一樣在輪迴中徘徊。

T2

今生你無法理解緣起的原因是從不了解五蘊開始的。在你失去緣起的過程後，你就找不到無常。你活在無明（*avijjā*）中，並伴隨著邪見（*diṭṭhi*）。如果不切斷緣起的過程，生（*jāti*）就會成為你的朋友。如果你了解生起的諸法，無明和邪見就會消失。然後，生和死止息，涅槃生起。理解緣起的過程將會理解苦及其止息。如果你了解生起的現象，並了解苦的真理，那麼你知道逝去就是了解苦的止息，即了解滅諦（*nirodha sacca*）。因此，如果你盲目地觀照，你將不會了解苦，也不會理解涅槃。在毗婆舍那觀照中，你可以觀照所有生起的諸法或五蘊，直到渴愛（*taṇhā*）→ 執取（*upādāna*）→ 業（*kamma*）（這裡，它不是指言語和身體的行為，而是指意志——*cetanā*）（為了證明這一點，尊者在一部經中背誦了巴利語）。如果五蘊和煩惱在一起，它會一直燃燒你，就像燃料和火在一起一樣。因此，五蘊是一個燃燒的五蘊。有愛（*bhāva-taṇhā*）的人正在尋找木柴（燃料）。煩惱之火和五蘊之火的止息就是涅槃。你不能問燃燒的燃料和火的止息去了哪裡。（這似乎是一個愚蠢的問題）。它只能回答說——

火熄滅了。（不多餘或不必要）。有一個問題產生了一一涅槃存在還是不存在？蘊（khandha）和煩惱（kilesa）的燃燒是真實的，但它們的沒有燃燒也是真實的。知道蘊和煩惱止息的智慧（ñāṇa）仍然存在，但蘊和煩惱不存在了。蘊（khandha）的存在是苦的真理（dukkha sacca），而其不存在是止息的真理（nirodha sacca）。[註：在這兩次開示中，尊者將人類比作火鬼，這對於當今人類來說是一個恰當的比喻。因為他們更像火鬼而不是人類。觀察國際層面顯示，極端的貪（lobha）、瞋（dosa）和癡（moha）不斷燃燒。巴勒斯坦和以色列的衝突已經持續半個多世紀，並且變得越來越暴力和嚴重。他們正被瞋恚之火（hatred）燃燒。這可能導致轉生為地獄眾生、畜生和餓鬼。大目犍連在鷲峰遇到了一些火鬼。這個二十一世紀始於暴力，並且越來越持續地發生。如果我們觀察動物界，動物總是尋找食物並且不停地吃東西，除了睡覺的時候（例如雞、魚、貓等等）。如果你餵它們一次，它們總是會再來向你索取。人類還有其他事情要做。所以，如果他們沒有變得比動物更糟，他們就比動物好一點。因此，佛陀說四惡趣是眾生經常居住的地方。他們總是燃燒著貪、瞋、癡、慢、邪見等等的煩惱之火，沒有佛法的教育，我們甚至不知道自己是火鬼，並且總是尋找火來燃燒自己。]

Praying to Become Dogs Again

27th August 1961

Humans attach to the five khandhas with craving, conceit and the wrong view that prevents them from freeing themselves from the khandhas and achieving Nibbāna. Therefore, they get back the khandhas again and again. They make companions to the khandhas with taṇhā, māna and diṭṭhi. Whenever khandhas exist and dukkha exists. You'll never be free from the danger of the oppressive and changing nature of the khandha. Mount Meru is said to be 84,000 yojana in size each in height (above the ocean), at depth (in the ocean) and width. The Buddha said at the time of Doomsday it would disappear but not the khandhas. Until "greed" (taṇhā), "anger (dosa)" and "delusion (moha)" disappear, we will continue to encounter the dangers of aging, sickness and death. At the time of terrible stages in the mother's womb, it is like a disabled being. (the Burmese word for it is dukkhita, we can imagine and contemplate the sufferings inside the small, dark, dirty and smelly place until the baby comes out from the small hole painfully.)

And then the being grew up, became old and was hated by his children. At the time of sickness people spit behind him (because of the smell). After death, he was driven out of the village or town (i.e., the stinking, disgusting body was taken to a ditch field for burial or cremation). The Buddha taught us, “jāti pi dukkha = Birth is Dukkha.” But what you are praying for is to become a suffering or disabled being (dukkhita).

Even the Buddha gave a simile with a dog to the disgusting and disenchanting nature of the khandha. A dog was bound to a post on a leash. Where can a dog run to? If it wants to run and can run only by circling around the post. During the time of eating, sitting, sleeping, urinating and shitting all are near the post. It dies near the post as well. If you observe it nearby it becomes uglier. Here, the khandha represents the post, craving (taṇhā) represents the leash, diṭṭhi is the collar strap and worldling represents the dog. The stupidity of the worldlings are not much different from this dog. They go to the human realm, heavenly and Brahma realms are the same leash (worldlings die), the same collar strap and post. It is changing the post only. Making

prayers (with merits and samatha) are not wanting to free from a worldly dog (If a Buddha not arisen everyone is like the above dog). If discerning anicca of the khandha with contemplation, by knowing that this is not Me, this is not Mine and this is not Myself; and the post is broken down, taṇhā, māna and diṭṭhi will die.

祈求再變成狗

1961 年 8 月 27 日

人們因貪愛（taṇhā）、我慢（māna）與邪見（diṭṭhi）而執取五蘊（khandha），這使他們無法從五蘊中解脫，亦無法證得涅槃。因此，他們一次又一次地再度獲得五蘊。他們因貪愛、我慢與邪見而與五蘊結為伴侶。只要五蘊還存在，苦（dukkha）就會存在。你永遠無法從五蘊壓迫性與變異性的危險中解脫出來。

須彌山據說在高度（海面以上）、深度（海底以下）與寬度各達八萬四千由旬。佛陀說，在世界毀滅之時，須彌山會消失，但五蘊不會消失。只要「貪」（taṇhā）、「瞋」（dosa）與「癡」（moha）尚未滅除，我們就會繼續遭遇老、病、死的危難。

在母胎中最艱難的階段，生命就像是一個殘障者（緬語稱為 dukkhita），我們可以想像並觀照在那狹小、黑暗、污穢且臭氣薰天的空間中的苦難，直到嬰兒從那狹窄的產道痛苦地誕生出來。

接著，這個生命長大、變老，最終被自己的子女厭棄。生病時，旁人避而遠之，甚至在他身後吐口水（因其氣味難聞）。死後，他被趕出村落或城鎮（即那具腐爛惡臭、令人嫌惡的屍體被帶去曠野或火葬場）。佛陀教導我們：「出生即是苦（jāti pi dukkha）」，但你們所祈求的，卻是成為這樣一個充滿苦難或殘障（dukkhita）的生命。

佛陀甚至曾以狗作譬喻，來說明五蘊的厭惡與令人生厭的本質。一隻狗被繫在柱子上，以繩索拴住。狗能往哪裡跑呢？牠想跑，也只能繞著柱子打轉。牠的吃飯、坐臥、睡覺、排尿與排便，全都發生在柱子旁邊，最後也死在柱子旁。

在這裡，柱子象徵五蘊，貪愛（**taṇhā**）是繩索，邪見（**diṭṭhi**）是項圈，凡夫則是那條狗。凡夫的愚癡與這條狗並無太大差別。他們往生人界、天界或梵天界，不過是換個柱子罷了——繩索、項圈與狗依然相同。只是更換了柱子而已。

以布施與止修之功德祈願的行為，實際上是不想從「凡夫狗」的身份中解脫出來。（若佛陀未出世，所有眾生皆如上述的狗。）

若能以觀照之心洞察五蘊的無常（**anicca**），並了解：「這不是我（我非）」、「這不是我的（我所非）」、「這不是我自己（我我非）」，那麼，那根柱子就會被打破，貪愛、我慢與邪見便會滅除。

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## 祈求再次成為狗

一九六一年八月二十七日

人類以渴愛、我慢和阻止他們從五蘊中解脫並證得涅槃的邪見執著於五蘊。因此，他們一次又一次地重新獲得五蘊。他們以渴愛（**taṇhā**）、我慢（**māna**）和邪見（**diṭṭhi**）與五蘊為伴。只要五蘊存在，苦就存在。你將永遠無法擺脫五蘊壓迫和變化的危險。據說須彌山的高度（在海平面以上）、深度（在海中）和寬度各為八萬四千由旬。佛陀說，在世界末日時它會消失，但五蘊不會。除非「貪」（**taṇhā**）、「瞋」（**dosa**）和「癡」（**moha**）消失，否則我們將繼續遭遇老、病、死的危險。在母親子宮中可怕的階段，就像一個殘疾的生命。（緬甸語稱之為 **dukkhita**，我們可以想像和觀照在狹小、黑暗、骯髒和臭氣熏天的地方所受的痛苦，直到嬰兒痛苦地從狹小的孔洞中出來。）然後，這個生命長大、變老，並被他的孩子憎恨。生病時，人們會在他身後吐口水（因為氣味）。死後，他被趕出村莊或城鎮（即，發臭、令人作嘔的身體被帶到溝渠田地埋葬或火化）。佛陀教導我們：「生是苦（**jāti pi dukkha**）」。但你所祈求的卻是成為一個受苦或殘疾的生命（**dukkhita**）。甚至佛陀也用狗來比喻五蘊令人厭惡和厭離的本質。一隻狗被皮帶拴在柱子上。狗能跑到哪裡去？如果牠想跑，也只能繞著柱子轉。在吃飯、坐著、睡覺、小便和排便的時候，都在柱子附近。牠也在柱子附近死亡。如果你靠近觀察牠，牠會變得更醜陋。在這裡，五蘊代表柱子，渴愛（**taṇhā**）代表皮帶，邪見（**diṭṭhi**）代表頸圈，而凡夫代表狗。凡夫的愚蠢與這隻狗沒有太大的區別。他們去到人界、天界和梵天界，都是同一條皮帶（凡夫會死亡）、同一個頸圈和柱子。只是換了柱子而已。祈禱（帶著

功德和止禪)是不想從凡夫狗中解脫出來(如果沒有佛陀出世，每個人都像上面的狗一樣)。如果以觀照辨明五蘊的無常，通過知道這不是我，這不是我的，這不是我自己；柱子就會被打破，渴愛、我慢和邪見就會死亡。



## Three Steps of Mindfulness

30<sup>th</sup> August 1961

Today, I'll talk about the process of vipassanā. People with wealth and good reputations rely on their work and jobs. In the same way if you want to arrive at Nibbāna of no ageing, no sickness and no death the practice will be sent there.

If you practice, you will surely arrive there. You also complete the rare things. [(here dullabha dhamma)-these are: the manifestation of a Buddha, a person (here Sayadaw) who teaches the Dhamma, a person who understands it (Sayadaw's disciples), a person who practices in accordance with the Dhamma, and a grateful and thankful person.] If you practice with perseverance you are sure to realise it. You have to make this determination. The Buddha also in the Aṅguttara Nikāya mentioned the same way with the process of the practice which was not requesting by anyone.

You'll realise by yourself the Nibbāna of no ageing, sickness and death, the Nibbāna of all the cessation of dukkha and the 1,500 kilesas extinction of Nibbāna.

You have to dispel your doubt; remember what I taught and do the practice.

There are four establishments of mindfulness. First, do the satipaṭṭhāna; second, satipaṭṭhāna-bhāvanā and the third, the ending of satipaṭṭhāna-bhāvanā (from Saṃyutta Nikāya). For example, knowing every time a feeling (vedanā) arises is satipaṭṭhāna. (from—kāya, mind—citta, and dhamma—mental phenomena—are also known as the same.)

Knowing both of the arising and passing away (i.e., anicca) becomes satipaṭṭhāna-bhāvanā. The ending of them (anicca) or when the Path Knowledge arises marks the ending of satipaṭṭhāna-bhāvanā (from the five path-factors become the eight path-factors). This was mentioned in the Saṃyutta Nikāya. In the Aṅguttara Nikāya it starts from satipaṭṭhāna-bhāvanā. If you combine all the feelings, you will only have three kinds, and they don't arise together; only one of them does.

The disciple of a noble one (i.e., sutavā ariya sāvaka) contemplates it thinking, "This is not feeling, only anicca" (aniccānupassī viharati), applied to rūpa, citta, etc. You have to follow it seeing it as anicca and not as vedanā. Contemplate using the



perception of anicca (anicca-saññī). Note it as only anicca—i.e., contemplate, note, and know it as anicca. Don't mix these dhammas with permanent (nicca), happiness (sukha), self (atta) and beautiful (subha) dhammas. Contemplate them as anicca, perceive them as anicca and know them as anicca. (i.e., don't note them as form, vedanā, citta, etc.) And then what happens with this contemplation? It's anicca that remains as anicca and will lead to the realization of only anicca. Because you make an effort with the contemplation of these three points, and knowledge will develop. Vipassanā paññāya—you make this decision with vipassanā wisdom. Before you contemplate, perceive and know only and can't make the decision yet. You make the decision not heard from others. After making the decision your knowledge (ñāṇa) falls into anicca and not mix-up with anything. Note this point carefully. The Buddha himself gave this instruction.

If you ask me, how do I make my mind fall into anicca? Listen to me a little bit. You have to do it consistently — five minutes, 10 minutes, etc., always practicing. Let the knowledge continuously stay with it. If the knowledge persists, even if a telegram about your parent (one of them) death comes in, don't give it up. Don't give up because āsava (here is diṭṭhāsaṇa) is nearly extinct. If you ask why the Buddha and I tell you like this? At this place if kilesas come in will destroy it. Kilesas coming in (i.e., near the end of the practice) is quite a terrible thing. It can come in during the important time of the practice at that time some special matters and reasons (causes) can arise. I remind you because it could happen. Don't mix it up with other matters and not let them come in. You have to remind this matter to other people also; “When I am practising don't come to me, if I finish my sitting you can tell me” (Sayadaw gave the example of layman Pessa at the time of the Buddha. See the Kandarakka Sutta, Sutta No. 51, Majjhima Nikāya.) Even if you don't show the telegram which informs the death of a parent, you'll also know it later. Is it not better after the practice? The causes for concerning, responsibility, all are kilesas. Finishing the practice is only important. Don't be foolish at that time to harm yourself. Kilesas are coming to obstruct you.

Except the zero world aeon (i.e., suñña kappā) in which no Buddhas appear. Even Buddhas have appeared, between each Buddha the bones of a living being could be piled up 1 yojana high (i.e., 1 yojana = approximately 13 miles). At the time if you discern a lot of anicca, don't get mixed up with other kilesas.

They come to obstruct the Path and Fruit. This is very important. I'll give you how to deal with it. Also don't be afraid if it comes in your practice. Take it as—*ehi-passiko*—"come and see," inviting the dhamma to test and *ñāṇa* to respond. *Ñāṇa* is staying with *anicca*, but after a long time, the mind wanting, to get up arises (i.e., indolent mind). That is a mind that prevents the path mind from arising; it's a weak *dosa* mind. Contemplate it as *anicca*. Every time a *kilesa* comes in, you have to contemplate it as *anicca*. If you do not contemplate, D.A. process continues. Therefore, it forbids the path and fruit. The arising mind of wanting to go to the toilet also must be contemplated. Contemplate pains and aches. If *kilesas* not coming in within the short period you will realise *Nibbāna*. If *ñāṇa* is sharp, you will realize it in a short period, and if not sharp, then at sometime in this life. This is what the Buddha said, you do not have to be discouraged. You don't have to think about being a two-rooted or three-rooted person) (a person does not have the seed of wisdom and a person has the seed of wisdom). If you can listen to the Truth of Dhamma (*sacca-dhamma*) and discern *aniccas*, then you can consider yourself as having the seed of wisdom. You'll realise it.

If you don't do the practice and you have to pay your debts (i.e., unwholesome kammic debts) with DEL-OHH (this is the Burmese word for the hell cauldron / wok which we often seen in the HELL SCENES. Some western scholars take the hells as fairy tales. If they can develop the light *nimitta*, they will see it. The Buddha mentioned the existence of hells very clearly in the *Devadūta Sutta*— the Divine Messengers Discourse, Sutta No. 130, *Majjhima Nikāya*).

### **Some reflections on the three steps of mindful practice**

[In the *Mahāsi* mindful system it starts from *satipaṭṭhāna*, contemplate *rūpa* (form) and it developing into later two steps one by one. The mind becomes refined by developing *samādhi* and discerning *anicca* refinedly. The objects of contemplation are becoming subtler—from *rūpa*, *vedanā*, *citta* and *dhamma* it covers the four *satipaṭṭhāna*.

In this Mogok Sayadawji talk he mentioned starting from the 2<sup>nd</sup> step which was also mentioned by the Buddha. But, some *Mahāsi* teachers reject this view. According to them you can't discern *anicca* in the beginning, so have to contemplate only the arising phenomena (i.e., according to their system). How do we understand

them? In fact, we can recognize ordinary impermanence (anicca) with ordinary mindfulness (sati). Only through direct practice can we know the results.

In Sayadaw U Candima's teaching of Bhavaṅga Meditation, he also mentioned observing the changing nature (anicca) of arising minds to develop the 2<sup>nd</sup> bhavaṅga samādhi. With this samādhi one can discern the refined anicca.]

## 正念的三個步驟

1961年8月30日

今天我要談的是內觀（vipassanā）的修行過程。有錢人與有聲望的人仰賴自己的事業與工作。同樣地，如果你想達到沒有老病死的涅槃，這個修行就會將你導向那裡。

只要你去實踐，就一定會到達那裡；同時你也會成就那些難得的法（dullabha dhamma）——這包括：佛陀的出現、一位能夠教授佛法的人（這裡指的是禪師）、一位能理解佛法的人（指禪師的弟子）、一位依教奉行的人，以及一位具備感恩與知恩報恩的人。如果你以毅力來修行，必然會證得真理。你必須如此立志。佛陀在《增支部》中也以同樣的方式提到這個修行的過程，並不是由他人請求而說的。

你將親自證得無老、無病、無死的涅槃，證得一切苦滅的涅槃，並滅除 1,500 種煩惱的涅槃。你必須驅除疑惑，牢記我所教的，並去實踐。

四念住中有三個修行階段。第一步是修行四念住（satipaṭṭhāna）；第二是四念住的修習（satipaṭṭhāna-bhāvanā）；第三是四念住修習的完成（此根據《相應部》的說法）。例如：每當\*\*感受（vedanā）\*\*生起時能如實知覺，這就是四念住（亦適用於身、心、法等觀照對象）。

當你知道生起與滅去（即無常）的時候，就進入了四念住的修習。當這些無常現象結束時，也就是道智生起之時，便是四念住修習的完成（五道支增長為八道支）。這在《相應部》中有明確說明。《增支部》則從四念住修習開始說起。如果將所有的感受綜合起來，只有三類，它們不會同時出現，每次只會有一種。

聖弟子（*sutavā ariya sāvaka*）會這樣觀照：「這不是感受，只是無常」（住於無常觀——*aniccānupassī viharati*），這個觀照也適用於色、心等諸法。你必須以無常來看待它，而不是「感受」。用\*\*無常想（*anicca-saññā*）\*\*來觀照，記錄與了解它只是無常。不要將這些法與「常」（*nicca*）、「樂」（*sukha*）、「我」（*atta*）或「美」（*subha*）等觀念混為一談。

你應該將它們觀為無常，想為無常，知為無常（也就是不要以「色、受、心」等名稱來標記）。那麼這樣觀照會發生什麼？它就只會顯現為無常，並導向對「僅僅是無常」的體證。

因為你努力地從這三方面來觀照，智慧便會隨之發展。這是以\*\*內觀智慧（*vipassanā paññā*）\*\*所作出的抉擇。在觀照之前，你只能知道與覺察，還未能作出抉擇。你現在做出不是從他人那裡聽來的抉擇。做出這個抉擇後，你的智慧（*ñāṇa*）將完全落在無常上，不再與其他法混雜。這一點要特別記住。這是佛陀親自教導的。

如果你問我：「我要如何讓心落在無常上？」那就聽我說一點。你必須持續地練習——五分鐘、十分鐘……持續地修。讓你的觀智一直與它相應。如果智慧保持連續，即使突然收到一封電報，告知你的父母去世，也不要中斷修行。

為什麼不能中斷？因為漏（*āsava*，這裡特指見漏 *diṭṭhāsava*）幾乎要滅除了。如果你問：「佛陀和我為什麼要這樣說？」因為在這個階段，如果煩惱進來，會破壞整個修行成果。在重要關頭，煩惱很容易闖入，這是非常可怕的事。有些特殊狀況與因緣也會在此時出現。

我會提醒你，因為它是可能發生的。不要把其他事混進來，也不要讓它們進入你的心。你也應該提醒別人：「當我在修行時，不要來打擾我；等我坐完再說。」（禪師舉了佛陀時代的居士 *Pessa* 為例，見《中部》第 51 經《根陀羅迦經》*Kandaraka Sutta*）。

即使不讓你看到告知父母去世的電報，你之後還是會知道的。等你修完再處理，難道不是更好嗎？那些掛念與責任感，其實都是煩惱（*kilesa*）。此時完成修行才是最重要的事。千萬不要愚蠢地在關鍵時刻毀了自己，因為煩惱會來阻礙你。

除了空劫（*suñña kappa*）——即沒有佛陀出世的劫——之外，其餘時間都有佛出世。在佛與佛之間，眾生死後的骨頭堆積起來可高達一由旬（一由旬約 13 英里）。在這種背景下，如果你觀照了很多無常，就不要再與其他煩惱混雜。

它們是阻礙道與果的力量。這點非常重要。我會教你如何應對它。來到你的修行中，也不必害怕。把它當作 **ehi-passiko**（來吧，親自來看），讓佛法來檢驗你，讓智慧來回應。智慧與無常同在，但久而久之，想要起身的念頭會出現（也就是惰性心）。這種心會阻礙**道心**的生起，是一種微弱的嗔心。你也要將它觀為無常。

每當煩惱生起時，你都必須觀它為無常。如果不觀照，\*\*緣起（D.A.）\*\*過程就會持續，阻礙道與果。想去廁所的念頭也必須觀照。身體的酸痛與疼痛亦然。

如果煩惱在短時間內無法進入，你就會證得涅槃。若智慧銳利，就會在短時間內證得；若智慧未夠銳利，也會在今生的某個時候證得。這是佛所說的，你不必氣餒。也不要去想自己是「二根人」還是「三根人」（即沒有智慧種子或有智慧種子的人）。

只要你能聽聞**真理（sacca-dhamma）**，並能觀察無常，那你就可視自己為有智慧種子之人。你將能證得涅槃。

如果你不修行，就必須用「**DEL-OHH**」來償還業債（這是緬甸話，指地獄中我們常見的油鍋。某些西方學者將地獄視為神話，但如果他們能發展出**光相（nimitta）**，就能親見。佛陀在《天使經》（Devadūta Sutta，《中部》第130經）中非常明確地提到地獄的存在）。

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### **關於正念修行三個階段的一些省思：**

在**馬哈希禪修系統**中，修行從**四念住**開始，觀照色身（rūpa），逐步發展至後兩個階段。隨著**定力（samādhi）**的增長與無常的觀察變得微細，心也變得細緻。觀照對象也由粗至細——從色、受、心、法，涵蓋了四念住。

而在本篇**莫戈禪師（Mogok Sayadaw）**的開示中，他指出修行可以從第二階段開始，佛陀也曾如此開示。但某些馬哈希系統的老師則反對這種看法，認為初學者無法立即觀察到無常，必須先觀察現起的現象。

我們應如何理解這兩種說法呢？其實，透過一般的正念（sati），我們也能認出**一般的無常現象**。唯有通過實修，才能真正了解結果。

而在\*\*U Candima 禪師的「有分禪修」中，他也指出：觀察心的生滅無常，是發展第二有分定（bhavaṅga samādhi）\*\*的方法。有了這種定力，就能觀察到更微細的無常現象。

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正念的三個步驟

1961 年 8 月 30 日

今天，我將談論毗婆舍那的過程。擁有財富和良好聲譽的人們依賴他們的工作和事業。同樣地，如果你想要到達不老、不病、不死的涅槃，修行將會引導你到達那裡。如果你修行，你 निश्चित 會到達那裡。你也會完成稀有的事物。[（此處為 dullabha dhamma）-這些是：佛陀的示現、一位教導佛法的人（此處指尊者）、一位理解佛法的人（尊者的弟子）、一位依據佛法修行的人，以及一位心懷感激和感謝的人。]如果你堅持不懈地修行，你 निश्चित 會證悟它。你必須下定決心。佛陀也在增支部經典中以相同的方式提到了修行的過程，而這並非任何人所請求的。你將會自己證悟不老、不病、不死的涅槃，一切苦的止息的涅槃，以及一千五百種煩惱滅盡的涅槃。你必須消除你的懷疑；記住我所教導的，並付諸實踐。有四種正念的建立。首先，修習念住（satipaṭṭhāna）；其次，念住的修習（satipaṭṭhāna-bhāvanā）；第三，念住修習的止息（從相應部經典而來）。例如，每次感受（vedanā）生起時都知道，這是念住。（從身—kāya、心—citta 和法—dhamma—心理現象—來說，也是一樣的。）知道生起和滅去兩者（即無常—anicca），就成為念住的修習（satipaṭṭhāna-bhāvanā）。它們（無常）的止息，或者當道智生起時，標誌著念住修習的止息（從五支道成為八支道）。這是相應部經典中提到的。在增支部經典中，它從念住的修習開始。如果你將所有的感受結合起來，你只會有三種，而且它們不會同時生起；只有其中一種會生起。一位聖弟子的弟子（即 sutavā ariya sāvaka）如此思惟：「這不是感受，只是無常」（aniccānupassī viharati），這也適用於色（rūpa）、心（citta）等等。你必須跟隨著它，視其為無常，而不是感受（vedanā）。運用無常的覺知（anicca-saññī）來觀照。僅僅將其視為無常來注意它—即觀照、注意並知道它是無常。不要將這些法與常（nicca）、樂（sukha）、我（atta）和淨（subha）等法混淆。將它們觀照為無常，感知它們為無常，並知道它們為無常。（即不要將它們視為色、受、心等等來注意。）然後，這種觀照會帶來什

麼結果呢？是無常保持為無常，並將引導人們證悟唯有無常。因為你努力觀照這三點，智慧將會發展。以毗婆舍那智慧（vipassanā paññāya）—你以毗婆舍那智慧做出這個決定。在你觀照、感知和知道之前，你還無法做出決定。你所做的決定並非來自他人的教導。做出決定後，你的智慧（ñāṇa）會落入無常之中，而不會與其他事物混雜。仔細注意這一點。佛陀親自給予了這個教導。如果你問我，如何讓我的心落入無常之中？請稍微聽我說。你必須持續地做一五分鐘、十分鐘等等，總是持續修行。讓智慧持續地伴隨著它。如果智慧持續存在，即使收到關於你父母（其中一位）過世的電報，也不要放棄。不要放棄，因為煩惱（此處指邪見—diṭṭhāsava）幾乎要滅盡了。如果你問為什麼佛陀和我這樣告訴你？在這個階段，如果煩惱侵入，將會摧毀它。煩惱的侵入（即在修行接近尾聲時）是一件相當可怕的事情。它可能會在修行的重要時刻侵入，那時可能會出現一些特殊的事情和原因（因緣）。我提醒你，因為這可能會發生。不要將其與其他事情混淆，也不要讓它們侵入。你還必須提醒其他人這件事：「當我在修行時，不要來找我，如果我結束打坐，你可以告訴我」（尊者舉了佛陀時代在家居士貝舍的例子，見中部經典第五十一經《甘達羅迦經》）。即使你不看那份告知父母過世的電報，你稍後也會知道。在修行之後知道不是更好嗎？憂慮、責任等原因都是煩惱。完成修行才是最重要的。那時不要愚蠢地傷害自己。煩惱正要來障礙你。除了沒有佛陀出現的空劫（即 suñña kappa）之外。即使佛陀出現過，在每一位佛陀之間，一個眾生的骨頭也可能堆積到一由旬高（即一由旬約等於十三英里）。那時，如果你辨識出大量的無常，不要與其他的煩惱混淆。它們會來障礙道和果。這非常重要。我將告訴你如何應對它。如果它在你的修行中出現，也不要害怕。將其視為—ehi-passiko—「來看看」，邀請佛法來檢驗，並讓智慧來回應。智慧與無常同在，但經過很長一段時間後，想要起身的心（即懈怠的心）會生起。那是一種阻止道心生起的心；它是一種微弱的瞋心（dosa）。將其觀照為無常。每次煩惱生起時，你都必須將其觀照為無常。如果你不觀照，十二因緣（D.A.）的過程就會繼續。因此，它會障礙道和果。想要去廁所的心生起時，也必須加以觀照。觀照痛苦和酸痛。如果在短時間內沒有煩惱侵入，你將會證悟涅槃。如果智慧敏銳，你將會在短時間內證悟，如果不敏銳，那麼也會在此生中的某個時候證悟。這是佛陀所說的，你不必灰心。你不必去想自己是二根性或三根性的人（指沒有智慧種子的人和有智慧種子的人）。如果你能聽聞真實的佛法（sacca-dhamma）並辨識無常，那麼你可以認為自己具有智慧的種子。你將會證悟它。如果你不修行，你就必須以 DEL-OHH（這是緬甸語，指地獄的鑊，我們經常在地獄的場景中看到。一些西方學者將地獄視為童話故事。如果他們能夠發展光明相，他們就會看到它。

佛陀在《天使經》（Devadūta Sutta）—《中部經典》第一百三十經中非常清楚地提到了地獄的存在）來償還你的債務（即不善業的債務）。

關於正念修習三個步驟的一些反思

[在馬哈希尊者的正念體系中，它從念住開始，觀照色法（rūpa），然後逐步發展為後兩個步驟。透過發展禪定（samādhi）和精細地辨識無常，心變得更精細。觀照的對象變得更細微—從色、受、心、法涵蓋了四念住。在莫哥尊者的這次開示中，他提到從第二個步驟開始，這也是佛陀所提到的。但是，一些馬哈希的老師反對這種觀點。他們認為，在一開始你無法辨識無常，所以必須只觀照生起的現象（即根據他們的體系）。我們該如何理解他們呢？事實上，我們可以透過一般的正念（sati）來認識到普通的無常（anicca）。只有透過直接的實踐，我們才能知道結果。在鄔旃迪瑪尊者關於有分禪修的教導中，他也提到觀察生起的心念的變化本質（無常）來發展第二種有分禪定。藉由這種禪定，人們可以辨識出更精細的無常。]

Buddhist and Non-Buddhist

31st August 1961

The Buddha taught that on the way to Nibbāna, if you don't have a good guide, you can't realise it. The guide here is a noble being (here someone experienced in Dhamma is referred to the Buddha in the Māgandiya Sutta). If a good guide like the Buddha was not arising in the world and humans worshipped and believed everything which they desired and fell to painful existences (apāyas). If we follow the following points and practice, we will be free from disease and know Nibbāna; i.e., approaching a noble being, listening to his teaching and practising accordingly.

At seeing something, if you do not contemplate the beginning of the D.A. process, anger arises with the seeing. If you can contemplate the beginning and D.A. process can't follow you at the end (i.e., dosa, soka, parideva, etc., after the seeing and the D.A. process stops). Therefore, the D.A. process will stop or continue, you know it by yourself. This is the inside sāsana dhamma (i.e., Buddhadhamma) that you know like this. If you see something and become disappointed and this is outside sāsana dhamma (teachings of other faiths). This is usual (like a tradition). D.A. process revolves outside the teachings (all other faiths). D.A. process can stop only at inside dhamma.

Do you have the Sāsana or not? Investigate and observe yourself. The Buddha Sāsana has to be distinguished with the khandha process, and not with the years and months. At the time not contemplating with insight is outside the teaching, if you contemplate you'll become an insider of Dhamma (a person who is a Buddhist or non-Buddhist also determines with this point). Outside the Buddha-Sāsana, the knowledge of belief in the results of action (kamma sakkata ñāṇa) is the end path of some faiths. Except this knowledge there are more dhammas leading to woeful existences.

(This point is important to contemplate up to international level. Nowadays we see and encounter a lot of violence and cruelty going on around the world. Even some Buddhists or Buddhist countries are not immune from it. Therefore, believing in kamma alone is not enough for becoming a Buddhist. A true Buddhist should understand the D.A. teaching very well.)

Whatever arises in you is saṅkhāra (conditioned phenomenon). Saṅkhāra is not only kamma (volition which is saṅkhārakkhandha). There is no person and no being in it, then the identity view falls away. It's the saṅkhāra khandha body and there is no man and woman in it. All arising is saṅkhāra—sabbe saṅkhāra. If you discern saṅkhāra and don't worry will attain the path knowledge (magga ñāṇa). The reason of not attaining path and fruit (magga and phala) is making saṅkhāra into a person and a being. Therefore, it continues the D.A. process with diṭṭhi. If you know sabbe saṅkhāra (all conditioned phenomena) identity view and annihilation view are falling away. There is one more addition to it. Sabbe saṅkhāra anicca— all conditioned phenomena are after arising and passing away.

After discerning anicca, become free from permanent view (sassata diṭṭhi). This becomes the right view where three wrong views die away.

(Sayadaw continued to explain the insight process of discerning anicca, disenchanting of anicca and the ending of aniccas by using the Dhammapada verses of 277, 278 and 279; please see it in the Dhammapada.)

佛教徒與非佛教徒

1961年8月31日

佛陀開示：在通往涅槃的道路上，若沒有善知識的引導，是無法證悟的。此處所說的「善知識」，即是指聖者（此處特指對法有實證經驗者，在《摩健底經》中是指佛陀）。若如佛陀這樣的善知識未出現在世間，人們便會崇拜並信奉自己所渴望的一切，結果墮入痛苦的惡趣（**四惡道**）。

若能遵循以下三點修行，即能遠離諸病，證知涅槃之道：

- （一）親近聖者，
- （二）聆聽其法教，
- （三）依法而行。

在眼見色塵時，若未能觀照「緣起（**緣生法**）的開始」，便會生起瞋心。若能觀照「緣起的起點」，那麼緣起的後續流程（如瞋恨、憂惱、哀號等）就無法跟隨而來。因此，緣起是會止息還是繼續，應由自己來體證分明。這就是內在的佛法（**內在的正法**）所示之理——能如實知見者，即是佛法中人。若在見色

之後生起失望，那便是佛法之外的教導（**外道教義**）。這種情況極為普遍（幾乎成了傳統習氣）。

緣起流程總是循環在佛法之外（**不具正見的教法中**）；唯有佛法之中，才能使緣起止息。

你是否身在**佛教之中（具佛法者）**？應當自我審察與觀照。是否具備佛教身份，不在於所處時代的年月日，而在於是否以**五蘊為觀照對象**。當你未以觀智觀照時，即是佛法之外；當你能觀照時，便是真正的佛教徒（此點正可作為佛教徒與非佛教徒的區別標準）。佛教之外的教義，往往只停留在「相信業報」的知見（**業報智**）層次。除了這一知見之外，還有諸多錯誤法義，會引領眾生墮入惡趣。

（此處值得我們以**國際層次**來深思。當今世界上暴力與殘酷之事層出不窮，即便是標榜佛教的個人或國家也未能倖免。由此可見，僅僅相信業報，並不足以稱為真正的佛教徒。真正的佛教徒，應深刻理解**緣起法**。）

凡是於你身上生起的，皆為**行蘊（saṅkhāra）**，亦即「有為法」。有為法並非只是「業」（意志造作，它是行蘊的一種）。當中並無「人」或「眾生」存在——若能如實知此，便能破除**我見**。這不過是**行蘊之身**，其中無所謂男或女。凡一切生起之法，皆是行蘊——**一切行法（sabbe saṅkhāra）**。若能如實觀見行蘊而不起憂惱，便能證得**道智（magga ñāṇa）**。

未能證得道與果的原因，是因錯認行蘊為「人」或「眾生」，從而執著於**見解（diṭṭhi）**。因此，緣起法的流程便因見而延續。若能如實知「**一切行法（sabbe saṅkhāra）**」，則能破除我見與斷見。同時還需加上一點：「**一切行法皆無常（sabbe saṅkhāra anicca）**」——凡一切行法生起之後，皆會滅去。

當你如實觀見**無常（anicca）**時，便能超越「**常見（sassata diṭṭhi）**」，此時便具備**正見（sammā-diṭṭhi）**，同時摧毀三種邪見。

（接著，尊者繼續以《法句經》第 277、278 與 279 偈頌，說明觀見無常、厭離無常、以及無常之終止的內觀過程。詳情請參閱《法句經》。）

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## 佛教徒與非佛教徒

1961 年 8 月 31 日

佛陀教導，在通往涅槃的道路上，如果沒有好的引導者，你無法證悟涅槃。此處的引導者指的是聖者（此處在《摩犍提耶經》中，指一位在佛法上經驗豐富的人，即佛陀）。如果像佛陀這樣的善知識沒有出現在世間，而人類崇拜並相信他們所渴望的一切，就會墮入痛苦的輪迴（惡趣）。如果我們遵循以下幾點並加以實踐，我們將能免於疾病並了知涅槃；也就是說，親近聖者，聽聞他的教導並如法實修。當看到某事物時，如果你不觀照十二因緣（D.A.）過程的開端，瞋怒便會隨著見而生起。如果你能觀照開端，十二因緣的過程便無法在最後跟隨你（即在見之後，貪、憂、悲等停止）。因此，十二因緣的過程會停止或繼續，你自己會知道。這是你如此了知的內在聖教法（*sāsana dhamma*，即佛陀的教法）。如果你看到某事物而感到失望，這就是外在聖教法（其他信仰的教義）。這是常見的（像一種傳統）。十二因緣的過程在教義之外（所有其他信仰）運轉。十二因緣的過程只能在內在的佛法中停止。你是否擁有聖教？檢視並觀察你自己。佛陀的聖教必須以五蘊（*khandha*）的過程來區分，而不是以年月來區分。那時，沒有以智慧觀照就是在外教，如果你觀照，你將成為佛法的內在者（一個人是佛教徒還是非佛教徒也由此決定）。在佛陀的聖教之外，相信業報的知識（*kamma sakkata ñāṇa*）是某些信仰的最終道路。除了這種知識之外，還有更多的法會導致痛苦的輪迴。（這一點對於在國際層面上進行觀照非常重要。現今我們看到並遭遇許多在世界各地發生的暴力和殘酷行為。即使是一些佛教徒或佛教國家也無法倖免於此。因此，僅僅相信業力並不足以成為佛教徒。一個真正的佛教徒應該非常了解十二因緣的教導。）凡在你之中生起的都是行（*saṅkhāra*，有為法）。行不僅僅是業（意志，即行蘊—*saṅkhārakkhandha*）。其中沒有人也沒有眾生，因此我見（*identity view*）便會消失。那是行蘊之身，其中沒有男人也沒有女人。一切生起的都是行—*sabbe saṅkhāra*。如果你能辨識行，並且不執著，將會證得道智（*magga ñāṇa*）。無法證得道果（*magga and phala*）的原因是將行視為人或眾生。因此，它會以邪見（*diṭṭhi*）繼續十二因緣的過程。如果你知道「一切行」（*sabbe saṅkhāra*），身見（*identity view*）和斷滅見（*annihilation view*）都會消失。還有一點需要補充。「一切行無常」（*sabbe saṅkhāra anicca*）——一切有為法在生起之後都會消逝。在辨識無常之後，便能從常見（*sassata diṭṭhi*）中解脫出來。這就成為正見，三種邪見於此滅除。（尊者接著運用《法句經》第 277、278 和 279 偈，繼續

解釋辨識無常、對無常感到厭離以及無常止息的內觀過程；請參閱《法句經》。）

## How to Use the Mirror? / Blind People

9<sup>th</sup> to 10<sup>th</sup> September 1961

T1

Diṭṭhi means wrong seeing, arising from wrong thought. It's the greatest enemy. Pushing you down to apāyas (hell, animal, ghost) is this guy. Puṇṇa gave an analogy using a mirror with humans (He was known as Puṇṇa-mantāni-putta and the nephew of Koṇḍañña). If you stand in front of a mirror, a shadow appears in it. In the middle is the shadow and the other mirror. It doesn't appear by itself (i.e., without any cause and reason). Its appearance is due to the mirror and includes the person. "Is this shadow oneself?" No, it isn't. If asking again; Is it another? And the answer is "no!" It becomes clear that the shadow is not oneself and others. If it were really you, the person standing in front of the mirror would be another person. I'll explain that the one in the mirror isn't anything else either, because the shadow looks the same as the one in front of the mirror. This is the shadow arising by looking at it. It's a phenomenon which doesn't belong to oneself and others or both. Looking at one's body with the worldling eyes and Me arises with taṇhā and māna. It's arising with the combination of the wrong eyes and wrong clinging (taking anicca, dukkha, anatta as nicca, sukka and atta).

Listen carefully. This Dhamma is quite beneficial for becoming a stream enterer. With the worldling eyes looking at (oneself and other) the shadows of taṇhā, māna and diṭṭhi arise (as the analogy of mirror). With diṭṭhi connects to diṭṭhupādāna and kamma and it sends to apāya. It falls away (ceases) and becomes a sotāpanna. With the correction of the eyes, the doors to apāya are closed. In one day how many times do you look at the mirror? It's uncountable. If you looking at it once and three kinds of taṇhā, māna and diṭṭhi arise. The culprit of saṃsāra is wrong seeing. Because of the wrong seeing and diṭṭhi arises. So beings are going to apāyas. The arising of the khandha is the cause of kamma, citta, utu and āhāra. The arising of the mind is the causes of sense object and sense base (ārammaṇa and dvāra). It's not Me, not Mine and not My thing. These phenomena are produced through conditioned reflexes. If you are watching and observing, it only has arising and passing away. Sayadaw gave the example of feeling (vedanā) it arises by contact (phassa) [Here Sayadaw gave the important cause of phassa].



This is not my feeling. It was done by others (not one cause) and after it arises and ceases. In the arising not include me and also in the passing away not include me.

So diṭṭhi falls away.

## T2

For the attainment of noble eyes, one must practice dhammānudhammappaṭipatti (practise according to the Dhamma). The knowledge (ñāṇa) arises with discernment and attaining the noble eyes. If you think— I am healthy, then you still have not attained noble eyes yet. It is true that the aggregates (khandha) have sores and are filled with piercing thorns. The Dhamma is the khandha body, and the khandha body is Dhamma.

(There is a remarkable teaching by Sayadaw to Dakar Sein who was a regular Dhamma listener in Amarapura. One time Sayadaw gave his last Dhamma talk in Amarapura and continued his teaching in Mogok. After the end of the talk Dakar Sein complained to Sayadaw, saying that after he left, they did not have the chance to listen to his talk, and then they got used to it. Sayadaw's response was— This is not difficult. I'll give the duty to the khandha. You have to listen to the Khandha Dhamma. It will teach you.)

Anudhamma means: practise accordingly. We are talking about feeling, perception, etc. (i.e., five Khandhas), in reality we must discern arising and passing away (anicca). If you discern this, you have the view in accordance with the Dhamma. You all see the arms, the legs, etc, these are not seen according to Dhamma. Your seeing and what is real are different. This is the seeing of a double blind man. If you don't see the reality, your eye seeing will connect the round of existence - saṃsāra. In the whole of saṃsāra, your knowing and what is real do not fit together. People do not know the khandhas as diseases and sores that cling to them. Because of that they get back births and deaths.

The appearance of a Buddha as a Doctor aims to cure the blind people. He urged the blind 1,792 times in his life to look for teachers (It's sure not for politicians and economists— see all the problems and sufferings at international levels). Why is that? Because humans' blindness has a very long life history. Therefore, the Buddha has great compassion (mahā-karuṇā) for them.

(Here Sayadaw mentioned humourously some of the khandha dukkha and in many ways humans make adjustment and conditioning for the body.)

This body and all the belongings at home are the cause of birth (jāti) due to clinging (upādāna). It's not easy to talk about ñāṇa. I have to talk about these things is for killing diṭṭhi-taṇhā. The khandha is telling you that I'll go down there (i.e., apāyas — represent painful downfall, because it's so heavy. Your kilesa is heavy if you still not practise in accordance with Dhamma your both eyes still not seeing the light yet. It must be treated with vipassanā medicine and path knowledge medicine.

(Sayadaw talked about contemplation of feeling) The khandha as the aggregate of feeling oppresses beings with different kinds of feelings. Because of the pleasant, unpleasant and neutral feelings that D.A. processes are continuing. Therefore, it becomes cool with no feelings— i.e., with no khandhas existing. Whenever a feeling (vedanā) arises, use the Five Path Factors to contemplate its impermanence (anicca) — At first you discern the feeling, and later the truth of dukkha (anicca is dukkha sacca). You all are dying with feelings. With no feeling, happiness will arise. All the 31 realms of existence are not free from feelings. Therefore, don't make prayers for existence. Khandhas are like disease, thorns, etc. Being free from disease is Nibbāna, and having disease is to have khandha. With the cessation of birth and death, there will be no khandha existence.

## 如何使用鏡子？ / 盲人

1961年9月9-10日

### 第一部分 (T1)

邪見 (diṭṭhi)，意即錯誤的見解，是從錯誤的思維生起的。它是最大的敵人，是將你推向惡趣（地獄、畜生、餓鬼）的那個傢伙。尊者富那 (Puṇṇa，尊稱「富那曼達尼子」Puṇṇa-mantāni-putta，憍陳如尊者的外甥）以「鏡子與人影」為喻來說明這個道理。

當你站在鏡子前時，鏡中會出現影像。鏡子中央顯現的是「影像」與「鏡面」，這不是無因無緣地出現的。影像的生起，是由鏡子與人結合的結果。那麼，這

個影像是「你自己」嗎？不是。再問：「那是別人嗎？」答案還是「不是」。因此可知：這個影像既不是自己，也不是他人。

若這個影像真的是你，那站在鏡前的人就成了別人。我要說明的是：鏡中那個並非其他什麼東西，雖然影像看起來與鏡前的人一樣，它其實只是觀照下的一個現象——一種既不屬於自己，也不屬於他人，亦非兩者兼具的現象。

凡夫的眼睛觀照身體時，會因**\*\*愛欲（taṇhā）與慢心（māna）\*\***而生起「我」的錯誤認知。這種錯誤，是由錯誤的眼（錯誤的知見）與錯誤的執著（將無常、苦、無我誤以為是常、樂、我）所結合而成。

請仔細聽，這法義對於證入初果（須陀洹果）極為有益。凡夫以世俗之眼觀照自他時，便會生起貪、慢與邪見，就如鏡中生影一般。當邪見與「見取」相連，再與業相連，便導向惡趣。若這些邪見止息了，便會證得須陀洹果。

當你改正了「眼」，惡趣之門便關閉了。你一天之中看鏡子的次數，數也數不清。每當照一次鏡，便可能生起三種煩惱：貪、慢、見。輪迴的根本禍首就是「錯見」。錯見導致邪見，眾生因之墮入惡趣。

**\*\*蘊身（khandha）的生起，是由於業、心、氣候與食物四種因。心的生起則是由於所緣與六根門（ārammaṇa 與 dvāra）所致。這些現象既非我、非我所有、也非屬於我。它們全是由條件反射（緣起條件）\*\*而來。**

若你能觀察，就會發現：它們只不過是生起與滅去而已。尊者以「受」為例：受的生起，是由「觸（phassa）」為因。

（此處尊者指出「觸」的重要因緣。）

這個「感受」並不是「我」的感受。它是由眾緣所致，並非單一原因；而且它會生起，然後滅去。生起時不包括「我」，滅去時也不包括「我」。

如此一來，**\*\*邪見（diṭṭhi）\*\***便能滅除。

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## 第二部分（T2）

若要獲得「聖眼」（noble eyes，即聖道見），必須實踐**依法而行（dhammānudhammappaṭipatti）**——即如理而行。當觀智（ñāṇa）生起時，便是獲得聖眼之時。

若你還在想：「我身體健康」，那就代表你尚未獲得聖眼。事實上，**蘊身**充滿瘡疤與刺痛。**法即是這個蘊身，蘊身即是法**。

（這裡尊者舉了一則與達卡爾·盛（Dakar Sein）的對話。他是阿瑪拉布拉的常聽法者。一次尊者在阿瑪拉布拉說完最後一次法之後，便轉往默貢繼續教法。達卡爾·盛向尊者抱怨說：他走了之後，就沒機會聽法了，雖然後來也習慣了。尊者回答說：「這沒什麼困難，我把責任交給**蘊身**，你要聽『蘊法』。它會教導你的。」）

「**隨法**」（anudhamma）意指：如理而行。當我們在說「受、想等」，實際上就是在說**五蘊**。我們真正應該觀照的，是它們的「生滅（無常）」。若能觀照這一點，便是**正見與法相應**。

你們所見的是手、腳等——這並非依正法而見。你所見的與真實法是不同的。這就是「**雙重盲人**」的見法（既看不到色相，也看不到法相）。若你看不到真實，你的見聞就會連接輪迴（saṃsāra）。

在整個輪迴中，你所知的與真實不符。人們並不知道五蘊其實就是病痛與瘡疤，他們執著它們，結果只能不斷輪迴生死。

**佛陀出世如同醫生**，是為了治療盲人。他一生中曾 **1792 次**勸導人們尋找老師（當然不是叫人去找政治家與經濟學家——看看當前世界的問題與苦難就知道了）。為什麼這樣？因為人的無明太深、太久。因此佛陀對眾生具有**大悲心**（mahā-karuṇā）。

（此處尊者幽默地舉出一些身體苦的例子，並指出人們為了調整身體所做的種種妥協與條件。）

**這個身體與家中的一切物品**，因為有執取（upādāna），都是導致出生（jāti）的因。談觀智（ñāṇa）並不容易，我必須講這些，是為了摧破「見與愛」。

**五蘊會對你說：「我要墮下去了！」**（即墮入惡趣，因為五蘊太重了）——你若仍不依法修行，雙眼仍未見光。必須以**內觀法藥與道智之藥**來治療。

（尊者此處談觀「受」）——**五蘊中的受蘊**，以各種不同的感受壓迫眾生。因為樂、苦與捨三受，使得**緣起流程（D.A. process）**持續不斷。因此，唯有無受（無蘊存在），才能清涼安樂。凡感受生起時，應以**五道支**來觀照其無常。

初步是覺知感受，之後便會證見**苦諦**（因為無常即是苦諦）。你們都是在**感受中死亡**的。沒有感受時，才會有真正的快樂。

三十一界皆未離開感受。因此，切莫祈求來世的存在。五蘊如病、如刺……離病即是涅槃，有病即是有五蘊。有生死的終止，才有無五蘊的存在。

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如何使用鏡子？／盲人

1961年9月9日至10日

T1

邪見（*Diṭṭhi*）意指錯誤的見解，源於錯誤的思想。它是最大的敵人。將你推入惡趣（地獄、畜生、餓鬼）的就是這個傢伙。富樓那（*Puṇṇa*，又稱富樓那彌多羅尼子，是憍陳如的姪子）用鏡子來比喻人類。如果你站在鏡子前，鏡子裡會出現一個影子。中間是影子，另一邊是鏡子。它不會自己出現（即沒有任何原因和理由）。它的出現是由於鏡子，並且包含了人。「這個影子是自己嗎？」不，不是。如果再次問：「是另一個嗎？」答案也是「不！」很明顯，影子既不是自己也不是他人。如果它真的是你，那麼站在鏡子前的人就會是另一個人。我將解釋鏡子裡的那個人也不是其他任何東西，因為影子看起來和站在鏡子前的人一模一樣。這是看著它而生起的影子。這是一種不屬於自己、他人或兩者的現象。凡夫俗子用世俗的眼光看待自己的身體，然後「我」隨著貪愛（*taṇhā*）和驕慢（*māna*）而生起。它是錯誤的眼光和錯誤的執取（將無常、苦、無我視為常、樂、我）結合而生起的。仔細聽。這個佛法對於成為入流者非常有益。凡夫俗子用世俗的眼光看待（自己和他人），貪愛、驕慢和邪見的影子便會生起（如同鏡子的比喻）。邪見與執取見（*diṭṭhupādāna*）和業（*kamma*）相連，並將人送往惡趣。當邪見消失（止息）時，便成為入流者（*sotāpanna*）。透過修正眼光，通往惡趣的門便關閉了。一天之中，你看多少次鏡子？數不清。如果你看一次鏡子，貪愛、驕慢和邪見這三種就會生起。輪迴的罪魁禍首是錯誤的見解。因為錯誤的見解，邪見便會生起。所以眾生才會墮入惡趣。五蘊（*khandha*）的生起是業、心、時節（*utu*）和食（*āhāra*）的原因。心的生起是感官對象（*ārammaṇa*）和感官基礎（*dvāra*）的原因。這不是「我」，不是「我的」，也不是「我的東西」。這些現象是透過條件反射產生的。如果你在觀察，它只有生起和滅去。尊者舉了感受（*vedanā*）的例子，它

是由接觸（*phassa*）而生起的[此處尊者提到了觸這個重要的原因]。這不是我的感受。它是他人（非單一原因）造成的，之後它會生起並止息。在生起中不包含「我」，在止息中也不包含「我」。所以邪見便會消失。

T2

為了獲得聖者的慧眼，必須修習隨法行（*dhammānudhammappaṭipatti*，如法修行）。智慧（*ñāṇa*）隨著辨識而生起，並獲得聖者的慧眼。如果你認為——「我很健康」，那麼你還沒有獲得聖者的慧眼。事實是，五蘊（*khandha*）充滿了瘡痍和尖銳的荊棘。佛法就是五蘊之身，五蘊之身就是佛法。（尊者對阿瑪拉普拉一位經常聽聞佛法的信徒達卡賽因有一段非凡的教導。有一次，尊者在阿瑪拉普拉做了最後一次佛法開示，然後繼續在莫哥弘法。開示結束後，達卡賽因向尊者抱怨說，尊者離開後，他們沒有機會再聽聞尊者的教誨，然後他們就習慣了。尊者的回答是——這並不困難。我將這個責任交給五蘊。你必須聽聞五蘊的佛法。它會教導你。）隨法（*Anudhamma*）的意思是：如法修行。我們談論的是感受、知覺等等（即五蘊），實際上我們必須辨識生起和滅去（無常）。如果你能辨識這一點，你便擁有符合佛法的見解。你們都看到手臂、腿等等，但這些並非依佛法所見。你的所見與真實不同。這是雙重盲人的所見。如果你看不到實相，你的眼識將會連接輪迴——生死輪迴（*samsāra*）。在整個輪迴中，你的認知與真實並不相符。人們不知道五蘊是依附在他們身上的疾病和瘡痍。正因為如此，他們才會不斷經歷生死。佛陀作為一位醫生出現的目的，是為了醫治盲人。他一生中敦促盲人尋找老師 1792 次（當然不是針對政治家和經濟學家——看看國際層面上所有的問題和苦難）。為什麼？因為人類的盲目有非常悠久的歷史。因此，佛陀對他們懷有偉大的慈悲（*mahā-karuṇā*）。（此處尊者幽默地提到了一些五蘊之苦，以及人類如何以各種方式調整和適應身體。）這個身體和家中所有的財物都是由於執取（*upādāna*）而導致生（*jāti*）的原因。談論智慧（*ñāṇa*）並不容易。我必須談論這些事情是為了破除邪見和貪愛（*diṭṭhi-taṇhā*）。五蘊正在告訴你，我將會墮落下去（即惡趣——代表痛苦的墮落，因為它太沉重了。如果你仍然不依佛法修行，你的煩惱就很沉重，你的雙眼仍然看不到光明。必須用毗婆舍那的藥和道智的藥來治療。）（尊者談到觀照感受）五蘊作為感受的聚合，以各種不同的感受壓迫眾生。由於樂受、苦受和不苦不樂受，十二因緣的過程不斷持續。因此，當沒有感受時——即沒有五蘊存在時，才會變得清涼。每當感受（*vedanā*）生起時，運用五支道分來觀照它的無常（*anicca*）——首先你辨識感受，然後辨識苦諦（*anicca* 就是苦諦）。你們都伴隨著感受而死去。沒有感受，快樂才會生起。所有三十一個生

存的領域都無法擺脫感受。因此，不要為生存祈禱。五蘊就像疾病、荊棘等等。從疾病中解脫出來就是涅槃，擁有疾病就是擁有五蘊。隨著生死的止息，將不再有五蘊的存在。

Too Crazy / Burning Oneself with Fire

14th September 1961

T1

Expecting good kamma (similar to expecting good luck) is expecting Dukkha. Because the process (action) of becoming conditioned rebirth [kammabhāva paccaya jāti (dukkha sacca)]. Consulting an astrologer is asking, "When will I suffer?" (usually people consult an astrologer for their future good luck). You people are too Crazy! These kmmas (good or bad or mixed) are oppressing people. It leads to the vipāka vaṭṭa—the round of results (existence or khandha). Most people love Dukkha. (Therefore, dukkha sacca is quite difficult to appreciate and understand by worldlings.) From having one child then you desire for two children, etc. The Buddha wants you to free from the round of existence but you all are expecting for it. Is it not opposite to the Buddha? You all prefer to hit with a big rock, if it's a small rock and you don't like it. These dhammas are governed by suññata dhammas. If you don't understand suññata and sassata - diṭṭhi enters you (permanent view)— as example Dukkha is done by oneself.

(Sayadaw talked about the story of the naked ascetic Kassapa). If you have sassata diṭṭhi, you will become like a saṃsāric tree stump. Even though many Buddhas have arisen, they can't free themselves from Dukkha. People who are making dāna with kammassakatā sammā-diṭṭhi will not be free from diṭṭhi (i.e., wrong view of sassata). The Buddha talked about kamma with metaphors or metaphorically but taking the meanings directly that it becomes sassata diṭṭhi (see Dhammapada Verse 1 and two— the metaphors are the wheel of a cart and a shadow). Kamma arises and passes away. Diṭṭhi— wrong views are the province of the Taints (āsavas); can one arrive at Nibbāna? All dukkhas arise by D.A. processes. It doesn't relate to any God or gods, Sakka and Mahā-Brahma (The God's View of Nibbāna is Heaven which is Dukkha Sacca). Therefore, if you want to be free from all dukkhas you have to cut off D.A. process. That is following behind the khandha with magga. Contemplate saṅkhāra with insight. You have to take the objects of saṅkhāra. If you take the objects of a person and a being magga not arise (only kilesas arise— Therefore, identity view is like a weapon of mass destruction). If you focus on feeling and contemplate vedanā saṅkhāra, or focus on the mind and contemplate citta

saṅkhāra. Don't contemplate by mixing-up. At last all will converge at anicca—arises and passes away.

T2

The fools who feed their khandha longer and longer lives are becoming worse and worse (i.e., increasing unwholesomeness—akusala). It is like increasing the flesh of a pig. What happens with the increment of the flesh? It'll be hit by the spear earlier. Here also the same if feeding the khandha with unwholesomeness will be hit by spears of apāyas. This is the way of feeding the khandha by fools. For the wise, they nourish the khandhas with wholesome qualities. By practicing the noble path with the khandhas, they can end suffering. It has the decisive support condition which sends to Nibbāna (upanissayapaccayo). There is no time limit for suffering in the apāyas. According to the Buddha these beings suffered according to their karmas, and no life span. Do not feed the khandha body for just one life's comfort.

When the Buddha appeared, the 31 realm of existence were burning with fire. The khandha body of living beings is burning with the fire of ageing, sickness and death, and also in the heart (mind) burning with the fire of greed, hatred and delusion. Therefore, the khandha is with fuel and fire together. It always has two kinds of fire with it, the fire of permanent burning (ageing and sickness) fire and burning with changing fire (changing of kilesas). Therefore, it's good to extinguish the khandha fire. The ignorant who pray for the next khandhas (rebirth) are like those who burn themselves by changing fire. (They will eventually suffer in saṃsāra.) The khandha fire is burning with force and strength, but humans worry of its extinction by doing merits and demerits (kusala and akusala) and then this is putting more fuels in it. To accumulate merits by praying for the khandhas is like adding fuel to the fire before it extinguishes (burning continuously non-stop; eventually, the karmic fire will burn one's body).

Therefore, it is becoming far from Nibbāna where the eleven types of fire are extinguished. We have to finish or stop the work of adding fuels in it.

You all have to do this under the power or arrangement of your master, taṇhā. Therefore, there are more wholesome and unwholesome under the power of taints—āsavas. All these things (Dhammas) can be talked about only inside the Sāsana.

Outside the Sāsana, humans are only doing the job of refueling the fire. Humans doing this outside the teaching is let it be, but it should not happen now with the Dhamma teachings existing. If you do merit with vivaṭṭa-kusala— that is to do merit with the desire to be "free from Dukkha". Khandha is like a bonfire and the one who puts fire-woods in is like a fire-worshiper (a Hindu belief). The Buddha saw this and asked the brahmin why he did it. His answer was, "I want to extinguish the Fire."

[I don't know in the Sutta this brahman would answer like this— maybe like this; "I am worried it'll die out." Fire worship is a reunion with the Creator. In the Buddhist sense it's worshipping of kilesa fire, so it increases defilements. So, Sayadaw made a joke here. There was an interesting story about a fire worshipper. Near dying he saw a bonfire as a mind object, so he mentioned it to the brahmins beside his death-bed. They reminded him to incline his mind there which they took as Heaven. After the brahmin died fallen into Hell.]

Dakar Kywe! Why are you busy everyday? "Yes, Venerable," (not give the answer). Sayadaw gave the answer; "I am worrying that the fire will go out." (Upāsaka U Kywe was a textile owner who was a regular Dhamma listener, an old man and sitting in front of Sayadaw). The majority of people will say any kind of merit is good. Merits with round of existence are adding fire woods or fuels. Merits stopping the round of existence is extinguishing the fire. Who is burnt by adding fuels? It'll burn yourself. If all of you don't have the chance to listen to this kind of talk, you will take it as a traditional job. (i.e., merits and demerits). You have pleasure on this khandha that searching for woods (i.e., affection on the khandha). If you recognize it as a bonfire, you will not search for it. Therefore, contemplation with insight to know the khandha as bonfire. With the contemplation you'll find out the khandha is burnt up and perishing with birth and death fires (jāti and maraṇa).

At last, being enlightened by contemplation and not wanting it; then one will find Nibbāna where both fuel and fire cease or are extinguished.

太瘋狂了 / 以火自焚

1961 年 9 月 14 日

期望善業（就像期望好運一樣），其實就是期望苦。因為這是導致有情生起（有為緣生的業成為出生之緣）的過程——「業有緣生」（*kammabhāva paccaya jāti*），即是苦諦。去找占星師算命，就等於是在問：「我什麼時候會受苦？」（一般人找占星師通常是為了未來的好運）。你們這些人實在太瘋狂了！這些業（無論是善、惡或混合的）都在壓迫眾生，引導他們進入**果報輪**（*vipāka vaṭṭa*）——也就是存在（有）或五蘊輪轉的過程。大多數人其實是喜歡苦的（因此對世俗人而言，要理解和欣賞「苦諦」是極為困難的）。從生一個孩子之後，就又想第二個，如此無止盡。佛陀要你們從輪迴中解脫出來，但你們卻反而期盼繼續輪迴。這難道不是與佛陀的教導背道而馳嗎？你們更寧願被大石頭砸中，而不是小石頭，因為小石頭你們還嫌不夠。這些法是由「空法（*suññata dhamma*）」所主導。如果你們不理解空（*suññatā*）與常見（*sassata*），那麼常見邪見就會入侵你們的心（例如：苦是自己造成的這種看法）。

（尊者提到裸體外道迦葉的故事。）如果你有常見（*sassata diṭṭhi*），你就會變成輪迴中的枯木椿一樣，即使有無數佛陀出現，也無法解脫你的苦。以「業是有主」的正見（*kammassakatā sammā-diṭṭhi*）來布施的人，也不能擺脫見取見（即常見的錯見）。佛陀談論業時多是以譬喻來說明，但若將其誤解為字面意義，便會落入常見之中（參見《法句經》第一與第二偈——那裡的譬喻是「車輪」與「影子」）。業是生起又滅去的。邪見（*diṭṭhi*）是屬於漏（*āśava*）的範疇；抱持這些見解，能到達涅槃嗎？所有的苦都是由「緣起過程」生起的，與任何神祇無關，不論是帝釋天或大梵天（神所見的涅槃是天界——那也是苦諦）。因此，若想解脫一切苦，必須斷除緣起的流程。這就像是追隨著五蘊，依「道」（*magga*）而行。要以觀智慧來觀照「行蘊」（*saṅkhāra*），必須取行蘊為所緣。若取「人」或「眾生」為所緣，道心無法生起（只會生起煩惱——所以「身見」就像是毀滅性武器）。若能專注於「受」，觀受行；或專注於「心」，觀心行。觀照時不可混淆夾雜。最終，一切都將會收攝於無常——即生起與滅去。

愚者延長其五蘊的壽命，只會使自己變得更糟（即增加不善——不善法）。這就像養豬一樣，肉越多，被殺的時間就越早。同樣的，如果以不善法「餵養」五蘊，便會早遭惡趣之苦報所刺。這就是愚者供養五蘊的方式。智者則是以善法來滋養五蘊，藉由五蘊修習聖道，他們能了苦。這有一種決定性的助緣

（*upanissaya paccayo*），能導引向涅槃。惡趣中的痛苦並無時間限制，根據佛陀的教導，這些眾生依其業受報，且無壽命長短可言。所以不要為了僅此一生的舒適而餵養色身。

當佛陀出現於世時，三十一有界皆燃燒著火焰。有情的色身燃燒著老、病、死之火，心中也燃燒著貪、瞋、癡之火。因此，五蘊就像是帶著燃料與火焰的東西，時時都在兩種火中燃燒：一種是持續燃燒的火（老病），另一種是不斷變異的火（煩惱的變動）。所以，滅除這五蘊之火才是正確的。那些愚癡者，祈求來生再得五蘊的，如同以變異之火自焚之人（他們終將於輪迴中受苦）。五蘊之火正猛烈燃燒，人們卻擔心它熄滅，因此造作善與惡（善與不善），反而是在添柴助燃。祈求五蘊的功德行為，就如同在火即將熄滅之前，還要再加柴火，讓它持續燃燒不止；最終，這業火將反過來焚燒自身。

因此，這樣的行為只會讓你們離涅槃更遠——涅槃是「十一種火」都被熄滅之處。我們應該停止添加燃料的行為。

你們之所以這樣做，是受你們的「主宰」——愛（*taṇhā*）的控制與安排。因此，在煩惱漏（*āsava*）的驅使下，有更多的善與不善法被造作。這一切法

（*Dhamma*），唯有在佛法（*Sāsana*）之中才能談論。若是在佛法之外，人們只是一直在給火加柴。佛法之外之人這樣做也就罷了，但現在有佛法存在，就不應該如此了。若以離苦的願心（*vivaṭṭa-kusala*）來行善，這才是真正的功德。五蘊就如同一堆大火堆，而添柴之人如火神崇拜者（古印度婆羅門教信仰）。佛陀曾見到這種情況，便問一位婆羅門為何這麼做。他回答：「我想要熄滅火焰。」

（註：在經典中這位婆羅門是否真這樣回答不得而知——可能是說「我擔心火會熄滅」。火神崇拜在印度教中象徵與造物主的結合。但從佛教觀點來看，這是在崇拜煩惱之火，只會增長污染。因此，尊者在此打趣地說了個故事：有一位火神崇拜者臨終時，以火堆作為心所緣，並向身邊的婆羅門提及此景象。他們便提醒他：將心導向那裡，認為那是天堂。結果這婆羅門死後墮入地獄。）

「達嘎居士啊！你每天這麼忙是為了什麼？」

「是的，尊者……」（卻沒有回答）。

尊者自己說出答案：「我是在擔心火會熄滅。」（居士 U Kywe 是一位布商，也是尊者的老聽眾，經常坐在尊者前方。）

大多數人認為，任何形式的功德都是好的。但在輪迴中造作的功德，只是在添加柴火；能止息輪迴的功德，才是熄滅之行。誰會因為添柴而被火燒？那就是你自己。如果你們沒機會聽到這樣的開示，就會把它當作傳統習俗來看待（即是功與過的業行）。你們對這五蘊懷有愛樂，才會去「尋柴」——也就是對五蘊起愛。如果你們認清五蘊是一堆火堆，就不會再去尋柴。因此，必須以觀智慧來觀照五蘊為火堆。藉由觀照，便能了知五蘊正被「生與死之火」（生、死）所焚燒、毀滅。

最終，透過觀智得以覺悟，心中不再執著此身；此時便能證得涅槃——那裡是燃料與火焰都被熄滅之處。

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## 太瘋狂了 / 以火焚身

1961 年 9 月 14 日

### T1

期待好的業報（類似於期待好運）就是期待苦。因為成為有條件的再生的過程 [kammabhāva paccaya jāti (苦諦)]。諮詢占星師等於在問：「我何時會受苦？」

（通常人們諮詢占星師是為了他們未來的好運）。你們這些人都太瘋狂了！這些業（善、惡或混合）正在壓迫人們。它導致果報輪迴（vipāka vaṭṭa—存在的輪迴或五蘊）。大多數人都喜愛苦。（因此，苦諦對凡夫俗子來說相當難以理解和領會。）從有一個孩子，然後你渴望有兩個孩子等等。佛陀希望你們從輪迴中解脫出來，但你們都在期待它。這不是與佛陀的教導背道而馳嗎？你們寧願被大石頭擊中，如果是小石頭你們反而不喜歡。這些法是由空性之法

（suññata dhammas）所支配的。如果你不理解空性和常見（sassata）—邪見就會進入你（常見）—例如，苦是自己造成的。（尊者談到了裸形外道迦葉的故事）。如果你持有常見，你就會像輪迴中的樹樁一樣。即使許多佛陀已經出現，他們也無法將自己從苦中解脫出來。以相信業報的正見（kammassakatā sammā-



diṭṭhi) 行布施的人，無法從邪見（即常見的錯誤見解）中解脫出來。佛陀以比喻或隱喻的方式談論業，但如果直接理解其含義，就會變成常見（見《法句經》第一和第二偈一比喻是車輪和影子）。業生起並消逝。邪見一錯誤的見解是煩惱（āsavas）的領域；這樣能到達涅槃嗎？所有的苦都由十二因緣的過程而生起。它與任何神祇、帝釋天和梵天無關（天神對涅槃的看法是天堂，那是苦諦）。因此，如果你想從所有的苦中解脫出來，你必須切斷十二因緣的過程。那就是以道（magga）緊隨五蘊之後。以智慧觀照行（saṅkhāra）。你必須把握行的對象。如果你把握的是人或眾生的對象，道便不會生起（只會生起煩惱—因此，我見就像大規模毀滅性武器）。如果你專注於感受並觀照受行（vedanā saṅkhāra），或者專注於心並觀照心行（citta saṅkhāra）。不要混雜地觀照。最後，一切都會匯歸於無常一生起並消逝。

## T2

那些餵養他們的五蘊使其長壽的愚人，會變得越來越糟（即增加不善—akusala）。這就像增加豬的肉一樣。肉的增加會發生什麼？它會更早被矛刺中。這裡也是一樣，如果以不善餵養五蘊，就會被惡趣的矛刺中。這是愚人餵養五蘊的方式。對於智者來說，他們以善的品質滋養五蘊。透過以五蘊修習聖道，他們可以結束痛苦。它具有決定性的支持條件，將人送往涅槃

（upanissayapaccayo）。在惡趣中受苦沒有時間限制。根據佛陀的說法，這些眾生根據他們的業受苦，沒有壽命的限制。不要為了僅僅一生的舒適而餵養五蘊之身。當佛陀出現時，三十一界的眾生都為火所燃燒。眾生的五蘊之身被老、病、死的火所燃燒，心中（mind）也被貪、瞋、癡的火所燃燒。因此，五蘊同時具有燃料和火焰。它總是伴隨著兩種火，持續燃燒的火（老和病）和變化燃燒的火（煩惱的變化）。因此，熄滅五蘊之火是好的。那些祈求下一個五蘊（再生）的無知者，就像那些以變化之火焚燒自己的一樣。（他們最終將在輪迴中受苦。）五蘊之火猛烈地燃燒，但人類卻擔心透過行善和作惡（kusala 和 akusala）會使其熄滅，而這實際上是在其中添加更多的燃料。透過祈求五蘊來積累功德，就像在火熄滅之前添加燃料一樣（持續不斷地燃燒；最終，業火會燒毀自己的身體）。因此，這會使人遠離涅槃，在涅槃中，十一種火都已熄滅。我們必須完成或停止添加燃料的工作。你們所有人都在你們的主人——貪愛（taṇhā）的力量或安排下做這些事。因此，在煩惱（āsavas）的力量下，有更多善和不善的行為。所有這些事物（佛法）只能在佛陀的教法（Sāsana）之



內談論。在佛陀的教法之外，人類只是在做為火加油的工作。人類在教法之外做這些事就隨它去吧，但在現今佛法教導存在的情況下，不應該再發生這種事。如果你以出世間的善（*vivaṭṭa-kusala*）行善—那就是以渴望「從苦中解脫」的心來行善。五蘊就像營火，而那些往裡添加木柴的人就像拜火教徒（印度教的一種信仰）。佛陀看到這一點，問這位婆羅門他為什麼這樣做。他的回答是：「我想熄滅這火。」[我不知道在經典中這位婆羅門是否會這樣回答—也許會這樣說：「我擔心它會熄滅。」拜火是一種與創造者的重聚。在佛教的意義上，它是崇拜煩惱之火，因此會增加染污。所以，尊者在這裡開了個玩笑。有一個關於拜火教徒的有趣故事。臨終前，他看到營火作為心識的對象，所以他告訴他床邊的婆羅門。他們提醒他將心傾向那裡，他們認為那是天堂。婆羅門死後卻墮入了地獄。] 達卡覺！你為什麼每天都這麼忙？「是的，尊者，」（沒有給出答案）。尊者給出了答案：「我擔心火會熄滅。」（優婆塞吳覺是一位紡織廠老闆，經常聽聞佛法，是一位老人，坐在尊者面前）。大多數人會說任何功德都是好的。以輪迴為目標的功德是在添加木柴或燃料。阻止輪迴的功德是在熄滅火焰。誰會被添加的燃料燒傷？它會燒傷你自己。如果你們所有人沒有機會聽聞這種開示，你們會將其視為一種傳統的工作（即行善和作惡）。你們對這個尋找木柴的五蘊感到快樂（即對五蘊的愛戀）。如果你認識到它是一堆營火，你就不會再去尋找燃料。因此，以智慧觀照，認識五蘊為營火。透過觀照，你將會發現五蘊被生和死的火焰（*jāti* 和 *marāṇa*）燃燒殆盡。最後，透過觀照而開悟，不再渴求五蘊；然後，人們將會找到燃料和火焰都止息或熄滅的涅槃。

## Knowing and Seeing

16<sup>th</sup> September 1961

There are three reasons for the Buddha to give Dhamma talk: with request, without request, and depending on the situation. "Without request" is out of compassion and is unrelated to what is appropriate or inappropriate. Depending on the situation, it is, for example, a quarrel between relatives on both sides. Out of his loving-kindness (*metta*) and compassion (*karuṇā*) for all living beings, the Buddha revealed his teachings to the fools and the wise men in a non-requesting and adaptable way, so that they could be liberated from suffering (*Dukkha*). The Buddha had strong disgust to get another *khandha*. He was very glad and preferred not having a *khandha*. In the discourses (*suttanta*), D.A. process is expressed in series or online. Actually, *viññāṇa*, *nāma-rūpa*, *saḷāyatana*, *phassa* and *vedanā*, all are arising together (in *Abhidhamma*). In the book it mentioned three kinds of feelings arise. This is knowing with learning *ñāta-pariñña*. The actual desire is contemplation (*practise*)-*tīraṇa-pariñña*. In direct experience only one kind of feeling arises. At the time of its arising you must know it. Only with *tīraṇa-pariñña* *pahāna-pariñña* will be possible (*practice* leads to realization).

*Phassa paccaya sukha, dukkha and upekkhā vedanās*— Contact conditions pleasant, unpleasant and neutral feelings. You have to know it (arising) and also see it (contemplating). When the contemplating mind arises and it's not there anymore (the arising *vedanā*). Why am I discussing this at the moment you are observing it, and it's not there anymore? Two kinds of feeling can't be in parallel (can't arise together). At the time of feeling, objects arising, the feeling of the contemplating mind can't arise (contemplating knowledge-mind is always a neutral feeling— it's good for contemplation on this point). *vedanās* are unable to be in parallel that only after the feeling object ceases, the contemplating knowledge or mind (*vedanā*) can arise. The *vedanā* object is *anicca* and the contemplating knowledge *vedanā* is *Saṅkhāra* (this also arises through conditioning). Observe *anicca* with *Saṅkhāra*. (contemplating the arising *vedanā* is from the heart (where it arises). Contemplate the arising *anicca* with new *Saṅkhāra* (the object is old *Saṅkhāra*). If the new *Saṅkhāra* also ceases can't contemplate the object (i.e., the contemplating mind comes late). The reason is you can't contemplate *anicca* with the *anicca*. The cessation is *anicca* and the arising is

saṅkhāra. You have to contemplate with this saṅkhāra. Here is arising and at the time you contemplate it already ceases. With this cessation and this arising meet together.

If I don't discuss this topic, what will happen to vipassanā practitioners? They'll believe the contemplating mind is permanent, without perishing, and harbor sassata-diṭṭhi in their hearts. If you say the contemplating mind is looking at it, it will become sassata-diṭṭhi. It's also saṅkhāra anicca. The arising dhamma is also saṅkhāra anicca.

You have to note it carefully. This is killing of diṭṭhi at both sides. Insight with no diṭṭhi falls away is useless vipassanā. The Buddha was very worry about of diṭṭhi not fallen away as an important matter. Some say they are contemplating it but don't see it. It seems the contemplating dhamma is permanent. Contemplate anicca with saṅkhāra. This kind of Dhamma is quite difficult. It's also quite right. If not explain them, at object (ārammaṇa) is anicca and the contemplating mind (ārammaṇika) is nicca. (i.e., sassata view. If it's like this, even with full effort you can't achieve it (because there was evidence in the suttas related to some disciples of the Buddha).

Saṅkhāre saṅkhāra vipassanti— saṅkhāra dhamma contemplates saṅkhāra dhamma. If not, it was like with the monk Sāti (Mahātaṇhā-saṅkhaya Sutta, MN 38), then it becomes sassata-diṭṭhi. According to him only other phenomena were died, but the mind viññāṇam not died. Sotāpatti magga cannot arise if diṭṭhi exists. When the object of contemplation is showing its anicca and the contemplative saṅkhāra mind contemplates it. Whatever pāramī you have if diṭṭhi resists will not achieve it. Sappurisa saṁsevo— approaching a good teacher (as mentioned by the Buddha) is a crucial factor for entering the stream.

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### **To Sāriputta (SN 55.5)**

Translated from the Pali by Thanissaro Bhikkhu.

Then Ven. Sāriputta went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there, the Blessed One said to him, “‘A factor for stream entry, a factor for stream entry’: This it is said. And what, Sāriputta, is a factor for stream entry?”

“Association with people of integrity, lord, is a factor for stream entry. Listening to the True Dhamma is a factor for stream entry. Appropriate attention is a factor for stream entry. Practice in accordance with the Dhamma is a factor for stream entry.”

[https://www.dhammatalks.org/suttas/SN/SN55\\_5.html](https://www.dhammatalks.org/suttas/SN/SN55_5.html)

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He was a short-lived Buddha that left behind many Dhamma for us (this is the differences between long life Buddha and short life Buddha, e.g. Kassapa Buddha and Gotama Buddha).

(Sayadaw explained the wise and the fool with the D.A. Chart). The wise cut off the D.A. process within two lives (i.e., past and present) and the fool connects to three lives (i.e., past, present and future). If there are three lives, it is like the feet of a centipede. It has many feet and will keep moving forward. You must contemplate the anicca of arising with magga saṅkhāra. Knowledge must stay with the khandha. If the sassata view from the contemplating object and the contemplative knowledge falls away and is not very long, one will attain the path knowledge. It doesn't matter how many bhavaṅga cittas exist between them (i.e., between object and contemplative mind). Bhavaṅga citta is not kilesa mind. If lobha, dosa, moha dhammas are coming in between them and it takes longer times for the practice. There is no fault with bhavaṅgas between and with kilesas it will take long for the practice.

## 知與見

1961年9月16日

佛陀說法的緣由有三種：應請說法、不請自說、依緣說法。不請自說是出於慈悲，與是否適當無關。依緣說法，例如雙方親族間發生爭執。佛陀因對一切眾生的慈悲（mettā）與憐憫（karuṇā），對愚者與智者皆不請自說、應機而說，使他們得以解脫苦（dukkha）。佛陀對於再取一蘊（khandha）深感厭離，對於不再有蘊則歡喜且偏愛之。

在經典（suttanta）中，緣起（D.A.）是依序或線性敘述的；實際上，在阿毘達摩中，識（viññāṇa）、名色（nāma-rūpa）、六處（saḷāyatana）、觸（phassa）與受（vedanā）皆是同時生起的。經典中提到三種受的生起，這是屬於聞所成

智（*ñāta-pariññā*）的知。實際的願望則是觀照（修）——思所成智（*tīraṇa-pariññā*）。在直接經驗中，只會有一種受生起。當它生起時，你必須知道它。唯有具備了思所成智，才能進一步達到捨斷智（*pahāna-pariññā*）（即由修行導向證悟）。

觸緣生樂、苦與捨三受（*phassa paccaya sukha, dukkha and upekkhā vedanā*）。你必須知道它的生起，也要見它（觀照它）。當觀照心生起時，該受已不在了。為何我要在你觀照的當下講解這一點，而那受其實已不存在？因為兩種受無法並行（無法同時生起）。在感受生起時，觀照心的受不會同時生起（觀照智的心總是伴隨捨受——這一點對觀照來說很好）。因為兩種受不能並行，唯有在感受對象消失後，觀照智或觀照心（受）才會生起。被觀照的受是無常（*anicca*），觀照的受則是行（*saṅkhāra*，這也是由緣而生）。以行觀察無常（以觀照心觀照所生的受，它生起於內心）。以新的行觀照無常（舊的行即是所觀對象）。若新的行也滅了，則無法觀照該對象（即觀照心來得太遲）。原因是你不能以無常觀照無常。滅是無常，生是行，你必須以這個行來觀照。這裡是生起，而當你觀照時，它已滅去。這滅與這生相遇交會。

若我不講解這個主題，會發生什麼事？禪修者會認為觀照心是恆常的、不會滅的，於是便在心中執著常見（*sassata-diṭṭhi*）。如果你說觀照心正在觀看它，就會變成常見。觀照心本身也是行與無常。生起的法也是行與無常。

這一點你們要非常謹記。這是在兩邊殺滅邪見（*diṭṭhi*）。若內觀中邪見未被捨棄，這樣的禪修是無效的。佛陀非常重視能否捨除邪見這件事。有些人說他們在觀照，但卻無所見，這似乎顯示觀照法是常的。要以行觀照無常。這類法難得，卻是正確的。如果不解釋清楚，就會變成所緣（*ārammaṇa*）是無常，但觀照心（*ārammaṇika*）是常（即為常見）。如果是這樣，即使努力不懈也無法證得（因為經中曾提及佛陀弟子中有此現象的證據）。

**Saṅkhāre saṅkhāra vipassanti**——行法觀照行法。如果不是這樣，就會像比丘沙提（*Sāti*）那樣（見《大渴愛滅盡經》，MN 38），認為只有其他法會死，心識（*viññāṇa*）不會死。若仍有邪見存在，則不可能生起入流道智（*Sotāpatti magga*）。當所觀對象顯現其無常時，觀照的行心（*saṅkhāra citta*）予以觀照。不論你具備多少波羅蜜，只要邪見仍在，皆無法證得。佛陀說的「善士親近」（*sappurisa saṁsevo*）是進入聖道的關鍵因素。

## 致舍利弗尊者 (《相應部》SN 55.5)

由 Thanissaro Bhikkhu 譯自巴利文

那時，尊者舍利弗前往佛陀處，抵達後向佛陀頂禮，並坐於一旁。此時佛陀問他：「舍利弗啊，人們常說『入流的條件、入流的條件』。那麼，什麼是入流的條件呢？」

舍利弗回答說：「世尊，與正直之人為友是入流的條件；聽聞正法是入流的條件；如理作意是入流的條件；隨法修行是入流的條件。」

來源：[dhammatalks.org](http://dhammatalks.org) SN 55.5

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他是一位壽命短暫的佛陀，但留下了許多法教給我們（這是壽命長佛與壽命短佛的差別，例如迦葉佛與喬達摩佛）。

（尊者以緣起圖說明智者與愚者的差別）智者能於兩生中斷除緣起過程（即過去與現在），愚者則連結三生（即過去、現在與未來）。若有三生，就像蜈蚣的腳，有許多腳，便會不斷前進。你必須以道行（*magga saṅkhāra*）觀照生起的無常。慧知必須隨侍於蘊之上。若觀照對象與觀照智皆斷常見，且間隔不長，那便能證得道智。即使中間有多少有分心（*bhavaṅga citta*）也無妨（即在所緣與觀照心之間）。有分心並不是煩惱心。若中間夾雜貪、瞋、癡等法，則修行會耗時甚久。若只是有分心無煩惱，則無妨；若夾雜煩惱，則修行會耗時甚久。

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知與見

1961年9月16日

佛陀說法的理由有三：應請求、不應請求以及視情況而定。「不應請求」是出於慈悲，與是否適當無關。視情況而定，例如，親戚雙方發生爭吵。佛陀出於對所有眾生的慈愛（*metta*）和慈悲（*karuṇā*），以不請求且適應的方式向愚人和智者揭示他的教導，使他們能夠從痛苦（*Dukkha*）中解脫出來。佛陀非常厭

惡再次擁有五蘊。他非常高興並且寧願沒有五蘊。在經藏（suttanta）中，十二因緣的過程是以序列或在線的方式表達的。實際上，識（viññāṇa）、名色（nāma-rūpa）、六入（saḷāyatana）、觸（phassa）和受（vedanā）都是同時生起的（在阿毗達摩中）。在書中提到三種感受生起。這是透過學習而知的遍知（ñāta-pariñña）。真正的渴望是觀照（實修）的遍知（tīraṇa-pariñña）。在直接經驗中，只會生起一種感受。在其生起之時，你必須知道它。只有透過諦察遍知（tīraṇa-pariñña），才能實現斷遍知（pahāna-pariñña）（實修導致證悟）。觸緣受，即樂受、苦受和不苦不樂受（phassa paccaya sukha, dukkha and upekkhā vedanās）。你必須知道它（生起），也必須看到它（觀照）。當觀照的心生起時，（生起的感受）就不再存在了。當你觀察它時，它已經不在了，我為什麼還要討論這個？兩種感受不能並行（不能同時生起）。在感受生起時，觀照心的感受無法生起（觀照的智慧心總是中性的感受—這對於此點的觀照是有益的）。感受無法並行，只有在感受的對象止息之後，觀照的智慧或心（感受）才能生起。感受的對象是無常（anicca），而觀照的智慧感受是行（Saṅkhāra）（這也是透過條件而生起的）。以行觀察無常。（觀照生起的感受來自內心（它生起的地方）。以新的行觀照生起的無常（對象是舊的行）。如果新的行也止息了，就無法觀照對象了（即觀照的心來得太晚）。原因是你無法以無常觀照無常。止息是無常，生起是行。你必須以這個行來觀照。此處是生起，而當你觀照它時，它已經止息了。生起和止息在此相遇。如果我不討論這個主題，毗婆舍那的修行者會怎麼樣？他們會相信觀照的心是恆常的，不會消逝，並在心中懷有常見（sassata-diṭṭhi）。如果你說觀照的心正在看著它，那就會變成常見。它也是行無常（saṅkhāra anicca）。生起的法也是行無常（saṅkhāra anicca）。你必須仔細地注意它。這是從兩方面破除邪見。沒有破除邪見的內觀是無用的毗婆舍那。佛陀非常擔心邪見沒有被破除這個重要的問題。有些人說他們正在觀照它，但卻看不到它。看起來觀照的法是恆常的。以行觀照無常。這種佛法相當困難，但也非常正確。如果不解釋這些，那麼對象（ārammaṇa）是無常，而觀照的心（ārammaṇika）是恆常的（即常見。如果是這樣，即使付出全部努力也無法實現它（因為在經典中有關於佛陀某些弟子的證據））。Saṅkhāre saṅkhāra vipassanti—行法觀照行法。如果不是這樣，就像沙提比丘（《大愛盡經》，中部經典 38 經）一樣，那就會變成常見。根據他的說法，只有其他現象會死亡，但識（viññāṇam）不會死亡。如果邪見存在，就無法生起入流道（sotāpatti magga）。當觀照的對象展現其無常時，觀照的行心便觀照它。無論你累積了多少波羅蜜，如果邪見阻礙，都無法成就。親近善知識（sappurisa saṁsevo）一如佛陀所說—是進入聖流的關鍵因素。

致舍利弗 (相應部 55.5)

坦尼沙羅比丘巴利文翻譯

當時，尊者舍利弗前往世尊處，抵達後，向世尊頂禮，然後坐在一旁。他坐定後，世尊對他說：「『入流之因素，入流之因素』，是這樣說的。舍利弗，什麼是入流之因素？」

「世尊，與正直的人交往是入流之因素。聽聞真正的佛法是入流之因素。如理作意是入流之因素。如法修行是入流之因素。」

https://www.dhammatalks.org/suttas/SN/SN55_5.html

他是一位短壽的佛陀，卻為我們留下了許多佛法（這是長壽佛和短壽佛之間的區別，例如迦葉佛和喬達摩佛）。（尊者以十二因緣圖解釋了智者和愚人）。智者在兩生之內（即過去和現在）切斷了十二因緣的過程，而愚人則連接到三生（即過去、現在和未來）。如果有三生，就像蜈蚣的腳一樣，有很多腳，會不斷向前移動。你必須以道行（*magga saṅkhāra*）觀照生起的無常。智慧必須與五蘊同在。如果來自觀照對象的常見和觀照的智慧消失，並且持續時間不長，那麼一個人將會證得道智。它們之間存在多少有分心（*bhavaṅga citta*s）並不重要（即在對象和觀照心之間）。有分心不是煩惱心。如果貪、瞋、癡等法介入其間，修行就需要更長的時間。有分心本身沒有錯，但如果有煩惱介入，修行就需要很長時間。

Worse Than an Atomic Bomb

17th September 1961

The Buddha spent 45 years warning us 36 times. So this matter is very important. Therefore, it should not be slow and late. Take it as the most important part of your matter and practise hard. Now, you all are at sugati (a good destination as humans). It's important for going on the way to the ending of dukkha which is Nibbāna. Don't desire for good existences (gati). Now you are at sugati and making prayers back for sugati (after deaths) is playing the same play again. With the inspiration that "I must move from sugati towards Nibbāna," and by listening to the talk and practicing. The Buddha warning us 36 times indicates he had great compassion (concern for all living beings).

The arrangement of taṇhā and kamma is never good, even if it will lead to sugati (i.e., with merits). Because taṇhā is a lustful lunatic (rāgo'mmatta or rāgo-ummatta); following the order of the lunatic, that kamma builds the house of khandha, so can it be good? Except the truth of Dukkha it cannot be otherwise (even jhānas are Dukkha, no need to mention about the inferior sensual pleasures). The khandha, which we get from taṇhā and kamma, has many kinds of dukkha. (Sayadaw mentioned some of them). If you look at the D.A. process will know it. Don't desire for sugati, Desire is taṇhā. Is taṇhā normal or crazy?

The Buddha exhorted us to practising vipassanā. Do not be heedless with family matters and businesses. With heedlessness, at dying, remorse and worry become prevalent. (Sayadaw explained about the object signs of woeful existences and death bed situations). You have to prepare for it from now. At near death you have no time for it. I have to teach vipassanā if you want from grimaced death to smiling death. Vipassanā is very easy; I will explain how to practice it easily. (He told the story in the Indriyabhāvanā Sutta, No.152, Majjhima Nikāya) You will see the object if you open your eyes. After seeing it lobha, dosa and moha minds will arise (one of them). These can be desire, hatred, or no attention; among these three, one of them will arise. For all these mind states I am worrying about all of you. (Sayadaw told about the Japan atomic bomb. With every glance, if you lack sati, an atomic bomb falls on you (quite funny analogy). If I were to speak openly or clearly, it would be more painful than an atomic bomb. Why is that? Because after seeing it, if greed (lobha mind) arises, it leads to uncountable births. Atomic bombs only kill you once (this life).

Lobha (also dosa, moha) makes you die no end. Don't take it lightly as I don't believe it. This is natural law— Dhamma Niyama.

(Here we can discern the importance of Dhamma Education and Dhamma Nutriment for all human kinds. It's a great tragedy and disgusting to see some humans with their foolishness and craziness create a lot of tensions, conflicts, killings and harming or eliminate each other on the international levels—such as, territory or land disputes, competition in arms industries and economics, trade wars, etc. Even animals can live together in peace and harmony. This is my own experience in observing nature. Humans for greed, hatred, ill-will, envy, selfishness, etc. they can give up their lives for unwholesome dhammas.)

Dhamma Education should be promoted on international levels, similar to the English language. Otherwise, human beings would cease to be human. Today humans progress in sciences and technologies seem they are intelligent. By using it wrongly and improperly, they become intelligent fools because they don't know how to use the mind. Buddha-Dhamma can fulfill this most important factor and without this humans are always leading toward destruction.)

At the time of seeing, if lobha arises and you can't control it, then let it arise. But, you have to follow it with reflection (yoniso — wise reflection) because this is a resultant dhamma arising by conditioning.

The continuing dhamma (i.e., lobha) is stopped there (not lead to clinging—upādāna). The reflective path factors mind (magga ñāṇa) follows it (taṇhā → Yoniso). If the cause ceases and this dhamma is destroyed. This is the same as contemplating anicca. It becomes the equanimity of insight (vipassanupekkhā) knowledge. These lobha, dosa and moha dhammas become anicca. It cannot continue the D.A. process, and can't receive the next khandha. This is the security of the faculties or development of the sense faculties. At near death only aniccas appear in the mind (someone who has the practice). It's important to Discern Aniccas at near death.

比原子彈還可怕

1961年9月17日

佛陀在 45 年的說法生涯中，曾經 36 次反覆地警告我們，可見此事至關重要。因此，我們不應遲疑拖延，應視其為人生中最重要的事，全力以赴地修行。你們現在處於善趣（**sugati**，即人道的良善境界），這對於邁向滅苦之道——涅槃（**Nibbāna**）來說，是關鍵的起點。切莫貪求將來再生善趣，現在已身處善趣，若還在祈求將來再得善趣，就像在不斷重演同一場戲。應該發願：「我要從善趣邁向涅槃！」透過聽聞法義與實踐來完成它。佛陀三十六次的警示，說明祂對眾生有著極大的慈悲與關懷。

貪愛（taṇhā）與業（kamma）所安排的生命歷程，無論結果如何都不會是善的，即使它導向善趣，也一樣（因為仍是輪迴之流）。為什麼？因為貪愛就是一個色欲的瘋子（**rāgo'mmatta** 或 **rāgo-ummatta**），業若是聽命於這個瘋子的指揮，去建造五蘊（**khandha**）之屋，那這能算是好事嗎？除了苦（**Dukkha**）的真相之外，不可能有其他答案。即使是禪那（**jhāna**）的境界也是苦，更遑論感官欲樂。從貪愛與業所建立的這個五蘊之身，會帶來種種苦（尊者列舉其中幾項）。若你觀察緣起（**D.A.**）流程便可明白此事。不要貪求善趣，那就是**貪愛**。請問：貪愛是正常的嗎？還是瘋狂的？

佛陀不斷教導我們要修**內觀（vipassanā）**。對於家庭與事業不可掉以輕心，但也不要因它們而放逸。如果放逸，臨終時將會充滿悔恨與焦慮。（尊者提及了惡趣的臨終徵象與死亡床的情境。）因此，你現在就得開始準備，臨終時是來不及的。若你想從扭曲痛苦的死亡表情轉為安詳微笑的死亡，我就得教導你**內觀**。內觀其實非常簡單，我會教你一個簡單的方法。（尊者引用了《根的修習經》（**Indriyabhāvanā Sutta**），中部 152 經的故事。）

你睜開眼就會看到所緣。見之後，心中會升起貪（**lobha**）、瞋（**dosa**）或癡（**moha**）三者之一。這些可能是欲望、憎恨或散亂。這三種心，我都為你們深深憂心。（尊者提及日本原子彈事件，說：每一次缺乏正念的眼光，就如同一顆原子彈在你身上爆炸。這是個帶點幽默的比喻。）若我要更直白地講，那比原子彈還要痛苦。為什麼？因為一次原子彈頂多殺你一命（這一生），但貪心（**lobha**）會讓你輪轉無盡，死無止境（瞋與癡亦然）。不要小看它，也不要以「我不相信」的心態看待，這是自然法則——法的次第（**Dhamma Niyāma**）。

（這段話強調了佛法教育與佛法養分對全人類的重要性。人類的無明與瘋狂，造成極大的壓力、衝突、殺戮與互相傷害，在國際間表現尤甚，例如：領土糾紛、軍備競爭、經濟貿易戰等。甚至動物都能和平共處，人類卻因貪、瞋、妒

忌、自私等煩惱，願意為不善法捨命。尊者表示，佛法教育應如英語一般，被推廣至國際層次。否則，人類將不再像人類。雖然現代人擅長科學技術，似乎很聰明，但若使用不當，就成了聰明的愚者，因為他們不懂得如何駕馭自己的心。佛陀的教法（Buddha-Dhamma）正能滿足這最根本的需求，沒有它，人類將不斷邁向毀滅。）

當你看到某物，若貪心升起且你無法立即控制它，也沒關係，但你必須用如理作意（yoniso manasikāra）來跟隨它。因為這只是依緣而生的果報法（vipāka dhamma），若能正思惟，它便停止，不再導向執取（upādāna）。這就是讓道心（magga citta）接續上來（從貪愛→如理思惟）。若因滅則法滅，這就如同在觀無常（anicca）。它成為了內觀捨受智（vipassanūpekkhā ñāṇa）。這些貪、瞋、癡的心法，也都成為無常之法，無法再延續緣起流程，也就無法再得新一世的五蘊。這就是根門防護（Indriyabhāvanā）的成果。

在臨終時，修行者心中只現起無常。臨終之時能如實觀無常，是非常重要的事。

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## 比原子彈更糟

1961年9月17日

佛陀花了四十五年的時間，警告了我們三十六次。所以這件事非常重要。因此，不應該遲緩拖延。將其視為你最重要的事情，努力修行。現在，你們都在善趣（作為人類的好去處）。這對於走上通往苦之止息——涅槃的道路非常重要。不要渴望好的存在（gati）。現在你在善趣，死後又祈求回到善趣，這是在重蹈覆轍。要以「我必須從善趣走向涅槃」的啟發，並透過聽聞開示和修行。佛陀警告我們三十六次，表明他有偉大的慈悲（關懷所有眾生）。貪愛（taṇhā）和業（kamma）的安排從來都不是好的，即使它會引導到善趣（即透過功德）。因為貪愛是個慾望的瘋子（rāgo'mmatta 或 rāgo-ummatta）；跟隨瘋子的命令，那樣的業建造了五蘊的房子，它能是好的嗎？除了苦的真理之外，不可能有其他情況（即使禪那也是苦，更不用說低劣的感官樂趣了）。我們從貪愛和業得到的五蘊，有許多種苦。（尊者提到了一些）。如果你觀察十二因緣的過程就會明白。不要渴望善趣，渴望就是貪愛。貪愛是正常的還是瘋狂的？佛陀勸誡我們修習毗婆舍那。不要因家庭事務和生意而放逸。放逸時，臨終之際，後悔和憂慮會變得普遍。（尊者解釋了惡趣的徵兆和臨終的情況）。你必須從現在

開始準備。臨終時你沒有時間了。如果你想從痛苦的死亡轉變為微笑的死亡，我必須教導毗婆舍那。毗婆舍那非常容易；我將解釋如何輕鬆地修行。（他講述了《中部尼柯耶》第一百五十二經《調御根經》中的故事）如果你睜開眼睛，你會看到對象。看到之後，貪、瞋、癡的心會生起（其中一個）。這些可能是慾望、憎恨或不注意；在這三者之中，其中一個會生起。對於所有這些心態，我都很擔心你們。（尊者講述了日本的原子彈。每一次瞥視，如果你缺乏正念（sati），一顆原子彈就會落在你身上（相當有趣的類比）。如果我公開或清楚地說出來，那將比原子彈更痛苦。為什麼？因為看到之後，如果貪婪（lobha mind）生起，它會導致無數次的輪迴。原子彈只會殺死你一次（這一生）。貪婪（以及瞋、癡）會讓你無止盡地死亡。不要輕視它，認為我不相信。這是自然法則——法爾如是（Dhamma Niyama）。（在此，我們可以辨識佛法教育和佛法滋養對所有人類的重要性。看到一些人類因其愚癡和瘋狂，在國際層面上製造許多緊張、衝突、殺戮和互相傷害或消滅對方——例如，領土或土地爭端、軍火工業和經濟競爭、貿易戰等等，這是一場巨大的悲劇，令人作嘔。即使是動物也能和平和諧地生活在一起。這是我觀察自然的親身體驗。人類為了貪婪、憎恨、惡意、嫉妒、自私等等，他們可以為了不善的法而放棄生命。佛法教育應該在國際層面上推廣，類似於英語。否則，人類將不再是人類。今天人類在科學和技術上的進步似乎很聰明。但是，如果錯誤和不當地使用，他們就會變成聰明的傻瓜，因為他們不知道如何使用心。佛陀的教法可以滿足這個最重要的因素，沒有這個，人類總是走向毀滅。）在看到的時候，如果貪婪生起而你無法控制它，那就讓它生起吧。但是，你必須以如理作意（yoniso — 明智的思考）來跟隨它，因為這是一個由條件產生的結果之法。持續的法（即貪婪）在那裡停止（不會導致執取—upādāna）。反思的道分心（maggā ñāṇa）跟隨著它（貪愛 → 如理作意）。如果原因止息，這個法就被摧毀了。這與觀照無常相同。它成為內觀的平等捨（vipassanupekkhā）智慧。這些貪、瞋、癡之法變成無常。它無法繼續十二因緣的過程，也無法接受下一個五蘊。這是根門的保護或感官能力的發展。臨終之際，只有無常才會在心中顯現（對於有修行的人）。在臨終之際辨識無常非常重要。



## Dhamma Is in the Khandha

5<sup>th</sup> October 1961

Dhamma exists in you, so I am asking you to practice it. Four kinds of dhamma exist within the khandha. These are; black dhamma, white dhamma, black and white mixed dhamma and neither black nor white dhamma. People think that there are only bad and good dhammas. You have affection for this aggregate of feelings. Affection is craving (taṇhā). With the affection you're working to feed and look after it. Vedanā paccaya taṇhā paccaya pariyesanā (feeling → craving → seeking or working). You also have affection for the khandhas of son and daughter (children) seeking more for them. Because of seeking, it increases taṇhā. You're busy every day for it and don't realize that this is black dhamma. For example, when you're going into the darkness at night and are bitten by a viper snake, you don't know what has bitten you. In this case, you all are bitten by Taṇhā and must go to Apāyas. The seeds in the banana kill the banana tree. Here taṇhā inside also is asking you for seeking and will send you apāyas. Taṇhā also has two kinds. Taṇhā has affection to the khandha and taṇhā seeking to feed it.

Pariyesanā → labho = Seeking → acquisition; people gain money and wealth (maybe even power in politics). After attainment of money (power) they are smiling. This is the smiling of Taṇhā. They can smile at the tasks of going to apāyas. (Sometimes Sayadaw's remarks on human stupidity are humorous and profound) this is not the D.A. process of wandering in the whole of Saṃsāra, but the D.A. of family life.

Lābha → vinisaya (vinissaya, vibhāvana or niyamo) = acquisition → ascertainment, which requires planning on how to use them. Making ascertainment with Diṭṭhi and Taṇhā or becoming of diṭṭhi / taṇhā (Sayadaw gave example of for wives and children. For nowadays humans for conflicts and wars, including trade wars, polluting the environments and nature, etc. up to international levels.) They are doing these things all the time. Do they consider these actions as the dhammas of dark demerits? (for some leaders, politicians, economists, etc. these are human progress.) This can be prevented by encountering a good teacher. (This shows the greatest importance of a Buddha and Dhamma Education). There are medicines if you are inflicted with wounds and diseases. There is rightness if there are mistakes. Don't



be afraid of ageing. You have to fear ignorance in the face of ageing because you're developing of Taṇhā (In this case Buddhists are luckier than western counterparts).

It's from the homes that you are going to apāyas. The khandhas are oppressing you until you arrive there. Khandha is Dukkha Sacca—the Truth of Suffering that oppresses someone who has it.

Vinisaṃsa → chanda-rāgo = Ascertainment → desire-passion. All living beings are subject to suffering according to the Dhamma's arrangement. Therefore, we have to abandon the dhamma which should be abandoned. Your business is whether in progress, or in failure whatever it may be, leading towards the direction of Del-Ooh (Burmese word for hell cauldron or hell wok). All these things are difficult to know or understand. Ven. Ānanda took the D.A. process as easy to understand. The Buddha answered him as difficult.

Chanda-rāgo → upādāna (attachment) → āraṃbhā (possessiveness) → macchariya (stinginess) → defensiveness, and because of defensiveness of possessions there arise the taking up of sticks and swords, quarrels, disputes, etc. All these unwholesome things happen because of the khandha. (see the Mahānidāna Sutta, DN 15) It's the same as drinking poison with a mistake and also having to die. Is it suitable to live your life without knowing? Only the Buddha's teaching—Dhamma, becomes knowledge (Ñāṇa) the Sāsana exists. This is the most important. You already have taken the poison (i.e., kilesa poison) and it's not suitable to drink the antidote medicine slowly. Death will overcome you. Meeting with a good teacher and you don't practise it in time is the greatest loss (Sayadaw gave example of Asita hermit (also known as Devila hermit), and the bodhisatta's two early teachers—Āḷāra-Kālāma and Uddaka Rāmaputta). If you still don't know about defilements (kilesas) and will never attain Nibbāna.

## 法就在五蘊中

1961年10月5日

佛法就在你之中，所以我請你去實踐它。有四種法存在於五蘊之中：黑法、白法、黑白雜合法、非黑非白法。人們通常只知道有善法與惡法而已。你對這個

受蘊（感受）生起愛戀，這份愛戀就是**渴愛（taṇhā）**。因為這份愛戀，你便為了餵養與照顧這個色身而忙碌操勞。

「**受緣愛、愛緣尋**」（vedanā paccayā taṇhā, taṇhā paccayā pariyesanā），你也對你兒女的五蘊有愛戀，便為了他們而尋求更多。這樣一來，只會增長貪愛（taṇhā）。你每日忙碌於此，卻未曾察覺，這就是**黑法（不善法）**。

就像晚上走入黑暗，被毒蛇咬了也不知道那是什麼咬的。在這裡，你們已被「渴愛」咬中了，並將被送入惡趣（Apāya）。

香蕉樹的種子會殺死香蕉樹，同樣地，潛藏在你內心中的貪愛也在催促你去尋找、去追求，最終將你送往惡趣。

**渴愛有兩種**：一種是對五蘊的愛戀，另一種是為了餵養它而發起的渴愛（即「尋求」）。

「**尋**」→「**得**」（pariyesanā → lābho）：人們尋求金錢與財富（有時甚至是權力）。一旦得到了金錢（或權力），他們便會笑了。**這是貪愛的微笑**。

他們甚至能笑著邁向惡趣。（有時尊者的評論對人類的愚癡既幽默又深刻。）這並不是整體輪迴（Saṃsāra）的緣起過程，而是**家庭生活的緣起流轉**。

「**得**」→「**衡量分配**」（lābha → vinisaya）：獲得之後，人們開始計劃如何運用它。這種「衡量分配」常伴隨著邪見與貪愛，或是變成邪見與貪愛的延伸。（尊者舉例：為了妻子與兒女；現代人則為了國與國之間的爭端、戰爭、貿易戰、污染自然環境等。）

人們不斷地做這些事，但他們是否知道這些行為是黑暗與造惡的法呢？（而有些領導者、政治家、經濟學家卻認為這是「人類的進步」。）

這些錯誤的行為，**只有遇到善知識，才能得以避免**。（這顯示出佛陀與佛法教育的極大重要性。）

就如同人若有傷病可服藥治療，若犯錯也有正法可依循改正。

不要害怕衰老，你該怕的是在面對衰老時的無明，因為你是在發展貪愛！（在這方面，佛教徒比西方人要幸運得多。）

是從家庭中，你們被送進了惡趣；是五蘊一路壓迫你，直到你被送入那裡。**五蘊就是苦諦（Dukkha Sacca）**——它壓迫著擁有它的人。

「衡量分配」→「欲望與愛著」（vinisaya → chanda-rāgo）：一切眾生都依照佛法的因果安排而受苦。

所以，我們必須捨棄那些應當捨離的法。

無論你事業的進展與否，它最終都朝向「Del-Ooh」（緬語，指地獄鍋或地獄油鍋）前進。

這一切都很難察覺與理解。尊者提到，阿難尊者曾認為緣起法很容易理解，佛陀卻回答說：它是難解的。

「欲愛」→「執取」（chanda-rāgo → upādāna）→「防衛」（āraṅkha）→「慳吝」（macchariya）→「防衛心所導致的衝突」，例如：拿起棍棒與刀劍、爭執、糾紛等等。這一切不善法的發生，全都因五蘊而起。（參見《大緣經》，長部第15經）

這就像誤飲毒藥而死一樣。你若不知道這件事，怎麼還適合繼續過人生？

只有佛陀的教法（Dhamma）成為真正的智見（Ñāṇa），佛法僧三寶（Sāsana）才能存在。這才是最重要的事。

你早已吞下了毒藥（指煩惱之毒），現在就不該緩慢地服解藥，否則死神將趕上你。

若已遇到善知識，卻仍未及時修行，這才是最巨大的損失。（尊者舉例：阿私陀仙人（Asita，或稱 Devila 仙人）、菩薩的兩位早期老師——阿羅羅迦羅摩（Āḷāra Kālāma）與優陀迦羅摩子（Uddaka Rāmaputta）皆是。）

如果你至今仍未認識煩惱（kilesa），那你將永無證得涅槃之日。

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法在五蘊中

1961年10月5日

法存在於你之中，所以我請求你修行它。四種法存在於五蘊之中。它們是：黑法、白法、黑白混雜法以及非黑非白法。人們認為只有壞法和好法。你對這個感受的聚合有情感。情感是渴愛（taṇhā）。由於情感，你努力地餵養和照顧它。受緣愛緣求（Vedanā paccaya taṇhā paccaya pariyesanā）。你對兒子和女兒（孩

子)的五蘊也有情感，為他們尋求更多。由於尋求，渴愛增加了。你每天都為此忙碌，卻沒有意識到這是黑法。例如，當你在夜晚進入黑暗中，被毒蛇咬傷時，你不知道是什麼咬了你。在這種情況下，你們都被渴愛咬傷，必須前往惡趣。香蕉中的種子會殺死香蕉樹。這裡內在的渴愛也在要求你尋求，並將你送往惡趣。渴愛也有兩種。渴愛對五蘊有情感，以及渴愛尋求餵養五蘊。求→得 (Pariyesanā → labho)：人們獲得金錢和財富（甚至可能在政治上獲得權力）。獲得金錢（權力）後，他們會微笑。這是渴愛的微笑。他們可以為前往惡趣的行為而微笑。（有時尊者對人類愚蠢的評論既幽默又深刻）這不是在整個輪迴中流浪的十二因緣過程，而是家庭生活的十二因緣。得→決斷 (Lābha → vinisaya (vinissaya, vibhāvana or niyamo))：獲得→確定，這需要計劃如何使用它們。以邪見和渴愛做出決斷，或成為邪見／渴愛（尊者舉了妻子和孩子的例子。對於現今的人類來說，則是衝突和戰爭，包括貿易戰、污染環境和自然等等，直至國際層面。）他們一直在做這些事情。他們是否認為這些行為是黑暗惡業之法？（對於某些領導人、政治家、經濟學家等來說，這些是人類的進步。）這可以透過遇到一位好老師來避免。（這顯示了佛陀和佛法教育的最重要性）。如果你受傷生病，有藥可醫。如果有錯誤，有正確之道。不要害怕衰老。你必須害怕面對衰老時的無明，因為你正在發展渴愛（在這種情況下，佛教徒比西方人幸運）。正是從家中，你才走向惡趣。五蘊正在壓迫你，直到你到達那裡。五蘊是苦諦——擁有它的人所受壓迫的苦之真理。決斷→欲貪 (Vinisaya → chanda-rāgo)：確定→慾望和激情。根據法的安排，所有眾生都受苦。因此，我們必須捨棄應該捨棄的法。你的事業無論是進展順利還是失敗，都將引導你走向 Del-Ooh（緬甸語，指地獄的鑊）。所有這些事情都很難知道或理解。尊者阿難陀認為十二因緣的過程很容易理解。佛陀回答他說很困難。欲貪→取 (upādāna)→守護 (āraṁkha)→慳吝 (macchariya)→防禦，由於對擁有的事物進行防禦，於是產生了拿起棍棒和刀劍、爭吵、糾紛等等。所有這些不善的事情都是因為五蘊而發生的。（見《大緣經》，長部經典 15 經）這就像錯誤地喝了毒藥，然後不得不死亡一樣。在不知道的情況下度過一生是合適的嗎？只有佛陀的教導——法，成為智慧 (Ñāṇa)，聖教才存在。這是最重要的。你已經服用了毒藥（即煩惱之毒），慢慢地服用解藥是不合適的。死亡將會降臨到你身上。遇到一位好老師，卻沒有及時修行，是最大的損失（尊者舉了阿私陀仙人（又稱提毗羅仙人）以及菩薩早期的兩位老師——阿羅邏迦蘭和鬱陀迦羅摩子的例子）。如果你仍然不知道煩惱，將永遠無法證悟涅槃。

Why So Much Sufferings?

7th to 8th October 1961

T1

Which way is the quickest way to end taṇhā? With taṇhā ends arriving at Nibbāna. (Contemplation of feelings (vedanās) is the quickest way to end Taṇhā or Dukkha). If I have to talk about Nibbāna, there is no need to carry around the khandha burdens, and no feeding and cleansing of its 'bitterness' (Dukkhas). Thus, there is no quest for wealth and property (power). There is no "suffering" of remaining in someone else's womb (birth). There is no suffering (dukkha) caused by disease. There is also no dukkha of relying on others during sickness, and no dukkha of sorrow, lamentation, pain and grief at near death (seeing signs of unwholesomeness with painful destinations and attachment to wealth and family members). Why I have to exhort you every day is because I want you to die with a smile.

(Sayadaw mentioned the terrible dying moment and painful situations). The Buddha himself was warning us 32 times in his life: Don't be heedless; practise diligently until your bones and flesh are worn out, and your blood is dried up. The wealth and possessions (powers) which you earned cannot even stop the dying sickness and disease. The truly reliable thing is only maggaṅga (the path factors). (Mentioned the sufferings of Hells. This is not like the mythology of God and Creation. With Dhamma practice, one can find it out by oneself.

Kanni meditation develops light nimitta which can discern the 31 realms of existence. There are two books that I know of that mentioned the yogis' experiences about these realms. The strange thing is most of the world religions accept the existence of hells).

You don't need to spend money for it, you only have to use your nyan (ñāṇa). Only have to nod your head at what the khandha is telling you. There is no khandha that does not talk about their stories. (Sayadaw told about Sakka—King of the 33 gods in the Cūḷataṇhāsāṅkhaya Sutta, Sutta No. 37, Majjhima N.) If vedanā arises, you have to observe whether it's still there or not. You'll have the path factors if you discern it not there anymore. You insert the knowledge of seeing the dissolution of vedanā. Then the feeling conditions that taṇhā does not arise (vedanā → taṇhā) (The

Buddha gave the instruction to Sakka) The knowledge which discerns the dissolution comes in and cuts off the process. Vedanā paccaya taṇhā is the Pāli words which refer to people not doing vipassanā, (feeling conditions taṇhā). Vedanā paccaya paññā—feeling conditions wisdom is someone discerning anicca. Taṇhā disappears by discerning anicca. Vedanā nirodha taṇhā nirodho—with the cessation of feeling, taṇhā (craving) ceases. If you can make feeling cease, it becomes path factors. The task of no sympathy to oneself is business matters, but the task of practicing the path is having sympathy for oneself. Therefore, in the world, there are more people who have no sympathy for themselves. (This is not an exaggeration; the Buddha himself admonished us as the permanent homes of living beings are the four woeful planes of existence).

T2

Where does Taṇhā stay? It's at one's khandha. You want the khandha to be good. Therefore, taṇhā will be cut off if you kill feelings. This is a very important point. If you want taṇhā to die, then contemplate feelings. Discerning the impermanence of feelings and taṇhā will die. (Retold the Sakka's story) You have to note that whatever suffering in the world is given by taṇhā. With more riches or wealth, there is more dukkha. You have to work more than others, and also endure more than others. Therefore, with more taṇhā, there will be more sufferings.

(If you have more, you have more suffering; with little, you have little suffering; with nothing, you have no suffering— this is the saying of the Tibetan yogi Milarepa. But humans want or crave more and have no limitations; if the gods rain down precious jewels from the sky, they are still discontent, especially politicians and economists—their slogan is power and more money! Money! Money! and the world becomes crazy.)

The human world is full of suffering, and after death, one goes to HELL! Do you have any profits? You're seeking suffering for yourselves. Is it clear? If I do not explain to you, all these things are inspiring (nourishing taṇhā and Dukkha); and then you will expect sufferings (fools teach people to become fools, blindness leads to darkness). [Here Sayadaw's talk becomes humorous]. All the sufferings come from Taṇhā. Where is taṇhā coming from? It's from feelings.

Let us insert path factors between feelings and taṇhā. Becoming a Buddha is not under the Bodhi Tree, but between vedanā and taṇhā. Any Buddha is found here. Becoming a sotāpanna to arahant is also found here. Asking you to contemplate your mind also includes vedanā. Mind and feeling are sampayutta dhamma— phenomena associated together. They are like fire and light, which arise together. Mind and feeling arise together. Contemplate it as you prefer. There are two happiness (sukha) of mind and body (Sayadaw gave worldly examples for them). There are two dukkhas (sufferings) of mind and body (Sayadaw gave examples for them). There are two states of neither sukha nor dukkha of mind and body (i.e., upekkhā— Sayadaw gave examples. Check the Cūḷataṇhāsāṅkhaya Sutta). Taṇhā ceases by contemplating feelings. With taṇhā dying, Dukkha ceases. If you're praying for becoming a human being, it is the same as— "Let me run from ageing to sickness and from sickness to death" (So silly!) The Khandha is proving this to you.

Knowledge can arise following the anicca of feelings. If you are discerning anicca, you arrive at the halfway point of the journey. Vedanā is abandoned by discerning the anicca of vedanā (since vedanā is one of the khandhas, this also means abandoning khandhas). Taṇhā also cannot follow because it involves the abandoning of taṇhā. You must remember that vipassanā practice is the task of abandoning both khandha and taṇhā—the abandonment of khandha is the ending of Dukkha. The abandonment of taṇhā is the ending of the cause (condition) of Dukkha. Vipassanā is highly beneficial, and vipassanā knowledge testifies to this point. (The explanation of the 12 links as representing three lives' time is valid.)

為何這麼多痛苦？

1961年10月7日至8日

T1

要斷除貪愛（taṇhā），最快的方法是哪一條？
貪愛止息，就會抵達涅槃。

觀受（vedanā，感受）是斷除貪愛與苦的最快捷徑。

如果我要談涅槃，那就是：**不再需要揹負五蘊的重擔**，也不用再餵養它、清理它的「苦味」（dukkha）。因此，也不需要再追求財富與資產（權力）。

沒有再住入別人子宮的痛苦（投胎之苦），也沒有病苦，沒有在生病時依賴他人的苦，沒有臨終前的悲傷、哀慟、痛苦與憂愁（如臨終時看見不善業的徵兆，或對財產與親人產生執著等）。

我為何每日叮嚀你們修行？**因為我希望你們能含笑而終。**

（尊者此處描述了可怕的臨終痛苦景象。）

佛陀一生曾警示我們多達三十二次：

「不可放逸！要精進修行，直到骨碎肉裂、血枯竭盡！」

你所累積的財富與資產（或權勢），**連臨終的疾病都擋不住。**

唯一真正可靠的東西是**道支（maggaṅga）**。

（尊者也提到地獄的痛苦。這不是神創神話，而是能夠透過佛法修行親身證知的實相。）

****「甘尼禪」（Kanni meditation）****可以開發出光的「相」（nimitta），從而辨知三十一界的存在。我知道有兩本書紀錄了禪修者親身見證這些界的經驗。奇怪的是，世上多數宗教都接受地獄的存在。

你不需要花錢，只需要用你的**智慧（ñāṇa）**。

你只要點頭聽聽這五蘊在對你說什麼。**沒有哪個五蘊不會講述它自己的故事。**

（尊者提到《小貪欲盡經》（Cūḷatanhāsāṅkhaya Sutta，《中部》第37經）中帝釋（Sakka）的故事。）

若有感受生起，就觀察它是否還在。若發現它已不在，就會有道支生起。

你要插入**見到感受滅去的智慧**。這樣便能阻斷「感受生起→貪愛生起」的流程（vedanā → taṇhā）。

佛陀就是這樣教導帝釋的。

那個**見到感受滅去的智慧**出現，就能切斷流轉。

「**vedanā paccayā taṇhā**」（感受緣貪愛）是指沒有修習內觀的人；而「**vedanā paccayā paññā**」（感受緣智慧）則是觀照無常的人。

藉由見到無常，貪愛就會止息。

「**vedanā nirodhā taṇhā nirodho**」——感受滅，則貪愛滅。

若你能讓感受止息，那就是道支的作用。

那些對自己無同情心的人，整天都在忙著俗務。

而修道之事，才是對自己有同情心的事。

所以，世間大多數人是對自己沒有同情心的。

（這不是誇張，因為佛陀曾說：眾生的「常住地」是四惡趣。）

T2

那麼，貪愛在哪裡？

就在你自己的五蘊裡。

你希望這個五蘊變得更好，這樣的心就是貪愛。

所以，要斷除貪愛，就要「殺掉」感受。

這是一個非常重要的關鍵點。

你若想讓貪愛死，就要觀受。

見到感受的無常，貪愛便會死。

（尊者再一次講述帝釋的故事。）

你要記住：世間一切苦，全都是貪愛帶來的。

財富越多，痛苦也越多。

你得比別人更加辛勞，也更加承受痛苦。

所以，貪愛多，痛苦就多。

（密勒日巴尊者說得好：

「你擁有得多，痛苦也多；
擁有得少，痛苦就少；
什麼都沒有，便沒有痛苦。」）

但人類呢？他們無限地貪求，永遠無法滿足。

即使諸天從天上灑下珍寶，他們還是不滿足——特別是政治人物與經濟學家，他們的口號是：「更多的權力與金錢！金錢！金錢！」
結果整個世界都發瘋了。

人間充滿了苦，**死後又墮地獄！**你得到了什麼好處？

你是在為自己尋找苦，這還不明白嗎？

如果我不對你解說，這一切都會助長貪愛與苦，你就會「期待」苦的到來。

（愚人教人變成愚人，盲人引領盲人走入黑暗。）

（尊者語氣在此變得帶有幽默感。）

一切苦都來自於貪愛，貪愛從何而來？——從感受而來。

讓我們在感受與貪愛之間，插入道支（**maggāṅga**）！

成佛不是在菩提樹下，而是在「感受與貪愛之間」。

成為聖者（從初果至阿羅漢）也都在這裡。

讓你觀心，其實也包含了觀受，因為心與受是相應法（**sampayutta dhamma**），就如同火與光，是一同生起的。

心與感受是一起生起的。

你可以照你喜歡的方式去觀。

有兩種身心之樂（**sukha**）（尊者舉了世俗的例子），也有兩種身心之苦（**dukkha**）（尊者同樣舉例說明）。

還有兩種身心的非苦非樂（即「捨受」**upekkhā**），尊者也提供了實例。（請參閱《小貪欲盡經》。）

貪愛因觀受而止息。

貪愛滅，苦就滅。

你若祈求來世再做人，就等於在說：

「讓我從老跑向病，從病再跑向死。」

（真是愚蠢！）

五蘊正在證明這一點給你看。

若你依循感受的無常，智慧便會生起。

能見到無常，便等於走到了中途。

觀照感受的無常，就能捨棄感受（vedanā），而感受是五蘊之一，所以這也代表正在捨離五蘊。

貪愛也無法再跟著你，因為這是在捨離貪愛。

你要記住：內觀修行，就是捨離五蘊與貪愛之事。

捨離五蘊即是苦的止息，捨離貪愛即是苦因的止息。

內觀修行利益深遠，內觀智慧本身會證明這一點。

（尊者也表示：十二緣起作為「三世流轉」的解釋，是成立的。）

何以苦多如斯？

1961年10月7日至8日

T1

最快斷除渴愛（taṇhā）的途徑為何？正是藉由斷除渴愛而證得涅槃。

（觀照受（vedanā）的修習，是斷除渴愛或苦（dukkha）最快捷的法門。）

若談涅槃，就不必再背負五蘊之重，不必再為清洗蘊中「苦味」而操心。這樣便不會有追求財富與產業（即追求權力）的執著；不會有留在人他子宮中的苦；不會有病痛所致之苦；也不會因病中依賴他人、臨終見到種種不善跡象、對財產與家眷產生執著而產生悲痛、哀嘆與懊惱。

我每日不斷地勸誡你們，正是因為我希望你們能以微笑迎向臨終。

（尊者曾提及那慘烈的臨終時刻與痛苦情境。）

佛陀一生曾 32 次警示我們：勿要掉以輕心，應當精進修行，直至骨肉盡耗、血液乾涸。你們所賺得的財富與產業（權勢），連阻止死亡之疾也無濟於事。唯一真正可靠者，只有那依止於正道的「道支」（*maggāṅga*），即正修法門。

（尊者亦提及各種地獄的苦況——這並非神話中創造主所主張的那般；而是透過佛法修行，眾生可以自證其真實性。）

觀禪（*Kānni meditation*）可培養出光相（*nimitta*），由此可辨識三十一有界。據我所知，有兩本書記載了瑜伽士關於這些境界的經驗；奇妙的是，大多數世界宗教都承認地獄的存在。

你無需為此花錢，只需運用你的智見（*ñāṇa*）。只需順應五蘊所傳達的訊息，因為沒有哪一蘊不在講述它們自己的故事。（尊者曾談到帝釋（*Sakka*）——見《小渴愛滅盡經》（*Cūḷatanhāsāṅkhaya Sutta*），中部第 37 經。）

當受生起時，你必須觀察它是否還在；若你能明辨它已消逝，便可生起道支（*maggāṅga*）。你就把「看見受消散」的知識融入心中，從而使那由受引起的渴愛（*vedanā* → *taṇhā*）斷除（佛陀曾指示帝釋）。

「受緣渴愛」是指因受而生渴愛，若再加上「受緣智慧」（*paññā*），即是當你能以智慧覺知受的無常（*anicca*）時，渴愛便自然而然地消失。

正如佛陀所說：「受盡滅則渴愛盡」（*vedanā nirodha taṇhā nirodho*）。

若你能令受止息，那麼道支便會生起。

對自己不加憐憫，僅顧及世務，與以正道實修、憐惜自己為任務是截然不同的。故此，在世間有更多人對自己缺乏慈悲。（這並非誇大之詞；佛陀曾告誡我們，眾生的永久居所，正是那四個苦境。）

T2

渴愛究竟棲息於何處？正是在於個人的五蘊中。你若希望五蘊美好，便必然會因供養五蘊而引起渴愛；故若你能斷除感受（*vedanā*），渴愛自然會斷絕。這是一個極其重要的論點。

若你想令渴愛消亡，就必須觀照感受。只要你能明辨感受的無常，渴愛便會自動斷滅。（尊者重述了帝釋的故事。）

你必須記住，世上所有的苦，均來自於渴愛。財富越多，苦就越多；你不得不比別人付出更多努力，也必然承受更多苦難。因而，渴愛越盛，苦也隨之增加。

（正如藏傳瑜伽士米拉勒巴所說：「有多就有苦；有少則苦少；若一無所有，則無苦。」）

但人卻無止境地貪求更多，沒有節制；即便神明從天而降珠寶，仍覺不足，尤其是某些政客與經濟學家，他們的口號竟是：權力、更多金錢！金錢！金錢！結果便使整個世界陷入瘋狂。

人間充滿苦難，死亡後更會墮入地獄！你們所謂的「收穫」究竟有何益處？你們是在自尋苦難，這點是否明了？

若我不加以說明，所有這些都只會滋養渴愛與苦，進而使你們期待更多苦難。

（愚者教愚者，盲人引向黑暗。）

（此處尊者的語氣頗具幽默感。）

所有的苦，都源於渴愛。那麼，渴愛從何而來？它正是從感受生起。

讓我們在感受與渴愛之間，插入道支的作用。

成佛並非僅在菩提樹下覺悟，而是在感受與渴愛之間。任何佛陀的證悟，都能在此處顯現；入流、須陀洹果、阿羅漢果也皆從此而起。

當我勸你觀照自己的心，亦包括觀察感受。心與感受乃是相依相連的法

（*sampayutta dhamma*）——猶如火與光，總是同時生起。

你可以依你喜好觀照心與感受：尊者舉例說，世間有兩種身心之樂（*sukha*），亦有兩種身心之苦（*dukkha*）；還有既非樂亦非苦的中道（*upekkhā*）狀態。

（參見《小渴愛滅盡經》中的說法。）

若你能透過觀照感受，使渴愛消逝，苦便隨之止息。

若你祈求再生為人，實際上就是「讓我從老去、病痛、走向死亡」——多麼可笑！

五蘊正是以此向你證明。

隨著對感受無常的知見而生，知見便隨之而起，進入旅途的一半。

因明受無常，感受便被捨棄（因為受屬於五蘊，捨棄五蘊即是捨棄受）；渴愛亦不能跟隨，因為捨離了渴愛。

你必須記住：內觀修行的任務，就是捨棄五蘊與渴愛——捨棄五蘊即是止苦，捨離渴愛即是斷除苦的根源。

內觀非常有益，其證悟的知見正是見證此點。（以十二因緣說明三生之因果，亦合此理。）

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## 為何如此多的苦難？

1961 年 10 月 7 日至 8 日

### T1

什麼方法能最快速地終止渴愛 (*taṇhā*)？當渴愛止息時，便能到達涅槃。(觀照感受 (*vedanās*) 是終止渴愛或苦最快速的方法)。如果我必須談論涅槃，就不需要背負五蘊的重擔，也不需要餵養和清除其「苦澀」(*Dukkhas*)。因此，就不會追求財富和財產(權力)。就不會有留在他人子宮裡的「苦」(出生)。就不會有疾病引起的苦 (*dukkha*)。也不會有生病時依賴他人的苦，以及臨終時看到不善的徵兆(伴隨著痛苦的去處以及對財富和家人的執著)而產生的悲傷、哀號、痛苦和憂愁之苦。我每天都必須勸誡你們的原因是，我希望你們帶著微笑死去。(尊者提到了可怕的臨終時刻和痛苦的情況)。佛陀一生中親自警告了我們三十二次：不要放逸；精進修行，直到你的骨肉磨損，血液乾涸。你所賺取的財富和財產(權力)甚至無法阻止臨終的疾病。真正可靠的只有八正道 (*maggāṅga*)。(提到了地獄的苦難。這不像神和創造的神話。透過佛法的修行，一個人可以自己發現它。《光相禪修》(*Kanni meditation*) 能發展出光明的影像 (*nimitta*)，可以辨識三十一界的存在。我知道有兩本書提到了瑜伽行者對這些境界的體驗。奇怪的是，世界上大多數宗教都接受地獄的存在)。你不需要為此花錢，你只需要運用你的智慧 (*ñāṇa*)。只需要對五蘊告訴你的點頭認可。沒有哪個五蘊不會講述它們的故事。(尊者講到了《小愛盡經》

(*Cūḷataṇhāsāṅkhaya Sutta*，中部經典第 37 經) 中帝釋天——三十三天之王的故事)。如果感受生起，你必須觀察它是否還在那裡。如果你辨識出它不再存在，你就會擁有八正道。你將看到感受消散的知識融入其中。然後，感受的條件使渴愛不再生起 (*vedanā → taṇhā*) (佛陀給予帝釋天的教導)。辨識消散的知識進入並切斷了這個過程。受緣愛 (*Vedanā paccaya taṇhā*) 是巴利語，指的是沒有修習毗婆舍那的人(感受的條件產生渴愛)。受緣慧 (*Vedanā paccaya paññā*) 指的是辨識無常的人(感受的條件產生智慧)。透過辨識無常，渴愛消失。受滅則愛滅 (*Vedanā nirodha taṇhā nirodho*) —隨著感受的止息，渴愛也止息。如果你能使感受止息，它就會變成八正道。對自己沒有同情心是世俗事務，但修行正道是對自己有同情心。因此，在這個世界上，更多的人對自己沒有同情心。(這並非誇大；佛陀親自告誡我們，眾生永久的家是四惡趣)。



渴愛 (Taṇhā) 在哪裡停留？它在一個人的五蘊中。你希望五蘊是好的。因此，如果你消滅感受，渴愛就會被切斷。這是非常重要的這一點。如果你想讓渴愛死亡，那就觀照感受。辨識感受的無常，渴愛就會死亡。（重述了帝釋天的故事）你必須注意到，世上所有的苦難都是渴愛帶來的。財富越多，苦就越多。你必須比別人更努力地工作，也必須比別人承受更多。因此，渴愛越多，苦難就越多。（如果你擁有更多，你就會有更多苦難；擁有得少，你的苦難就少；一無所有，你就沒有苦難——這是西藏瑜伽士密勒日巴的說法。但是人類想要或渴望更多，沒有限制；如果諸神從天上降下珍貴的珠寶，他們仍然不滿足，尤其是政治家和經濟學家——他們的口號是權力和更多的金錢！金錢！金錢！世界變得瘋狂。）人類世界充滿了苦難，死後，人們會下地獄！你有任何利益嗎？你正在為自己尋求苦難。清楚了嗎？如果我不向你解釋，所有這些事情都在滋養（滋養渴愛和苦）；然後你就會期待苦難（愚人教導人們成為愚人，盲目導致黑暗）。[此處尊者的談話變得幽默]。所有的苦難都來自渴愛。渴愛從何而來？它來自感受。讓我們在感受和渴愛之間插入八正道。成佛不在菩提樹下，而在感受和渴愛之間。任何佛陀都在這裡被發現。從入流者到阿羅漢的過程也在這裡被發現。要求你觀照你的心也包括觀照感受。心和感受是相應法——一起相關聯的現象。它們就像火和光，同時生起。心和感受同時生起。隨你喜歡的方式觀照它。有兩種快樂 (sukha)：身和心的快樂（尊者舉了世俗的例子）。有兩種苦 (dukkha)：身和心的苦（尊者舉了例子）。有兩種非樂非苦的狀態：身和心的非樂非苦（即捨 (upekkhā)——尊者舉了例子。請參閱《小愛盡經》）。透過觀照感受，渴愛止息。隨著渴愛的死亡，苦也止息。如果你祈求成為人，這就等於——「讓我從衰老跑到疾病，再從疾病跑到死亡」（多麼愚蠢！）五蘊正在向你證明這一點。智慧可以隨著感受的無常而生起。如果你正在辨識無常，你就到達了旅程的中途。透過辨識感受的無常，感受被捨棄（由於感受是五蘊之一，這也意味著捨棄五蘊）。渴愛也無法跟隨，因為它涉及到渴愛的捨棄。你必須記住，毗婆舍那的修行是捨棄五蘊和渴愛的任務——捨棄五蘊是苦的止息。捨棄渴愛是苦因（條件）的止息。毗婆舍那非常有益，毗婆舍那的智慧證明了這一點。（將十二因緣解釋為代表三世的時間是有效的。）

## Noble Dhamma and Wrong Dhamma

9<sup>th</sup> October 1961

Whenever a Buddha appears, he will teach it only once. It's difficult to hear this talk by human beings (Referred to Devadūta Sutta: Divine Messengers, No.130-Majjhima N.) The Buddha taught us not to forget the Noble Task: You must turn your knowledge (ñāṇa) towards the khandha. At other times, your mind is turned towards the outside world. Even when you turn the mind towards the khandha with the wrong view of "Me," and sometimes with taṇhā ("Mine"), we live with Diṭṭhi— Taṇhā (in turn), and the D.A. process continues. Turning around with it every day that leads to dizziness. Why do kamma arise controlled by diṭṭhi and clinging with diṭṭhi? It arises because of not putting effort into noble Dhamma (ariya-dhamma).

(Sayadaw starts to talk about the Devadūta Sutta) Heedfulness is ariya-dhamma. Heedlessness is wrong dhamma (micchā-dhamma). The four painful existences are related to heedless people. (This point is very important. Only in the Buddha Dhamma do we have the chance to become heedful people (i.e., appamāda person with appamāda dhamma). If you discern anicca thoroughly, you will be free from the dangers of apāyas. Therefore, practice it carefully. With ignorance (heedlessness), saṅkhāra comes to be; with heedfulness, saṅkhāra does not come to be, and one does not fall into apāyas. (Sayadaw described the sufferings of hell realms; see the sutta of Divine Messengers) These are the frightening results of heedlessness. (Sayadaw gave the instruction on contemplation of the mind.)

Observe the first mind (i.e., arising mind) with the following mind (i.e., contemplative mind or path factors mind). You'll see its non-existence (i.e., anicca of the first citta).

### 正法與邪法

1961 年 10 月 9 日

每當一位佛陀出現於世時，他只會宣說一次這正法。人身難得，聽聞這樣的法義更為稀有難遇。（此處指的是《天使經》（Devadūta Sutta），中部第 130 經。）

佛陀教導我們：**莫忘正事（聖業）**——你必須將你的智慧（*ñāṇa*）轉向五蘊（*khandha*）。但在平時，你的心總是轉向外境。即使你將心轉向五蘊，也往往帶著「我」的邪見（*Diṭṭhi*），或以「我的」渴愛（*taṇhā*）來執取它。我們就這樣與邪見與渴愛共存，使得**緣起（十二因緣）流轉不息**。

日復一日地隨此流轉，讓人頭昏目眩。

為什麼造業會受到邪見的支配？為什麼造業會緊緊地執取邪見？這一切的根本原因，就是我們未曾精勤修習**聖法（*ariya-dhamma*）**。

（尊者接著開始講述《天使經》的內容。）

**正念（不放逸）就是聖法（*ariya-dhamma*），  
放逸則是邪法（*micchā-dhamma*）。**

四惡趣的果報，與那些放逸之人息息相關。這一點非常關鍵。

唯有在**佛陀的教法**中，我們才有機會成為一個有「不放逸法」（*appamāda-dhamma*）的人，一位真正不放逸的人（*appamāda person*）。如果你能透徹觀察無常（*anicca*），你將遠離惡趣（*apāya*）的危險。

因此，請謹慎修行！

有無明（放逸），就會有行（*saṅkhāra*）的生起；  
有正念（不放逸），行就不再生起，因而不會墮入惡趣。

（尊者詳細說明了地獄中諸多可怖苦報，詳見《天使經》所述。）

這些都是「放逸」帶來的可怖後果。

（尊者也給出了觀心的修行指導。）

以後起之心（觀照之心，或具道支之心）來觀照初起之心（生起之心），  
你將見到它的「**不再存在**」（即初生心的無常、滅去）。

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聖法與邪法

1961 年 10 月 9 日

每當一位佛陀出現，他只會教導一次這個法。人類很難聽到這個開示（參閱《天使經》，中部經典第 130 經）。佛陀教導我們不要忘記神聖的任務：你必須將你的智慧（*ñāṇa*）轉向五蘊。在其他時候，你的心都轉向外在世界。即使你以「我」的錯誤見解，有時又帶著渴愛（「我的」）將心轉向五蘊，我們仍然活在邪見—渴愛（反過來）之中，十二因緣的過程繼續運轉。每天這樣轉來轉去，令人頭暈目眩。為什麼業會在邪見的控制下生起，並伴隨著邪見而執取？這是因為沒有努力修習聖法（*ariya-dhamma*）。（尊者開始談論《天使經》）不放逸是聖法。放逸是邪法（*micchā-dhamma*）。四種痛苦的生存與放逸的人有關。（這一點非常重要。只有在佛陀的教法中，我們才有機會成為不放逸的人（即擁有不放逸之法的不放逸者）。如果你徹底地辨識無常，你將能免於惡趣的危險。因此，仔細地修行它。由於無明（放逸），行（*saṅkhāra*）產生；由於不放逸，行不產生，人也不會墮入惡趣。（尊者描述了地獄的苦難；參閱《天使經》）。這些是放逸的可怕後果。（尊者給予了觀照心的教導。）以後一個心（即觀照心或道分心）觀察第一個心（即生起的心）。你將會看到它的不存在（即第一個心的無常）。

Why No Realization?

10th October 1961

Vipassanā exists only in the Buddha-sāsana, and we also encounter it. You also meet a good teacher and continues with your practice diligently. It's sure to lead to achievement. Don't believe what other people say about perfection (pāramīs) needing to be fulfilled slowly. Don't listen to them. The Buddha also gave us the guarantee for realization within seven years, seven months, and seven days (in the Satipaṭṭhāna Sutta). Phongyi (Sayadaw) also wants to remind you that within this short period, don't waste your time and energy on matters of family and business. This period can prevent the dangers of ageing, sickness, and death, and not falling down to the dangers of apāyas. I am worried that you will run out of time with no practice. It's very sad to spoil it. The Buddha warned us of the importance of practice and knowledge (ñāṇa) having to fit together. A dhamma is arising; contemplate it quickly with ñāṇa. According to the Buddha, if you don't separate anicca and ñāṇa, you could finish it in seven days. If your prayers (perfections) are fulfilled by practicing in the morning, you will achieve it in the evening. In this case, why don't we realize it? Because anicca and magga are not fitting together. For this matter, the Buddha taught the Telapatta Sutta (Bowl of Oil Discourse, Satipaṭṭhāna Saṃyutta) [SN.47.20 Janapadakalyāṇīsuttaṃ, At Sedaka (The Beauty Queen) Sedaka Sutta] for us.

(Sayadaw using his teaching of cittānupassanā to explain this sutta)

Thirteen kinds of mind are like a bowl of oil. You must contemplate anicca whatever arises from the six sense doors. Don't let your mind go out anywhere. If it goes outside to the objects of the five sensual pleasures, and taṇhā (craving), upādāna (clinging), and kamma (action) will kill you. It's very bad indeed if the mind goes out. If you contemplate feelings, then three kinds of feelings are the bowl of oil. Is there any kilesa leaking if anicca and magga are not separated? You'll encounter ageing, sickness, and death if you go outside of satipaṭṭhāna. It's a victory if you don't go out. This point is very important. The oil not spilled from the bowl means the D.A. process does not continue. It doesn't apply at other times, only during the time of insight practice.

In the beginning of sitting practice, simply breathe in and breathe out. You have to be aware of the breath coming in and going out. If a mind arises, follow it. Follow

the breathing-in mind and the breathing-out mind if nothing else arises. Contemplate feelings in the same way. The bowl of oil is like the contemplating objects; the contemplative knowledge (ñāṇa) is the criminal, and the executioner is the D.A. process. Do you have to practice it for a long time? It doesn't have to be. You have to pass through these two places (i.e., a bar with many alcoholics and a place with a beautiful dancer with many people). You have to navigate through the knowledge of rise and fall and the knowledge of disenchantment (rise and fall represent a bar; disenchantment represents the dancing place). After you navigate through it, you arrive at the place of the path (magga).

[Note: In the original sutta, a bar with alcoholics is not mentioned. This was Sayadaw's invention. Here we see Sayadawji's creative wisdom. A bar with alcoholics can represent avijjā and delusion—not knowing phenomena as it really is (anicca, dukkha, anatta). The beautiful dancer can represent taṇhā, and passing through represents disenchantment and not wanting it. Taṇhā's demise is the path (magga).]

If the mind is moving towards other objects, you must contemplate their anicca. This is like making an adjustment to the bowl of oil when it becomes slightly tilted. This is from the Saṃyutta Nikāya (the above sutta). I also have to discuss it from the Aṅguttara Nikāya. During the contemplation of anicca, don't let kilesas interfere (i.e., between anicca and the mind). During the time of disenchantment, also don't let kilesas interfere. The main point in the two suttas is the same—do not let the oil spill and do not let kilesas interfere. At the time of sitting, make the determination (adhiṭṭhāna) that within 15 minutes or half an hour, you will not let kilesas interfere. After that, gradually increase the time span of sitting. (This is wise advice for beginners).

為何尚未證悟？

1961年10月10日

毘婆舍那 (Vipassanā) 只存在於佛陀的正法 (Buddha-sāsana) 中，而我們也有幸遇上它。你也遇見了一位善知識，並勤奮地持續修行，這必然會導向成就之路。不要輕信他人

所說「波羅蜜（*pāramīs*）需慢慢圓滿」的論調，不必聽信這些說法。佛陀在《念住經》（*Satipaṭṭhāna Sutta*）中也曾明言：在七年、七月，甚至七日內皆可證悟。本座（尊者）亦提醒你，在這段短暫期間內，切勿將時間與精力浪費在家庭與事業上。這段時間足以防止老、病、死之危，亦可避免墮入惡趣（*apāyas*）之險。我擔心你錯過修行的時機，最終空手而歸，實在令人痛心。佛陀曾警誡我們：修行與智慧（*ñāṇa*）必須相應配合。當法（*dhamma*）現起時，應迅速以智慧觀照。依佛陀所教，若不將無常（*anicca*）與智慧（*ñāṇa*）分離，則可於七日內了結一切。若你的願力（波羅蜜）已成，早上修行，晚上即可證得。

那麼，為什麼我們尚未證悟呢？因為無常與道（*magga*）並未相應配合。對此，佛陀曾開示《滴油譬喻經》（*Talapatta Sutta*，收於《相應部·念住相應》SN 47.20《善貌女人經》*Sedaka Sutta*），正是針對此事。

（以下為尊者以心隨觀〈*cittānupassanā*〉來解釋此經）

十三種心如同一碗油，你必須觀照從六根門而起的無常現象。切勿讓你的心向外奔逸。若它向外追逐五欲塵境，則貪愛（*taṇhā*）、執取（*upādāna*）、業（*kamma*）將會「殺死」你。若心向外漂流，實在危險至極。若你觀照受，則三受即為油碗。若無常與道未分離，有煩惱（*kilesa*）滲漏嗎？若離開四念住，你將必遇老、病、死。若不離開，則是勝利。此一要點極為重要。油不溢出碗外，即代表十二緣起（*D.A. process*）不再延續。這僅適用於觀智修行期間，並非其他時候。

初入坐時，先只是吸氣、呼氣，須覺知氣息的出入。若心念生起，便隨之觀照。若無其他所緣，則觀照吸氣之心與呼氣之心。觀受亦同此法。油碗如觀照的所緣，觀照的智慧（*ñāṇa*）如同「罪犯」，而執行死刑者便是緣起過程（*D.A. process*）。這是否需要長時間的修行呢？其實未必。你必須通過兩個地點：一個是「充滿醉漢的酒吧」，一個是「有美麗舞者表演且眾人圍觀的場所」。你須穿越「生滅智」與「厭離智」的階段（生滅如酒吧，厭離如舞場）。當你穿越之後，即抵達「道」（*magga*）之地。

【註：原經文中並未提到酒吧與醉漢，這是尊者的譬喻創見。可見尊者的善巧智慧。酒吧象徵無明（*avijjā*）與癡——即不如實知見諸法之無常、苦、無我。舞者象徵貪愛（*taṇhā*），而穿越之則表不再欲求，厭離欲樂。貪愛之滅即為道（*magga*）】

若心轉向其他所緣，便當觀其無常。這就如當油碗微微傾斜時，即時將其扶正調整。這正出自《相應部》上述經文。我也要從《增支部》來談此事。當觀照無常時，切勿讓煩惱介入（即：在無常與心之間插入）。在厭離的時候，也同樣不可讓煩惱介入。兩部經的核心教義相同——不可讓油溢出，也不可讓煩惱插入。在入坐之時，應發願（*adhiṭṭhāna*），於十五分鐘或半小時內，不讓煩惱干擾。之後再逐漸延長禪坐時間。（此為初學者的明智建議）

為何未能證悟？

一九六一年十月十日

內觀禪修僅存在於佛陀的教法（佛陀的聖教）之中，而我們也有幸得遇。您也遇到了一位良師，並持續精勤地修行。這必定會引導至成就。不要相信其他人所說的，關於圓滿波羅蜜需要緩慢積累的說法。不要聽信他們。佛陀也曾給予我們保證，在七年、七個月和七天內即可證悟（在《念住經》中）。尊者（Sayadaw）也想提醒您，在這短暫的時間內，不要將時間和精力浪費在家庭和事業的俗務上。這段時間可以避免衰老、疾病和死亡的危險，以及不墮入惡道的危險。我擔心您會在沒有修行的情況下耗盡時間。這樣糟蹋良機實在令人惋惜。佛陀曾告誡我們，修行與智慧（*ñāṇa*）必須相輔相成。當一個法生起時，要迅速地以智慧觀照它。根據佛陀所說，如果您不分離無常（*anicca*）與智慧（*ñāṇa*），您可以在七天內完成修行。如果您的祈願（波羅蜜）透過早晨的修行得以圓滿，您將在傍晚證悟。在這種情況下，我們為何未能證悟呢？因為無常（*anicca*）與道（*magga*）並未契合。為此，佛陀為我們講述了《油鉢經》（*Talapatta Sutta*，《念住相應》[SN.47.20 國土美女經，於塞達迦]）。（尊者以其觀心（*cittānupassanā*）的教導來解釋此經）

十三種心就像一鉢油。無論從六根門生起什麼，您都必須觀照其無常。不要讓您的心向外馳散到任何地方。如果它向外攀緣五欲的對象，那麼貪愛（*taṇhā*）、執取（*upādāna*）和業（*kamma*）將會毀滅您。如果心向外馳散，那確實非常糟糕。如果您觀照感受，那麼三種感受就像一鉢油。如果無常（*anicca*）與道（*magga*）沒有分離，是否會有煩惱（*kilesa*）滲漏呢？如果您離開四念住（*satipaṭṭhāna*），您將會遭遇衰老、疾病和死亡。如果您不向外馳散，那就是勝利。這一點非常重要。油不從鉢中溢出，意味著緣起（*D.A.*）的過程不會繼續。這並不適用於其他時候，僅適用於觀智修行的時間。

在開始靜坐時，只需覺知吸氣和呼氣。您必須覺知氣息的進入和呼出。如果一個念頭生起，就跟隨它。如果沒有其他念頭生起，就跟隨吸氣的心和呼氣的心。以同樣的方式觀照感受。油鉢就像觀照的對象；觀照的智慧（*ñāṇa*）是罪犯，而緣起（*D.A.*）的過程是劊子手。您需要長時間地修行嗎？不一定需要。您必須通過這兩個地方（即一個充滿酒鬼的酒吧和一個有許多人圍觀的美麗舞者的地方）。您必須穿梭於生滅的智慧和厭離的智慧之間（生滅代表酒吧；厭離代表舞蹈的場所）。在您穿梭過去之後，您將到達道的場所（*magga*）。[註：在原始的經文中，並未提及充滿酒鬼的酒吧。這是尊者的創造。在這裡，我們看到了尊者極富創意的智慧。一個充滿酒鬼的酒吧可以代表無明（*avijjā*）和迷惑——不了解現

象的真實面貌（無常、苦、無我）。美麗的舞者可以代表貪愛（**taṇhā**），而穿梭過去則代表厭離和不想要。貪愛的消亡就是道（**magga**）。]

如果心正趨向其他對象，您必須觀照它們的無常。這就像當油鉢稍微傾斜時，您必須進行調整。這出自《相應部》（上述經文）。我也必須從《增支部》來討論它。在觀照無常的過程中，不要讓煩惱（**kilesa**）介入（即在無常與心之間）。在厭離的過程中，也不要讓煩惱介入。這兩部經的主要觀點是相同的——不要讓油溢出，也不要讓煩惱介入。在靜坐時，下定決心（**adhiṭṭhāna**），在十五分鐘或半小時內，您不會讓煩惱介入。之後，逐漸增加靜坐的時間長度。（這是給初學者的明智建議）。

Every Buddhist Should Know

11th October 1961

There are two kinds of knowledge; the knowledge of inside and outside sāsanas (i.e., two main right views—sammā-diṭṭhi). When doing dāna (giving, charity), if someone takes it as—"I do it so I get the result," then sakkāya-diṭṭhi (self—atta) is sticking with the merits. The self-view of I and me is interfering with the merits. Although it's right, self-view atta-diṭṭhi has combined with it. This is called the taint of the wrong view—ditthāsava. In this case, it will give the result inside the province of taint—āsavas. This knowledge is called kammāsakkata ñāṇa, and it can't strip off wrong view. Freedom from taints (āsavas) is Nibbāna. Nibbāna does not accept the wrong view with it. You have to do merits but with the knowledge of saccānulomika ñāṇa—knowledge in accordance with the truth. This is the knowledge of contemplation with insight into the khandha (knowledge discerning the truth). You have to change your mind to wanting to be free from the impermanence of the truth of Dukkha, by giving or making this merit. In this way, both knowledges of kammāsakkatā ñāṇa and saccānulomika ñāṇa are included in this merit. It will give the result of vivaṭṭa-nibbāna—freedom from rounds of existence, which is Nibbāna. This is the merit of the Buddha-Sāsana (never found in any other worldly or faith). You have to make merits with insight contemplation. This is done by dāna after stripping off diṭṭhi (the kind of merit that gives the result of Nibbāna). Every day I am reminding you to pay attention to your khandha with ñāṇa, which means giving with saccānulomika ñāṇa. This is the task every Buddhist should know about. It will be beneficial up to Nibbāna.

(continued the Sakka's story on Taṇhā) Taṇhā is extinguished by contemplating whatever three feelings (Sukha, dukkha, and neutral feelings) are arising. At the six sense doors, totally nine kinds of feeling can arise (see the Cūḷataṇhāsāṅkhaya Sutta). With the insight knowledge of → anicca, after the preceding khandha ceases (seeing its disappearance) and is followed by the ending taṇhā (taṇhā, upādāna, and kamma do not arise (See the 12 links of D.A).

Therefore, the task of insight is the abandoning of khandha and taṇhā (at the time of the insight). Alive in the middle with the knowledge (ñāṇa). Khandha disappeared— and is alive with knowledge (ñāṇa)— taṇhā ceased (no arising) [Sayadawji describes it as momentary Nibbāna]. If you have not yet attained Nibbāna

with the practice and are near death, die with anicca by contemplating the khandha. Then at near death, you can realize Dhamma by abandoning the khandha and taṇhā, upādāna, and kamma. In the past, (monks and people) normally encouraged the dying person to remember the merits he/she had done before. This is the distant cause; instead, we have to contemplate the anicca of the khandha. During the contemplation, kilesa has no chance to arise, thus attaining the momentary Nibbāna. This is not the permanent cessation of taṇhā. It's the tadaṅga cessation and attaining the momentary Nibbāna. Someone with no practice ... connects to taṇhā, upādāna, and kamma continuously (So saṃsāra is very long). Even with death, I want you to die by attaining momentary Nibbāna. This person dies by attaining Nibbāna (for a short period). Don't worry, momentary Nibbāna is assured. After death, you arrive at sugati heaven sent by the cause of discerning anicca. This process is the proximity condition (anantara paccayo) or without delay (i.e., no intermediate state as some Mahāyanists believe, such as 49 days, etc.).

Between the two, no other mind exists. Contemplating knowledge of anicca instantly arises and seeing rise and fall, disenchantment of anicca and the ending of anicca leads to becoming a sotāpanna. This was a dying person with momentary nibbāna as described by the Buddha; so don't give up the practice. Therefore, you have to try to discern anicca to attain it, at least near death. According to the Buddha, becoming a sotāpanna in heaven occurs sooner than the being realizing himself as a devatā (The mind process is very quick. In a sutta, there was a practicing monk who died with the practice and instantly became a devatā in heaven. But he didn't know that he was there and thought himself as still a monk. This evidence supports the non-existence of an intermediate state). Dying with momentary nibbāna here and attaining permanent Nibbāna there. I am only worried that you don't practice. This is the great benefit of discerning anicca.

(Sayadaw gave a very simple example of vedanā anicca). You scratch your arm with a finger. You'll find out that after arising, it does not exist. It's arising there and disappearing or vanishing at the same place without changing places. This is insight knowledge—vipassanā magga. I'll continue to talk about supra-mundane knowledge — lokuttara magga. This knowledge abandons khandha and taṇhā and sees Nibbāna. The seeing of Nibbāna is the only thing greater than insight knowledge. If you discern aniccās, you have to follow it until its end (no more arising). With anicca, there exists and also there is the existence of its end. You'll not see the abandonment of taṇhā (i.e., anusaya is extinguished or there is no anusaya). With the ending of anicca, you

see that no khandha exists. So, the ending of khandha is Nibbāna. This is the signpost of the vipassanā process. The practitioner himself can know whether he is there or not. Sakka asked the Buddha about the quickest way to Nibbāna which transcended the destruction and vanishing of phenomena. Insight knowledge performs two duties, while the path knowledge has three duties.

每位佛教徒都應知曉

一九六一年十月十一日

存在兩種知識：內道與外道的知識（即兩種主要的正見——正見）。在行布施（**dāna**）時，如果有人認為：「我這樣做是為了獲得果報」，那麼薩迦耶見（**sakkāya-diṭṭhi**，我見——**atta**）就與功德相繫。我與我的自我觀念正在干擾功德。雖然這是正確的行為，但自我觀念（**atta-diṭṭhi**）已與之結合。這稱為邪見的染污——見漏（**ditthāsava**）。在這種情況下，它將在染污（**āsavas**）的範疇內產生果報。這種知識稱為業果智（**kammasakkata ñāṇa**），它無法去除邪見。從染污（**āsavas**）中解脫是涅槃（**Nibbāna**）。涅槃不容許邪見與之並存。您必須行功德，但要具備隨順真理的智慧——隨順真理智（**saccānulomika ñāṇa**）。這是以觀照和洞察五蘊的智慧（辨別真理的智慧）。您必須改變心意，藉由布施或造作此功德，渴望從苦諦的無常中解脫。這樣一來，業果智（**kammasakkatā ñāṇa**）和隨順真理智（**saccānulomika ñāṇa**）兩種知識都包含在這功德之中。它將帶來離生涅槃（**vivatta-nibbāna**）的果報——從輪迴中解脫，那就是涅槃。這是佛陀教法（佛陀的聖教）的功德（在任何其他世俗或信仰中都找不到）。

您必須以內觀的智慧來行功德。這是透過去除邪見（**diṭṭhi**）後的布施來完成的（這種功德會帶來涅槃的果報）。我每天都在提醒您，要以智慧（**ñāṇa**）來注意您的五蘊，這意味著以隨順真理智（**saccānulomika ñāṇa**）來布施。這是每位佛教徒都應知曉的任務。它將利益直至涅槃。

（繼續講述帝釋天關於渴愛的故事）透過觀照生起的三種感受（樂受、苦受和不苦不樂受），渴愛（**Taṇhā**）得以止息。在六根門，總共可以生起九種感受（見《小渴愛盡經》）。隨著內觀智慧的生起 → 無常，在前一個五蘊止滅（見其消失）之後，接著是渴愛的止息（渴愛、執取和業不再生起（見十二因緣））。因此，內觀的任務是在內觀的當下捨棄五蘊和渴愛。活在當下，具備智慧（**ñāṇa**）。五蘊消失——並以智慧（**ñāṇa**）活著——渴愛止息（不再生起）[尊者將其描述為剎那涅槃]。如果您尚未透過修行證得涅槃，

並且臨近死亡，就以觀照五蘊的無常而逝去。那麼在臨終之際，您可以透過捨棄五蘊以及渴愛、執取和業來證悟佛法。過去，（僧侶和人們）通常會鼓勵臨終者憶念他/她之前所做的功德。這是遠因；相反地，我們必須觀照五蘊的無常。在觀照的過程中，煩惱

（*kilesa*）沒有機會生起，因此證得剎那涅槃。這不是渴愛的永久止息。這是暫時的止息（*tadaṅga cessation*）並證得剎那涅槃。沒有修行的人……持續地與渴愛、執取和業相連（所以輪迴非常漫長）。即使在死亡時，我也希望您透過證得剎那涅槃而逝去。這個人透過證得涅槃（短暫的時間）而死亡。不要擔心，剎那涅槃是確定的。

死後，您會因為辨識無常的因緣而到達善趣天界。這個過程是近取因（*anantara paccayo*）或毫不延遲（即沒有像一些大乘佛教徒所相信的中陰身，例如四十九天等）。在這兩者之間，沒有其他心識存在。觀照無常的智慧立即生起，見到生起和滅去，對無常的厭離以及無常的止息引導至成為須陀洹。這是佛陀所描述的以剎那涅槃而逝去的人；所以不要放棄修行。因此，您必須努力辨識無常，以便至少在臨終時證得它。根據佛陀所說，在天界成為須陀洹比眾生意識到自己是天人（*devatā*）發生得更快（心識的過程非常迅速）。在一部經中，有一位精進修行的比丘在臨終時證得果位並立即轉生到天界成為天人。但他並不知道自己在哪裡，還以為自己仍然是比丘。這個證據支持了沒有中陰身的存在）。在此以剎那涅槃而逝去，在彼證得究竟涅槃。我只擔心您不修行。這是辨識無常的巨大益處。

（尊者舉了一個非常簡單的感受無常的例子）。您用手指抓撓手臂。您會發現，在生起之後，它就不存在了。它在那裡生起，並在同一個地方消失或消逝，而沒有改變位置。這是內觀的智慧——毗婆舍那道（*vipassanā magga*）。我將繼續談論出世間的智慧——出世間道（*lokuttara magga*）。這種智慧捨棄五蘊和渴愛，並見到涅槃。見到涅槃是唯一比內觀智慧更偉大的事物。如果您辨識無常，您必須追隨它直到其終結（不再生起）。隨著無常的存在，也存在其終結的存在。您將不會看到渴愛的捨棄（即隨眠煩惱被根除或沒有隨眠煩惱）。隨著無常的止息，您會看到沒有五蘊的存在。因此，五蘊的止息就是涅槃。這是毗婆舍那過程的路標。修行者自己可以知道他是否到達那裡。帝釋天問佛陀超越現象的壞滅和消失，最快速到達涅槃的方法是什麼。內觀智慧執行兩種職責，而道智則有三種職責。

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## 每位佛教徒都應知曉

一九六一年十月十一日



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（繼續講述帝釋天關於渴愛的故事）透過觀照生起的三種感受（樂受、苦受和不苦不樂受），渴愛（*Taṇhā*）得以止息。在六根門，總共可以生起九種感受（見《小渴愛盡經》）。隨著內觀智慧的生起 → 無常，在前一個五蘊止滅（見其消失）之後，接著是渴愛的止息（渴愛、執取和業不再生起（見十二因緣））。因此，內觀的任務是在內觀的當下捨棄五蘊和渴愛。活在當下，具備智慧（*ñāṇa*）。五蘊消失——並以智慧（*ñāṇa*）活著——渴愛止息（不再生起）[尊者將其描述為剎那涅槃]。如果您尚未透過修行證得涅槃，並且臨近死亡，就以觀照五蘊的無常而逝去。那麼在臨終之際，您可以透過捨棄五蘊以及渴愛、執取和業來證悟佛法。過去，（僧侶和人們）通常會鼓勵臨終者憶念他/她之前所做的功德。這是遠因；相反地，我們必須觀照五蘊的無常。在觀照的過程中，煩惱（*kilesa*）沒有機會生起，因此證得剎那涅槃。這不是渴愛的永久止息。這是暫時的止息（*tadaṅga cessation*）並證得剎那涅槃。沒有修行的人……持續地與渴愛、執取和業相連（所以輪迴非常漫長）。即使在死亡時，我也希望您透過證得剎那涅槃而逝去。這個人透過證得涅槃（短暫的時間）而死亡。不要擔心，剎那涅槃是確定的。

死後，您會因為辨識無常的因緣而到達善趣天界。這個過程是近取因（*anantara paccayo*）或毫不延遲（即沒有像一些大乘佛教徒所相信的中陰身，例如四十九天等）。在這兩者之間，沒有其他心識存在。觀照無常的智慧立即生起，見到生起和滅去，對無常的厭離以及無常的止息引導至成為須陀洹。這是佛陀所描述的以剎那涅槃而逝去的人；所以不要放棄修行。因此，您必須努力辨識無常，以便至少在臨終時證得它。根據佛陀所說，在天界成為須陀洹比眾生意識到自己是天人（*devatā*）發生得更快（心識的過程非常迅速。



在一部經中，有一位精進修行的比丘在臨終時證得果位並立即轉生到天界成為天人。但他並不知道自己在哪裡，還以為自己仍然是比丘。這個證據支持了沒有中陰身的存在）。在此以剎那涅槃而逝去，在彼證得究竟涅槃。我只擔心您不修行。這是辨識無常的巨大益處。

（尊者舉了一個非常簡單的感受無常的例子）。您用手指抓撓手臂。您會發現，在生起之後，它就不存在了。它在那裡生起，並在同一個地方消失或消逝，而沒有改變位置。這是內觀的智慧——毗婆舍那道（vipassanā magga）。我將繼續談論出世間的智慧——出世間道（lokuttara magga）。這種智慧捨棄五蘊和渴愛，並見到涅槃。見到涅槃是唯一比內觀智慧更偉大的事物。如果您辨識無常，您必須追隨它直到其終結（不再生起）。隨著無常的存在，也存在其終結的存在。您將不會看到渴愛的捨棄（即隨眠煩惱被根除或沒有隨眠煩惱）。隨著無常的止息，您會看到沒有五蘊的存在。因此，五蘊的止息就是涅槃。這是毗婆舍那過程的路標。修行者自己可以知道他是否到達那裡。帝釋天問佛陀超越現象的壞滅和消失，最快速到達涅槃的方法是什麼。內觀智慧執行兩種職責，而道智則有三種職責。

## Importance of Knowing Oneself

15<sup>th</sup> October 1961

You must see your own mind. There are two kinds of seeing; eye seeing and ñāṇa seeing. The mind is a mind object (dhammārammaṇa) and is never seen with the eyes. You have to take it as ñāṇa seeing. I'm asking you to contemplate the mind which you can see only with ñāṇa seeing (According to Sayadaw U Candima only achievable with the 4<sup>th</sup> rūpajhāna or the 3<sup>rd</sup> bhavaṅga samādhi. Refer to my translation of Right Samādhi and Right Insight). If you're asking me— “Do I have to contemplate the seeing, the hearing, etc.?” You have to follow whatever mind arises with ñāṇa seeing. If the seeing mind arises with the five path factors and you discern it, this is the seeing mind of number one, and this is the contemplating mind of number two. Observe the number one with number two—which I remind you of. Number one arises and passes away. Number two is present after number one no longer exists. At the time of seeing, number one no longer exists. Number one not existing is anicca; the seeing number two is magga—the path factors. Thus, observe your own mind. How many kinds of minds do you have? You have 13 kinds (for a worldling). There is only one kind arising at any time.

[Note: For the 13 kinds of mind in Mogok Sayadaw's instruction— see my translation of The Reality and the Knowing, in Part 5.] You have to observe without fail whatever arises. You have to practice the vanishing and the magga fitting together (the same as practice to know it does not exist).

This point was taught by the Buddha to the monk—Moliya Sivali as it's visible here and now (sanditṭhiko). This is how one sees or discerns one's own mind. He knew his mind's nature. This is knowing oneself. It's knowing the nature of the birth and death process. Knowing it as it's not my khandha. Before, we considered it as our khandhas. Now, knowing occurs after arising with causes, and it passes away. We thought this khandha would last for a hundred years. Now, it does not last for even a minute. This is how one knows about one's khandha. How penetrative is this knowledge? A person's aggregate (khandha) is always in the midst of suffering (dukkha). Vipassanā is observing to discern one's death. When someone sees their own death—Do they desire this kind of death? If someone sees their death and taṇhā dies out, future taṇhā has died. Will future khandha arise? What is the benefit of seeing one's death? There is only the benefit of future taṇhā dying. At the moment of

contemplation, diṭṭhi also dies. (if seeing anicca). So there are two benefits: at present, diṭṭhi dies and the future taṇhā dies. It's not "MINE" that needs to be vanished. Could you stop it? This is a happy dying dhamma. The path knowledge has done three duties—it kills the preceding diṭṭhi; the following taṇhā; also, it prevents diṭṭhi and taṇhā from leading to apāyas which will lead to dukkha khandha in the future (i.e., the future apāyas khandha will not arise) [Here we should read the above sentence carefully. The path knowledge at the moment of arising, it abandons diṭṭhi-taṇhā of the present. It also eradicates diṭṭhi-taṇhā of anusaya (latent defilements), i.e., eradicates the apāya dukkha existences.]

It arises by sati and effort (i.e., discerning anicca). Diṭṭhi and future taṇhā die which is why I am urging you for contemplation. You have to listen to me with ñāṇa ears. To reach Nibbāna, you have to proceed with ñāṇa. Seeing, hearing, ... thought consciousness, and whatever wholesome and unwholesome minds arise, you must contemplate them.

You see your khandha death. Thus, vipassanā is observing one's death. Throughout saṃsāra, khandhas arise by diṭṭhi-taṇhā and live with Dukkha. Now, through this practice, the next khandha will not arise. Diṭṭhi and taṇhā fall away. I will explain how avijjā falls off. It's also the water root of saṃsāra (associated with taṇhā). Without the contemplation of insight, you can't discern anicca. Not seeing is avijjā. Previously, you didn't see your death. Now, with the act of seeing, avijjā ceases and you discern with vijjā ñāṇa. Discerning the death of anicca, which is the right view, ends ignorance. What benefit does insight bring? Wrong view, craving, and ignorance die. Wrong view dies by recognizing that it does not belong to us. Ignorance falls away by discerning one's own death, thus preventing taṇhā from arising. Therefore, avijjā, taṇhā, and diṭṭhi fall away.

According to the Buddha, discerning anicca even once was nobler than building a pagoda, ceti, and monastery. Why is that? This dhamma cuts off saṃsāra; ageing, sickness, and death can't arise. So, it's valuable, deep, and profound. I am also able to talk about it so that it becomes clear to you. You all have the perfection (pāramī) of knowing that much. You'll never think of it as having that much benefit. Pāpañca dhamma (taṇhā, māna, and diṭṭhi) dies by discerning this point. As diṭṭhi and taṇhā are extinguished, māna will also be extinguished. You don't have to make it happen. You only know what the khandha has told you. If you make it happen, then it's not insight. You have to listen to what the dhamma is telling you. This is the matter of

observation of whatever khandha tells you. Khandha tells the right thing. What you make is wrong. It'll become one's own seeing by observing with ñāṇa the dhamma.

Vipassanā is observing anicca without break. Its process is also non-stop. The views of stable, constant, governable die away by discerning anicca. Ignorance ceases by seeing what has not been seen before. Not wanting this khandha and seeing only deaths causes taṇhā to die. It becomes visible here and now (sandīṭṭhiko) by seeing it yourself. The death of taṇhā, upādāna, and kamma is akāliko—non-temporal or without delay. On the other side, no khandha arises (birth, ageing, and death); this is Nibbāna. Ehi-passiko = Dhamma is calling you to come and contemplate me. The arising mind is the caller and you are the contemplator. It's asking you to come and see what is happening to it. Dhamma shows us two points: first it shows you anicca and then it will show Nibbāna.

## 認識自己的重要性

1961 年 10 月 15 日

你必須見到你自己的心。所謂「見」有兩種：眼見與智見（ñāṇa-seeing）。心是一種法塵（**dhammārammaṇa**），絕對不是用眼睛可以見到的。你必須以智慧去觀察心。我要你觀照的心，是只能以智慧之眼才能見到的心（根據 U Candima 尊者所言，唯有達至**第四色界禪**或**第三有分定**才能真正如實觀到。詳見我所翻譯之《正定與正觀》一文）。

若你問我：「那我是不是要觀照眼見、耳聞等心呢？」你應隨著任何生起的心，以智慧觀照之。若「見心」生起時具有五道支，而你以智照見它，則此「見心」為**第一心**，而你正觀照的心則為**第二心**。你應以第二心去觀第一心——我時常提醒你：第一心生起又滅去，第二心在第一心已不再存在後方能現起。在觀察的當下，第一心已不復存在。第一心之不存即是**無常（anicca）**，而第二心即是**道心（magga）**。因此，要觀照你自己的心。

你的心有幾種？對凡夫而言，有十三種（**khandha-based mind**）。任何時刻，只會有一種心生起。

【註：關於莫哥尊者教導中「十三種心」的內容，請參見我於〈真實與覺知〉第五部份的翻譯】

你必須對任何生起的心都不放過觀照。你要練習的是：觀其「滅」與「道」的配合（也即觀其**不存在**）。這一點，是佛陀教導\*\*摩利耶·斯瓦利比丘（Moliya Sivali）\*\*時所強

調的，正如法現於當下（**sandiṭṭhiko**）所說。這就是如何照見自己的心——他知曉自己心的本質，這就是「知見自己」。也就是了知「生死過程的本質」，明白這並非「我的五蘊」。我們從前認為這五蘊是「我的」。但現在知道：它是因緣生，亦隨因緣滅。我們曾以為這五蘊能活上百年，但現在明白，它甚至撐不過一分鐘。這就是「知蘊」的方式。

這智慧有多深刻？一個人的五蘊時時刻刻都處於苦之中。**\*\*毘婆舍那（vipassanā）\*\***就是觀察自己死亡的修行。若有人見到自己的死——他還會渴望這種死亡嗎？若見其死，而貪愛（**taṇhā**）隨之止息，那麼未來的貪愛也就滅了。未來的五蘊還會生起嗎？觀見「死亡」有什麼利益？唯一的利益就是：未來的貪愛死了。而且在觀照的當下，**\*\*邪見（diṭṭhi）\*\***也同時止息（如果觀照無常的話）。因此有兩大利益：**現前滅邪見、未來滅貪愛**。

需要「滅掉」的不是某個「我所有的東西」，而是「我見」本身。你能阻止它嗎？這是**歡喜的死亡之法**。**\*\*道智（magga-ñāṇa）\*\***具備三種功能——它滅除當下的邪見（**diṭṭhi**）、未來的貪愛（**taṇhā**），並阻止這兩者導致未來墮入惡趣（**apāyas**），不再投生於未來的苦蘊之中（即未來的惡趣五蘊不再現起）。

此智慧的生起是依靠**念（sati）與精進（virīya）**，也就是觀察無常的力量。邪見與未來的貪愛因此滅除，這也是我為何一再敦促你實行觀照。你要用「智慧之耳」聽我說法。若要證得涅槃，就必須依靠智慧而行。無論是見、聞、思惟的心，乃至一切善與不善的心，都要以智觀照。

你在觀見五蘊的死，因此，**毘婆舍那就是觀照自身之死**。在漫長的輪迴中，五蘊皆由於邪見與貪愛而生起，並與苦俱生。但如今藉由此修行，你不再造作下一個五蘊，因為邪見與貪愛已被摧毀。

我接著說明**無明（avijjā）**如何被滅。它是輪迴之水根，與貪愛相應。若不進行內觀修行，你根本無法見到無常。看不見即是無明。你從前未曾見過自己的死亡，如今透過觀見，無明止息，你生起了**明見（vijjā-ñāṇa）**。觀見無常之死，即正見之現起，也正是滅除無明之因。

內觀帶來什麼好處？就是**邪見、貪愛與無明的滅除**。邪見之滅來自於見到「此非我所有」；無明之滅，來自於觀見自己之死，因此不再有貪愛的生起。故此，**無明、貪愛與我見**得以斷除。

佛陀曾說，**即使只觀見一次無常，也勝過建塔、造廟與布施僧伽**。為什麼？因為這法能截斷輪迴，老、病、死將不再現起。所以，這是真正珍貴、深奧且深遠的法。今日我能以淺明方式說出來，是因為你們都有「知法的波羅蜜（**pāramī**）」。你從未想過，這竟有如此利益。

三種繫縛法（**taṇhā、māna、diṭṭhi**）皆因見此理而斷。當我見與貪愛被斷除後，慢（**māna**）也將止息。你不需要「製作」什麼，只需如實知道五蘊向你呈現的是什麼。若

你刻意為之，那就不是內觀；你應聽從**法的召喚**，依智慧去觀照。這就是根據五蘊如實所現而作觀，因為五蘊顯示的是真理，而由你造作的卻是錯誤。唯有以智慧觀照法，這才是真正的「自見」。

**毘婆舍那**就是不間斷地觀察無常。其歷程亦是不間斷的。只要觀見無常，那些「常恆不變、可控、可依賴」的錯見就會自然消亡。當你見到過去所未見者時，無明也就終止了。不再渴望這五蘊，只見其死相，貪愛自然止息。這就是「**現見 (sanditṭhiko)**」——你親自見到。貪愛、執取與業的滅是「**不定時 (akālika)**」的——無需等待、當下即滅。

在彼岸（涅槃）中，沒有五蘊（即無生、無老、無死），這就是涅槃。**Ehi-passiko**：法在召喚你——「來吧，觀我」。那生起的心是呼喚者，而你是觀照者。它在呼喚你：「來看看它正發生什麼」。法對我們示現兩點：**首先是無常，接著是涅槃**。

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認識自我的重要性

一九六一年十月十五日

您必須看見自己的心。存在兩種看見：肉眼所見與智慧（**ñāṇa**）所見。心是法所緣（**dhammārammaṇa**），絕非肉眼所能見。您必須將其視為智慧之見。我請求您觀照那唯有透過智慧之見才能看見的心（根據寂靜尊者烏旃低摩的說法，這唯有透過第四禪或第三有分定才能達成。請參考我翻譯的《正定與正見》）。

如果您問我：「我是否必須觀照看、聽等等？」您必須以智慧之見跟隨任何生起的心。如果生起的見的心具備五支道分，而您能辨識它，那麼這就是第一個見的心，而這是第二個觀照的心。以第二個心觀察第一個心——我在此提醒您。

第一個心生起然後滅去。第二個心在第一個心不再存在之後才存在。在看見的當下，第一個心已不再存在。第一個心不存在是無常（**anicca**）；看見的第二個心是道（**magga**）——道支。因此，觀察您自己的心。您有多少種心？（對凡夫而言）您有十三種心。任何時候都只有一種心生起。[註：關於莫哥尊者教導中的十三種心——請參閱我翻譯的《實相與知見》第五部分。] 您必須毫不失敗地觀察任何生起的現象。

您必須練習滅去與道（**magga**）的契合（與練習知道它不存在相同）。這一點是佛陀教導摩利耶西瓦利比丘的，因為它是當下可見的（**sanditṭhiko**）。這就是一個人如何看見或辨識自己的心。他了解自己心的本質。這就是認識自己。這是了解生與死過程的本質。了解

它並非我的五蘊。以前，我們認為它是我們的五蘊。現在，知道是在有因緣生起之後才發生，並且它會滅去。我們以為這個五蘊會持續一百年。現在，它甚至連一分鐘都無法持續。這就是一個人如何了解自己的五蘊。這種知識有多麼透徹？

一個人的蘊（*khandha*）總是處於苦（*dukkha*）之中。內觀是觀察以辨識自己的死亡。當一個人看見自己的死亡時——他們渴望這種死亡嗎？如果一個人看見自己的死亡，而渴愛（*taṇhā*）消滅了，那麼未來的渴愛也就消滅了。未來的五蘊還會生起嗎？看見自己死亡有什麼好處？只有未來渴愛消滅的好處。

在觀照的當下，邪見（*diṭṭhi*）也會消滅（如果看見無常）。因此有兩個好處：當下，邪見消滅；未來，渴愛消滅。需要被消滅的並非「我的」。您能阻止它嗎？這是令人欣慰的死亡之法。道智執行了三種職責——它消滅了先前的邪見；隨後的渴愛；此外，它也阻止邪見和渴愛引導至惡道（*apāyas*），而惡道將在未來導致苦的五蘊（即未來的惡道五蘊將不會生起）。【在此我們應仔細閱讀上述句子。道智在生起的當下，捨棄了當下的邪見-渴愛。它也根除了隨眠的邪見-渴愛（潛在的煩惱），即根除了惡道的苦的存在。】

它藉由念（*sati*）和精進（即辨識無常）而生起。邪見和未來的渴愛消滅了，這就是我敦促您觀照的原因。您必須以智慧之耳聽我說。要達到涅槃，您必須以智慧前行。看見、聽見……思想意識，以及任何生起的善心和不善心，您都必須觀照它們。

您看見您五蘊的死亡。因此，內觀是觀察自己的死亡。在整個輪迴中，五蘊因邪見-渴愛而生起，並與苦共存。現在，透過這種修行，下一個五蘊將不會生起。邪見和渴愛脫落了。我將解釋無明（*avijjā*）是如何脫落的。它也是輪迴的根本（與渴愛相關）。沒有內觀的觀照，您無法辨識無常。不見就是無明。以前，您沒有看見自己的死亡。現在，透過看見的行為，無明止息，而您以明（*vijjā*）的智慧來辨識。辨識無常的死亡，即正見，終結了無明。內觀帶來什麼益處？邪見、貪愛和無明都消滅了。透過認識到它不屬於我們，邪見消滅了。透過辨識自己的死亡，無明脫落，從而阻止渴愛的生起。因此，無明、渴愛和邪見都脫落了。

根據佛陀所說，即使一次辨識無常也比建造佛塔（*pagoda*）、支提（*ceti*）和寺院更為殊勝。為什麼呢？因為這個法能斬斷輪迴；衰老、疾病和死亡將無法生起。所以，它是珍貴的、深刻的和奧妙的。我也能清楚地向你們講述它。你們都具備了解這麼多的波羅蜜（*pāramī*）。你們永遠不會認為它有這麼大的益處。透過辨識這一點，戲論之法（*pāpañca dhamma*，渴愛、慢和邪見）就會消滅。隨著邪見和渴愛的止息，慢也會止息。您不必刻意促成它。您只需要知道五蘊告訴您的。如果您刻意促成它，那就不是內觀了。您必須聆聽佛法告訴您的。這是觀察任何五蘊告訴您的事情。五蘊說的是正確的。您自己造作的是錯誤的。透過以智慧觀察佛法，它將成為個人的親自證見。

內觀是不間斷地觀察無常。它的過程也是不間斷的。透過辨識無常，關於穩定、恆常、可控制的見解會消滅。透過看見以前未曾見過的事物，無明止息。不想要這個五蘊，只看見死亡，導致渴愛消滅。透過親自看見它，它在當下變得可見（*sandiṭṭhiko*）。渴愛、執取

和業的死亡是無時的（**akāliko**）——非時間性的或毫不延遲的。另一方面，沒有五蘊生起（生、老、死）；這就是涅槃。來見（**ehi-passiko**）= 佛法正在呼喚您前來觀照我。生起的心是呼喚者，而您是觀照者。它正在請求您前來看看發生在它身上的事情。

佛法向我們展示兩點：首先它向您展示無常，然後它將展示涅槃。

Faith in Kamma and Dukkha Sacca

29th to 30th October 1961

T1

I am worried about you that the khandha encounters the Buddha-sāsana but not the knowledge (ñāṇa) encounters it. Then you're still outside the Sāsana. That people are only satisfied with kammassakatā ñāṇa means the khandha only meets with sāsana and not ñāṇa meets it.

There are two ñāṇas— belief in kamma and its results; and it's Dukkha Sacca. With ñāṇa and observing the khandha men and women vanish and its true nature arises. Itching, pain, etc., arise and vanish. There are vibrations (sensations) here, vibrations there, and mind phenomena arise and vanish.

Therefore, whatever arises from the khandha is rising and falling. Khandha tells you that I am Dukkha Sacca— the truth of being Disgusting and Useless. Ñāṇa is nodding its head with observation.

This is the knowledge of knowing the truth. You have to take the saccānulomika ñāṇa as the main point. The arising and vanishing of phenomena that do not exist is the truth of cessation (nirodha sacca), which ñāṇa discerns it; otherwise, you don't see the beginning and also not see its ending.

This is the beginning of vipassanā ñāṇa and the end of magga ñāṇa. Good kamma (in Burmese, good luck) is not enough for reaching Nibbāna; only with good ñāṇa. They are totally different things. The Kam (kamma) way is a supporting factor (condition) and the ñāṇa way is a producing factor.

In this case, kamma and ñāṇa are together. Kamma can't cut off kamma but ñāṇa (magga ñāṇa) can cut off kamma. Saccānulomika ñāṇa is the task of putting ñāṇa effort on the khandha. Only from that darkness does dawn arise. Kammassakatā ñāṇa is still in the darkness.

If dawn arises, the sun will come out. The knowledge of seeing and knowing anicca is the knowledge of the dawn arising. The darkness of ignorance prevents you from seeing what the khandhas have. If it's like this, we are born in the darkness and

die in the darkness, and don't have the chances for dawning. In this life, if with the dawning, in the next life the sun will come out.

You don't have to worry (Sayadawji's guarantee gives us a lot of strength. The Buddha himself also mentioned this point in a sutta. However, it's more likely to die with anicca). You all have to be glad about it (i.e., discern anicca). The important point is, don't let your death come before dawn (it means discerning anicca quicker is better).

Go and observe the eyeless earthworms. They don't know where the chicken is and are going towards the chicken. Why is that? Because they were born in the darkness and live in the darkness. The objects of children and possessions represent darkness. If you pay attention to them, *saccānulomika ñāṇa* disappears and you can fall into the Wok (i.e., hell cauldron).

You all are happy in the darkness. Only with the attainment of the path knowledge (*magga ñāṇa*) will you never be in darkness and stumble on things.

(Sayadaw continued with the *Mahāvedalla Sutta*, Sutta No. 43, *Majjhima Nikāya*.) This sutta features the question and answer session between *Mahā Koṭṭhika* and *Sāriputta*.

Q: Who is the one who is unwise? (With reference to what is this said, 'one who is unwise?')

A: One who doesn't know *anicca dukkha sacca*. In essence, one who doesn't know the four noble truths.

Q: Who is the one who is wise? (With reference to what is this said, 'one who is wise?')

A: The one who knows the four noble truths.

If someone discerns *anicca*, he'll become wise.

Q: *Viññāṇa* (consciousness) and *paññā* (wisdom) are known to be the same. What are the differences between them?

A: Wisdom is to be developed and consciousness is to be fully understood. Wisdom is the right view—hence, it needs to be developed. Consciousness is among

the five khandhas that pertain to the Dukkha Sacca, and it has to be fully understood with the three universal characteristics: as inconstant, dukkha, and non-self.

(Note: Sayadawji never uses a sutta fully; he only takes some points to explain his talks. Those who want to know the sutta fully, please check the sutta.)

T2

[These two talks are based on the Mahāvedalla Sutta.]

Diṭṭhi— the wrong view arranges the sufferings of the woeful existences (apāyas). (Sayadaw talked about some of the sufferings of ghosts and animal lives.)

Diṭṭhi is eko me attā— clinging to the five khandhas as my atta (self). Diṭṭhi is making the whole body as me with no spaces left over for a small needle hole. The whole body is bound by diṭṭhi rope, making sammā-diṭṭhi ñāṇa unable to enter it.

If you bind a living being with diṭṭhi rope and float it down in the taṇhā river, even if he meets with a raft or river bank, he can't climb on it. Which one of them do you fear— diṭṭhi (rope) or taṇhā (water)? After you kill diṭṭhi, taṇhā is still left; if you find the bank, you can still climb on it.

Therefore, diṭṭhi is the most fearful entity that the first path knowledge has to eradicate. The second and third path knowledges have to eradicate taṇhā. Only ignorance dies with the last path knowledge.

(Note: Before Mogok Dhamma, it was very rare to talk about the dangers, destruction, and their serious and terrible effects on humans. We can discern the dangers, destruction, and sufferings around the world today. Diṭṭhi-Taṇhā or the capitalist syndrome, or the global money syndrome of insatiable growth, profits, competition, etc., is the main cause of these things happening.

We can also feel Sayadaw's great compassion for humans to transcend diṭṭhi. All of his Dhamma Talks never stray from the eradication of the wrong views and taṇhā, especially diṭṭhi. At least, he planted the seed of wisdom into the hearts of his listeners.)

If diṭṭhi dies, beings will not be pulled into a whirlpool and cannot sink downwards to apāyas. You don't have to fear the whirlpool and the strong current of water. It's important not to be bound by diṭṭhi (rope).

For the vipassanā yogis— Samādhi, ñāṇa, and viriya are important. On the samādhi sharpening stone, you are sharpening the ñāṇa knife until it becomes sharper and sharper with full effort (viriya). (This is a very good analogy for practicing yogis.)

Therefore, the samādhi factor is very important. (Sayadaw continued with the Mahāvedalla Sutta). One who does not know the Truth (sacca) does not become a wise man or woman. (Therefore, there is no wise man or woman in other teachings—secular or spiritual).

Saccānulomika ñāṇa is the knowledge of cutting the Rope (Diṭṭhi). Wisdom (paññā) is critical knowledge. In the world, people talk as if the mind itself is knowing. Ordinary knowing is viññāṇam—the consciousness of knowing.

Do paññā and viññāṇa know together or separately? Paññā involves knowing with development, and viññāṇam is analytical knowing.

Paññā is a mental factor (cetasika), and viññāṇam is mind or consciousness. Mind and mental factors can never be separated. Paññā knows the arising and vanishing, and viññāṇam analyzes this process. To analyze arising is to see Dukkha, and to analyze vanishing is also to see Dukkha. Paññā and viññāṇam arise together.

信業與苦諦

1961年10月29日至30日

第一講

我為你們感到憂心，因為「五蘊（khandha）」遇到了佛法（Buddha-sāsana），但「智慧（ñāṇa）」卻未曾遇見它。如此一來，你仍然是在正法之外。若人們只滿足於業報正見

(**kammassakatā ñāṇa**)，那麼就只是「五蘊」碰觸到佛法，而非「智慧」真正契入佛法。

這裡有兩種智慧：一是對業與果的信解；另一是****苦諦 (Dukkha Sacca) ****的智。當以智慧觀察五蘊時，男女這種表相便消失了，其真實本質顯現出來。癢感、痛感等現象不斷生起又止息。這裡有震動、那裡也有震動；心的現象也在生起與滅去。

因此，只要是從五蘊生起的現象，都是不斷的**生與滅**。五蘊在對你說：「我就是**苦諦**——是一種令人厭離、無益可取的真理。」而智慧則以觀照的方式點頭承認。

這就是「**如實知見苦**」的智慧。你必須以****隨順真理智 (saccānulomika ñāṇa) ****作為重心。現象的生起與止滅，其實上是「**滅諦 (nirodha sacca)**」，若有智慧觀照便能見到；若無，則既看不見開始，也看不到結束。

這就是**觀智 (vipassanā ñāṇa)**的起點，也是**道智 (magga ñāṇa)**的終點。只靠「做了善業」（譬如緬語中常說的「好運」）是無法達到涅槃的；**唯有具足正智 (ñāṇa)**才行。兩者完全是不同層次的事。業 (kamma) 是助緣，而智慧 (ñāṇa) 才是生起涅槃果的「因」。

在這個問題上，業與智需同時存在。然而業不能斷業，只有****道智 (magga ñāṇa) ****才能斷業。**隨順真理智**是將智慧投放於五蘊的行動。只有從黑暗中，黎明才會升起；而業報正見仍處在黑暗之中。

若黎明升起，太陽便會現身。能見與知無常 (anicca) 的智慧，便是「黎明之智」。而「無明的黑暗」會阻礙你看見五蘊的真實樣貌。若仍處此狀態，則是生於黑暗，死於黑暗，連「黎明的機會」都失去了。若於今生見到黎明，那麼來生便可能見到太陽（真智大現）。

你們無須擔憂。（尊者這番保證給我們極大鼓舞，佛陀在經中亦曾如此說過。但最有可能的結果是「**帶著無常觀而死**」）。你們要為此感到歡喜（也就是觀見無常）。重點是：**不要讓死亡在「黎明」之前到來！**（也就是說：越早觀見無常越好。）

你們看看那些沒有眼睛的蚯蚓吧！牠們不知道雞在哪裡，卻一直往雞的方向前進。為什麼呢？因為牠們生於黑暗，活於黑暗。小孩與財物的對象，也代表了黑暗。若你執取於這些，**隨順真理智**就會消失，你就會墮入「**油鍋地獄**」。

你們都歡喜於黑暗之中。唯有證得****道智 (magga ñāṇa) ****後，你才不會再處於黑暗，也不再絆倒於一切事物。

（尊者接著引用《****大分別經 (Mahāvedalla Sutta) ****》，中部第 43 經，作為說明。）

此經是****大拘絺羅 (Mahā Koṭṭhika)**與舍利弗尊者 (Sāriputta) ******之間的問答：

問：誰是「不具智慧者」？（所謂「愚者」，是依什麼說的？）

答：**不知無常與苦諦者**。本質上，就是不了解四聖諦的人。

問：誰是「具智慧者」？（所謂「智者」，是依什麼說的？）

答：知道四聖諦的人。

若有人能觀見無常，那他就是智者。

問：識（viññāṇa）與慧（paññā）都稱為知覺者，那兩者有何差異？

答：慧是需要培養的，而識是需要完全了解的。慧是**正見（sammā-diṭṭhi）**，因此需要發展。識屬於五蘊之一，包含於**苦諦**之中，必須以三相（無常、苦、無我）來如實觀察。

（註：尊者從不會整段引用經文，只取其要點來說法。若想了解經全文，請自行閱讀經典。）

第二講

（本日開示依據《大分別經（Mahāvedalla Sutta）》）

邪見（diṭṭhi）——是構成**惡趣（apāyas）**之苦的編織者與安排者。（尊者也提到了鬼界與畜生道眾生所受的諸多苦楚。）

邪見即是「**eko me attā**」——將****五蘊當作我（atta）****來執取。這種邪見讓整個身心被視為「我」，連針尖般的空隙都容不下。整個身體被「邪見繩索」所綁縛，****正見之智慧（sammā-diṭṭhi ñāṇa）****便無法進入其中。

若將一有情眾生以邪見之繩緊緊綁住，再投進****貪愛之河（taṇhā）****中漂流，即便遇上「筏」（修行法門）或「岸邊」（解脫因緣），他也無法爬上去。那你會怕哪一個？是怕那條繩（**邪見**）？還是怕那河水（**貪愛**）？

若先斷除邪見，貪愛即使尚存，仍有機會攀上岸邊。因此，**邪見才是真正最可怖的東西**，必須由****初果道智（第一道智）**予以斷除。**第二與第三道智則負責斷除貪愛**；而無明（avijjā）****則必須由最後的第四道智加以滅盡**。

（註：在莫哥法尚未弘揚之前，幾乎沒有人會明確指出邪見與貪愛的危險、破壞力及其對人類的嚴重後果。而今日世間種種災難與痛苦，其根源正可歸結於**邪見與貪愛**的破壞——例如資本主義式的貪求擴張、無盡競爭與金錢至上等現象。）

尊者的法語中，可見其對人類深切的慈悲，盼眾生能超越**邪見**。他所有的開示從未偏離重點：即徹底滅除邪見與貪愛，尤其是**我見（diṭṭhi）**。哪怕只是將**智慧的種子**植入聽者心中，亦是極大的善行。

若邪見滅除，有情便不會再被捲入惡趣的漩渦中，不再往下沈淪。你不必懼怕那股急流與渦旋，**關鍵在於不讓「邪見之繩」綁住你。**

對於內觀行者而言——**定 (samādhi)**、****慧 (ñāṇa)** 與 **精進 (viriya)** ****** 是三項不可或缺的條件。你就像在「**定的磨刀石**」上不斷地磨利「**智慧之刀**」，而那把刀在精進的助力下越磨越鋒利。（這是一個極佳的譬喻，對修行者而言非常實用。）

因此，「**定根**」極其重要。（尊者再度引用《大分別經》）

佛陀說：**不了解真理 (sacca) 的人，不會是智者**（無論是世俗或宗教體系皆然）。因此，其他教派中並無真正的智者。

隨順真理智 (saccānulomika ñāṇa)，就是那把斷除「邪見繩索」的刀。而**智慧 (paññā)**，就是銳利的關鍵之刃。在世間，人們往往將「知覺」誤認為「智慧」。其實，一般的知覺只是**識 (viññāṇa)**——對事物的識別與辨知。

那麼，**paññā**（智慧）與 **viññāṇa**（識）是同時作用？還是各自獨立？

答：**paññā** 是經由修習發展而來的智慧，而 **viññāṇa** 是一種識別、分析的功能。**paññā** 是心所 (cetasika)，而 **viññāṇa** 是心王或識 (citta)；心與心所，永遠不會彼此分離。

paññā 能知「生與滅」的本質，而 **viññāṇa** 則對這個過程進行分析。分析「生起」即是見苦；分析「滅去」亦是見苦。故此，**智慧與識是同時生起的。**

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## 對業力與苦諦的信心

一九六一年十月二十九日至三十日

### T1

我擔心你們的色身 (khandha) 遇到了佛陀的教法（佛陀的聖教），但智慧 (ñāṇa) 卻沒有遇到。這樣你們仍然在聖教之外。人們只滿足於業果智 (kammassakatā ñāṇa)，意味著色身只是遇到了聖教，而智慧並沒有遇到。存在兩種智慧——相信業力及其果報；以及苦諦。透過智慧觀察色身，男女的現象生滅，其真實本質顯現。癢、痛等生起又滅去。這裡有震動（感受），那裡有震動，心識現象生起又滅去。因此，從色身生起的任何事物都

在生起和滅去。色身告訴你，我是苦諦——令人厭惡且毫無用處的真理。智慧則透過觀察點頭認可。這是認識真理的智慧。您必須將隨順真理智（*saccānulomika ñāṇa*）視為重點。不存在的現象的生起和滅去是滅諦（*nirodha sacca*），智慧辨識它；否則，您既看不到開始，也看不到它的結束。

這是毗婆舍那智（*vipassanā ñāṇa*）的開始，也是道智（*magga ñāṇa*）的結束。善業（在緬甸語中意為好運）不足以達到涅槃；只有透過善的智慧才能達到。它們是完全不同的事物。業（*kamma*）的方式是一種支持因素（條件），而智慧的方式是一種產生因素。在這種情況下，業和智慧是並存的。業無法斬斷業，但智慧（道智）可以斬斷業。隨順真理智是將智慧的努力放在色身上的任務。只有從那黑暗中，黎明才會升起。業果智仍然在黑暗中。

如果黎明升起，太陽就會出來。看見和知道無常的智慧是黎明升起的智慧。無明的黑暗阻止您看見五蘊所具有的。如果這樣的話，我們在黑暗中出生，在黑暗中死亡，沒有黎明的機會。今生，如果有了黎明，來生太陽就會出來。您不必擔心（寂靜尊者的保證給予我們很大的力量。佛陀自己也在一部經中提到過這一點。然而，更有可能以無常而逝去）。你們都應該為此感到高興（即辨識無常）。重要的是，不要讓死亡在黎明之前到來（這意味著更快地辨識無常更好）。

去觀察沒有眼睛的蚯蚓。它們不知道雞在哪裡，卻朝著雞的方向去。為什麼呢？因為它們在黑暗中出生，在黑暗中生活。孩子和財產代表黑暗。如果您注意它們，隨順真理智就會消失，您可能會掉進鑊（即地獄的鑊）。

你們都在黑暗中感到快樂。只有透過獲得道智（*magga ñāṇa*），您才永遠不會處於黑暗中，也不會被事物絆倒。

（寂靜尊者繼續講述《大空經》，《中部尼柯耶》第 43 經。）這部經記錄了摩訶拘絺羅與舍利弗之間的問答。問：誰是不智之人？（就什麼而言，稱之為「不智之人」？）答：不知無常苦諦之人。本質上，是不知四聖諦之人。問：誰是智者？（就什麼而言，稱之為「智者」？）答：知四聖諦之人。如果有人辨識無常，他將成為智者。問：識（*viññāṇa*）與慧（*paññā*）被認為是相同的。它們之間有什麼區別？答：慧是需要發展的，而識是需要完全理解的。慧是正見——因此，需要發展。識是屬於苦諦的五蘊之一，必須以三種普遍特性完全理解：無常、苦、無我。（註：寂靜尊者從不完整地使用一部經；他只取一些要點來解釋他的談話。那些想完整了解該經的人，請查閱該經。）

## T2

[這兩次談話都基於《大空經》。]

邪見 (**Diṭṭhi**) ——錯誤的見解安排了悲慘存在的苦難 (惡道)。(寂靜尊者談到了一些鬼道和畜生道的苦難。) 邪見是「唯一我的我」(**eko me attā**) ——執著五蘊為我的我 (**atta**, 自我)。邪見是將整個身體視為我, 沒有留下連一根小針都插不進的空間。整個身體都被邪見的繩索束縛, 使得正見的智慧無法進入。

如果您用邪見的繩索捆綁一個眾生, 並將其放入渴愛 (**taṇhā**) 的河流中, 即使他遇到木筏或河岸, 他也無法爬上去。您害怕哪一個——邪見 (繩索) 還是渴愛 (水)? 在您殺死邪見之後, 渴愛仍然存在; 如果您找到河岸, 您仍然可以爬上去。因此, 邪見是最可怕的實體, 必須由初果的智慧根除。第二和第三果的智慧必須根除渴愛。只有無明隨著最後的果位智慧而消滅。(註: 在莫哥佛法之前, 很少談論危險、毀滅及其對人類的嚴重和可怕影響。我們今天可以辨識世界各地的危險、毀滅和苦難。邪見-渴愛, 或資本主義綜合症, 或貪得無厭的增長、利潤、競爭等的全球貨幣綜合症, 是這些事情發生的主要原因。我們也可以感受到寂靜尊者對人類超越邪見的偉大慈悲。他所有的佛法開示從未偏離根除錯誤的見解和渴愛, 尤其是邪見。至少, 他在聽眾的心中播下了智慧的種子。)

如果邪見消滅, 眾生就不會被捲入漩渦, 也不會向下沉入惡道。您不必害怕漩渦和強勁的水流。重要的是不要被邪見 (繩索) 束縛。

對於毗婆舍那的瑜伽行者來說——定 (**Samādhi**)、慧 (**ñāṇa**) 和精進 (**virīya**) 非常重要。在定的磨刀石上, 您正在磨礪智慧的刀, 直到它在全力 (**virīya**) 之下變得越來越鋒利。(這對於修行的瑜伽行者來說是一個非常好的比喻。) 因此, 定的因素非常重要。(寂靜尊者繼續講述《大空經》)。不知真理 (**sacca**) 之人, 不會成為智男或智女。(因此, 在其他教導——世俗或宗教中, 沒有智男或智女。)

隨順真理智 (**Saccānulomika ñāṇa**) 是斬斷繩索 (邪見) 的智慧。智慧 (**paññā**) 是批判性的知識。在世間, 人們談論時好像心本身在知曉。普通的知曉是識 (**viññāṇam**) ——知曉的意識。

慧 (**paññā**) 和識 (**viññāṇa**) 是同時知曉還是分開知曉? 慧涉及透過發展來知曉, 而識是分析性的知曉。慧是一種心所 (**cetasika**), 而識是心或意識。心和心所永遠無法分離。慧知曉生起和滅去, 而識分析這個過程。分析生起是見苦, 分析滅去也是見苦。慧和識同時生起。

## **Dying All The Time**

15<sup>th</sup> November 1961

You all are carried by the taṇhā water and arriving near the whirlpool to sink in. If you don't listen and practice Dhamma, it means you have no sympathy for yourself. I am exposing this point just because of your ignorance. The process really works this way. Don't give me reasons that will lead you to apāyas. If it's like this, you don't have a way back to the human world (apāyas are becoming permanent homes).

You don't have to follow the arrangement of kamma; instead, follow the arrangement of ñāṇa. Don't be mistaken by the unreliable. I am especially urging you about this.

Kamma sends you towards the dangers of ageing, sickness, and death. Ñāṇa sends you towards freedom from ageing, sickness, and death. You have to follow the leadership of the right view. Apart from Nibbāna, there are no places free from diseases. (This point referred to Ven. Bākula, who had no illness or disease in his whole life.)

[Here, Sayadaw described humorously many foolish things done by most people.]

There are two kinds of death and dying; one that everyone knows and one that doesn't. For example, a mind hungry for food arises. After arising, if it doesn't eat, it dies (vanishes). Previously, we thought one only dies once in a lifetime. Now, we see that it dies all the time. This is where you see yourself dying.

Vipassanā is practicing to see one's own death. By seeing one's own death, you don't desire the next khandha. This is where taṇhā dies. The wrong view, which takes the khandha as stable and constant, also dies upon seeing one's death. This leads to taṇhā nirodho nibbānam—the cessation of craving is Nibbāna.

Contemplating one's own death is vipassanā. Knowing about oneself is vipassanā. We don't know our deaths due to the stupidity of ignorance. Why don't you stop your stupidity now that you are of this old age? This is what I have to criticize you for (to the old disciples). Because of ignorance, it connects to life (bhāva, see the D.A. chart).

You send metta—loving kindness (goodwill) and also perform the task of sympathizing with oneself. If not, you say one thing and do another.

When you send metta for yourself to be free from dangers, as in "ahaṃ avero homi" (may I be free from dangers), you do whatever Taṇhā asks of you for your family members.

When people are sick, nobody can save another; for example, if one spouse is sick. Only this practice can save oneself.

Dakar and Dakarma! (Burmese, male and female followers) Observing one's death is not tiring at all. I am teaching you to observe death and its replacement.

You discern your death, its disenchantment, and its ending. If you can decide that it is truly Dukkha Sacca, then it is Nibbāna.

(This is a humorous talk on ignorance—avijjā.)

## 時時在死

1961 年 11 月 15 日

你們全都被**貪愛 (taṇhā)**之水所沖載，正逐漸靠近漩渦的中心，即將沉沒。若你不聽聞與修行佛法，這就表示你對自己毫無慈悲。我之所以揭示這一點，正是因為你們的**無明 (avijjā)**。事情的運作真實如此，並非虛構。**請不要再找藉口走向惡趣 (apāyas)**。如果你這樣下去，那麼你已無路可回到人間，惡趣將成為你的「永久居所」。

你不必遵循**業 (kamma)**安排的路，你應該跟隨**智慧 (ñāṇa)**安排的路。不要再被那些不可靠的事物所誤導。我特別要強調這一點。

業會推你向老病死的危險之中；智慧則引導你走向脫離老病死的解脫之路。你應該跟隨\*\*正見 (sammā-diṭṭhi) 的帶領。除了涅槃 (**Nibbāna**) 之外，世間沒有任何地方是免於疾病與老死的。（這裡尊者援引了跋苦羅尊者 (Ven. Bākula) \*\*的事例，他一生中未曾有病。）

【在此，尊者也以幽默方式描述了世人各種愚癡的行徑。】

關於死亡，實際上有**兩種死亡**：一種是大家都知道的；另一種則是大多數人不了解的。例如：有一個**渴求食物**的心生起，若它生起後沒有吃，那麼它就「死了」（即滅去）。我們從前認為：人一生只有一次死亡，現在才知道：**死亡一直都在發生**。這就是你「看見自己正在死」的地方。

**毘婆舍那（Vipassanā）**，就是**練習看見自己的死亡**。藉由看見自己的死，你就不再渴求下一個五蘊（新生命）。這就是**貪愛的止息之處**。將五蘊視為恆常不壞的錯誤見解（我見），也會隨著你看見自己不斷在死而瓦解。這就導向佛陀所說的：「**貪愛滅，涅槃現（taṇhā nirodho nibbānaṃ）**」。

觀照自己的死亡，就是**內觀**；認識自己，也是內觀。我們之所以不知自己在死，是因為**無明的愚癡**。既然你如今已年老，為何還不斷除這愚癡呢？這就是我對你們老弟子的責備——因為**無明，才令生命延續（bhāva，見十二因緣圖）**。

你若對自己發慈心（**mettā**），就應該要真正同情自己。否則你表面說一套，實際上卻做另一套。

當你發願「**願我免於一切危險（ahaṃ avero homi）**」時，你卻又去做貪愛叫你做的一切，尤其是為了家人，依貪愛去行動。

當人病重時，沒有人能真正拯救另一個人。例如夫妻一方生病時，另一方也無能為力。只有**這種修行，才能真正自救**。

**Dakar 與 Dakarma !**（即緬語中對在家男居士與女居士的稱呼）

觀照自己的死亡，一點也不會讓人感到疲憊。我教你們的，是觀察「死亡」與「它的接續者」。

你能觀見自己的死、對它生起厭離，並見到它的終止。若你能明確決定：「**這的確是苦諦（dukkha sacca）**」，那麼你便已觸及涅槃。

（本篇講記帶有尊者一貫的風格，以輕鬆幽默方式揭露眾生的**愚癡（avijjā）**。）

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時時刻刻都在死亡

一九六一年十一月十五日

你們都被渴愛 (**taṇhā**) 的洪水沖刷著，即將抵達漩渦並沉沒。如果不聽聞和修行佛法，就表示你們對自己沒有慈悲心。我揭露這一點，完全是因為你們的無明。這個過程確實是這樣運作的。

不要給我那些會引導你們走向惡道 (**apāyas**) 的理由。如果這樣下去，你們將沒有回到人道的機會 (惡道將成為永久的家)。你們不必跟隨業力的安排；相反地，要跟隨智慧 (**ñāṇa**) 的安排。不要被不可靠的事物所迷惑。我特別在此敦促你們。

業力將你們送往衰老、疾病和死亡的危險。智慧將你們送往從衰老、疾病和死亡中解脫的境界。你們必須跟隨正見的領導。除了涅槃之外，沒有任何地方能免於疾病。(這一點指的是薄拘羅尊者，他一生都沒有生過病。)[在此，寂靜尊者幽默地描述了大多數人所做的許多愚蠢的事情。]

存在兩種死亡和 **dying** (死亡的過程)；一種是每個人都知道的，另一種則不然。例如，一個渴望食物的心生起。生起之後，如果沒有進食，它就會死亡 (消失)。以前，我們認為一生只死一次。現在，我們看到它時時刻刻都在死亡。這就是你們看見自己正在死亡的地方。

內觀是練習看見自己的死亡。透過看見自己的死亡，你們不再渴望下一個五蘊。這就是渴愛死亡的地方。將五蘊視為穩定和恆常的錯誤見解，也在看見自己死亡時消亡。這導致「渴愛滅盡即涅槃」(**taṇhā nirodho nibbānam**)。

觀照自己的死亡就是內觀。了解自己就是內觀。我們因為無明的愚蠢而不知道自己的死亡。你們都這麼老了，為何現在不停止你們的愚蠢呢？這是我必須批評你們的地方 (對年長的弟子們)。由於無明，它與生命 (**bhāva**，見十二因緣圖) 相連。

你們傳送慈愛 (**mettā**) —— 良善的意願，同時也執行同情自己的任務。否則，你們說一套做一套。當你們為自己傳送慈愛，希望自己免於危險，例如「願我沒有危險」(**ahaṃ avero homi**)，你們卻為了家人而做任何渴愛要求你們做的事。當人們生病時，沒有人能拯救另一個人；例如，如果一方配偶生病了。只有這種修行才能拯救自己。

達卡 (**Dakar**) 和達卡瑪 (**Dakarma**) ！（緬甸語，男性和女性信徒）觀察自己的死亡一點也不累。我教導你們觀察死亡及其替代。

你們辨識你們的死亡、對它的厭離以及它的終結。如果你們能確定它確實是苦諦，那麼它就是涅槃。（這是一段關於無明 (**avijjā**) 的幽默談話。）

Humans Take Dukkha as Sukha

15th November 1961

Discerning things by yourself means seeing through *ñāṇa*. This *khandha* is the connection of cause and effect of *paṭṭhāna khandha* (conditional relations), dependent co-origination *khandha*, and *sacca khandha* (*samudaya* and *dukkha*). If you still have not found a teacher, you only have these truths (*dukkha* and its cause). These are fuel and fire burning around within you. Turning around with burning and emptying, burning and emptying, etc., is called *Saṃsāra*.

In this world, craving (*taṇhā*) requires having more and more things. This is called happiness. In reality, it is suffering. How do you live in *Saṃsāra*? This is like the ignorance (*avijjā*) of the owner of the ox-cart asking the driver (*taṇhā*) to always use the suffering ox—the *saṃsāric* traveller (i.e., a good analogy). In *saṃsāra*, the ox always dies from exhaustion due to being overburdened. This is you never owning (or) having seen *sandiṭṭhiko* before (not seeing the reality by oneself).

Someone without possessions (grimaced person) thinks about and takes *Sukha* as *Dukkha* and wants to die (takes wealth and possession or power as *Sukha* and, without any of them, as *Dukkha*, so this person doesn't want to live on). But someone with possessions (smiling person) takes *Dukkha* as *Sukha* (the opposite of the above person). Humans are getting lost.

(It makes me remember Tibetan Yogi Milerepa's words: "If you have more, you have more *Dukkha*; having little, you have little *Dukkha*; and with none, you have no more *Dukkha*." What he taught was how he lived it. He only possessed a small bowl for eating and a piece of white cloth to cover the body. True happiness only comes from the purity of mind. Arahants are the true happiest people in the world.)

Wandering in *saṃsāra*, there are only smiles and grimaces. To put an end to the *dhamma* of smiling and grimacing, there is only *sandiṭṭhiko*—visible here and now. If you are skillful and have this one, you'll become a stream enterer. The grimaced person is an *atta-kilamathānuyoga-yogi* and the smiling person is a *kāma-sukhallikanuyoga-yogi* (*kāma-yogi*). Neither the smiling nor the grimaced person is a *majjhimaṭṭipadā-yogi*. The smiling and grimaced people can't see *Dukkha Sacca* (They can only see ghosts, animals, hell fire, and wok). Someone walking between these two extremes can discern it. In the cycle of existence, we have never traveled

the middle path, and thus we are still not liberated. When the Dhamma calls us, we sometimes follow *kāma-sukhallika* and sometimes *atta-kilamatha* (i.e., greed and anger (*lobha* and *dosa*)). We cannot follow it correctly and have never been in the middle of the way. We have been on the wrong path.

We should not follow *lobha* and *dosa* but instead follow the *magga*. For example, if you have an itch on the body, don't respond with your hand. When you follow with *ñāṇa*—*ehi-passiko* is the caller with *anicca*, and the following *ñāṇa* is the discernment of *sandiṭṭhika*. *Lobha* and *dosa* do not arise, and this is the middle way. If you follow the middle way, then you are sure to achieve *Nibbāna*. Your discernment of *anicca dukkha sacca* with *ñāṇa magga sacca* is the middle way of seeing the truth. If you can follow behind *ehi-passiko*, the calling with *sandiṭṭhiko* for discerning is the true middle way. Mind, feeling, whatever *dhamma* is calling at you with its calling and vanishing is not a person, not a being, and not me. Lastly, what you must remember is that it's impossible for *ehi-passiko* not to call you. You only become your own biggest enemy by not following it. What is the reason to become your enemy? Because you're forgetful or heedless. Heedlessness is *avijjā*: *-avijjā* → *saṅkhāra* → etc. (see D.A. chart) If you can follow its calling, and *taṇhā*, *māna*, and *diṭṭhi* die by *magga* coming in.

人將苦當樂

1961年11月15日

「自行辨知」的意思，就是以智慧（*ñāṇa*）來見。這個五蘊（*khandha*），其實是由三種關聯所組成的輪轉：關係依存的五蘊（*paṭṭhāna-khandha*）、緣起的五蘊（*paṭiccasamuppāda-khandha*）、以及真諦的五蘊（*sacca-khandha*）（即集諦與苦諦）。若你還沒找到一位善知識，那麼你現在僅擁有的，就是這兩項真理（苦與集）。這些就像是燃料與火焰，不斷在你體內燒起來又熄下去，周而復始。燃燒又空、空了又燃——這就是輪迴（*saṃsāra*）。

在這個世間中，貪愛（*taṇhā*）要求我們擁有越來越多的東西，這被世人稱作「幸福」。然而在真實上，那其實是「苦」。你是如何活在輪迴中的？這就像是一位牛車主人的無明（*avijjā*），要求車伕（也就是貪愛）老是駕著那頭痛苦的牛——而那頭牛就是你，是一

位「輪迴中的旅人」。在這條旅途中，牛總是因過度負荷而精疲力盡至死。你從來沒有擁有過「**現見 (sandiṭṭhiko)**」，也從來未曾見過真實的法。

一個一無所有的人（**臉色苦悶者**）會將「沒有財富、地位」視為苦，而將「金錢、權勢」視為樂，這人想要一死了之。相反的，一個擁有財富的人（**面帶微笑者**）則是將「苦」當作「樂」。這兩類人，**都迷失了方向**。

（這讓我想起西藏瑜伽士**密勒日巴（Milarepa）**所說的一句話：「擁有愈多，苦愈多；擁有愈少，苦愈少；若完全無所有，就沒有苦了。」他所教的，正是他所實踐的。他僅擁有一只吃飯的小碗與一塊白布遮身而已。**真正的幸福，只來自於清淨的內心**。阿羅漢是真正世間最幸福的人。）

在這輪迴中，人們只有「笑臉」與「苦臉」兩種樣貌。若要終止這種「笑與苦」的法，唯有靠「**現見 (sandiṭṭhiko)**」——即當下就能證見的法。若你具備這一項，並且善於運用它，那麼你將成為一位**入流者（須陀洹果者）**。

那臉色苦悶的人，是屬於**自苦行派 (atta-kilamathānuyoga yogi)**；那笑臉盈盈的人，是屬於**欲樂行派 (kāma-sukhallikānuyoga yogi)**（即欲樂修行人）。然而，無論是苦行或欲樂修行人，都不是走在**中道 (majjhimā paṭipadā)**上的修行者。**笑臉與苦臉之人，都看不見苦諦**（他們所見的，只有鬼界、畜生、地獄火與油鍋）。唯有在這兩極之間行走者，才能辨見苦諦。

我們在輪迴中從未走過「中道」，因此至今仍未解脫。當佛法召喚我們時，我們有時走向欲樂（**貪 lobha**），有時又走向自苦（**瞋 dosa**），結果就是無法正確地跟隨佛法。我們從未走在**正道的中間**，一直都走在錯誤的路上。

我們不應跟隨貪與瞋，而應跟隨**八正道 (magga)**。舉個例子：若身上某處發癢，不要以手去抓。當你智慧觀照它時，**ehi-passiko（來吧！觀我）**的召喚已經出現——那是**無常的召喚**。而你跟隨的「智慧之觀」則是見到**現見 (sandiṭṭhiko)**。如此一來，貪與瞋不會生起，這就是**中道**。

若你能跟隨這條中道，則必能證得涅槃。你以智慧觀照「無常的苦諦」，這便是**以道見真理的中道**。若你能走在 **ehi-passiko** 的召喚之後，聽聞「法的召喚」，以現見去觀照，這就是真正的中道修行。

「心」與「受」，以及一切現象（**dhamma**）都會向你發出召喚與消逝的訊號。它們都不是人，不是眾生，不是「我」。最後你要牢記的是：**不可能有不被法召喚的時刻**。你唯一成為自己「敵人」的原因，就是**你不去跟隨這個召喚**。

那麼，為什麼人會成為自己的敵人呢？因為**你忘失了、失念了（忘念即放逸）**。這種放逸就是無明（**avijjā**）——從無明生行（**avijjā → saṅkhāra → ...**，詳見緣起圖表）。若

你能正確地跟隨這召喚，則貪愛（**taṇhā**）、**慢（**māna**）與我見（**diṭṭhi**）**都將因道智而止息。

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## 世人以苦為樂

一九六一年十一月十五日

以自己的智慧辨識事物，意味著透過智慧（**ñāṇa**）看穿。這個五蘊是因果關係的連結，包括緣起五蘊（**paṭṭhāna khandha**，條件關係）、十二因緣五蘊和真諦五蘊

（**saccakhandha**，集諦和苦諦）。如果您尚未找到老師，您只有這些真理（苦及其原因）。這些是您內在燃燒的燃料和火焰。帶著燃燒和空虛、燃燒和空虛等等地輪轉，稱為輪迴（**Samsāra**）。

在這個世間，渴愛（**taṇhā**）需要擁有越來越多的事物。這被稱為快樂。但實際上，這是痛苦。您如何在輪迴中生活？這就像牛車主人的無明（**avijjā**），總是要求車夫（渴愛）使用那頭受苦的牛——輪迴的旅人（這是一個很好的比喻）。在輪迴中，牛總是因過度負重而精疲力盡而死。這就是您從未真正擁有（或）親自看見（**sandiṭṭhiko**）的原因（沒有親自看到實相）。

一個沒有財產的人（愁眉苦臉的人）思考並將樂視為苦，並想死去（將財富、權力和地位視為樂，而沒有這些則視為苦，所以這個人不想活下去）。但是一個擁有財產的人（面帶微笑的人）卻以苦為樂（與上述之人相反）。人類迷失了。（這讓我想起西藏瑜伽士密勒日巴的話：「擁有的越多，痛苦越多；擁有的越少，痛苦越少；什麼都沒有，就沒有痛苦。」他教導的是他如何實踐的。他只擁有一個小碗吃飯和一塊遮體的白布。真正的快樂只來自於清淨的心。阿羅漢是世上真正最快樂的人。）

在輪迴中流浪，只有微笑和愁容。要終止微笑和愁容的法，只有當下可見（**sandiṭṭhiko**）——此時此地可見。如果您有技巧並擁有這一個，您將成為入流者。愁眉苦臉的人是苦行瑜伽士（**atta-kilamathānuyoga-yogi**），而面帶微笑的人是耽於欲樂的瑜伽士（**kāma-sukhallikanuyoga-yogi**，**kāma-yogi**）。微笑的人和愁眉苦臉的人都不是中道瑜伽士（**majjhimaṭṭhapadā-yogi**）。微笑和愁眉苦臉的人都看不到苦諦（他們只能看到鬼魂、動物、地獄之火和鑊）。行走在這兩個極端之間的人才能辨識它。在生死輪迴中，我們從未走過中道，因此我們仍然沒有解脫。當佛法呼喚我們時，我們有時跟隨耽於欲樂，有時

跟隨苦行（即貪婪（lobha）和瞋恚（dosa））。我們無法正確地跟隨它，也從未處於中道。我們一直走在錯誤的道路上。

我們不應該跟隨貪婪和瞋恚，而應該跟隨道（magga）。例如，如果您的身體發癢，不要用手去抓。當您以智慧跟隨時——「來見」（ehi-passiko）是帶著無常的呼喚者，而隨後的智慧是對當下可見（sandiṭṭhika）的辨識。貪婪和瞋恚不會生起，這就是中道。如果您遵循中道，那麼您一定會證得涅槃。您以智慧之道諦（ñāṇa magga sacca）辨識無常苦諦（anicca dukkha sacca）是見真理的中道。如果您能跟隨「來見」的呼喚，以當下可見來辨識，那就是真正的中道。心、感受，任何以其生起和滅去的呼喚來呼喚您的法，都不是人，不是眾生，也不是我。最後，您必須記住的是，「來見」不可能不呼喚您。您不跟隨它，只會成為自己最大的敵人。成為自己敵人的原因是什麼？因為您健忘或不留心。不留心是無明（avijjā）：無明 → 行 → 等等（見十二因緣圖）。如果您能跟隨它的呼喚，那麼當道（magga）進入時，貪婪、慢和邪見就會消滅。

## Darkness to Light

17<sup>th</sup> November 1961

Only with effort (viriya) and no wisdom in the practice, it becomes poor (no progress). Listening to the talk with both effort and wisdom, observing the khandha, makes a difference. If you know your foolishness as foolish, then you're wise. Taking your foolishness as wise leads to becoming even more foolish (e.g., some politicians and economists).

(For these points, Sayadaw told the story of two pickpockets from the Dhammapada stories. One became a stream-enterer after listening to the Buddha's teaching.) The Buddha asked the monks about the differences between the wise and the fool (a discourse from Saṃyutta Nikāya).

If you know your foolishness as foolish, you will realize the path and fruit knowledge. If not, you won't realize it. Coming to listen to a Dhamma talk means you acknowledge your foolishness and come here to become wise. People who didn't come are considered more foolish → avijjā → saṅkhāra → viññāṇam.

For viññāṇam, one must consider all five khandhas. Those who are not practicing vipassanā are the fools, and those who practice are the wise. The duty of a teacher is to lead someone from darkness to light. We must make the vipassanā task compulsory. Returning from darkness to darkness is like being an earthworm or a snail. You can't find light aside from practice.

(Many people came for the Dhamma talk, and it was also very hot. Sayadaw encouraged them to be patient with the heat and crowded conditions, comparing them to the sufferings of hells.) He also urged people to work hard in their practices.

In the past, it was difficult to hear this kind of talk. (It's quite true. Sayadaw was a gifted person who could deliver these kinds of talks with skill and penetration.)

(Sayadaw, using the five khandhas, gave the instruction. He described how the five khandhas change differently with examples.) If the khandhas are arising and not vanishing, they will pile up, becoming larger than Mt. Meru. For example, the five khandhas of wanting to sleep, five khandhas of waking up, etc. You have come to this human world to conquer death. If you are truly happy, you will not encounter death for a moment. This is illustrated by the five aggregates (khandhas). It's

overwhelming. In short, there are only mind and form. If reduced further, there would be only "impermanence" (anicca) - arising and passing away. When you truly contemplate it, you will not find mind and form, but only anicca. Reducing it further yields only one dukkha sacca.

(Sayadaw asked them to contemplate whatever mind arises as anicca—dukkha sacca.) With avijjā, the darkness prevents discerning anicca. Now that you discern anicca, there is no more avijjā.

Āloko udapādi—attaining of light, even though coming from the darkness, now you have the light. If you continue with the contemplation, seeing more deaths and becoming disenchanted, then deaths come to an end. No more deaths arise—this is Nibbāna. You've come from the darkness and will never return to it again. This is the difference between the Fools and the Wise (one of the long talks—1hr 15 minutes).

## 從黑暗至光明

1961 年 11 月 17 日

若只有精進（**virīya**）卻沒有智慧（**paññā**）來作觀修行，那麼修行就會貧乏（無法進步）。若你聆聽法講時，同時具備精進與智慧，並以此來觀察五蘊（**khandha**），那就會有實質上的差異。

若你能知「愚癡」為「愚癡」，那你就有智慧；若你將愚癡當作智慧，那只會變得更愚癡（例如某些政治人物與經濟學者便是如此）。

（在這段開示中，尊者引用了《法句經》中的「兩位扒手」的故事作為例證，其中一人聽聞佛陀說法後證得須陀洹果。）

佛陀曾問比丘們：「智者與愚者有何不同？」（此出自《相應部 **Saṃyutta Nikāya**》一部經中）

若你能知「我愚癡」，便有可能證入道與果智；反之，若不能知愚，即無法證得。

來聽聞佛法的人，表示他承認自己的愚癡，並來此求得智慧。那些不來聽法的人，即是更愚癡之人——他們仍處於無明 → 行 → 識的輪迴流中。



談到「識（viññāṇa）」，必須連帶考慮全部五蘊。**不修內觀的人是愚者，修習內觀的人才是智者。**教師的職責，是**引導眾生從黑暗走向光明**。我們必須把修習毘婆舍那視為一項「義務」。

從黑暗中來，若又回到黑暗，那就如同蚯蚓與蝸牛一樣。**除了修行，別無見光的可能。**

（當日來聽法的人非常多，而且天氣炎熱。尊者鼓勵大家忍耐炎熱與擁擠，並將之比喻為地獄中的苦，藉此激勵大眾要努力修行。）

過去，要聽到像這樣的開示是非常難得的。（事實確實如此。尊者具備卓越說法能力，能深入淺出地講解極深法義。）

（尊者接著以**五蘊**為依據，進一步開示。他舉例說明五蘊的種種變化情形。）

**如果五蘊只生不滅，將會層層堆積，甚至超過須彌山。**例如：「想睡的五蘊」、「醒來的五蘊」等等。你們投生為人，目的就是要戰勝「死」。若你是真正的快樂者，你甚至不會在一剎那間遇到「死」。這點可藉由觀察五蘊得知——五蘊真是無比龐大。

簡言之，萬法皆不離「**名與色（nāma-rūpa）**」。若再進一步縮小，只剩下「**無常（anicca）**」——即是生與滅。當你真正觀照它時，你不會再見到名與色，而只見無常。再進一步簡化，最終你將只見「**一個苦諦（dukkha sacca）**」。

（尊者引導大眾：**對於任何生起的心，都要觀它為「無常」——即「苦諦」。**）

在有無明時，黑暗會阻擋你見到無常；但現在你見到了無常，表示**無明已除**。

**Āloko udapādi——光明已現起。**儘管你是從黑暗中來，**但現在你已擁有了光明**。若你持續觀照，見到更多的「死」，並生起厭離，則一切的死最終都將止息。**無死可再生起——這就是涅槃（Nibbāna）。**

你是從黑暗中來，而你再也不會回到黑暗。這就是**愚者與智者之差別**。

（此為尊者一篇時長約一小時十五分鐘的深刻開示。）

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從黑暗走向光明

一九六一年十一月十七日

只有努力（**viriya**）而沒有智慧的修行，會變得貧乏（沒有進展）。以努力和智慧兼具地聽聞佛法，觀察五蘊，才能有所不同。

如果你知道自己的愚癡是愚癡，那麼你就是有智慧的。將你的愚癡視為智慧，會導致變得更加愚癡（例如，一些政治家和經濟學家）。（關於這些觀點，寂靜尊者講述了《法句經》故事中的兩個扒手的故事。其中一人在聽聞佛陀的教導後成為了入流者。）佛陀曾詢問比丘們智者和愚者的區別（出自《相應部》的一段經文）。

如果你知道自己的愚癡是愚癡，你將會證得道果智。否則，你將無法證得。前來聽聞佛法開示意味著你承認自己的愚癡，並前來此地變得有智慧。那些沒有來的人被認為更加愚癡 → 無明 → 行 → 識。

關於識，必須考慮所有五蘊。那些不修習內觀的人是愚者，而那些修習的人是智者。老師的職責是引導人們從黑暗走向光明。我們必須將內觀的修行視為必須。從黑暗回到黑暗就像蚯蚓或蝸牛一樣。除了修行之外，你找不到光明。（許多人前來聽聞佛法開示，天氣也非常炎熱。寂靜尊者鼓勵他們對炎熱和擁擠的環境保持耐心，將其比作地獄的苦難。）他也敦促人們在修行中努力精進。

在過去，很難聽到這種開示。（的確如此。寂靜尊者是一位天賦異稟的人，他能夠熟練而深刻地傳達這些開示。）（寂靜尊者以五蘊為基礎進行教導。他舉例說明了五蘊如何以不同的方式變化。）如果五蘊生起而不減去，它們將會堆積起來，變得比須彌山還要大。例如，想睡覺的五蘊、醒來的五蘊等等。你們來到這個人世是為了戰勝死亡。如果你們真正快樂，你們將片刻都不會遭遇死亡。

這可以由五取蘊（**khandhas**）來說明。它令人難以承受。簡而言之，只有名和色。如果進一步簡化，就只有「無常」（**anicca**）——生起和減去。當你真正觀照它時，你將找不到名和色，而只有無常。進一步簡化只剩下一個苦諦。（寂靜尊者要求他們觀照任何生起的心念都是無常——苦諦。）由於無明，黑暗阻止了對無常的辨識。現在你們辨識了無常，就沒有更多的無明了。

光明生起（**Āloko udapādi**）——獲得了光明，即使是從黑暗中來，現在你們也有了光明。如果你們繼續觀照，看到更多的死亡並變得厭離，那麼死亡就會終止。不再有死亡生起——這就是涅槃。你們從黑暗中來，將永遠不再回到黑暗。

這就是愚者和智者的區別（一次長達一小時十五分鐘的開示）。

Dhamma Is The Creator

17th November 1961

Becoming a Buddha is cutting off D.A. process. Connecting lives are death and birth, passing away (cuti) and conception (paṭisandhi). The connection of kamma and result is D.A. process. If the D.A. process is cutting off then it's Nibbāna.

Not knowing the way of cutting off D.A. process and doubt that takes the cause to parents. This is only part of the truth, and a far cause.

Christians and Muslims believe it was created by the eternal God. In that case, the reason for it is also incomplete.

And then we can ask— Who created the eternal God? According to the Hindus these are created by the Mahā Brahmā. Doubt comes in because all these things are not completed. Diṭṭhi comes in as— Are these mind and form me?

Not knowing the D.A. process, all die with wrong view and doubt. Therefore, they fall into apāyas (i.e., hells, animals and hungry shades).

[This we can also see in the Discourse on Fearless, Book of the Fours, Aṅguttara Nikāya (AN 4.184 Jāṇussoṇī Suttaṃ or Abhayasuttaṃ), the Buddha answered Brahmin Jāṇussoṇī, in the 4th answer.]

This is not understanding of the cause and effect of the D.A. process. Therefore, the Dhamma which closes the doors to apāyas or stops apāya dhammas is the understanding of D.A. process which cut off diṭṭhi and vicikicchā.

Not knowing sacca and saṁsāra is long, and has wrong view and doubt leads to apāyas. With only an understanding of it one becomes cūḷa-sotāpanna, closing the door to apāyas for one life.

There is no person nor being (God or gods) who makes these things happen. It happens by dhammas. These are made by dhammas.

The Buddha said in the Saccasaṃyutta— if someone thinks about a person or being, their processes of wandering is never ending (a lot of living and dying). If you think about their khandha bodies, they are never ending or uncountable.

Not knowing its beginning and it cannot be found out the beginning (Sayadaw using the D.A. chart explained the process). In the past ignorance was leading the process and saṅkhāra is cetanā (volition).

You have a lot of perfection (pāramī) when hearing these kinds of Dhamma. (This important point is quite true; even most Buddhists don't know the teaching of dependent co-origination. In this talk Sayadaw only used sections one and two to explain the teaching.)

法是創造者

1961年11月17日

成為佛陀，意指斷除緣起輪轉（D.A. process，即依緣起生死流轉）。生與死的連結，是**命終（cuti）與結生（paṭisandhi）**的銜接；業與果的連繫，就是整個緣起過程。

若緣起輪轉被切斷，那便是涅槃（Nibbāna）。

若不了解斷除緣起輪轉的方法，便會生起疑惑——例如：將生起的因歸咎於父母。這種見解只是部分事實，且僅是遠因。

基督徒與回教徒相信萬物是由永恆的上帝所創造；然而，這樣的解釋也是不完整的。

接著我們也可以追問：「那麼，誰創造了那位永恆的上帝呢？」依印度教說法，一切皆由大梵天（Mahā Brahmā）創造。但正因為這些論述都不完整，所以才會生起「懷疑」。

於是**我見（diṭṭhi）也隨之產生：這些名與色（nāma-rūpa）**是否是「我」呢？

由於不了解緣起（Paticcasamuppāda），人們總是在邪見與疑惑中死去。因此，死後墮入惡趣（apāyas）（即地獄、畜生、餓鬼等）。

【這點亦可見於《增支部四集·無畏經（AN 4.184，《闍樓孫尼經》或《無畏經》）】中，佛陀回答婆羅門闍樓孫尼的第四個問題時即有指出。】

不了解緣起的因果關係，就是不了解「生命如何運作」。因此，能夠關閉惡趣之門、阻斷惡趣之法的正法，就是對緣起法的如實知見，這能夠斷除我見與疑惑（diṭṭhi, vicikicchā）。

若不知四聖諦（**sacca**），輪迴（**saṃsāra**）便會極為漫長；而有邪見與疑惑者，則將持續墮入惡趣。

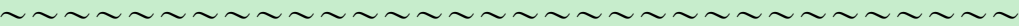
僅僅是對緣起有正確認知，便能成為小入流者（**cūḷa-sotāpanna**），即斷除一生的惡趣之門。

****並沒有任何「人」或「神祇」是造成這一切現象的創造者。*一切，都是由「法（dhammas）」所生起、所造作。佛法本身，便是造作者。**

佛陀於《相應部·聖諦相應》中曾說：若有人以為「是某個人或眾生」在行動，那麼其輪迴就永無止境（因為那是取著「我」的行為）。若他們執取「五蘊之身」，那麼這身體也將變得無有窮盡、難以數計。

若不了解其起始處，便永遠找不到「開始」（尊者此處配合****緣起圖（D.A. chart）*進行詳細說明）。於過去，*無明（avijjā）是主導，然後行（saṅkhāra）*是「意業（cetanā，意志）」的展現。**

你能夠聽聞這類法語，表示你有極大的波羅蜜（**pāramī**）。（這一點確實重要；即使是許多佛教徒，也未必了解緣起教法。在這場開示中，尊者只解釋了緣起的前兩支，但已極為關鍵。）



法是創造者

一九六一年十一月十七日

成為佛陀就是斬斷十二因緣（**D.A.**）的過程。連接生命的是死亡和出生，即捨壽（**cuti**）和結生（**paṭisandhi**）。業力與果報的連接就是十二因緣的過程。如果十二因緣的過程被斬斷，那就是涅槃。

不了解斬斷十二因緣過程的方法，以及將原因歸咎於父母的懷疑。這只是部分真理，而且是遙遠的因。基督徒和穆斯林相信這一切是由永恆的上帝創造的。在這種情況下，其原因也是不完整的。然後我們可以問——誰創造了永恆的上帝？根據印度教的說法，這些是由大梵天（**Mahā Brahmā**）創造的。懷疑產生是因為所有這些事情都沒有得到完整的解釋。邪見（**Diṭṭhi**）產生為——這些名色是我嗎？

不了解十二因緣的過程，所有人都帶著錯誤的見解和懷疑而死亡。因此，他們墮入惡道（apāyas，即地獄、畜生和餓鬼）。[這一點我們也可以在《增支部》第四集《無畏經》（AN 4.184 賈奴索尼經或無畏經）中看到，佛陀在第四個回答中回答了婆羅門賈奴索尼。]

這是不理解十二因緣過程的因果關係。因此，關閉惡道之門或阻止惡道之法的佛法，就是理解十二因緣的過程，從而斬斷邪見和疑（vicikicchā）。

不了解真諦（sacca）和輪迴（saṃsāra）的漫長，以及懷有錯誤的見解和懷疑，會導致墮入惡道。僅僅理解這一點，就能成為小須陀洹（cūḷa-sotāpanna），在一生中關閉惡道之門。

沒有任何人或眾生（上帝或諸神）使這些事情發生。它們是由法（dhammas）發生的。這些是由法造作的。

佛陀在《相應部》的《諦相應》（Saccasaṃyutta）中說——如果有人思念一個人或眾生，他們的輪迴過程永無止境（經歷許多生死）。如果你們思念他們的五蘊之身，它們也是永無止境或無法計數的。

不了解其開始，也無法找出其開始（寂靜尊者使用十二因緣圖解釋了這個過程）。過去是無明引導著這個過程，而行（saṅkhāra）是思業（cetanā，意志）。

你們在聽聞這些佛法時，具備了許多波羅蜜（pāramī）。（這一重要的觀點確實如此；即使大多數佛教徒也不了解緣起的教導。在這次開示中，寂靜尊者只使用了第一和第二部分來解釋這個教導。）

Ignorance to Knowledge

26th November 1961

If there is no cessation of avijjā and no cessation of Dukkha (It's true according to the 12 links of the D.A. process. In the practice and experience of Thai forest teachers, they also mention finding where ignorance (avijjā) hides and destroying it in the final stage, the fourth stage or Arahantship.) In everyday life, samudaya arises from dukkha. (See D.A. Chart, section two → section 3) Every day, the circle of D.A. arises again and again. It was like a cow circling an oil-producing circular grindstone. What does it mean that the saṃsāra is very long? Is it in a straight line or running in a circle? It's running in circles. Dukkha is wood (fuel), and samudaya is fire. Fire and fuel are turning circular. If you apply a number to them, it will also never end. [It starts from avijjā to the end, and then from the end to the beginning (i.e., anuloma paṭiloma).] Ageing, sickness, and death are ignorance (avijjā). This is the worst situation of a person with no cessation of ignorance. In the era of short human lifespans, even people are still making themselves become stupid and foolish (instead of wise—i.e., following the Dhamma practice). (Sayadaw compared the human lifespan with the Tāvātimsa Heaven lifespan. 100 human years equal 1 day of Tāvātimsa; on one day, one of Sakka's wives passed away from there and was born in the human world. She made merits and prayers to be born again as Sakka's wife. When she was born there, Sakka and devatās were still playing in the garden.)

Humans are doing all kinds of unwholesome dhammas. They are playing stupid shows even among the sufferings (no limits in stupidity) (If we look at the human world today and contemplate with the D.A. process, we can discern many kinds of stupidity and foolishness about humans—it's quite a mess and chaotic.) You have to make this determination: "Let me starve and die, I have to finish my vipassanā task." You have to make great effort, as this is to be your last life.

Starving to death is not so important. Only fearful of falling into hell or apāyas. Which one do you prefer—after starving to death and not falling into hell or apāyas, or dying with a full stomach and falling into hell? (This question should be asked to politicians, economists, and billionaires). The Buddha himself said that: "If I tell you about the sufferings of apāya dukkha, it'll never end." Don't take the Buddha's warning superficially; this is very great and extensive suffering (Dukkhas). Let's do the practice.

I'll extract the Pāli Dhamma from the Saṃyutta Nikāya. A monk asked the Buddha: "How can a person know, contemplate, and see with the cessation of ignorance and becoming knowledgeable?" Because of past ignorance, you have to pay your kammic debt with the khandha. It's important that from this khandha, do not let ignorance arise (i.e., from sec. 2 does not arise sec. 3, see the D.A. chart). You have to contemplate the anicca of ārammaṇa and dvāra (sense object and sense base), contemplate the anicca of minds. And you'll see anicca dukkha sacca. (Sayadaw gave instruction on the contemplation of mind, which was Sayadaw's favorite) In this way, from sec.2, sec.3 did not arise. Avijjā is not born from the khandha by discerning anicca dukkha sacca. Without it, taṇhā, upādāna, and kamma do not arise. If you contemplate all the arising mind and ignorance ceases. It's doing the work of knowledge. Vajjā is magga (knowledge). If you discern anicca and see Dukkha.

Also, contemplate the anicca of feelings (here taught as vedanā). Sec.3 does not arise and does not connect to sec.4 (i.e., birth— jāti). There is no birth; this is Nibbāna. At first, you contemplate it with the knowledge from my teaching. When you see it directly, ignorance will cease. Ignorance is born from sec.2, and if doing vipassanā, sec.3 does not arise. (see the 12 links of D.A). In this way, the play of life ended in sec.2. The play of life will now end. Section two is Dukkha Sacca, and when contemplating it, one knows one's own Dukkha. Not knowing about the attainment of Dukkha, it becomes ignorance. Knowing the arising Dukkha, it becomes vijjā. You're discerning anicca dukkha, which becomes the disciple who follows the Buddha's exhortation (ovāda). You're free from doubt and have the quality of bravery, and you do not believe what others have said. You become a sāsana person (a true Buddhist or sotāpanna). (Here, the important point is that not becoming a sotāpanna is an outsider) In the teaching given to the Saccaka wanderer— it's important to see it by oneself. It doesn't need perfection (pāramīta). Take note of it carefully and contemplate anicca to not let ignorance arise.

(The main differences between Buddhism and other faiths are direct seeing or understanding; believing in what others have said, or ignorance.)

從無明到智慧

1961年11月26日

若無明（avijjā）未止息，那麼苦（dukkha）也無法止息——這是依據十二因緣的真實道理（見緣起圖 D.A. Chart）。在實修經驗中，泰國森林派導師們亦曾提及：**要找出無明藏身之處，並在最終階段（第四階段、阿羅漢果）將其摧毀。**

在日常生活中，「集」從「苦」中生起（見十二因緣圖第2支→第3支）。每日，緣起之輪不斷再度啟動，一次又一次，如同一頭牛繞著壓榨油的石磨轉圈。輪迴之所以漫長，是什麼意思？它不是直線前進，而是在打轉。

苦是木柴，集是火，火與柴的燃燒是環狀循環的。若你給它們編號，那數字也將無窮無盡地重複（從無明開始直到結束，然後又從結束回到起點，這就是「順觀」與「逆觀」的輪轉——**anuloma paṭiloma**）。

老、病、死即是無明。一個人若無法止息無明，就是最可悲的狀態。人類壽命已經如此短暫，然而人們仍在使自己變得更愚癡，而不是更具智慧（也就是不修行佛法）。

（尊者舉例：在三十三天（Tāvātimsa）裡，一日等於人間一百年。有一次，一位帝釋天的妻子在那一日中命終，往生為人，積聚福德並發願再度生為帝釋的妻子。當她再次往生彼處時，帝釋與諸天還在園中遊樂。）

人類正在造作各種不善法，甚至在苦中也演著愚癡戲碼（這愚癡毫無止境）。若我們今日觀察整個人類世界，再以十二因緣為準繩去省思，便能看出人們的愚癡與癡迷已混亂至極。

你應立下這樣的決心：「**即使我餓死，也要完成我的毘婆舍那任務。**」你必須努力修行，視此生為**最後一世**。

餓死並不可怕，真正應懼怕的是墮入地獄或惡趣。你願選擇哪一個？是餓死卻不墮入惡趣？還是吃得飽飽卻往生地獄？（這個問題應該去問問政治家、經濟學者與億萬富豪們。）

佛陀曾說：「**若我要詳細說明惡趣之苦，那將永無止盡。**」切勿輕忽佛陀的警告，這是真實而龐大的苦。**讓我們起身修行吧！**

我將引述一段《相應部》中的巴利經文。一位比丘問佛陀：「**一個人應如何知、如何思惟、如何見，以便止息無明並成就智慧？**」

由於過去的無明，你必須以此**五蘊來償還業債**。因此，重點在於：從這五蘊中，**不要讓無明再度生起**（也就是：讓第二支不再連接到第三支，見緣起圖）。

你應觀察**所緣（ārammaṇa）與六門（dvāra）的無常**，觀察一切心的無常——如此你將見到「**無常即是苦諦（anicca dukkha sacca）**」。

（尊者特別強調了「觀心」的修法，這是他最常用的教導方式。）

如此修行時，就不會從第二支連接到第三支。因為你觀照無常與苦諦，無明便不會從五蘊中生起；無明未生，則貪愛（**taṇhā**）、取（**upādāna**）、業（**kamma**）皆無法生起。

若你觀察一切心的生起，無明就會止息。這就是智慧（**vijjā**）的功用；智慧即是道（**magga**）。當你見到無常、見到苦，你就在踐行八正道。

此外，也要觀察受的無常（**vedanā**）。若如此觀，第三支不再生起，也不會連結至第四支（即「生」——**jāti**）。不再有生，這便是涅槃（**Nibbāna**）。

一開始你是以我所教導的正見去觀；但當你親自見到之時，無明便會止息。無明從第二支而生，若你修毘婆舍那，第三支將不再生起（見十二因緣圖）。如此，生命的戲碼就在第二支終結。輪迴的演出，即將結束。

第二支即是「苦諦」，當你如實觀照它時，就能認識到自己的「苦」。不了解苦的真實狀況，就成為無明；若能如實知苦的生起，便是「有明（**vijjā**）」。

你正在觀見「無常之苦」，因此你是一位順隨佛陀教誡（**ovāda**）而行的弟子。你已斷疑，具備了「勇者之性格」，不再人云亦云。你已成為佛法中人（**sāsana person**）（也就是一位真正的佛弟子，或須陀洹果者）。

（這裡的重點是：若尚未成為須陀洹，那就仍是「外道之人」。）

在佛陀對沙遮迦（**Saccaka**）遊行者的開示中，強調：「最重要的是要親自見到真理。」證悟無需波羅蜜（**pāramī**），只需正知與正修。

請記住這一點，並認真觀照無常，不讓無明有機可乘。

（佛法與其他信仰的根本差異就在於：佛法重視「親證與現見」；而他教則僅停留在「他言與信仰」之中——即是無明。）

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## 從無明走向智慧

一九六一年十一月二十六日

如果無明沒有止息，苦（**Dukkha**）也沒有止息（根據十二因緣的過程，這是真實的。在泰國森林禪師的修行和經驗中，他們也提到在最後階段，即第四階段或阿羅漢果，找到無明（**avijjā**）的藏身之處並摧毀它）。在日常生活中，集（**samudaya**）從苦中生起。（見

十二因緣圖，第二段→第三段）每天，十二因緣的輪迴不斷地生起。這就像一頭牛繞著榨油的圓形磨盤打轉。輪迴非常漫長是什麼意思？它是直線的還是循環的？它是循環的。苦是木柴（燃料），集是火焰。火焰和燃料不斷循環。如果你們給它們編號，它也永遠不會結束。【它從無明開始到結束，然後從結束回到開始（即順觀和逆觀）。】衰老、疾病和死亡就是無明。這是一個無明沒有止息的人最糟糕的處境。在人類壽命短暫的時代，即使是人，仍然讓自己變得愚笨（而不是變得有智慧——即遵循佛法的修行）。（寂靜尊者將人類的壽命與三十三天（Tāvātimsa Heaven）的壽命進行比較。一百年的人間等於三十三天的一天；有一天，帝釋（Sakka）的一位妻子從那裡去世，投生到人間。她行善並發願再次投生為帝釋的妻子。當她投生到那裡時，帝釋和天人們仍然在花園裡玩耍。）

人類正在做各種不善的法。他們甚至在苦難中表演愚蠢的戲碼（愚蠢沒有止境）。（如果我們今天觀察人類世界，並以十二因緣的過程來思考，我們可以辨識出人類的許多愚蠢和愚昧——那真是混亂不堪。）你們必須下定決心：「寧可餓死，我也要完成我的內觀任務。」你們必須付出巨大的努力，因為這將是你們的最後一生。

餓死並不那麼重要。真正可怕的是墮入地獄或惡道。你們更喜歡哪一個——餓死而不墮入地獄或惡道，還是吃飽喝足而墮入地獄？（這個問題應該問政治家、經濟學家和億萬富翁。）佛陀自己說過：「如果我告訴你們惡道的苦難，那是永遠也說不完的。」不要膚淺地看待佛陀的警告；這是非常巨大和廣泛的苦難（Dukkhas）。讓我們開始修行吧。

我將從《相應部》中提取巴利佛法。一位比丘問佛陀：「一個人如何才能在無明止息並變得有智慧的情況下，知道、觀照和看見？」由於過去的無明，你們必須以五蘊償還你們的業債。重要的是，從這個五蘊開始，不要讓無明生起（即從第二段不要生起第三段，見十二因緣圖）。你們必須觀照所緣（ārammaṇa）和根門（dvāra，感官對象和感官基礎）的無常，觀照心念的無常。你們將會看見無常苦諦。（寂靜尊者給予了關於觀心的指導，這是寂靜尊者最喜歡的）這樣一來，從第二段，第三段就沒有生起。透過辨識無常苦諦，無明不會從五蘊中產生。沒有無明，貪愛、執取和業就不會生起。如果你們觀照所有生起的心念，無明就會止息。這就是在做智慧的工作。智慧（Vajjā）就是道（magga，知識）。如果你們辨識無常並看見苦。

同時，也觀照感受（在這裡教導為受，vedanā）的無常。第三段不會生起，也不會連接到第四段（即生——jāti）。沒有生，這就是涅槃。起初，你們以我教導的智慧來觀照它。當你們直接看見它時，無明就會止息。無明從第二段生起，如果修習內觀，第三段就不會生起。（見十二因緣）。這樣一來，生命的戲碼在第二段就結束了。生命的戲碼現在將要結束。第二段是苦諦，當觀照它時，人們會知道自己的苦。不知道苦的生起，它就成為無明。知道生起的苦，它就成為明（vijjā）。你們正在辨識無常苦，這使得你們成為遵循佛陀教誡（ovāda）的弟子。你們擺脫了懷疑，具有勇敢的品質，並且不相信別人所說的話。你們成為聖教中的人（真正的佛教徒或須陀洹）。（在這裡，重要的是，不成為須陀洹就是外道）在給予薩遮迦遊行者的教導中——親自看見它很重要。它不需要圓滿

（pāramīta）。仔細注意它並觀照無常，以防止無明生起。（佛教與其他信仰的主要區別在於直接的看見或理解；相信別人所說的話，或無明。）

## **A Slave with Six Masters**

26<sup>th</sup> November 1961

You all are serving the desires of the six senses of the door. The herder is only one, and the animals to herd are six. They make you overtired. The herder is always following behind the strongest, pulling in one's direction. It's really not easy to herd the six animals whose natures and preferences are quite different, but we're happy like a slave.

Even not safe and sound at death, because you're following its desire. We're always busy with these six senses of the door. Dying with worry, and all go to apāyas.

Because people die with lobha, dosa, and moha dhammas. (If people are not Dhamma practitioners, most of them will die with these states of mind). They have to die with worry and confusion. Do you see your difficult death? Because of these six animals, living beings are not in right living and dying.

Do you attain a good human life? It does not include your own desire and nature. Take other natures as my nature and me. You don't have free time (This extraordinary talk shows the extensiveness of khandha saṅkhāra dhamma and also the greatness of Dukkha-dhammas).

If you can't control these six senses of the door, it can't be good living and dying. If you die with discontent (domanassa), you have to go to apāyas. Because you can't overcome dukkha vedanā and worry. This dhamma talks about the six kinds of D.A. processes (i.e., in our daily life experiences—it's about all dhammas).

You have to listen with big ears (ñāṇa ears). If not, you don't know what I am talking about. It was looking very much like a Slave very busy doing things for his six masters. Here are not included other extra things and matters yet, only talking about the primal things. I am talking about only the existence of the six doors which fulfill your prayers (with merits). It's a difficult living and dying, and never free from business. You have the six Taṇhā masters and it's not possible that you don't serve them. How do you deal with them? What would you say about ageing and illnesses before arriving at the stage of ageing? (i.e., people who are busy and have a lot of stress).

You have satisfaction with what Taṇhā is asking but can't opt for the perfection (pāramī). Even you can't bear a mosquito bite. Do you have any merit with you? Even if you have it, they must be the merits asked by Taṇhā (i.e., Diṭṭhi-Taṇhā merits). The merits of what you have done following the desire of the six animals. For these merits, you're asking humans and devatās to say sadhu! (well done in Pāli). I am talking like this because it's not the kind of merit free from the round of existence. It doesn't mean you shouldn't make merits. It's a bit better if each sense door pulls you in turn. If they pull you all together, it will be a disaster (e.g., using a smartphone while driving the car or crossing a highway, etc.).

At last, according to the Buddha, you can't attain Nibbāna until you are able to control the six animals. It becomes clear why you don't have time. You don't have a permanent place and a permanence of not dying (i.e., Nibbāna). Every life is this way. Don't ask me, "What happened to me in past life?" The answer will be: Bad living and Bad dying. You have to think about it carefully. You're always becoming a Slave! You're the Slave of the six doors of taṇhā. Only by overcoming these six animals will you have a good living and good dying.

Note: This talk is based on the Saḷāyatanaṣaṃyutta, the Simile of the Six Animals; a snake, a crocodile, a bird, a dog, a jackal, and a monkey, which represent the six sense-faculties of eye, ear, nose, tongue, body, and mind (doors) respectively.

## 有六位主人的奴隸

1961年11月26日

你們如今都在服侍六根門的貪求（**taṇhā**）。牧人只有一位，卻要趕六隻野獸。這使你身心疲憊不堪。牧人總是追著那最強的一隻跑，任其牽引拉扯，根本無法駕馭。

想像一下，這六隻野獸各有不同的習性與偏好，要牧好牠們並不容易。但我們卻活得像個快樂的奴隸。

臨終時仍不得安穩，那是因為你一生都順著這六門的欲求過活。我們總是被這六根門的事物所佔據，忙個不停。死時滿懷牽掛與混亂，結果全都墮入惡趣（**apāyas**）。



因為人們往生時，內心多數是落入貪（lobha）、瞋（dosa）、癡（moha）等法中。

（若非修行者，幾乎都會於這些心境中死去。）他們只好在憂惱與混亂中結束一生。

你能看清自己的**臨終困境**嗎？正是因為這六隻野獸的牽引，眾生才**無法正當地活，也無法善終而死**。

你是否得到了「真正的人身」呢？——你所擁有的並不符合你真正的本性與願望，而是**把別人的欲求當作自己的我**。你根本沒有空閒時間可反省自己。（這篇精彩的講記，清楚揭示了\*\*五蘊造作（khandha saṅkhāra dhamma）的繁複，以及苦法（dukkha dhamma）\*\*的深重。）

如果你不能**控制這六根門**，那你的生與死就都不會善巧。若你在\*\*憂苦（domanassa）\*\*中死去，則一定會墮入惡趣。因為你無法克服痛苦的受（dukkha vedanā）與煩惱。

這篇法語談的是「**六種緣起的運作**」——即日常生活中一切法的流轉。

你必須用\*\*「智慧之耳（ñāṇa 耳）」來聽法。若不用，你將無法理解我在講什麼。這就如同一位奴隸，辛苦為他那六位主人\*\*服勞役，忙得不可開交。

我這裡講的，還不包括你生活中那些額外的雜事，只是就「根本問題」來說明而已。我所說的，是關於「你這**六個感官門戶**的存在，它們就是你平時祈求願望、造善業的地方」。

但這樣的生活與死亡，是**困難重重、永無安息**的。你有六位**貪愛之主（taṇhā-masters）**，你根本不可能不服侍他們。你該如何對治他們呢？

在老化與疾病來臨之前，你要怎麼自處？（這是說那些經常忙碌、身心俱疲的人。）

你對**貪愛的要求**感到滿意，但卻無法修習波羅蜜（pāramī）。甚至連蚊子叮你一下你都受不了。你有多少「福德資糧」可依靠呢？即便你有，也可能是**依貪愛之願而造的善業**——也就是**我見-貪愛主導的善業（Diṭṭhi-Taṇhā merits）**。

你做的善業，是為了這六隻野獸的慾望而造的善業。而後你還希望人與天對你說：「善哉（Sadhu）！」

我之所以這樣講，是因為這些善業**並不能讓你出離生死輪迴**。但這也不是說「你不應造善業」——只是要分清它們的性質。

若六門**輪流拉扯你**，還算稍好；若六門同時牽扯你、分裂你，那將是一場災難（譬如：一邊滑手機一邊開車或過馬路等）。

最終，佛陀說得很清楚：若不能駕馭這六隻野獸，你將永遠無法證得涅槃。

這也清楚解釋了「你為何總是沒時間」。你沒有一個**永久安穩之地**，也沒有一個**不死的狀態（即涅槃）**。每一世皆如此。

不要再問我：「我過去世是怎麼樣的？」答案永遠是：「活得不好，死得更糟。」

請你深思熟慮：你一直都只是奴隸！你是貪愛六根的奴隸。

唯有降伏這六隻野獸，你才能得一個好的人生與善終的死亡。

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註：本講記根據《相應部·六處相應（Saḷāyatana-saṃyutta）》中的「六獸喻（Simile of the Six Animals）」而來：蛇、鱷魚、鳥、狗、狐狸與猴子，分別代表眼、耳、鼻、舌、身、意六根門。

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這篇講記對於五蘊生滅、感官主導下的輪迴困境與修行路線，有著深刻譬喻與現代化理解。

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六個主人的奴隸

一九六一年十一月二十六日

你們都在侍奉六根的慾望。牧人只有一個，而要放牧的牲畜卻有六隻。牠們讓你們過度疲憊。牧人總是跟在最強壯的後面，朝著牠的方向拉扯。要放牧這六隻天性和喜好截然不同的牲畜實在不容易，但我們卻像個奴隸一樣感到快樂。

即使在死亡時也不安全和寧靜，因為你們都在追隨牠們的慾望。我們總是忙於這六根門。帶著憂慮而死，最終都去了惡道。

因為人們死時帶著貪（lobha）、瞋（dosa）和癡（moha）等不善法。（如果人們不是佛法修行者，大多數人都會帶著這些心態而死。）他們不得不帶著憂慮和困惑而死。你們看見自己艱難的死亡了嗎？由於這六隻牲畜，眾生無法過著正確的生和死。

你們能獲得良好的人生嗎？它並不包含你們自己的慾望和天性。把其他的天性當作我的天性和我。你們沒有空閒時間。（這次非凡的開示顯示了五蘊行法（khandha saṅkhāra dhamma）的廣泛性，以及苦法（Dukkha-dhammas）的偉大。）

如果你們無法控制這六根門，就不可能有好的生和死。如果你們帶著不滿（domanassa）而死，就必須去惡道。因為你們無法克服苦受（dukkha vedanā）和憂慮。這個法談論的是六種十二因緣的過程（即在我們的日常生活經驗中——它關乎所有的法）。

你們必須用大耳朵（智慧之耳）來聽。否則，你們不知道我在說什麼。這看起來很像一個奴隸非常忙碌地為他的六個主人做事。這裡還不包括其他額外的東西和事情，只談論最基本的事情。我只談論六根門的存在，它們滿足你們的祈願（透過功德）。那是一種艱難的生和死，永遠無法擺脫俗務。

你們有六個渴愛（Taṇhā）的主人，你們不可能不侍奉牠們。你們如何應對牠們？在到達衰老階段之前，你們會如何看待衰老和疾病？（即那些忙碌且壓力很大的人。）

你們對渴愛所要求的感到滿意，卻無法選擇圓滿（pāramī）。即使蚊子叮咬你們也無法忍受。你們有任何功德嗎？即使有，也一定是渴愛所要求的功德（即邪見-渴愛的功德）。你們所做的功德都遵循六隻牲畜的慾望。為了這些功德，你們要求人類和天人說「薩度！」（巴利語，做得好！）。我這樣說是因為這不是一種能擺脫輪迴的功德。這並不意味著你們不應該造功德。如果每個根門輪流拉扯你們，情況會稍微好一點。如果牠們一起拉扯你們，那將是一場災難（例如，開車或過馬路時使用智慧型手機等）。

最後，根據佛陀所說，在你們能夠控制這六隻牲畜之前，你們無法證得涅槃。現在清楚為什麼你們沒有時間了。你們沒有一個永久的住所和永恆的不死（即涅槃）。每一個生命都是如此。不要問我：「我前世發生了什麼事？」答案將是：糟糕的生和糟糕的死。你們必須仔細思考。你們總是在成為奴隸！你們是渴愛的六根門的奴隸。只有透過克服這六隻牲畜，你們才能擁有好的生和好的死。

註：這次開示基於《相應部》的《六處相應》，六獸之喻；蛇、鱷魚、鳥、狗、野干和猴子分別代表眼、耳、鼻、舌、身和意六根（門）。

How to Ask Questions?

27th November 1961

I have often said that if one does not understand D.A., one will have the wrong view and doubt. You have to remember this point until attaining the path and fruit knowledges (until becoming a stream enterer). Only after understanding it can diṭṭhi be purified. After this, after the contemplation of impermanence, suffering, and non-self (anicca, dukkha, and anatta), one can testify to the path knowledge. With the understanding of D.A. will understand the process of the khandha and its arising causes. We have to contemplate this khandha that if you have Diṭṭhi and Vicikicchā becoming fruitless. D.A. is one's khandha arising cause and its process. The arising cause and its process are different. The arising cause is knowing the causes of dhamma which causes the present khandha to arise. Is it the arising process for man or woman? No! It isn't. If knowing viññāṇam → feeling (vedanā) (section 2) or the five khandhas is knowing the arising process. (i.e., knowing the dhammas of cause and effect). If you do not know these things before and follow the contemplation, Doubt and Wrong View will appear in the contemplation. These dhammas are forbidding path and fruit knowledges. They forbid the First Path. If one does not know the cause of the Dhamma, one will have Doubts. If you do not understand the result of the Dhamma, you will have Wrong Views. If you are clear about these things, then you have to make the decision that this life of Dukkha will be extinguished.

(Sayadaw talked about the questions and answers between Sāriputta and Mahā-Kassapa.)

If you ask, if a being dies and after that— “Does it become again?” This is Sassata-diṭṭhi. No living being dies and no living being is born, so there is no need to answer this question. There is no being in the arising cause and also in the arising of result. After death, consciousness and only sec. 2 arise (i.e., the five khandhas). There is nothing to answer this question, means you appreciate the D.A. After the mind and form (khandhas) of the past ceased, the present mind and form arise. After the present of mind and form cease, the future mind and form will arise. You have the knowledge of not answering the question which shouldn't be answered. By understanding the D.A. process, you have knowledge of both "discerning the mind" and "discerning the form", and its cause and effect. You get the basic knowledge of the Path Knowledge,

and it's very valuable. If asking with "Does a being not become after death?" This is also not good to answer, and asking with *uccheda-ditṭhi*. With the understanding of D.A. process and it's purified from both *sassata* and *uccheda*. Contemplate on the "D.A. Process", it is severed and becomes a Buddha. (i.e., a *bodhisatta*). The third question is—After death does a being both exist and does not exist? There is birth consciousness arising only after the dead consciousness ceases. It exists only as each mind arises and passes away one by one. There is no being. For an arahant after the *cuti-citta* (dead mind) and *Nibbāna* arises. (So after the death of an Arahant, it does not mean that nothing exists). The fourth question is—after death does a being neither exist nor does not exist?

Why not answer all these questions? These are not beneficial for oneself and others, not leading to knowledge of disenchantment (*nibbidā ñāṇa*), not free from lust (*raga*), nor extinguishing of *kilesas* and not arriving at *Nibbāna*. The Buddha and all noble beings will not answer them. Then how to ask beneficial questions? What is *Dukkha Sacca*? *Samudaya Sacca*? *Nirodha Sacca*, and *Magga Sacca*? Asking these questions is beneficial. Recognizing the *Dukkha Sacca*, one gets tired of it, one turns away from desires, extinguishes *kilesas*, and reaches *Nibbāna*.

In the past life, only *samudaya saccas* were arising. (See the 12 links of D.A. chart). It had been lived with *avijjā*, *saṅkhāra*, *taṇhā*, *upādāna*, and *kamma*, and only tried to do *samudaya sacca*. Only bad things were arising. Then you know yourself as-I am too stupid and foolish. If these things do not arise, is it good? Then don't you do *vipassanā*? In this way path and fruition knowledge will arise. *Dukkha* will end. It has benefits by asking these kinds of questions. *Nirodha sacca* is by contemplating the *khandha* and it becomes disappeared, extinction or cessation. Extinction of *Dukkha* is *Nirodha Sacca*. If *Dukkha* vanishes, it's *Nibbāna*. In whole life (or the whole *saṃsāra*), never have been freed from *Dukkha* and now don't you know the separation from it? *Magga sacca* only arises with practice. There is only the existence of Truth (*saccas*) that only asking about the matters of Truth becomes right (This important point is quite true if we combine all matters related to all living beings; only the four noble truths exist. All are proliferation of beings. With no practice, beings are living with two unwholesome truths— *Dukkha* and *Samudaya*, and with practice, living with two wholesome truths— *Nirodha* and *Magga*).

TRUE BUDDHISTS are very rare indeed, most of them are eternalists (*sassata-vāḍī*), or believe in eternalism (This point is also quite important for

contemplation. Even among Theravadin Buddhists, many or the majority are sassata-vādīs, even though the Pāli Nikāya is still existing. It was even worse to not follow the traditions of Nikāyas later on. There are many superstitions and reliance on outside powers and becoming closer to other faiths.) Only let it be in speech (i.e., wrong view). Don't think or take it as real. It's not easy to pull out a few people from the majority. The people (or beings) that the Buddha could help were but a few grains of dust on his fingernail, while the beings he left behind were as numerous as the dust on the entire earth. Even uncountable Buddhas were arising in the past as numerous as sand grains in the Ganges River (It's extremely difficult for a living being to end Dukkha). This Dhamma is very rare and difficult to have the opportunity to hear. Are you still not clear?

There are more people drifting in the ocean of saṃsāra with raga and dosa. It's very rare indeed; very few of them embark on the bank. Understanding comes from letters and D.A. chart is not real understanding. Real understanding comes from one's own khandha D.A. process (i.e., direct experience with practice). It's important to see it in the khandha in accordance with the circular chart. Understanding comes from seeing with contemplation; for example, feeling arises from the khandha and when you contemplate it, it is not there anymore.

Vedanā paccaya taṇhā does not arise = feeling conditions craving does not arise. D.A. circular chart is, for example, of the real process. The D.A. circle diagram is an example of a real process. Even if you understand the diagram, you still need to know your own aggregates (khandha) or observe them. With the chart, you have to compare your khandha experiences with it.

如何提問？

1961 年 11 月 27 日

我常說過：若不了解緣起法（**D.A. process**），將會生起邪見（**diṭṭhi**）與疑惑（**vicikicchā**）。你必須牢記這一點，直到證得道與果智為止（直到成為須陀洹（**stream-enterer**））。

唯有了解緣起，才能淨化我見。然後，在觀照**無常、苦、無我（anicca, dukkha, anatta）**的過程中，才能證入道智。

了解緣起法者，能夠如實知見五蘊的運作及其生起之因。你若對這個五蘊起觀時仍有我見與疑惑，那你的觀照將變得毫無果效。

緣起法，就是這個五蘊的生起因與其展現過程。請注意：生起的「因」與生起的「過程」是兩回事。

「生起的因」是指導致當下這個五蘊生起的「法的因」；而「生起的過程」則是指從「識（viññāṇa）」開始，到「受（vedanā）」為止（即緣起圖第二支的展開）。

這是一種因果法則的認知（Dhamma of cause and effect），並不是「某個人或某個女人」正在生起。若你未曾事先了解這些，便直接進入觀照，那麼觀中將生起懷疑與錯見。

這些法會障礙道與果智的生起，尤其是障礙初道（第一階段的證悟）。

若不知「法的因」，就會生起懷疑（vicikicchā）；若不知「法的果」，則會生起邪見（diṭṭhi）。一旦你對此有所澄清，便應下定決心：「我今生的這份苦，必須讓它止息！」

尊者此處引用了**舍利弗（Sāriputta）與大迦葉尊者（Mahā-Kassapa）**之間的問答：若你問：「一個眾生死後，是否還會再生？」——這是常見（sassata-diṭṭhi）。

其實，並沒有一個「眾生」在死，也沒有一個「眾生」在生，因此這個問題根本不該被回答。因與果的展現中，並無「有情」存在。

死後，只是**識與第二段（五蘊）**的生起而已。

為什麼說「不予回答」？因為你已如實理解緣起法。

當過去的名與色（nāma-rūpa）滅去，現在的名與色即生起；當現在的名與色滅去，未來的名與色再度生起。此即為「非我」、「非有情」的連續流。

懂得「這些問題不應被回答」的人，才是理解緣起法的人。

當你了解緣起，你便擁有了「觀心智」與「觀身智」，即名與色之因果認知。這正是道智的基礎智慧，非常珍貴。

如果你問：「一個眾生死後，不會再生？」——這是斷見（uccheda-diṭṭhi）。這樣的問題同樣不應回答。

****了解緣起法的人，已淨除「常見」與「斷見」兩邊。觀照緣起，乃至斷除它——這便是成佛（或菩薩道的實踐）。**

再問：「一個眾生死後，**既存在又不存在？**」這問題同樣不成立。死識（cuti-citta）滅後，結生識才生起。每一心剎那生滅、次第交替，並沒有「某個存在」或「非存在」的眾生。

對阿羅漢來說，死識滅後即現起涅槃，並不是什麼「都沒有了」。

若再問：「一個眾生死後，**既非存在，也非不存在？**」——這也是一個錯誤的問題。

為什麼佛陀與聖者皆不回答這類問題？

因為這些問題：

- 對自己無益，對他人也無益；
- 不導向厭離智（nibbidā ñāṇa）；
- 不能遠離貪欲（rāga）；
- 不能斷煩惱（kilesa）；
- 不能導向涅槃（Nibbāna）。

所以佛陀不答、諸聖者也不答。

那麼，應該如何提問？

你應該這樣問：

- 何為苦諦（Dukkha Sacca）？
- 何為集諦（Samudaya Sacca）？
- 何為滅諦（Nirodha Sacca）？
- 何為道諦（Maggā Sacca）？

這些才是**有益的提問！**

見苦諦，才能對苦生起厭離；對欲望生起背棄；才能斷煩惱；才能證入涅槃。

在過去世裡，我們都只是在經歷**集諦**——即由無明、行、愛、取、業組成的生命延續（見十二因緣圖）。我們活在這些**不善的諦法**中，只是不斷累積惡報。

若這些事不再生起，那麼是否不是更好？你為何還不修毘婆舍那？

只要修行，道與果智便會現前，苦將止息。

滅諦（Nirodha Sacca）的修行方式，是：觀照五蘊，當它消失、止息時，這便是滅盡（**nirodha**），亦即苦的止息。

苦的滅盡就是涅槃（**Nibbāna**）。

在整個生命，乃至整個輪迴（**samsāra**）之中，我們從未真正離開過苦。如今，你難道還不能了解這「苦的分離」是什麼嗎？

道諦（Magga Sacca）唯有透過實修才會生起。真理（**sacca**）唯有「存在於修行之中」。若要問得正確，就必須問與真理有關的事。

這點非常重要。若我們將一切眾生所關心的問題歸納起來，你會發現：其實只存在「四聖諦」這一個核心真理。

其餘的一切，只是「眾生」的妄想繁複（**papañca dhamma**）。若不修行，眾生只活在兩種不善的真理中——**苦諦與集諦**。若有修行，則活在**滅諦與道諦**這兩種善法真理之中。

真正的佛教徒其實非常稀少。大多數人都是**常見者（sassata-vādi）**，或信奉常見的信仰者。

（這一點值得深刻省思：即便在上座部佛教徒中，多數人也仍是**常見論者**。儘管巴利三藏依然存在，後人卻已不再遵循尼柯耶（**Nikāya**）的傳統，而逐漸偏離；甚至出現種種迷信，依靠外力，與他宗教無異。）

我們只能讓它「口說而已」，**不能讓它成為我們真正的信念**。要從大多數人的迷信中拔出少數人，並不容易。

佛陀曾比喻說：他所能度化的眾生，只如指甲上的塵；而度不了的眾生，卻如整個大地上的塵土那樣多。

甚至在無量劫以前，佛陀已如**恆河沙數**那樣多地出現，但眾生仍無法從苦中解脫。這個法，是極其難得、極難得聞的。

你，現在還不明白嗎？

今日，更多的人正隨著貪欲與瞋恚漂流在輪迴大海中；只有極少數人能靠近彼岸。

你要明白：從書本或緣起圖表中得到的理解，不是真正的理解。真正的理解，是從你自己的五蘊中去直接觀照體驗而來的。

這一點至關重要：你必須在你的五蘊中，如實見到緣起圖所示的圓輪運作。

智慧是從「觀察所見」而來的。舉例來說：當「受」從五蘊中生起，你觀它、照見它，它便不再存在了。

這表示：

vedanā paccayā taṇhā 不再生起

（「受」緣「愛」這個緣不成立了）

這就是「緣起圓輪圖（D.A. circular chart）」的意義——它不僅是理論圖解，而是反映你內在實際心身現象的實況。

即使你理解了圖表，你仍然需要**觀察自己的五蘊（khandha）**；你必須將自己的經驗與圖表——**對照，作為修行的參照依據**。

總結：

- 提問應聚焦於**四聖諦的認知與修行**。
- 真正的理解來自對五蘊現象的**親自觀照與止觀實踐**。
- 知苦、斷集、證滅、修道——這才是唯一解脫之道。
- 非關於「人」或「有情」的妄問，佛陀與聖者皆不回答。
- **知緣起，即知非我；觀生滅，即向涅槃**。

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如何發問？

一九六一年十一月二十七日

我經常說，如果不了解十二因緣（D.A.），就會有錯誤的見解和懷疑。你們必須記住這一點，直到獲得道果智（直到成為入流者）。只有在了解之後，邪見（**diṭṭhi**）才能被淨化。在此之後，在觀照無常、苦、無我（**anicca, dukkha, anatta**）之後，才能證實道智。透過了解十二因緣，才能理解五蘊的過程及其生起的原因。我們必須觀照這個五蘊，如果你們有邪見和疑，修行將變得毫無成果。十二因緣是五蘊生起的原因及其過程。生起的原因及其過程是不同的。生起的原因是知道導致現在五蘊生起的諸法的原因。

這是男人或女人生起的過程嗎？不！不是的。如果知道識（**viññāṇa**）→ ……感受

（**vedanā**）（第二段）或五蘊，就是知道生起的過程。（即知道因果的諸法）。如果你們以前不知道這些事情，而只是跟隨觀照，懷疑和錯誤的見解將會在觀照中出現。這些法會阻止道果智的生起。它們會阻止初果的證得。如果一個人不知道法的起因，就會有懷疑。如果不了解法的結果，就會有錯誤的見解。如果你們清楚這些事情，那麼你們就必須下定決心，這個苦的人生將會止息。

（寂靜尊者談到了舍利弗和摩訶迦葉之間的問答。）如果你們問，一個眾生死後——「它會再次存在嗎？」這是常見的斷常邊見（**Sassata-diṭṭhi**）。沒有眾生死，也沒有眾生生，所以沒有必要回答這個問題。在生起的原因中沒有眾生，在結果的生起中也沒有眾生。死後，只有意識和第二段（即五蘊）生起。沒有什麼需要回答這個問題，這意味著你們理解十二因緣。過去的名色（五蘊）止息後，現在的名色生起。現在的名色止息後，未來的名色將會生起。你們擁有不回答不應回答的問題的智慧。透過理解十二因緣的過程，你們擁有「辨識心」和「辨識色」及其因果的智慧。你們獲得了道智的基本知識，這是非常珍貴的。

如果問「眾生死後不會再次存在嗎？」這也不好回答，這是斷見（**uccheda-diṭṭhi**）。透過理解十二因緣的過程，它從斷常二邊中淨化。觀照「十二因緣的過程」，它被切斷，並成為菩薩（**bodhisatta**）。第三個問題是——死後，一個眾生既存在又不存在嗎？只有在死亡的意識止息後，才有結生意識生起。它只作為每個心念一個接一個地生起和滅去而存在。沒有一個恆常的眾生。對於阿羅漢來說，在捨壽心（**cuti-citta**，死亡的心）之後，涅槃生起。（所以，阿羅漢死後，並不意味著什麼都不存在。）第四個問題是——死後，一個眾生既不存在也不存在嗎？為什麼不回答所有這些問題？這些對自己和他人都沒有益處，不能引導至厭離智（**nibbidā ñāṇa**），不能擺脫貪欲（**raga**），也不能止息煩惱

（**kilesas**），更不能到達涅槃。佛陀和所有聖者都不會回答這些問題。那麼如何問有益的問題呢？什麼是苦諦？集諦？滅諦？道諦？問這些問題是有益的。認識苦諦，人們會對它感到厭倦，會轉離慾望，止息煩惱，並到達涅槃。

在過去的生命中，只有集諦在生起。（見十二因緣圖）。人們一直生活在無明、行、貪愛、執取和業之中，只試圖造作集諦。只有不好的事情在生起。然後你們會認識到自己——我太愚蠢了。如果這些事情不生起，那不是很好嗎？那麼你們不修習內觀嗎？這樣一來，道果智就會生起。苦將會結束。問這些問題是有益的。滅諦是透過觀照五蘊，它消失、滅盡或止息。苦的滅盡就是滅諦。如果苦消失了，那就是涅槃。在整個生命（或整個輪迴）中，從未擺脫過苦，現在你們難道不知道與苦分離嗎？道諦只有透過修行才會生起。只有真理（**saccas**）的存在，只有詢問真理的事情才是正確的（如果我們將所有與一切眾生相關的事情結合起來，這個重要的觀點確實是正確的；只有四聖諦存在。一切都是眾生的增殖。沒有修行，眾生生活在兩種不善的真理中——苦和集，而透過修行，則生活在兩種善的真理中——滅和道）。

真正的佛教徒確實非常稀少，他們大多數是常見論者（*sassata-vāḍī*），或相信常見論（這一點對於觀照也非常重要。即使在南傳佛教徒中，許多或大多數也是常見論者，儘管巴利三藏仍然存在。後來不遵循尼柯耶的傳統情況更糟。存在許多迷信和依賴外力，並越來越接近其他信仰。）只讓它停留在口頭上（即錯誤的見解）。不要認為或把它當作真實的。要從大多數人中拉出少數人並不容易。佛陀能夠幫助的人，就像他指甲上的幾粒塵土，而他留下未度化的眾生，則像整個地球上的塵土一樣多。過去曾有無數的佛陀出現，多如恆河沙（一個眾生要結束苦難極其困難）。這個佛法非常稀有，很難有機會聽聞。你們還不清楚嗎？

更多的人在貪欲和瞋恚的輪迴大海中漂流。確實非常稀少；只有極少數人能登上彼岸。理解來自文字，十二因緣圖並非真正的理解。真正的理解來自於個人五蘊的十二因緣過程（即透過修行獲得直接經驗）。重要的是按照圓圖在五蘊中看到它。理解來自於觀照的看見；例如，感受從五蘊生起，當你觀照它時，它就不再存在了。「受緣愛不生」（*Vedanā paccaya taṇhā does not arise*）= 感受為緣的渴愛不會生起。

十二因緣的圓圖，例如，是真實過程的示意。十二因緣的圓圖是真實過程的範例。即使你們理解了圖表，仍然需要了解你們自己的五蘊或觀察它們。有了圖表，你們必須將你們的五蘊經驗與之進行比較。

## Khandha Hospital

27<sup>th</sup> November 1961

[This talk is based on the Simile of the Six Animals Discourse and talk about seclusion (viveka)]

It is like a man covered with sores and wounds entering a forest of thorns and reeds. The eye, ear, ... mind anywhere in the body has wounds and sores, and form, sound, ... mind objects are thorns. Therefore, kilesa wounds are festering all the time. The injured patient's desire to enter the thorn bush will make the situation worse. Lobha, dosa, and moha are festering at the eye, ear, etc. People who don't want to stay in forests and mountains can't live there either. They only desire to stay in cities. That's why they want to be pricked. They are satisfied to have wounds and don't want to be free from them (i.e., not appreciating body seclusion— kāya-viveka).

The reason for short life is kilesas thorns (It makes sense, and Sayadaw is right. Kilesas are unwholesome negative mental states or unwholesome energy which affect the physical world).

The cause of kamma is very few, if not become a kammavādī diṭṭhi— i.e., the view that kamma determines everything. (It's very similar to God— the Creator.) The Buddha not only mentioned kamma but also talked about many other causes. For example, suicides (i.e., prick with mind or mental thorns). If you blame everything only on the past kamma, it's kammavādī-diṭṭhi. Many Buddhists have this wrong view. Whatever may be, if there are inconveniences and you're blaming it on kamma. With anger and doing things blindly is pricking with thorns in the mind. Staying calm is a good thing. It's becoming festering wounds by entering thorny bushes or places. Dying with fright is pricking with form object thorns (e.g., haunted by violent ghosts). If you die with poison, it is pricking with the taste of thorns, etc. You go to the thorny bush and wood and also don't want to have wounds; this is never possible (even the Buddha can't help).

If you stay with samatha and vipassanā, you will not be pricked by thorns. You don't want to die as a lone mouse, but among relatives. Why is that? Want to go to the apāyas! It means like this. (Die with upādāna-dhammas). Could it become upādāna or not by dying among the affectionate people? The Buddha's preference and our preferences are back to back (i.e., opposite). The Buddha is for Nibbāna and you're

headed to apāyas (Therefore, it becomes our permanent homes). Whichever of the six objects is pricking you will become wounds and sores. In the Dhammapada Verse—A person with no wounds, even though handling the poison, nothing is happening to him. If he has wounds, he will die! After becoming a sotāpanna by entering the thorny troublesome (kilesa) forest, you will no longer be pricked by thorns.

In the discourse of the Simile of the Six Animals, the Buddha mentioned these thorns and continued to talk about the six animals. Only in physical and mental seclusion can one become safe. Upadhi-viveka only comes by attaining the Magga—path knowledge (seclusion from acquisitions). Staying away from the sense-objects is body seclusion. With the calm mind contemplating anicca is mind seclusion (not letting the mind go towards sense-objects). If you have wounds on the hand and go to touch the poison, you will die! Therefore, I have to warn you to not play around with them. It's not easy to talk about these kinds of Dhamma. The nature of these Dhammas is not the same as the preferences of beings. The preferences or desires of beings are to be pricked with thorns (not small ones, the biggest and most poisonous ones, especially politicians and economists). Dhamma is free from dangers (i.e., Nibbāna, no other thing is really free).

What the Buddha taught was right. You have to make the decision that all your preferences are wrong. If becoming citta-viveka, contemplate with insight. The six animals are from Saṃyutta and viveka is from the Aṅguttara. If it's becoming upadhi-viveka you'll never be pricked by thorns. Kaya-viveka → citta-viveka → vipassanā → upadhi-viveka (Khandhas vanish/magga). Khandha is the place where wounds and sores grow out. There is no khandha in upadhi-viveka (upadhi-viveka is equivalent to nibbāna.) If it disappears for five minutes, ten minutes, etc., there is no wound. Without the body there is no place for pricking. Therefore, in free times ariyas prefer to stay in fruitions (phalas). Only if you know these things, you prefer Nibbāna. Here, the fact that khandha is "rogato" (disease) becomes clear. This Khandha was like a Hospital with Patients (with many kinds of disease). Cessation of this Khandha is Nibbāna. Only you know that you have wounds and want to be freed from it. Now, you all know that you all have wounds. With practice and not wanting to stay with the big wounds, the path knowledge arises. Khandha is oppressive with no pity—Pīḷanaṭṭha and with 96 kinds of disease. It'll oppress you with the sense objects of wounds. You have been oppressed with it because the khandha exists. So don't include kammās in it. Then, upāsakas and upāsikas – “What is the most important thing for you?” (With no khandha existing, Venerable Sir.)



You'll see the khandha grows out with wounds in blips (i.e., discern anicca). Continue with the contemplation and become disenchanted with it. With this, khandha exists and Nibbāna is covered up. Ñāṇa (knowledge) is covered up with defilements (kilesa). And then the khandha (i.e., Dukkha Sacca) covered up Nibbāna. If you know thoroughly that khandha has wounds and you don't want them, then ñāṇa does not turn towards upādāna; instead, it turns towards no upādāna Nibbāna (here upādāna is Khandhas).

## 五蘊醫院

1961 年 11 月 27 日

【本講記依據《六獸喻經》（Simile of the Six Animals Discourse）及「遠離（viveka）」的修行主題開示】

有如一個滿身傷口與潰爛的人走入荊棘叢林。眼、耳……乃至心等處，身上到處都是創口與潰瘍；而色、聲……乃至法塵，就是那些荊棘。也因此，煩惱的創口時時刻刻都在化膿潰爛。

這位病人若還起想要進入荊棘林的欲望，那就更加惡化了。

眼、耳等處都因貪、瞋、癡（lobha, dosa, moha）而化膿潰爛。那些不想住在森林或山中的人，其實也根本無法住得下來，他們只想住在城市。因此，他們便是「自願被刺傷」者。他們對創傷感到滿意，根本不想從中解脫——這表示不欣賞身體遠離（kāya-viveka）。

壽命之所以短促，正是由於煩惱荊棘的刺傷（這完全合情合理，尊者說得對：煩惱是一種不善的、負面的心理能量，對身體與世界皆有破壞性）。

因業而生的因素其實不多，若將一切都歸咎於業，則會變成業論我見（kammavādi-diṭṭhi）——這就如同將一切創造都歸於神一般（類似「神造萬物」的觀點）。

佛陀教導我們：除了業之外，還有很多其他的因——例如自殺，就是被心中的荊棘刺死。

若你將一切不順遂都歸咎於過去業報，這就是錯見（diṭṭhi）。例如你心懷瞋怒，然後盲目地行動，這便是讓心被荊棘刺傷。相對地，若能保持平靜心，那就是好事。若不然，就是自己主動走進荊棘林，自討潰爛。

例如：被驚嚇而死去，就是被色塵刺死（如被凶神惡鬼嚇死）；若是因中毒而死，則是被味塵刺死……。總之：你既走入荊棘林中，卻又不想受傷，這是根本不可能的事——即使是佛陀也幫不了你。

唯有與\*\*止（samatha）與觀（vipassanā）\*\*同住，才能不被刺傷。

你不想像老鼠一樣孤獨死去，而想要死在親人環繞之中。為什麼？因為你想墮入惡趣（apāya）。這就是事實。若你在摯愛之人環繞中死去，難道不會落入\*\*執取（upādāna）\*\*嗎？

佛陀所喜愛的與我們所偏愛的，正好相反——佛陀志向於涅槃，我們卻走向惡趣。所以惡趣也就成了我們的「常居之地」。

在這六根門中，任何一種所緣若刺傷你，就會造成創口與潰瘍。正如《法句經》所說：若無創口，即使碰到毒藥也不受影響；但若有傷口，必然致命！

因此，若你已證入須陀洹，即便進入這個充滿煩惱荊棘的森林，也不會再被刺傷。

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在《六獸喻經》中，佛陀說到這些荊棘，接著又講述那六隻動物的譬喻。唯有身與心遠離（viveka），才是真正的安穩處。

\*\*「所依遠離（upadhi-viveka）」只有在證得道智（magga ñāṇa）\*\*時才能實現。

避開六根對境即是身體遠離（kāya-viveka）；以安定之心觀照無常，則是心的遠離（citta-viveka）——即不讓心向外攀緣。

若手上有傷，卻仍去碰毒藥，那你必死無疑！所以我必須提醒你：別再玩這些毒物了！

講這樣的法並不容易。這類法的本質，與眾生的偏好完全相反。眾生偏好什麼？就是想被刺傷（還不是被小刺，而是最大、最毒的那種——尤其是政治家與經濟學家）。

唯有「法」才是真正遠離一切危險的（也就是涅槃）。除此之外，世間沒有任何東西是安全的。

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佛陀所教的，才是對的。你必須下決心：自己所有的偏好都是錯的！

若能成就心的遠離（citta-viveka），便可觀照內觀智（vipassanā）。

六隻動物出自《相應部》，而遠離（viveka）則見於《增支部》。若成就所依遠離（upadhi-viveka），你將永不再被荊棘刺傷。

觀行次第為：

身體遠離（kāya-viveka）→ 心的遠離（citta-viveka）→ 內觀修行（vipassanā）→ 所依遠離（upadhi-viveka）

五蘊便在此止息，**道智生起，五蘊滅盡**。五蘊正是這些創傷與潰爛的滋生之地。若五蘊不再，則再無傷口可生。於是，聖者在空閒之時，皆樂於住於**果定（phalasamāpatti）**。

唯有你親知這些，你才會喜樂於涅槃。

於此，「**五蘊即病（rogato）**」的真相便清晰可見。這個五蘊，就如一座**滿是病患的醫院（khandha hospital）**。**止息這五蘊，就是涅槃（Nibbāna）**。

唯有你親自知道自己身上滿是傷口，並誠心渴望脫離它，**道智才能生起**。

五蘊乃無情壓迫者（pīḷanaṭṭha），帶有九十六種病，會以種種感官對境來壓迫你。你之所以受壓迫，是因為「五蘊」存在。

因此，**不要再將所有問題都歸因於業（kamma）**。

那麼，居士們——「**對你而言，什麼才是最重要的？**」

——「**最重要的，就是讓這個五蘊不再存在，尊者！**」

你將會親見五蘊**閃即滅地生成潰爛（blips）**；持續觀照，生起厭離。

**五蘊的存在，遮蔽了涅槃；煩惱遮蔽了智慧**。

若你徹底認清這五蘊是傷口，是你不想要的，那麼你的智慧（ñāṇa）就不會再轉向執取（upādāna），而是轉向「**無取著之涅槃**」——亦即**不再執取五蘊**。

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五蘊醫院

一九六一年十一月二十七日

[這次開示基於《六獸之喻經》，並談論獨處（viveka）]

這就像一個遍體瘡痍的人，走進佈滿荊棘和蘆葦的森林。身體各處，眼、耳、……意，都有傷口和潰爛，而色、聲、……法等對象就是荊棘。因此，煩惱的傷口無時無刻不在潰爛。受傷的病人渴望進入荊棘叢，只會讓情況更糟。貪（lobha）、瞋（dosa）和癡（moha）在眼、耳等處潰爛。不想待在森林和山裡的人，也無法在那裡生活。他們只渴望待在城市

裡。那就是他們想要被刺的原因。他們滿足於擁有傷口，不想擺脫它們（即不珍惜身遠離——kāya-viveka）。

壽命短促的原因是煩惱的荊棘（這是合理的，寂靜尊者是對的。煩惱是不善的負面心理狀態或不善的能量，會影響物質世界）。業力的原因非常少，除非成為業力論者

（kammavādī diṭṭhi）——即認為業力決定一切的觀點。（這非常類似於上帝——創造者。）佛陀不僅提到業力，還談到許多其他原因。例如，自殺（即被意念或心理的荊棘刺傷）。如果你們把一切都歸咎於過去的業力，那就是業力論（kammavādī-diṭṭhi）。許多佛教徒都有這種錯誤的見解。無論如何，如果遇到不便，而你們將其歸咎於業力。帶著憤怒和盲目地做事，就是被心中的荊棘刺傷。保持冷靜是件好事。進入荊棘叢或充滿荊棘的地方，會使傷口潰爛。帶著驚恐而死，是被色境的荊棘刺傷（例如，被暴戾的鬼魂纏繞）。如果中毒而死，是被味覺的荊棘刺傷等等。你們去了荊棘叢和樹林，卻不想受傷；這絕不可能（即使佛陀也無能為力）。

如果你們安住於止（samatha）和觀（vipassanā），就不會被荊棘刺傷。你們不想像一隻孤獨的老鼠一樣死去，而是想在親人之中死去。為什麼呢？想去惡道！這就是這個意思。

（帶著執取之法（upādāna-dhammas）而死）。在充滿愛的人群中死去，會不會變成執取呢？佛陀的偏好和我們的偏好是背道而馳的（即相反的）。佛陀傾向於涅槃，而你們則走向惡道（因此，它將成為我們永久的家）。六種對象中的任何一種刺傷你們，都會變成傷口和潰爛。《法句經》中說——一個沒有傷口的人，即使接觸毒藥，也不會發生任何事。如果他有傷口，他就會死！

透過進入充滿荊棘的煩惱森林而成為須陀洹之後，你們將不再被荊棘刺傷。在《六獸之喻經》中，佛陀提到了這些荊棘，並繼續談論六種動物。只有在身心寂靜中，才能獲得安全。依處遠離（upadhi-viveka）只有透過獲得道智（Magga）才能實現（遠離一切執取）。遠離感官對象是身遠離。以平靜的心觀照無常是心遠離（不讓心趨向感官對象）。如果你的手上有傷口，卻去觸摸毒藥，你就會死！因此，我必須警告你們不要玩弄它們。談論這些佛法並不容易。這些法的本質與眾生的偏好不同。眾生的偏好或慾望是被荊棘刺傷（不是小的，而是最大和最毒的，尤其是政治家和經濟學家）。佛法遠離危險（即涅槃，沒有其他事物是真正自由的）。

佛陀所教導的是正確的。你們必須下定決心，你們所有的偏好都是錯誤的。如果達到心遠離，就以內觀來觀照。六種動物來自《相應部》，而遠離（viveka）來自《增支部》。如果達到依處遠離，你們將永遠不會被荊棘刺傷。身遠離 → 心遠離 → 內觀 → 依處遠離

（五蘊消失/道）。五蘊是傷口和潰爛生長的地方。依處遠離中沒有五蘊（依處遠離等同於涅槃）。如果它消失五分鐘、十分鐘等等，就沒有傷口。沒有身體，就沒有被刺傷的地方。因此，在空閒時間，聖者（ariyas）喜歡安住於果定（phalas）。只有當你們了解這些事情，你們才會偏好涅槃。在這裡，五蘊是「疾病」（rogato）的事實變得清晰。這個五蘊就像一間充滿病人的醫院（有各種各樣的疾病）。這個五蘊的止息就是涅槃。只有你們知道自己有傷口，並想擺脫它。現在，你們都知道自己都有傷口。透過修行，並且不想要與

大傷口共處，道智就會生起。五蘊是壓迫的，沒有憐憫——苦惱性（**Pīḷanaṭṭha**），並且有九十六種疾病。它將以傷口的感官對象來壓迫你們。你們一直被它壓迫，因為五蘊存在。所以不要把業力也算在其中。然後，優婆塞和優婆夷——「對你們來說，最重要的是什麼？」（尊者，沒有五蘊的存在。）

你們將看到五蘊帶著傷口在瞬間生長出來（即辨識無常）。繼續觀照並對它感到厭離。這樣一來，五蘊存在，而涅槃則被遮蓋。智慧（**ñāṇa**）被煩惱（**kilesa**）遮蓋。然後五蘊（即苦諦）遮蓋了涅槃。

如果你們徹底了解五蘊有傷口，並且不想要它們，那麼智慧就不會轉向執取（**upādāna**）；相反地，它會轉向無執取的涅槃（這裡的執取指的是五蘊）。

Useless and Disgusting Khandha

28th November 1961

The Buddha gave talks by request and according to the situations that arose. Now, this talk was freed from these two matters and arose from his great compassion and delivered the Dhamma on Nibbāna and the way to it. Raga (lust), dosa (hatred), and moha (delusion) end in Nibbāna. These unwholesomenesses are craving and clinging, aversion to things and people, and not knowing or ignorance. Whenever contact with a sensual object becomes greedy and lustful, it is Raga; when it becomes unpleasant, it is Dosa; and when ignorance of impermanence, suffering, **non-self** (anatta), and the truth of suffering prevails, it is Moha. Except for Nibbāna, all is dukkha sacca. If you can end not knowing, that is Nibbāna. The cause of arriving at Nibbāna is the right view. It's the way to Nibbāna if you rightly see anicca, dukkha, anatta, and dukkha sacca. Dependent co-origination teaching (desanā) has two kinds. If causes and effects are continuing, there is dukkha arising; and if the causes and effects are cut off, there is the cessation of dukkha or Nibbāna. These two are—khandha arising and khandha cessation. The D.A. connection is to dukkha, and the cutting of it is to Nibbāna. Therefore, not understanding the D.A. process means not understanding the cause of Dukkha and Nibbāna. Are you clear about it? If you don't use D.A. as a manual, you can't understand it. Study and look at the D.A. chart carefully, and it'll become clear to you. With the cause of sec. 1, Samudaya Sacca, and Sec.2, dukkha sacca arises. (Sayadaw explained sec. 1 and 2 in detail; we can also contemplate it ourselves). Because of our past foolishness and stupidity, we now have the result of foolishness. (Because of dukkha-samudaya, one gets the result of dukkha).

Do you get dukkha with good kamma? Or because of your past foolishness? You can't take off ageing, sickness, and death. It appears to us, we get the useless thing. In any life, if you don't know it as dukkha sacca, ignorance will arise again. Living happily with your wife and children means being happy wherever you are. Being happy with the things you have as good is Taṇhā. And not wanting to separate from your wife and children is clinging (upādāna), etc. (related to kamma). From dukkha (sec.2) and samudaya (sec.3), arises again. If you don't do the task of insight, it is like you let samudaya grow in its own way. Section three is the present cause but can also be said as the future cause (it allows future khandha to arise). Section three

will connect with section 4. If you don't want it to connect, don't let sec.3 arise from sec.2. If sec.3 arises, it's the arising of the D.A. process and if it's not, then the cessation of the D.A. process. It's important, so take note of it carefully. If we reconnect with the above mentioned, from sec.2 not arising sec.3 is Nibbāna. With the cessation of sec.3 and sec.4, which are the cessation of Dukkha and Samudaya, so it's Nibbāna.

Why don't you attain Nibbāna? Because from sec.2, sec.3 arises and you can't get it. Your own fault becomes clear to you. In this way, you know about yourself and also can speak about others. Nibbāna is the cessation of sec.3 samudaya and sec.4 dukkha. Some think Nibbāna is like a place (i.e., Supreme Heaven).

[Some later Buddhists postulated special supreme Heavens and Buddha Lands for Atta-nibbāna for popular Buddhism.]

"Venerable Sir, could I attain Nibbāna in this life?"—if you ask some Sayadawgyis, they will answer you without solid answers. You'll know it by yourself. If you ask others about your own knowledge, it becomes senseless. This is *Diṭṭhā-dhammo*—seeing or discerning by oneself and not by others' sayings (one of *Sotāpanna*'s qualities). This is also *sandiṭṭhiko*—to experience it here and now. Do you know about yourself? Even someone who has supernormal power (*abhiññā*) can't say it.

Taṇhā ends in Nibbāna, *Khandha* ends in Nibbāna. (i.e., Sec.3 and Sec.4 end). The *Khandha* D.A. process is talking to you. Don't think blindly about whether others attain Nibbāna or not! None of them are true. All these are only thoughts (proliferation) and not about actual knowing. (Here, Sayadawji's talk becomes humorous.) You have to make decisions with this as it's a *rāja* day or a *pyasadā* day—(i.e., about whether it's a lucky day or an unlucky day.)

Note: The Burmese calendar follows the Buddhist tradition—each day is described as a *rāja* day (good day) or a *pyasadā* day (bad day). All these descriptions are made by astrologers. This tradition may have come from Indian Astrology. Hence, here, Mogok Sayadaw's interpretation on good luck and bad luck from the Dhamma View. It is indeed true - without the end of *Khandha* Dukkha, all beings will always be in the day of bad luck (the day of *Pyasadā*).

無用與可厭的五蘊

1961 年 11 月 28 日 講記翻譯

佛陀會依照弟子們的請求或當時的情況來說法。然而，這一場開示並非來自請求，也非針對特定事件，而是源於佛陀的大悲心。他開示了關於**涅槃**與通往涅槃之道的法。

****貪 (rāga)、瞋 (dosa)、癡 (moha) ****的止息，就是涅槃。

這三種不善心——貪是對色聲香味觸法的貪戀與執取，瞋是對人、事、物的排拒與厭惡，癡則是對無常、苦、無我與苦諦的不知與顛倒。

只要與欲樂相接觸，心生貪戀時就是**貪**；若感到不悅則為**瞋**；若不知其為無常、苦、非我，則是**癡**。

除了涅槃之外，一切法皆是苦諦 (**dukkha sacca**)。

若能讓「不知」止息，這就是涅槃。

通往涅槃之因，就是正見 (**sammā-diṭṭhi**)。

若能正確地觀見**無常、苦、無我與苦諦**，這條路就是通向涅槃的道路。

佛陀所教導的****緣起法 (paṭicca-samuppāda) ****有兩種情形：

1. 因與果若持續運作，苦便會生起；
2. 若因與果被斷除，苦便會止息，即是涅槃。

這兩者可稱為：

- 五蘊的生起 (**khandha uppāda**) 與
- 五蘊的止息 (**khandha nirodha**)。

緣起的連結是導向苦，斷除它則導向涅槃。

因此，不了解緣起法就等同於不了解苦的因與滅苦的因。

你現在是否明白了？

若你不將緣起圖 (**D.A. chart**) 當作手冊來使用，你就無法真正理解它。請細讀並反覆觀察這張圖，它將變得清晰易懂。

依據圖表：

- 第一節 (sec.1) 是**集諦 (Samudaya Sacca)**的因，
- 第二節 (sec.2) 是**苦諦 (Dukkha Sacca)**的果。

(尊者在當時詳細說明了第一節與第二節的內容，我們也可自行觀察與省思。)

由於我們過去的愚癡與無明，我們才得到了現在這個「愚癡的果報」——即是這苦蘊的果報。

你所受的這些苦，是源於善業嗎？還是源自過去的愚癡與無明？

你無法擺脫老、病、死的逼迫。眼前的事實是：我們只得到了一個「無用的東西」——這個五蘊的身心。

只要在任何一生中，你未能如實知見這是「苦諦」，那麼「不知（無明）」就會再次生起。當你與妻子兒女安樂地生活時，你覺得「這就是快樂」，「這就是幸福」——但這其實是貪 (taṇhā)。

當你「不願意與妻兒分離」，那就是執取 (upādāna)，這也與**業 (kamma)**有關。這樣一來，從苦（第二節）與集（第三節）之中，又再度生起了新的五蘊輪迴。

若你不進行內觀修行，那就等同於放任「集諦」自行繁殖與滋長。

第三節是當下的煩惱因（集因），但它也可被視為未來輪迴的種子——它允許未來的五蘊再度生起。第三節會連結到第四節（生、老、死）。

若你不想讓它們連結，就要阻止第三節從第二節中生起。

若第三節生起，就是緣起輪的繼續；

若第三節不生起，就是緣起輪的斷滅。

這非常關鍵，請務必牢記：若從第二節不生起第三節，那就是涅槃。

第三節與第四節的止息，即是苦與集的止息，也就是涅槃。

第二部分

為什麼你尚未證得涅槃？

因為從第二節（苦諦）生起了第三節（集諦），你就得不到涅槃。

這一點很清楚地顯示出：**這是你自己的錯**。

透過這樣的觀察與體悟，你便能真正**認識自己**，也能明白其他眾生的情況。

涅槃是什麼？

——就是**第三節（貪、取、業）與第四節（生、老、死）**的止息。

但有些人卻以為，**涅槃**是某個地方（例如至高的天堂）。

（這正是後期佛教中某些教派的錯誤認知——認為涅槃是某種**「我」所去的特殊國土或天界**。）

你若問一位長老說：「尊者，我這一生能證得涅槃嗎？」

有些尊者可能會給出一些不著邊際的回答，無法給你確切的指引。

但真正的答案，其實是：**你應該自己知道！**

若你向別人詢問自己內心的智慧與修行，那是沒有意義的。

這便是**「現法自知（*diṭṭhā-dhammo*）」的本質**：

它不是來自別人的言語，而是你自己的現見。

這也是「**sandiṭṭhiko**」——即「此時此刻可見之法」。

你知道自己嗎？

即使一個具備他心通的修行者，也無法替你回答這個問題。

貪（*taṇhā*）止息於涅槃；五蘊（*khandha*）止息於涅槃。

也就是說，**第三節與第四節的止息，就是涅槃。**

現在這個**五蘊緣起輪**正在向你說話呢！

你不應該再胡亂猜想：「某人是否已證得涅槃呢？」這樣的思惟並不正確。

這些都只是**妄想（*papañca*）**，與實相無關。

（在這裡，尊者用幽默方式點出我們常常對他人修行過度猜測的問題。）

你應該依據這個法，自己作出決斷，而不是迷信一些傳統觀念，例如：

「今天是吉日（**rāja day**），適合修行」

「今天是惡日（**pyasadā day**），不宜觀禪」

【補註】

緬曆（Burmese calendar）承襲佛教曆制，常由占星師將每一天歸類為吉日或惡日，這可能源自古印度占星術傳統。因此在此，莫哥尊者使用**「吉日／惡日」的迷信觀念**作為譬喻，指出：若五蘊的苦不止息，那麼天天都是惡日（Pyasadā Day）！

真正的「吉日」是什麼？

——是你觀照苦與集的止息，見到五蘊的滅盡，也就是見到涅槃的那一天！

小結

- 苦蘊的存在，是由於你容許了集因的繼續發展（sec.2 → sec.3）。
- 涅槃不是某個天界或外在之地，而是五蘊與貪取止息的實相經驗。
- 若你未能觀照自己的「貪起、執取、造業」，那就是你自己的過失。
- 真正的修行人，不會問別人自己能否證得涅槃，而是自己現見苦滅。
- 每一次未觀照而讓貪起，就是延續了惡日、苦日——涅槃就此遠去。

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### 無用且令人厭惡的五蘊

一九六一年十一月二十八日

佛陀是應請求並根據當時的情況而說法。現在，這次開示擺脫了這兩種情況，而是出於他偉大的慈悲，講述了涅槃及其之道。貪（raga）、瞋（dosa）和癡（moha）在涅槃中終止。這些不善法是渴愛和執取、對事物和人的厭惡以及無知或愚癡。每當接觸感官對象而變得貪婪和淫欲時，那就是貪；當它變得令人不快時，那就是瞋；當對無常、苦、無我（anatta）以及苦諦的真理的無知盛行時，那就是癡。除了涅槃之外，一切都是苦諦。如果你能終止無知，那就是涅槃。到達涅槃的原因是正見。如果你們正確地看到無常、苦、無我和苦諦，那就是通往涅槃的道路。緣起教法（desanā）有兩種。如果因果持續不斷，就會有苦的生起；如果因果被切斷，就會有苦的止息或涅槃。這兩種是——五蘊的生起和五蘊的止息。十二因緣的連接指向苦，而它的切斷則指向涅槃。因此，不理解十二因緣的過程意味著不理解苦和涅槃的原因。你們清楚了嗎？如果不使用十二因緣作為指南，你們

就無法理解它。仔細研究和觀察十二因緣圖，它就會變得清晰。由於第一段（集諦）的原因，第二段（苦諦）生起。（寂靜尊者詳細解釋了第一和第二段；我們也可以自己思考）。由於我們過去的愚蠢和愚昧，我們現在得到了愚蠢的結果。（由於苦集，人們得到苦的結果）。

你們得到苦是因為善業嗎？還是因為你們過去的愚蠢？你們無法擺脫衰老、疾病和死亡。它向我們顯現，我們得到的是無用的東西。在任何一生中，如果你們不把它視為苦諦，無明將會再次生起。與妻子兒女幸福地生活意味著無論你在哪裡都感到幸福。以你擁有的事物為好而感到幸福是渴愛。不想與妻子兒女分離是執取等等（與業有關）。從苦（第二段）和集（第三段），再次生起。如果你們不做內觀的工作，就像你們讓集以自己的方式生長。第三段是現在的原因，但也可以說是未來的原因（它允許未來五蘊的生起）。第三段將與第四段連接。如果你們不想讓它連接，就不要讓第三段從第二段生起。如果第三段生起，那就是十二因緣過程的生起；如果沒有生起，那就是十二因緣過程的止息。這很重要，所以要仔細記住。如果我們重新連接到上述內容，從第二段不生起第三段就是涅槃。隨著第三段和第四段的止息，即苦和集的止息，所以它是涅槃。

你們為什麼沒有證得涅槃？因為從第二段，第三段生起，而你們無法擺脫它。你們自己的過錯對你們來說變得清晰。這樣一來，你們了解自己，也能談論他人。涅槃是第三段（集）和第四段（苦）的止息。有些人認為涅槃像一個地方（即至高的天堂）。【一些後來的佛教徒為大眾佛教假想了特殊的至高天堂和佛國淨土，作為有我的涅槃。】「尊者，我今生能證得涅槃嗎？」——如果你們問一些大長老，他們不會給你們明確的答案。你們自己會知道。如果你們問別人關於你們自己的智慧，那將變得毫無意義。這是「現見之法」（*Diṭṭhā-dhammo*）——自己看見或辨識，而不是透過別人的話語（這是須陀洹的品質之一）。這也是「當下可見」（*sandiṭṭhiko*）——在此時此地親身體驗。你們了解自己嗎？即使擁有神通（*abhiññā*）的人也無法說出來。

渴愛在涅槃中終止，五蘊在涅槃中終止。（即第三段和第四段終止）。五蘊的十二因緣過程正在對你們說話。不要盲目地思考別人是否證得涅槃！這些都不是真實的。所有這些都只是想法（增殖），而不是關於實際的知曉。（在這裡，寂靜尊者的談話變得幽默起來。）你們必須以此來做決定，就像這是一個「國王日」（*rāja day*）或「不幸日」

（*pyasadā day*）一樣——（即關於這是否是幸運日或不幸日。）註：緬甸曆遵循佛教傳統——每一天都被描述為「國王日」（好日子）或「不幸日」（壞日子）。所有這些描述都是由占星家做出的。這個傳統可能來自印度占星術。因此，在這裡，莫哥尊者從佛法的角度解釋了幸運和不幸。確實如此——如果五蘊的苦沒有終止，所有眾生將永遠處於不幸日（*Pyasadā day*）。

## Lunatics of the World

29<sup>th</sup> November 1961

I'll talk about the significance of wise attention and unwise attention (i.e., *yoniso* and *ayoniso*). With unwise attention, unwholesome dhammas arise and increase the unwholesome ones which already exist. In accordance with parental tradition, people are taught with unwise attention. Therefore, non-arising unwholesome dhammas arise and increase those which already exist. Whenever you observe this *khandha*, it arises and vanishes. This *dukkha khandha* is oppressed by ageing and sickness. It's unable to stop that non-self *khandha*. Excrement, urine, etc., come out from it, that is a loathsome *khandha*. In everyday life, people greet and receive each other with *anicca* as *nicca*, *dukkha* as *sukha*, *anatta* as *atta*, and *asubha* as *subha* (i.e., inconstant as constant, suffering as happiness, non-self as self, and loathsome as beautiful). These are unwise attentions. In the world, inversions (*vipallāsa*) are overwhelming people. (So many unwholesome dhammas arise in the world). With unwise attention, we're far from the *dukkha* ending of *Nibbāna*, and all will fall into *apāyas* which become certain. Is there anything in the world more frightening than unwise attention? The unwise attentions come from inversions (*vipallāsas*) of perception, mind or knowing, and view— i.e., *saññā*, *citta*, and *diṭṭhi*—*vipallāsas*.

Therefore, the world of the *phuthujano ummattaka*—worldly lunatics are opposite to the Buddha. The Buddha was likely to appear in the world of the lunatics. All are *taṇhā*-lunatics, *māna*-lunatics, and *diṭṭhi*-lunatics (*Loka-dhammas* and *Buddha-Dhammas* are opposite). All the deaths of people are those of lunatic-corpses. No one dies by curing their craziness.

(Note: I translate the Burmese word—*ayū* as lunatic instead of abnormal or crazy. In the English Dictionary, 'lunatic' (as a noun) describes someone as a lunatic, meaning that they behave in a dangerous, stupid, or annoying way (lunacy); (as an adj) lunatic behaviour is foolish and likely to be dangerous. Today, human defilements (lunacy) have no limits and are quite extreme.)

[Sayadawji's talk itself is humorous and has a heavy tone. Observing today's humans, "lunatics" seems more suitable to describe current human situations, matters, and problems. If I were to list a few: 9/11, terrorism, wars in many parts of the world,

competitions in trade wars and arms races, climate changes, all sorts of pollution both internal and external, etc.]

There are more people heading to apāyas, and there is no need to disbelieve it (the Buddha also spoke about it). These dhammas will always resist insight knowledge. If you do not gain vipassanā ñāṇa, you can't attain Nibbāna. The culprits of raga-lunacy and diṭṭhi-lunacy are unwise attention. Only through the purification of them can one arrive at Nibbāna. If you become a stream enterer, the inversion of view disappears. There are 12 factors in vipallāsa dhammas, and I need to spend some time explaining them. We lack the sense restraints (indriyaśamvara sīla) that prevent taking sense objects as good-looking, graceful, blessings, etc., and ayoniso masks anicca, dukkha, and anatta from leading to Nibbāna.

If you practice vipassanā, craziness becomes more manageable. Craziness will not disappear if you only perform merits. (Most people do merits with craving and clinging, resulting in them gaining power and wealth and becoming "super glues," leading to evils—see all the international crises.) There are four cups of medicine to cure lunacy and craziness, abnormality—the four kinds of medicine: anicca, dukkha, anatta, and asubha. If people don't take them, their raga-lunacy and diṭṭhi-lunacy will not heal (and may even worsen, as seen with some naked men on the streets in the West). Actually, there are three kinds of lunacy: raga, diṭṭhi, and moha. The Buddha appears to give us three cups of medicine: anicca, dukkha, and anatta. Therefore, he is called satta-deva-manusānam—Teacher of gods and humans, or the Great Doctor to Humans or living beings. He gives us the medicines to expel the poisons of Nicca, Sukha, and Atta (Understanding the Buddha's dhamma is very difficult, especially since it's not easy to have a desire or lend an ear to listening to the Dhammas).

You're all changing your days or putting off drinking or taking medication. If I am urging you for the practice and your response is— "Let me continue my craziness" or "I'll do it later," etc. You all think that Fire and Gold, Excrement and Rice are the same, or not much different, as craziness. This is lokiya-lunacy (i.e., influenced by paraloka, black magic, etc.) This is sabhāva-lunacy. Craziness comes from many world systems such as Raga-lunacy, Dosa-lunacy, and Moha-lunacy. In the whole of Saṃsāra, there is not a good one. The Buddha used many ways to prescribe the medicines (e.g., He used different methods to cure Ālavakā Yakkha and Janapada kalyāṇī). Even people become crazy at pūjā times (at prayer times, most Buddhists are praying for sugati—good destinations after death—this is praying for



dukkha sacca). Praying with Raga is Raga-lunatic, not knowing Dukkha Sacca is Moha-lunatic, thinking 'if I do it I must receive it' is Diṭṭhi-lunatic. Therefore, their craziness will never end or be cured. They stimulate the inversions in front of the Buddha. You can't even find the beginning time of when beings started becoming crazy. Their lifespan of lunacy is quite long (even you can't find its starting point). With unwise attention, the 12 inversions come in. (Sayadaw gave some examples in daily life of how inversions of perception, knowing, and viewing arise continuously.) With them, craziness is not cured and even increases every day. There is nothing more valuable than three cups of medicine which cure craziness.

The Buddha himself offered his bones, flesh, and blood for four great incalculable aeons (asaṅkheyya kappas, hundreds of thousands of aeons) to develop the perfections (pāramitās) with difficulties and discovered these three cups of medicine. Now, you all get it easily. Should you drink it or not? The beginning of craziness arises from unwise attention. The Buddha instructs that from seeing, hearing, etc., don't continue forwards; if you do, it becomes crazy. Just stop at seeing, hearing, etc. Another way is contemplating the anicca of seeing, hearing, etc. Except for the three cups of vipassanā medicine, there is no other refuge (God or outside powers).

Even the Buddha himself appeared with these three cups of medicine. If you discern anicca, you are vomiting the poisons. Don't take it as your practice not developing. If you discern little and vomit little, if you want to vomit a lot then you have to drink it a lot more (practice a lot). You are vomiting the dhammas which make you crazy. The Buddha's medicines always cure. If you really take it, it really cures. He himself took it and cured it, then shared it with living beings. He did not give it just having heard from others. If you take it, it not only reduces the problem but with more, it'll be cured. Don't look for these medicines in other places (faiths) or you'll miss it. I am only worried that you don't recognize yourself as in craziness. Then you'll not look for the medicine. Only by taking the medicine will you know yourself as crazy.

Who built the four Apāyas? Unwise attention built them. In this case—do you build it yourself or are you just unlucky? If you make a mistake, you build a home there! It's quite a terrible thing. You're using the tools and machines of 12 inversions to build the home there. You will go and live there, where it was built by you. Where do you build Hell? From the human world, and it makes sense. (This point is very

interesting. While we are still alive, we have created various karmas; these things are already there. During the dying moment, one of the results makes the Decision for us.) Nandiya upāsaka built the sālā in the human world, and celestial mansions appeared there even before he died.

(Sayadaw told his story in the Dhammapada. In Ajahn Mun's Biography, it mentions an old nun who had attachment to her niece even before her death; the niece had a pregnancy from her—the nun. The old nun was a good meditator, and during a sitting, she saw a white thread coming from her heart and going into her niece's womb. She mentioned this to Ajahn Mun, who asked her to cut off the thread the next time in meditation, with the samādhi power. She did it the next time, and the pregnancy was aborted.

Another story also in the Dhammapada: a pet crane swallowed the ruby gem belonging to the king. The pet owner—the gem polisher—was very angry and killed the crane on the spot. The pet dies and is conceived in the wife's womb because they had a strong karmic link and the crane was attached to her. It seems to me that one of the factors of ovum and sperm combined first, even before the crane's death, as in the old nun's story.)

Is it not clear it was built from the human world? (i.e., by Nandiya)

After you were born, your parents taught you the inversions-dhammas. You all have to go there where you built them. Don't be in low spirits, but also don't pretend nothing happens to you. You still have time. There is medicine, and teachers still exist. Don't waste time. Unwise attention was like a manager, and the 12 inversions were builders. As path knowledge arises, the eight great hells and 120 small hells vanish.

## 世界上的瘋子們

1961年11月29日 開示翻譯

今天我要講的是「如理作意 (**yoniso manasikāra**)」與「不如理作意 (**ayoniso manasikāra**)」的重要性。

當我們以**不如理作意**來思惟時，會令尚未生起的不善法生起，已生起的不善法增長。依照世俗父母與社會的傳統，人們往往是以不如理作意接受教導，因此，原本未生的不善法生起，原本已有的不善法更加旺盛。

你若以觀照來看這**五蘊之身 (khandha)**，會發現它不斷地生起又滅去。這個苦蘊正被老病所逼迫，根本無法止息，因為它並非「我」。

它排泄出糞尿、穢物，這是**令人厭惡的身體**，是極為不淨的蘊體。

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在日常生活中，人們彼此相見時，卻是這麼對待彼此：

- 把**無常 (anicca)**當作**常 (nicca)**，
- 把**苦 (dukkha)**當作**樂 (sukha)**，
- 把**無我 (anatta)**當作**我 (atta)**，
- 把**不淨 (asubha)**當作**清淨 (subha)**。

這些全是不如理作意，也就是**錯誤的知見與觀念 (vipallāsa)**。

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這個世界正被各種顛倒所吞沒。

不善法因不如理作意而不斷生起，使我們離涅槃愈來愈遠，並確定墮入**惡趣 (apāyas)**。

請問：世間有比「不如理作意」更可怕的事嗎？

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不如理作意的根源是三種顛倒 (**vipallāsa**)：

- **想 (saññā vipallāsa)**：錯誤的知覺，
- **心 (citta vipallāsa)**：錯誤的思惟，
- **見 (diṭṭhi vipallāsa)**：錯誤的見解。


因此，這個世界基本上是個\*\*「凡夫瘋人國 (phuthujjana-ummattaka loka)」\*\*，與佛陀的見地完全相反。

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眾生都是「貪瘋子（**taṇhā-lunatics**）」、  
「慢瘋子（**māna-lunatics**）」、  
「邪見瘋子（**diṭṭhi-lunatics**）」。

佛法（**Buddha-Dhamma**）與世間法（**Loka-Dhamma**）是背道而馳的。人類的死亡也都像瘋子的屍體（**lunatic corpses**），從未有人在痊癒清醒中死去！

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 註解：

緬文中所用「**ayū**」一詞，我翻譯為「**瘋子（lunatic）**」，而非「異常者」或「瘋狂者」，是因為在英語中「**lunatic**」一詞既可形容**危險、愚蠢或惱人之行為**，又有帶有**極端無明與妄想**之意，最貼近尊者此處的語境。  
當今世間之人，心中的貪瞋癡（即瘋癲性）已到極端，實無極限。

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現在的人類比任何時候都更接近墮入惡趣。  
這不是不可信的事，連佛陀都曾明確指出。

這些顛倒法（**vipallāsa dhammas**）會永遠阻擋觀智的生起。若無**毘婆舍那智（vipassanā ñāṇa）**，便不可能證得涅槃。

造成「貪瘋」與「見瘋」的主因，就是不如理作意。  
唯有徹底淨化它們，才可能通往涅槃。

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若一人成為入流聖者（**Sotāpanna**），他的**\*\*見解顛倒（diṭṭhi vipallāsa）\*\***就會止息。  
**顛倒法共有十二項內容**，接下來我會花些時間詳細講解。

## 第二部分

十二種顛倒、四帖解藥與瘋癲世界的真相

世人缺乏對六根的防護（**根律儀——indriya-saṁvara sīla**），因此總是把可厭者當作可愛、把可怖者當作安全。由於不如理作意（**ayoniso manasikāra**）的遮蔽，他們無法見到無常、苦、無我，因此也無法通往涅槃。

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若你修習**毘婆舍那（vipassanā）**，這種瘋癲會慢慢受控。

然而若只是行善佈施（**merits**），瘋癲根本不會止息。

（多數人佈施時帶著**貪著與執取**，因此所得果報反而變成更強烈的**\*\*「執著之膠」\*\***，導致權勢與財富成為造惡的根源——看看當今世界的各種國際危機便知。）

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為了治癒這種瘋癲，佛陀開出了四帖藥：

**無常（anicca）、苦（dukkha）、  
無我（anatta）、不淨（asubha）**

若不服這些藥，就無法治癒**貪癡（rāga-lunacy）與見癡（diṭṭhi-lunacy）**。

（事實上，尊者說的瘋癲有三種：**貪癡（rāga）、見癡（diṭṭhi）、癡癡（moha）**。）

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佛陀出現於世，就是為了給我們這三帖根本的「法藥」：

- 無常（anicca）
- 苦（dukkha）
- 無我（anatta）

因此，佛被稱為「**satta-deva-manussānaṃ**」——**天人師、大醫王**，以這三帖藥來拔除顛倒見、顛倒覺與顛倒心。

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佛陀的出現極為罕見——他歷經**四大阿僧祇劫（asaṅkheyya kappas）**修滿諸波羅蜜，歷盡艱難，才獲得這三帖藥。而如今，這藥就在你眼前，你竟然不願服用？

你應當自問：「**我是否願意服這藥？**」

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「瘋癲的根源是什麼？」——  
是「**不如理作意**」。

佛陀告訴我們：**\*\*從見、聞、觸、思等六門生起時，不要讓心向前延續，\*\***不然便會進入顛倒。

換言之，你應**止於見、聞本身**，或者觀其無常——見的無常、聞的無常……這才是正道。

除了這三帖**毘婆舍那**的法藥，世上別無他藥可依。

（神祇、咒術、外力都無法真正拔除瘋癲。）

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如果你觀察無常（anicca），那就像是在吐出內心的毒素。

別以為這表示你的修行「沒什麼進展」——你每吐一次，就清除一些瘋癲之因。  
若你想吐更多，就多修行、多服藥（觀法更多、更持續）。

這些毒素——就是讓你變成瘋子的煩惱與顛倒法。

佛陀的藥一定會有效。

**若你真正服用它，它一定會療癒你。**

佛陀自己服過，也自己痊癒了，然後才給予眾生這法藥。  
這不是轉述別人所說，而是他親自體驗與證得的真法。

你若服用它，不僅能減少問題，還能根治病根。

**不要再往其他宗教或教派尋找藥方了，否則你將錯失真正的救藥。**

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尊者語重心長地說：

「我唯一的擔憂是：你們**不願承認自己瘋了**。」

如果你不知自己瘋了，就永遠不會去找藥吃。

唯有當你服下這藥，你才會驚覺：「**啊！我原來一直在瘋癲狀態中！**」

**誰建造了四惡趣？你自己！**

尊者問道：

「誰建造了四惡趣（apāyas）？」

答案是：**\*\*不如理作意（ayoniso manasikāra）\*\***建造了它們。

那麼，這樣一來——

**你是自己親手建造的呢？還是說只是命不好？**

若是你自己犯了錯，那麼**你就是自己在建造地獄！**

這，實在是一件極其可怕的事！

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你每天都在使用十二種顛倒（vipallāsa）的工具與機械，為自己**建造**那個將來要住的「家」。

那麼請問：**地獄在哪裡建造？**

尊者答：**就是在人間建造的。**

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（這一點極為重要！）

我們在還活著的時候，就已經依著自身的行為造作了種種業，  
臨終時，這些業果便會自行「作出決定」，導致轉生於惡趣或善趣。

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### **真實案例一：**

尊者提到《法句經》中\*\*難提優婆塞（Nandiya Upāsaka）的故事——  
他在世時於人間建造了一座僧院（sālā）\*\*供僧眾修行。

還未死去前，他在天界的宮殿就已現起！

這顯示什麼？

→ 天宮不是死後才「從別處」來的，而是他在世時依業力自行建造完成。

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### **真實案例二：**

在阿姜曼尊者的傳記中記載：

一位年老的比丘尼，非常精進修行，但她仍對自己懷孕的侄女有所執著。

在一次禪定中，她看到從自己的心中，拉出一條白線，直通侄女的子宮。  
她驚覺這是一種「執取的連結」，並將此事告訴了阿姜曼尊者。

尊者建議她：

「下次入定時，觀照此線，以定力將其割斷。」

她照做了，並成功切斷那條線。結果，那個孩子胎死腹中——即「連結中止，轉生中斷」。

這個故事說明：

「受孕」與「轉生」的業果執取，有時早在死亡前就已經開始作用。

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### **真實案例三：**

同樣見於《法句經》：

國王的寶石工養了一隻寵物鶴，有一天牠吞下了王的紅寶石。



寶石工一氣之下當場殺死了鶴。但由於他們兩者之間有強烈的業力連結與執著，那隻鶴隨即投胎進了寶石工的妻子肚中。

—  
從這些例子可以清楚看見：

→ 地獄、天界、再生之處，其實都在人間業緣中建構完成，並非死後另有「一個安排者」。

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當你出生之後，你的父母就開始灌輸你這些顛倒的「世俗法（vipallāsa-dhammas）」，你也因此繼續延續、加深這些錯誤見解與欲望，並親手把自己送入惡趣之中。

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所以，尊者說：「你會去你自己建造的地方。」

請記住：

你現在還有時間，法藥還在，你的導師還在。

但千萬不要浪費這個時間！

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不如理作意就像一位總經理，

而十二種顛倒法則像是一群建築師與工程工人。

當你觀智生起之時，

→ 八大地獄與一百二十個小地獄就會一併減去！

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## 結語

這段講記以強烈譬喻與真實事例，讓我們徹底明白：

- 「惡趣」不是他人加諸我們的，而是我們自己天天建造出來的；
- 顛倒見、不如理作意，是建構一切生死苦輪的最大根源；
- 唯有以觀無常（anicca）為法藥，才能停止這場「瘋狂建築計劃」；
- 地獄，不在彼處，而在人心與今生所造的選擇之中。

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世界的瘋子

一九六一年十一月二十九日

我將談談如理作意（yoniso）和不如理作意（ayoniso）的重要性。以不如理作意，不善法生起並增長已存在的不善法。依照父母的傳統，人們被教導不如理作意。因此，未生起的不善法生起，並增長已存在的不善法。每當你觀察這個五蘊時，它生起又減去。這個苦的五蘊被衰老和疾病所壓迫。它無法阻止那個無我的五蘊。糞便、尿液等從中排出，那是個令人厭惡的五蘊。在日常生活中，人們以無常為常、以苦為樂、以無我為我、以不淨為淨（即以無常為恆常，以苦為快樂，以無我為自我，以不淨為美麗）來互相問候和接受。這些是不如理作意。在世間，顛倒（vipallāsa）壓倒了人們。（世間生起了如此多的不善法）。以不如理作意，我們遠離了涅槃的苦的止息，所有人都將 **निश्चित** 地墮入惡道。

世上還有什麼比不如理作意更可怕的嗎？不如理作意來自於想、心或知、以及見的顛倒——即想顛倒（saññā-vipallāsa）、心顛倒（citta-vipallāsa）和見顛倒（diṭṭhi-vipallāsa）。因此，普特伽那（phuthujano）的瘋狂世界與佛陀的教導相反。佛陀很可能出現在瘋子的世界裡。所有人都是貪欲的瘋子（taṇhā-lunatics）、我慢的瘋子（māna-lunatics）和邪見的瘋子（diṭṭhi-lunatics）（世間法和佛法是相反的）。所有人的死亡都是瘋子屍體的死亡。沒有人透過治癒他們的瘋狂而死去。（註：我將緬甸語「ayū」翻譯為「瘋子」，而不是「不正常」或「瘋狂」。在英文字典中，「lunatic」（名詞）形容某人是個瘋子，意味著他們的行為危險、愚蠢或令人討厭（lunacy）；（形容詞）lunatic behaviour 是愚蠢且可能危險的。今天，人類的煩惱（lunacy）沒有極限，而且非常極端。）【寂靜尊者的開示本身就帶有幽默和沉重的語氣。觀察今天的人類，「瘋子」似乎更適合描述當前人類的處境、事務和問題。如果我要列舉一些：911 事件、恐怖主義、世界許多地方的戰爭、貿易戰和軍備競賽、氣候變化、各種內外污染等等。】

更多的人正走向惡道，沒有必要不相信它（佛陀也說過）。這些法將永遠抵抗內觀智慧。如果你們沒有獲得毗婆舍那智（vipassanā ñāṇa），你們就無法證得涅槃。貪欲瘋狂和邪見瘋狂的罪魁禍首是不如理作意。只有透過淨化它們，才能到達涅槃。如果你們成為入流者，見的顛倒就會消失。顛倒法（vipallāsa dhammas）中有十二個因素，我需要花一些時間來解釋它們。我們缺乏感官的約束（indriyasamvara sīla），這會阻止我們將感官對象視為好看、優雅、祝福等等，而不如理作意則掩蓋了無常、苦和無我，使其無法引導我們走向涅槃。

如果你們修習內觀，瘋狂會變得更容易控制。如果只行善，瘋狂不會消失。（大多數人帶著貪愛和執取行善，導致他們獲得權力和財富，並成為「超級膠水」，導致邪惡——看看

所有的國際危機。)有四杯藥可以治療瘋狂、不正常——四種藥：無常、苦、無我和不淨。如果人們不服用它們，他們的貪欲瘋狂和邪見瘋狂將不會痊癒（甚至可能惡化，就像西方街頭的一些裸體男子一樣）。

實際上，有三種瘋狂：貪、邪見和癡。佛陀出現是為了給我們三杯藥：無常、苦和無我。因此，他被稱為「天人師」（*satta-deva-manusanam*）——天神和人類的老師，或是人類或眾生的大醫王。他給我們藥物來驅除常、樂、我三種毒藥（理解佛陀的教法非常困難，尤其是不容易有渴望或傾聽佛法的意願）。

你們都在拖延或推遲飲用或服用藥物。如果我敦促你們修行，而你們的回答是——「讓我繼續我的瘋狂」或「我稍後再做」等等。你們都認為火和金、糞便和米飯是相同的，或者沒有太大區別，就像瘋狂一樣。這是世俗的瘋狂（*lokiya-lunacy*）（即受鬼神、黑魔法等影響）。這是自性瘋狂（*sabhāva-lunacy*）。瘋狂來自許多世界系統，例如貪欲瘋狂、瞋恚瘋狂和愚癡瘋狂。在整個輪迴中，沒有一個是好的。佛陀用許多方法來開藥（例如，他用了不同的方法來治癒阿羅婆伽藥叉和閻浮提美女）。甚至人們在普迦時（祈禱時，大多數佛教徒都在祈求死後能往生善趣——這是祈求苦諦）也會變得瘋狂。帶著貪欲祈禱是貪欲瘋狂，不知苦諦是愚癡瘋狂，認為「如果我做了就一定會得到」是邪見瘋狂。因此，他們的瘋狂永遠不會結束或被治癒。他們在佛陀面前刺激顛倒。你們甚至找不到眾生何時開始變得瘋狂的起始時間。他們瘋狂的壽命相當長（甚至你們也找不到它的起點）。

以不如理作意，十二種顛倒就會進入。（寂靜尊者舉了一些日常生活中想顛倒、知顛倒和見顛倒如何持續生起的例子。）有了它們，瘋狂不但沒有被治癒，反而每天都在增加。沒有什麼比三杯能治癒瘋狂的藥更有價值了。

佛陀自己為了發展波羅蜜（*pāramitās*），在四大阿僧祇劫（*asaṅkheyya kappas*，數十萬劫）中困難地奉獻了自己的骨肉和血液，並發現了這三杯藥。現在，你們都很容易得到它。你們應該喝嗎？瘋狂的開始源於不如理作意。佛陀教導說，從看見、聽見等等，不要繼續向前；如果繼續，就會變得瘋狂。就停留在看見、聽見等等。另一種方法是觀照看見、聽見等等的無常。除了三杯毗婆舍那的藥之外，沒有其他的庇護（上帝或外力）。

甚至佛陀自己也帶著這三杯藥出現。如果你們辨識無常，你們就是在嘔吐毒藥。不要認為你們的修行沒有進展。如果辨識得少，嘔吐得也少；如果想嘔吐得多，就必須喝得多（多加修行）。你們正在嘔吐那些使你們瘋狂的法。佛陀的藥總是能治癒。如果你們真的服用它，它真的會治癒。他自己服用並治癒了，然後與眾生分享。他並非只是聽說就給予。如果你們服用它，它不僅能減少問題，而且服用更多，它將會被治癒。不要在其他地方（信仰）尋找這些藥，否則你們會錯過它。我只擔心你們沒有認識到自己處於瘋狂之中。那樣你們就不會尋找藥物。只有服用藥物後，你們才會知道自己是瘋狂的。

誰建造了四惡道？是不如理作意建造了它們。在這種情況下——是你們自己建造的，還是你們只是不幸？如果你們犯了錯誤，你們就在那裡建造了一個家！那是非常可怕的事情。你們正在使用十二種顛倒的工具和機器在那裡建造家。你們將會去那裡居住，那裡是你們自己建造的。你們在哪裡建造地獄？從人間，這是合理的。（這一點非常有趣。當我們還

活著的時候，我們創造了各種業；這些事情已經存在了。在臨終的那一刻，其中一個結果為我們做出了決定。）難提優婆塞在人間建造了講堂（sālā），即使在他去世之前，天上的宮殿就已經在那裡顯現了。（寂靜尊者在《法句經》中講述了他的故事。在阿姜曼的傳記中，提到一位老尼姑在她去世之前就對她的姪女有執著；姪女懷了她的孩子——老尼姑的。老尼姑是一位好的禪修者，在一次禪坐中，她看到一根白線從她的心中出來，進入她姪女的子宮。她向阿姜曼提到了此事，阿姜曼要求她下次在禪坐中用禪定的力量切斷那根線。她下次照做了，結果姪女流產了。另一個故事也在《法句經》中：一隻寵物鶴吞下了屬於國王的紅寶石。寵物的主人——寶石打磨匠——非常生氣，當場殺死了那隻鶴。寵物死了，並投生到妻子的子宮裡，因為他們有很強的業力聯繫，而且那隻鶴執著於她。在我看來，卵子和精子的結合似乎先發生了，甚至在鶴死之前，就像老尼姑的故事一樣。）

這不是清楚地表明它是從人間建造的嗎？（即由難提建造的）你們出生後，你們的父母教導你們顛倒之法。你們都必須去你們建造的地方。不要灰心，但也不要假裝什麼事都沒發生。你們還有時間。藥物還在，老師也還在。不要浪費時間。不如理作意就像一個經理，而十二種顛倒就像建造者。當道智生起時，八大地獄和一百二十個小地獄就會消失。

Ending of Dukkha; Need Only One

19th to 20th December 1961

T1

In the Rādhā Sutta (SN 23:1), he asked the Buddha, "What is called the King of Death (Māra)?" The Buddha replied, "Form (rūpa) dhamma will kill you because you have to die as long as form exists. If you can contemplate the impermanence (anicca) of form as the king of death, that is beneficial; if you can't, it will kill you across many lives. If you can contemplate and lose interest in the king of death and its end, you have conquered the evil of 'khandha māra'—the evil of 'khandha'. Feeling (vedanā) is also the king of death, as are perception, mental formations, and consciousness (i.e., the other nāma khandhas of saññā, saṅkhāra, and viññāṇam)."

The five khandhas will kill someone who received them by prayers. Death from bodily stiffness is caused by the earth element (paṭhavī).

Death from overflowing with urine and blood is caused by the water element (āpo dhātu), death from overheating by the fire element, and death with the body bloated and swollen by the air element (vāya). Dying while eating something that is not good, but perceived as good, involves the perception khandha (saññā).

(Sayadaw continued it with each of the other khandhas). You'll not see the five khandhas as free from dangers. The killer is not far away from you; it's inside of you. The five khandhas always oppress (pīḷanaṭṭha) beings without any pity. When you're alive, they ask you to do things for them, and you overwork yourself, which ultimately leads to your demise.

(This point is very good for contemplation by using the four meanings of dukkha and four meanings of its cause. Because all beings live with dukkha and Samudaya all the time throughout their lives.) Discerning anicca is seeing the dhamma which kills you. Only then will you shun away from it. You're freed from death only by discerning the dukkha sacca. You have to truly seek liberation from Death, but most people are looking for Deaths. They are looking for the killers or murderers to kill them (i.e., to acquire khandhas—quite stupid indeed). Not only do they not see the khandhas as enemies, but they also care for them (quite foolishly).

For the insight practitioner—I am breaking you down into pieces! In Samatha practice, they are still looking for the killers to kill them. Thus, they do not attain Nibbāna. We cannot transcend the dukkha sacca without seeing Nibbāna. Success can only come by thoroughly understanding dukkha sacca. To be freed from Death, you have to "kill" the khandhas, but throughout the whole of saṃsāra, you have been killed by them.

T2

Whatever prayers of becoming (bhāva) are inviting the King of Death (even nearly all Buddhists not only the later Buddhists). You're living together with the five khandhas of the five Kings of Death. The form (rūpa) khandha oppresses you before Death (the worst is at dying). When contemplating form (rūpa), it can be used as a template for the dying dhamma and oppressive dhamma. People are asking about the causes of death such as— what kind of feeling (vedanā), eating something which is not right (saññā), etc. There are people who die while traveling (i.e., saṅkhārakhandha), unable to control the mind (viññāṇam) because of suicide. People are praying for the khandhas (by making merits) with kamāsava, bhavāsava, and avijjāsava (i.e., taints of lust, becoming, and ignorance). Don't desire the khandha and invite the king of death. Near death, they are crying and calling for help— Oh! Help me.

You don't need to be afraid of killing you but of bhāvataṇhā— craving for becoming. You have to accept dukkha sacca by practicing samudaya sacca. Pushing you from behind are āsava and the killers are the five khandhas. Do you want to become a corpse inside someone's mouth (as an animal) or want to become a corpse in the ground? Whatever way we talk about it, it comes to anicca (there are 40 ways to talk about the three characteristics). If you can discern anicca, you will gain the knowledge of the way as it is (yathābhūta ñāṇa). Continue toward the knowledge of disenchantment (nibbidā ñāṇa). Continue to meditate with the contemplation until you no longer want it, and in this way, the five aggregates disappear.

Then you find the undying place, Ñāṇa crossing into the side of undying. Try to find it out. (encouragement and guarantee).

I am giving you the method. From the dying element, it is crossing into the undying element (Nibbāna). The place of undying arises and let ñāṇa stay there. Don't look for the place of cessation. The cessation of dukkha is only this much because it's still not yet. Conquer the khandha— māra (i.e., the evilness of the khandha). Examine it with the reviewing knowledge— paccavekkhana ñāṇa. If you attain it with a lot of examination and it stays with the cessation of dukkha (Nirodha).

Seeing the inconstant is insight knowledge, and seeing Nibbāna is path, fruit, and reviewing knowledge respectively. With the First Path Knowledge, Diṭṭhi Kilesa and Diṭṭhi Khandha vanish. (Sayadaw's use of Dhamma words or phrases is very precise and good for contemplation.) Reducing a quarter (1/4) of kammāsava, bhavāsava, and avijjāsava respectively. The axle of Ditthāsava is totally or wholly breaking down and can't revolve anymore (totally stopped). Therefore, a stream enterer will never fall into apāya forever.

With the second and third path knowledge, the axle of kamāsava is totally broken down, and with the fourth path knowledge, bhavāsava and avijjāsava are broken down. Now, you all are complete with upanissayapaccayo—decisive support condition (having the three wholesome roots of non-greed, non-hatred, and non-delusion, i.e., Tihetuka Person, having the potential for enlightenment). For the liberation from the three rounds of existence—three vaṭṭa, try to do the Path Condition (maggapaccayo). You have enough 23 conditions and are only left with the Maggapaccayo. This point is very, very important!

To give an example—an analogy—all foods (23 conditions) are ready; you only need salt (Maggapaccayo)! (So don't become a foolish Buddhist.)

《苦的止息；只需一法》

1961年12月19日至20日 講記

(T1)

在《羅陀經 (Rāḍha Sutta, SN 23:1) 》中，尊者羅陀請問佛陀：「什麼是稱為死王 (Māra)？」

佛陀回答道：

「色 (rūpa) 法就是死王，因為只要色存在，你就必須死亡。
若你能觀照色的無常 (anicca) 即是死王，這將帶來利益；
若你不能，將會在多生中被它殺害。
若你能觀而厭，觀而止息對死王的貪著，那你就已征服了五蘊之惡 (khandha-māra)。」

佛陀接著說：受 (vedanā) 也是死王，
想 (saññā)、行 (saṅkhāra)、**識 (viññāṇa) **亦然——
也就是說，整個五蘊都是殺你的死王。

凡是「祈願再生 (bhāva)」而得來的五蘊，終將奪你性命。

比方說：

- 因地元素 (paṭhavī dhātu) 而引起僵硬的死亡；
 - 因水元素 (āpo dhātu) 而血尿潰流而死；
 - 因火元素而熱焚而死；
 - 因風元素 (vāyo dhātu) 而腹脹、氣脹而死；
 - 因錯誤的認知將毒當作食物而死，是**想蘊 (saññā) **的致命；
 - 因心造行而流浪死亡，是**行蘊 (saṅkhāra) **的果報；
 - 因意志不能制御，發心自殺，是**識蘊 (viññāṇa) **的失控。
-

五蘊看似自己的組成，卻是最親近的殺手。
它們從不仁慈，日日夜夜逼迫著眾生 (pīḷanaṭṭha) ——

活著的時候，它們驅使你為它們奔波；
死時，它們又奪走你的命。

這裡若能配合佛法中的「四苦義」與「四集義」來觀察，將是極好的修行指引。

因為：眾生活著的每一刻都與苦與集（**dukkha & samudaya**）為伍。

若你能觀照**無常（anicca）**，你便會看到那個真正殺你的法——五蘊。
只要見到它的真相，你就會自然遠離它。

唯有看見苦諦（dukkha sacca），才能從死亡中解脫。

但眾生卻不尋求解脫死亡，反而四處尋求**新的死因**——
這就好像自願去找兇手來殺自己，實在太愚癡了！

他們不但沒視五蘊為敵，還呵護它、珍惜它。

對一位內觀行者而言，尊者說：

「我就是要**把你們打碎、拆解成片段**！
只要還在修止禪（**samatha**）而不觀五蘊者，
仍是在尋找殺死自己的那位兇手，怎會證得涅槃？」

只有透徹理解「苦諦」的人，才有機會證得涅槃。

要從死亡中解脫，唯一的辦法是「殺掉」五蘊；
但你從無始生死中，始終都只是**被五蘊殺死**！

（T2）

任何對「再生（**bhāva**）」的祈願，都是在迎請死王。

這不僅是後期佛教徒的問題，幾乎**所有佛教徒都這麼做**。

我們與五蘊一起生活，等同與五個死王同住！

在生命終末時，****色蘊（rūpa）****會對你施以最深重的逼迫。
觀照色法時，可視之為「死法模板」、「逼迫之法」。

你若問：「人是怎樣死的？」

有人是因為**痛苦的受（vedanā）而死，
有人是因為錯誤的認知（saññā）**把毒當食物而死，
有人旅行途中（行蘊活動）猝死，
有人因心（識蘊）無法控制而自殺。

尊者說道：

「人們以三種漏（āśava）來祈求五蘊——
即貪欲漏（kāmaśava）、有漏（bhavāśava）、無明漏（avijjāśava）。
其實就是在邀請死王臨門。」

臨終時人們哭喊著：「救救我啊！」

但你該害怕的不是別人殺你，而是你自己求得的**「有愛（bhāva-taṇhā）」**。

你必須接受苦諦（dukkha sacca），以修習集諦（samudaya sacca）作為實踐。

背後推你下墮的是三漏，
真正殺你的，是五蘊。

你是想死在地上，還是死在某個動物口中？
這不論怎麼講，都只有一個結論：無常（anicca）！

你若能如實知（yathābhūta ñāṇa）觀照無常，
進而生起厭離智（nibbidā ñāṇa），
再觀、再思惟，直到不再想要五蘊，五蘊自然止息。

那時，你就發現了不死之地（amata），
觀智將跨越至不死的一岸，並安住於彼處。

尊者鼓勵道：

「找出它吧！我已給了你方法。
從「會死的法」進入「不死的法」（涅槃）。
不死之地現起了，讓你的觀智安住於那裡。」

不要再尋找「止息的地方」，止息苦的地方就是這裡。

你要做的，是征服**五蘊魔**（**khandha-māra**），
並以**審察智（paccavekkhaṇa ñāṇa）**反覆省察。

若你以審察智證得涅槃，那將是苦的終止（nirodha）。

觀無常，是**觀智**（**vipassanā ñāṇa**）；
見到涅槃，是**道智、果智與審察智**三者的次第。

初果聖者（須陀洹果）時，見煩惱與見蘊全數止息，
即：

- 斷盡見結（**diṭṭhi kilesa**），
 - 消除見蘊（**diṭṭhi khandha**）。
-

並減少四分之一的**貪欲漏、有漏、無明漏**。
斷盡**見漏（diṭṭhāsava）**的中心軸（輪軸）——不再轉動！

因此：

「須陀洹永不墮落惡趣。」

若證到二果、三果，則斷盡**貪欲漏**之輪軸；
四果（阿羅漢果）則連**有漏與無明漏**之輪軸也斷盡。

如今的你們，已具備決定支緣（**upanissaya-paccayo**）——

你們是**具備三善根（非貪、非瞋、非癡）**的「三根行者（tihetuka puggala）」——
只差「**道緣**（**maggapaccayo**）」而已！

尊者強調：

「這一點非常、非常重要！」

打個比喻：

你已備齊了 **23 種助緣**，只缺最後的**「鹽巴」——也就是**「**道緣**」！

那你還要當個糊塗的佛教徒嗎？

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**苦的止息；只需一個**

一九六一年十二月十九日至二十日

**T1**

在《羅陀經》（SN 23:1）中，他問佛陀：「什麼稱為死王（魔羅）？」佛陀回答：「色（rūpa）法會殺死你，因為只要色存在，你就必須死亡。如果你能觀照色的無常（anicca）為死王，那是有益的；如果你不能，它將在許多世中殺死你。如果你能觀照並對死王及其終結失去興趣，你就戰勝了『五蘊魔羅』——『五蘊』的邪惡。感受（vedanā）也是死王，如同想、行、識（即色以外的四蘊：saññā、saṅkhāra 和 viññāṇam）一樣。」

透過祈求而獲得的五蘊將會殺死那個人。身體僵硬而死的死亡是由地界（paṭhavī）引起的。因尿液和血液過多而死的死亡是由水界（āpo dhātu）引起的，因過熱而死的死亡是由火界引起的，而因身體膨脹腫脹而死的死亡是由風界（vāya）引起的。

吃不好的東西，但卻認為是好的而死亡，涉及到想蘊（saññā）。（寂靜尊者接著以其餘各蘊說明）。你們不會看到五蘊是沒有危險的。殺手離你們並不遠；它就在你們的體內。五蘊總是毫無憐憫地壓迫（pīḷanaṭṭha）眾生。當你們活著的時候，它們要求你們為它們做事，你們過度勞累，最終導致你們的死亡。（這一點非常適合透過苦的四種意義及其原因的四種意義來思考。因為所有眾生在一生中都一直與苦和集共存。）辨識無常就是看見

殺死你的法。只有這樣，你才會避開它。只有透過辨識苦諦，你才能從死亡中解脫。你們必須真正尋求解脫於死亡，但大多數人卻在尋找死亡。他們在尋找殺死他們的殺手或兇手（即獲取五蘊——確實很愚蠢）。他們不僅沒有將五蘊視為敵人，反而還關心它們（非常愚蠢）。

對於內觀修行者——我正在將你們分解成碎片！在奢摩他修行中，他們仍然在尋找殺死他們的殺手。因此，他們無法證得涅槃。如果沒有看見涅槃，我們就無法超越苦諦。只有徹底了解苦諦，才能成功。要從死亡中解脫，你們必須「殺死」五蘊，但在整個輪迴中，你們一直被它們所殺。

## T2

任何希求存在的祈願（bhāva）都在邀請死王（即使幾乎所有佛教徒，不僅僅是後來的佛教徒）。你們正與五位死王的五蘊共同生活。色蘊在死亡之前就壓迫你們（最糟糕的是在臨死之時）。當觀照色時，它可以作為死亡之法和壓迫之法的範本。人們詢問死亡的原因，例如——什麼樣的感受（vedanā）、吃了不對的東西（saññā）等等。有些人死於旅行途中（即行蘊，saṅkhārakhandha），因自殺而無法控制心（識蘊，viññāṇam）。人們透過造作功德來祈求五蘊（藉由欲漏（kamāsava）、有漏（bhavāsava）和無明漏（avijjāsava），即欲的染污、存在的染污和無明的染污）。不要渴望五蘊，不要邀請死王。臨死時，他們哭喊求救——哦！救救我。

你們不需要害怕殺死你們的東西，而是要害怕有愛（bhāvataṇhā）——對存在的渴望。你們必須透過修行集諦來接受苦諦。在你們身後推動你們的是諸漏（āsava），而殺手是五蘊。你們想成為某人嘴裡的屍體（像動物一樣），還是想成為地上的屍體？無論我們如何談論它，最終都歸於無常（有四十種方式談論三相）。如果你們能辨識無常，你們將獲得如實知（yathābhūta ñāṇa）。繼續朝向厭離智（nibbidā ñāṇa）。繼續禪修觀照，直到你們不再想要它，這樣一來，五蘊就會消失。

然後你們會找到不死的境界，智慧跨越到不死的一邊。試著找出它。（鼓勵和保證）。我正在給你們方法。從死亡的元素，它正跨越到不死的元素（涅槃）。不死的境界生起，讓智慧安住在那裡。不要尋找止息的境界。苦的止息只有這麼多，因為它還沒有完全實現。征服五蘊——魔羅（即五蘊的邪惡）。用審視智（paccavekkhana ñāṇa）來檢驗它。如果你們透過大量的檢驗而證得它，並且它與苦的止息（涅槃）同在。

看見無常是內觀智慧，而看見涅槃分別是道智、果智和審視智。透過初果的智慧，邪見煩惱（Diṭṭhi Kilesa）和邪見五蘊（Diṭṭhi Khandha）消失。（寂靜尊者對佛法詞語或詞組的使用非常精確，有助於思考。）

分別減少四分之一的欲漏、有漏和無明漏。邪見漏（**Ditthāsava**）的軸心完全或徹底斷裂，無法再轉動（完全停止）。因此，入流者將永遠不會墮入惡道。透過第二和第三果的智慧，欲漏的軸心完全斷裂，而透過第四果的智慧，有漏和無明漏被斷裂。現在，你們都具備了決定性的支持條件（**upanissayapaccayo**）——擁有無貪、無瞋、無癡三善根，即三因人（**Tihetuka Person**），具有證悟的潛力。為了從三輪（三種存在形式——欲界、色界、無色界）中解脫，嘗試修習道緣（**maggapaccayo**）。你們已經具備了二十三種條件，只剩下道緣。這一點非常非常重要！舉個例子——一個比喻——所有的食物（二十三種條件）都準備好了；你們只需要鹽（道緣）！（所以不要成為愚蠢的佛教徒。）



## The Oppressor of Beings

23<sup>rd</sup> to 25<sup>th</sup> February 1962

[These talks are based on the Mahāpuṇṇama Sutta, No. 109, Majjhima Nikāya]

**T1**

(Sayadaw told the story of the Mahāpuṇṇama Sutta) The reason behind the senior monk asking the Buddha of the question which he had already known was wanting to get the confirmation for the other monks. What are these five clinging-aggregates rooted in? They come from craving and desire (taṇhā and chanda). In past lives, we clung to the khandhas with desire that now we get it and they do not arise by themselves (not by God, no such Being exists). Let's explain the clinging khandha (upādānakkhandha) and non-clinging khandha (anupādānakkhandha). If you cling to it, it becomes clinging-khandha, and with non-clinging, it becomes non-clinging khandha. I am going to explain it in general. For example, when feeling (vedanā) and attachment (upādānam) are mixed, it becomes the feeling aggregate (vedanupādānakkhandha) affected by attachment. Mixing them is not beneficial. Upādānam is neither the same as the khandha nor is upādānam something apart from the khandha. There are two khandhas—one with clinging is clinging khandha and one with non-clinging is non-clinging khandha. Without a good teacher you may not understand this. With clinging, you are bound by taṇhā, upādānam, and kamma. With no clinging, taṇhā, upādānam, and kamma cease. These are variances due to different people. If there is clinging, it becomes the clinging khandha; if there is no clinging, it becomes the non-clinging khandha. It is like an ox and the rope. There are two clinging khandhas related to happiness and unhappiness. For example, the difference is that if one is healthy, it becomes the aggregate of attachment to happiness (happy clinging khandhas); if it is unhealthy, it becomes the unhappy clinging khandhas. People pray for heavens with the desire for the clinging khandhas. This way does not lead to Nibbāna. Only the becoming of non-clinging khandha attains Nibbāna.

The clinging of khandha forbids Nibbāna, and non-clinging of khandha supports Nibbāna.

(Note: It's beneficial for contemplation on clinging khandha and conceptual khandha, non-clinging khandha, and non-conceptual (paramatā) khandha. Do they

have any relationship between or among them? According to Sayadaw U Candima's experiences, to penetrate the ultimate (paramatā) khandha, the mind has to be purified first (through samādhi practice). Only by achieving the 4<sup>th</sup> jhāna samādhi power can one discern the mind.)

You have to be aware of that point. Clinging dhamma is oppressing the world. Āyūhanāṭṭha (Āyūhana-aṭṭha)-Taṇhā— Craving creates dukkha things and matters. A person with the clinging khandha is able to live only with Dukkha (This can be directly seen in today's world, which is becoming chaotic with conflicts, destruction, and disasters in many sectors). With only Dukkha, they have satisfaction; if they separate from Dukkha, they can't live on and become dissatisfied. They are only satisfied when busy with things and matters (Sayadaw's many talks contribute a lot of Dhamma insights into human minds and their nature).

The senior monk continued to ask the Buddha, "How many kinds of khandha are there?" There are various kinds, e.g., many kinds of animals. These are from the external forms. Then he asked about Sakkāya-diṭṭhi. You must separate Sakkāya-diṭṭhi as before. Some have sakkāya only and no Diṭṭhi, and some have both of them. The differences stem from sutavā and asutavā (with learning and without learning from the wise—especially Dhamma from the Buddha). The most important point is the differences between ariya and puthujjhana (noble being and worldling; wise and fool).

## T2

At the time of contemplation of vedanā, the process should be with one feeling and following with one knowledge, etc. Taṇhā, māna, and diṭṭhi will cease by contemplating with one of the three characteristics of anicca, dukkha, and anatta. One of the monks among the listeners is thinking that all is becoming anatta and there is nothing to rely upon. If all the five khandhas become anatta, what is there to claim as mine? Kamma follows beings all the time, so he takes kamma as atta. You have to be careful about this point. Many Buddhists take kamma as Atta; such as kam mother and kam father (kam is the short form of kamma in Burmese, relying on kam as a mother and father) and kam is my property, etc. Kamma is a mental formation (saṅkhāra) or volition (cetanā). The Buddha taught—sabbe-dhamma anatta—all phenomena are non-self. Even though people make kamma as atta, this is self-view

(atta-diṭṭhi) in Buddhism (on kamma). Kamma following behind means it has the nature of stability. This is taken as the method of suttanta and not the method of Abhidhamma. It becomes the nature of the preceding phenomenon not to cease nor does the following one. This is teaching with examples and not directly. If the monks are not teaching them separately all lay people will take it wrongly (I myself had misunderstood them before I knew the Mogok teachings). Kamma becomes sakkāya-diṭṭhi and sassata-diṭṭhi (identity and permanent views). Teaching with examples and it's easy to know them but taking it directly becomes wrong. People take the examples and similes as real. This teaching is for the knowledge of kamma sakkata ñāṇa. With this ñāṇa, you can't arrive at Nibbāna. (Here we know the importance of Abhidhamma teachings to understand more clearly about the suttanta teachings. I have never seen anyone who knows Abhidhamma becoming stupid; only the opposite is possible). After the kamma and nāma-rūpa here are ceased and next nāma-rūpa are arising there (i.e., after death and rebirth process). The NĀMA-RŪPA here can't follow to there!

### T3

The senior monk asked the Buddha, "How can one contemplate so that sakkāya-diṭṭhi falls away?" You must contemplate the five khandhas as anicca, dukkha, and anatta.

Among the monks, there is a man who seeks pleasure and something to rely on in the "places of becoming" (bhūmi-bhāva, Burmese - bhum-bhāva). Thus, he took cetanā-kam as a refuge. He finds pleasure in the realms of kamma that rely on karmas.

He regarded kamma as permanent, sassata-diṭṭhi, due to ignorance (avijjā) and craving (taṇhā) that depend on kamma.

Near death, living beings cling to anything. At that time, they rely on the wholesome merits they had previously earned, which send them to good destinations (sugati) [These conditions are also not very safe because near death, it is difficult to determine what kind of mind state arises]. This does not lead to Nibbāna. For those who do not know the truth (saccas), one must rely on merit to teach them. Practitioners must contemplate their khandhas and die with knowledge. Therefore, the

Buddha instructed Bhikkhu Phagga (see Aṅguttara Nikāya, AN 6:56) in this manner. Near death, one could become a sotāpanna to an arahant (Phagga became an anāgāmi), and not connect to becoming (bhāva).

Yesterday, I didn't end the talk. Today, I want to talk about it. It's very important. Near death, the best approach is discerning impermanence or the ending of it (i.e., anicca). If you have sassata-diṭṭhi and sakkāya-diṭṭhi, they never fall away. The Buddha wanted to strip off the monk's wrong view and asked the monks in the form of questions and answers for insight practice, such as: "Is form (rūpa) permanent (nicca) or impermanent (anicca)?" etc. At last, all the monks benefited from the instruction. The Buddha was teaching on the three characteristics again for this one monk. Actually, when the Buddha taught about taṇhā, māna, and diṭṭhi falling away, but because of this one monk, the Buddha had to restart it again.

I have told you very often that the ending of the khandha is Nibbāna. Only when you can uncover the two coverings that conceal the khandha, will you find Nibbāna. First, avijjā and taṇhā cover up the khandha. When you uncover it, anicca saṅkhāra dukkha covers it again. After you follow to the end of anicca, **and no desire of the dukkha**, Nibbāna arises. Nibbāna is near and becomes far away because you do not know how to uncover things. Firstly, you have to strip off ignorance and find out the khandha, and then you must contemplate it until you desire it no longer, becoming disenchanted with the khandha. When you no longer desire it, then Nibbāna arises. It's true that Nibbāna exists at the End of the Khandha.

## 眾生之壓迫者 ( The Oppressor of Beings )

1962 年 2 月 23 日至 25 日

### T1

(尊者首先講述了《大滿月經》(Mahāpuṇṇama Sutta)的背景)  
那位長老比丘會向佛陀提出他已知答案的問題，其實是為了讓佛陀公開回答，幫助其他比丘們得到確認與啟發。

「五取蘊」是根植於什麼？它們的來源是**愛**（**taṇhā**）與**欲**（**chanda**）。過去生中，我們以貪欲執取這些蘊，如今才會獲得這五蘊；它們並非無因而生，也非由上帝或某個主宰所創（根本沒有這種存在）。

接著，我要說明\*\*取著蘊（upādānakkhandha）與非取著蘊（anupādānakkhandha）\*\*的區別。

當你執取時，它就成為「取著蘊」；當你不執取，它就是「非取著蘊」。這點我要作概略說明：例如，當受（vedanā）與執取（upādāna）混合時，就變成了「受取蘊（vedanupādānakkhandha）」——被執取染污的受蘊。這種混合，是無益的。

**執取**既不是五蘊本身，也不是與五蘊完全分離的另一樣東西。

因此，五蘊有兩種情況：與執取相應的就是**取著蘊**，與不執取相應的就是**非取著蘊**。

若無善知識引導，這個法義是很難明白的。只要有執取，就會被愛（taṇhā）、執取（upādāna）、業（kamma）所繫縛；而當不執取時，愛、執取與業就會止息。這就是不同眾生的差異。

例如，就像牛與繩子的關係：若有繩子繫著，牠就被束縛，若繩子已斷，就能解脫。

取著蘊還有兩種型態：與**樂受**相關的與與**苦受**相關的。

舉例來說：若身體健康，就會生起執取樂受的取著蘊；若身體不適，則會生起執取苦受的取著蘊。

世人向天祈願，想投生天界，其實是渴求得取這些取著蘊的方式。這種祈求並非導向涅槃之道。

唯有成就「非取著蘊」的存在，才能證得涅槃。

總結來說：

- **取著的五蘊**阻礙你邁向涅槃，
- **非取著的五蘊**才能支援你通向涅槃。

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**註解：**

這段法語非常適合觀察與省思「取著蘊與概念蘊（paññatti khandha）」、「非取著蘊與究竟蘊（paramattha khandha）」之間的關聯。

根據禪修經驗，如莫哥系長老 U Candima 所說，唯有藉由禪定（特別是第四色界禪或第三有分定），淨化心識，才能真實辨知究竟的心法。

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**後段說明：**

你應牢記這一點：

「取著法」才是真正壓迫世間的根源。

這就稱為「造作性壓迫（āyūhanāṭṭha）」——也就是：**\*\*愛（taṇhā）\*\***不斷製造出令人受苦的對境與現象。

一個取著蘊的眾生，只能在苦中生存。他們甚至會對苦感到滿意，一旦脫離了這些苦，反而活不下去，覺得不自在。他們只有在不斷追逐、忙碌、攀緣中，才覺得有活著的實感。

（這點在現代社會更是明顯，整個世界正處於毀滅與衝突的狀態，顯示人們的執取與造作已到極端。）

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接續經文的問答部分：

那位長老比丘又問佛陀：「有幾種五蘊的類別？」

佛陀回答：**種類繁多**。

例如，從外相來看就可分類為眾多動物種類。再進一步，比丘問佛：「什麼是身見（sakkāya-diṭṭhi）？」

這時你必須把「身（sakkāya）」與「見（diṭṭhi）」分清楚。因為有些人只有身（**五蘊取蘊**），但沒有錯見；而有些人則是兩者兼具——有五蘊且有邪見。這一切的差別，來自於是否曾聽聞過正法，是否曾親近過善知識。

最重要的關鍵就是分辨**\*\*「聖者（ariya）」與「凡夫（puthujjana）」\*\***的不同——

- 一者是有正知正見的明智之人，
- 另一者則是被愛與見纏縛的無明之人。

## 第二講 (T2)

當觀照「受」（vedanā）時，應以一種受對應一種智來進行觀察。以無常（anicca）、苦（dukkha）、無我（anatta）三相之一作為觀照時，貪（taṇhā）、慢（māna）、邪見（diṭṭhi）便會止息。聽法的比丘中有一人心中生起念頭：既然五蘊皆是無我（anatta），那還有什麼是可以依靠或屬於「我」的呢？若一切五蘊皆是無我，還有什麼可以稱為「我所有」？

有些人認為：既然業（kamma）會跟隨眾生，那麼業就是「我」。這裡必須格外留意，因為現今有許多佛教徒將「業」當作是「我」——例如口頭上說「業是母」、「業是父」，「業是我的財產」等等，這其實是一種「業我見」（atta-diṭṭhi）。

然而，根據佛陀的教導：「一切法皆是無我（sabbe dhammā anattā）」。業也只是心行（saṅkhāra）或意志（cetanā）之一。若將業視為真我，這便是佛教中對「業」的邪見，屬於身見（sakkāya-diṭṭhi）與常見（sassata-diṭṭhi）。

世間說業會跟隨眾生，是一種比喻說法（suttanta 方法），並非阿毘達摩所強調的究竟說（paramattha）。若不加以分辨說法的層次與意圖，則在家眾往往會對法義產生誤解——以為譬喻就是究竟。

這種對「業」的誤解，是一種「業自性見」，而這種見解是無法導向涅槃的。這裡我們也能體會阿毘達摩教法的重要性，它能使人對經藏的比喻性語言有更深入與清晰的理解。老實說，筆者幾乎沒見過深入學習阿毘達摩的人會變得愚癡的；反而更有智慧。

此外，在死亡之後，這裡的名色（nāma-rūpa）減去，而另一處的名色才會生起（即再生的過程），並不是說此地的名色會「轉移」到彼方。這點亦必須正確認識。

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### 第三講 (T3)

那位年長比丘接著問佛陀：「應如何觀照，才能令身見（sakkāya-diṭṭhi）止息？」佛陀回答：「應觀照五蘊為無常、苦、無我。」

當時，有一位比丘心想：如果五蘊皆是無我（anatta），那還有什麼可以依賴與尋樂的處所呢？於是他轉而依止「業」——把業（cetanā-kamma）當成依靠，並在造作善業時，產生樂受。這樣的人便會依附於能引生果報的業道中，誤以為業是恆常的存在，這便是「常見」（sassata-diṭṭhi）。

這種錯見的根源是無明（avijjā）與渴愛（taṇhā），導致他依賴「業」為解脫之道。臨終時，凡夫由於尚未證得四聖諦，往往會依止過去所行的福業，而這些善業的力量將導向善趣（sugati）。但此法門終究無法通向涅槃。

對尚未見法之人，須教導他以善業為因；而對修行者而言，臨終時應觀照自身的五蘊，並以智而死。這正是佛陀對比丘婆拘那（Phagga）的教導（見《增支部》第六集第 56 經，AN 6.56）。婆拘那比丘在臨終時即以觀智證得不還果（anāgāmi），不再與有情世間連結。



昨日我還未講完，今日想繼續補足，因為此段教法非常重要。臨終時，最好的修法是觀照無常（anicca）或其止息。若心中仍有常見與我見，是無法剷除的。佛陀為了破除該位比丘的錯見，以問答的方式重覆教授三相（anicca, dukkha, anatta），最終使在座比丘皆得大利益。

我時常說：「五蘊的止息即是涅槃。」然而，五蘊上覆蓋著兩層障蔽——一是無明與渴愛（avijjā 與 taṇhā），另一是「無常形成的苦」的表象。若你能穿透無明與渴愛之障，便能看見五蘊的真相；若進一步對五蘊不再生起貪愛與執著，則能達厭離，從而現起涅槃。

涅槃其實就在五蘊的終止之處。只是，由於你不懂得如何去揭開這些障蔽，才使涅槃顯得遙不可及。首先，剷除無明，認清五蘊的本質；接著，以厭離心觀照它們，當不再渴望時，涅槃便現前。

這句話千真萬確：涅槃即在五蘊的盡頭。

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## T2

在觀照受（vedanā）時，修行應以一個覺受接續一個觀智的方式進行。只要以無常（anicca）、苦（dukkha）、無我（anatta）三相之一來觀照，貪（taṇhā）、慢（māna）、見（diṭṭhi）就會止息。聽法的比丘中，有人心想：如果一切皆為無我，那就沒有任何可依靠之物了。如果五蘊（五蘊身心）皆是無我，那還有什麼可稱為「我所」？有的眾生認為業（kamma）會跟隨我們，因此便將業視為「我」或「我所」。

這一點你必須格外留意。許多佛教徒將業視為「我」——例如將業（kamma）當作母親、父親，說「業是我的財產」，等等。其實業只是行蘊（saṅkhāra），或是意志（cetanā）。佛陀說過：「一切法無我（sabbe dhammā anattā）」，即一切現象皆非我。然而，人們卻把業當成自性存在，這正是佛法中對業的我見（atta-diṭṭhi）。

「業會跟著我」這種說法，是把業視為有恆常性（穩固的存在），這是經藏（suttanta）中的比喻教法，而不是論藏（Abhidhamma）所說的究竟說。這樣的教法是以譬喻來方便說明，但如果不了解譬喻而執為實有，反而會產生誤解。如果法師沒有把譬喻與究竟法分別開來講明白，居士們就會將譬喻當成事實來理解。

因此，把業當作恆常不變的存在，實際上就成了身見（sakkāya-diṭṭhi）與常見（sassata-diṭṭhi）。雖然這些譬喻教法較易理解，但若誤當為究竟，就會走錯方向。這樣的教法，只是引導眾生升起「業決定智（kamma-sakatā ñāṇa）」，但有了這樣的知見，是無法證得涅槃的。

（在這裡，我們也能理解為何《阿毘達摩》對於解釋經典教義有如此重要的價值。筆者個人也曾在接觸莫哥教法前，誤會過這些觀念。從沒見過熟習《阿毘達摩》的人會變得愚昧，反倒都是變得更明智。）

業與名色（*nāma-rūpa*）在此處斷滅後，下一世的名色才會再生起，也就是說「這一生的名色」並不會跟著跑到下一生去！

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眾生的壓迫者

一九六二年二月二十三日至二十五日 [這些開示基於《中部尼柯耶》第 109 經，《大滿月經》]

T1

（寂靜尊者講述了《大滿月經》的故事）那位資深比丘明明知道答案卻還問佛陀的原因，是想為其他比丘確認。這五種執取蘊的根源是什麼？它們來自渴愛和欲求（*taṇhā* 和 *chanda*）。在過去的生命中，我們帶著慾望執取五蘊，所以現在我們得到了它們，它們不是自己生起的（不是上帝，沒有這樣的存在）。讓我們解釋執取蘊（*upādānakkhandha*）和非執取蘊（*anupādānakkhandha*）。如果你執取它，它就變成執取蘊；如果不執取，它就變成非執取蘊。我將一般性地解釋。例如，當感受（*vedanā*）和執著（*upādānam*）混合在一起時，它就變成受執取蘊（*vedanupādānakkhandha*），受到執著的影響。將它們混合在一起是不利的。執著既不是與五蘊相同，也不是五蘊之外的東西。有兩種五蘊——一種帶有執著的是執取蘊，一種沒有執著的是非執取蘊。沒有好的老師，你可能無法理解這一點。

有了執著，你就會被渴愛、執著和業所束縛。沒有執著，渴愛、執著和業就會止息。這些是因人而異的變化。如果有執著，它就變成執取蘊；如果沒有執著，它就變成非執取蘊。這就像牛和繩子。有兩種與快樂和不快樂相關的執取蘊。例如，區別在於，如果一個人健康，它就變成對快樂的執著的蘊（快樂的執取蘊）；如果不健康，它就變成不快樂的執取蘊。人們帶著對執取蘊的渴望而祈求天界。這種方式不會引導到涅槃。只有非執取蘊的生起才能證得涅槃。五蘊的執取阻礙涅槃，而五蘊的不執取則支持涅槃。（註：思考執取蘊和概念蘊，非執取蘊和非概念（勝義）蘊之間的關係是有益的。它們之間有任何關係嗎？

根據寂靜尊者鄔旃提瑪的經驗，要穿透究竟（勝義）蘊，心必須先被淨化（透過禪定修行）。只有達到第四禪的禪定力，才能辨識心。）

你必須意識到這一點。執取之法正在壓迫世界。造作苦之性（*Āyūhanāṭṭha*）——渴愛（*Taṇhā*）創造了苦的事物和問題。一個擁有執取蘊的人只能與苦共存（這可以在今天的世界直接看到，許多領域都因衝突、破壞和災難而變得混亂）。只有與苦同在，他們才會感到滿足；如果他們脫離苦，他們就無法生存下去，並變得不滿。只有當他們忙於事物和問題時才會感到滿足（寂靜尊者的許多開示為人類的心及其本性貢獻了許多佛法洞見）。

那位資深比丘繼續問佛陀：「有多少種蘊？」有很多種，例如，許多種動物。這些來自外在的色。然後他問關於有身見（*Sakkāya-diṭṭhi*）。你必須像以前一樣區分有身見。有些人只有身（*sakkāya*）而沒有見（*Diṭṭhi*），有些人則兩者都有。區別源於多聞（*sutavā*）和無聞（*asutavā*）（從智者——特別是佛陀的佛法——學習和不學習）。最重要的一點是聖者（*ariya*）和凡夫（*puthujjhana*）之間的區別（智者和愚者）。

T2

在觀照感受（*vedanā*）時，過程應該是一個感受跟隨一個智慧等等。透過觀照無常、苦、無我三相之一，渴愛、慢和邪見將會止息。聽眾中的一位比丘正在想，一切都變成無我了，沒有什麼可以依賴的了。如果所有五蘊都變成無我，還有什麼可以稱為我的呢？業力總是跟隨著眾生，所以他把業力當作我（*atta*）。你必須小心這一點。許多佛教徒把業力當作我；例如，業母和業父（*kam* 是緬甸語 *kamma* 的簡稱，依賴業力作為母親和父親），以及業是我的財產等等。業是一種心行（*saṅkhāra*）或意志（*cetanā*）。佛陀教導說——一切法無我（*sabbe-dhamma anatta*）。即使人們把業力當作我，這在佛教中也是我見

（*atta-diṭṭhi*）（關於業力）。業力跟隨在後意味著它具有穩定性。這是經藏（*suttanta*）的方法，而不是阿毗達摩的方法。它變成了先前現象不停止，而後續現象也不停止的本質。這是用例子來教導，而不是直接的教導。如果比丘們不分別教導他們，所有在家居士都會錯誤地理解（在我知道莫哥的教導之前，我自己也誤解了它們）。業力變成了有身見和常見（*sakkāya-diṭṭhi* 和 *sassata-diṭṭhi*）（身份見和常恆見）。用例子來教導很容易理解它們，但直接理解就會出錯。人們把例子和比喻當作真實的。這個教導是為了業果智

（*kamma sakkata ñāṇa*）。有了這個智慧，你無法到達涅槃。（在這裡我們知道阿毗達摩教導對於更清楚地理解經藏教導的重要性。我從未見過任何了解阿毗達摩的人變得愚蠢；只有相反的情況才有可能）。在這裡，業力和名色止息後，下一個名色在那裡生起（即死後和轉世的過程）。這裡的名色無法跟隨到那裡！

那位資深比丘問佛陀：「如何觀照才能使有身見脫落？」你必須觀照五蘊為無常、苦、無我。在比丘中，有一個人尋求在「有之處」（bhūmi-bhāva，緬甸語 - bhum-bhāva）獲得快樂和依靠。因此，他把思業（cetanā-kam）當作避難所。他在依賴業力的業的領域中找到快樂。由於無明（avijjā）和依賴業力的渴愛（taṇhā），他認為業力是常恆的，是常見（sassata-diṭṭhi）。臨死時，眾生執著於任何事物。那時，他們依靠先前所積累的善業，這些善業將他們送到善趣（sugati）[這些條件也不是很安全，因為臨死時很難確定會生起什麼樣的心態]。這不會引導到涅槃。對於那些不知道真理（saccas）的人，必須依靠功德來教導他們。修行者必須觀照他們的五蘊，並帶著智慧而死。因此，佛陀以這種方式教導帕古那比丘（見《增支部》AN 6:56）。臨死時，一個人可以從須陀洹到阿羅漢（帕古那成為阿那含），而不與有（bhāva）相連。

昨天我沒有結束這次開示。今天我想談談它。這非常重要。臨死時，最好的方法是辨識無常或它的終結（即無常）。如果你們有常見和有身見，它們永遠不會脫落。佛陀想去除那位比丘的錯誤見解，並以問答的形式詢問比丘們關於內觀修行，例如：「色（rūpa）是常（nicca）還是無常（anicca）？」等等。最後，所有比丘都從教導中受益。佛陀為了這位比丘再次教導三相。實際上，當佛陀教導貪、慢、邪見的脫落時，但由於這位比丘，佛陀不得不重新開始。

我已經非常頻繁地告訴你們，五蘊的終結就是涅槃。只有當你們能夠揭開遮蓋五蘊的兩層覆蓋時，你們才會找到涅槃。首先，無明和渴愛遮蓋了五蘊。當你們揭開它時，無常行苦（anicca saṅkhāra dukkha）再次遮蓋它。在你們追隨到無常的盡頭，並且不再渴望苦之後，涅槃就會生起。

涅槃很近，卻變得遙遠，因為你們不知道如何揭開事物。首先，你們必須去除無明，找出五蘊，然後你們必須觀照它，直到你們不再渴望它，對五蘊感到厭離。當你們不再渴望它時，涅槃就會生起。

涅槃存在於五蘊的盡頭，這是真實的。

Humans Looking for Unreliable

27th February 1962

Living beings in the whole of saṃsāra were looking for unreliable things and encountered a lot of sufferings (mostly, beings rely on unwholesome dhammas and create a lot of unwholesome kammās. Consequently, their permanent places and rebirths are the four apāyas). Therefore, the Buddha delivered this discourse without anyone's request (to establish reliability). He warned us: "Except for the Dhamma, do not rely on other things."

If you don't rely on Dhamma, then dependent origination will turn around again at the end (see the 12 links in D.A). Then it'll come back to the beginning (i.e., ignorance). From sorrow, lamentation, pain, and grief, etc., to ignorance. All the other things are unreliable, and you receive back these things. (Sayadaw explained how beings rely on the five khandhas, each one of them.) Why are you looking for something reliable? I want to cry! There are two types of reliable things— the wrong one and the right one. Sentient beings have been brought to tears countless times by unreliability. Even the Buddha mentioned it as beings shedding more tears in the round of existence than the water in the four great oceans. You are seeking the khandha, which inevitably leads to tears. If you do not pursue the next khandha, then you need not cry.

All these issues stem from a misguided view (diṭṭhi). The paramatā dhammas discuss their inherent nature, which causes your grief. True understanding (ñāṇa) should arise when the dhamma reveals its real essence, and it often brings tears, such as when a family member passes away. These emotional responses originate from the unreliable nature of the khandhas. With correct understanding and reliance, Nibbāna can be realized. This reliance is on the path factors. Tears begin with Diṭṭhi. Insight knowledge can temporarily extinguish sorrow (tadaṅga). Embracing the right path factors, both mundane and supramundane (lokiya and lokuttara maggās), leads to the permanent cessation of sorrow.

人們尋找不可靠之物

1962 年 2 月 27 日

整個輪迴中的有情眾生，都在尋找不可靠之物，結果卻遭遇了無量無邊的苦難（通常，眾生依靠不善法，造作諸多不善業，因此他們輪迴中的「常住處」與再生之地，便是四惡趣）。因此，佛陀才在無人請求的情況下，開示了這一部經（旨在確立真正可依靠之物）。佛陀警告我們：「除了正法（Dhamma）之外，別依靠其他任何東西。」

如果你不依靠正法，那麼依緣起法（十二因緣）運作的輪迴之輪，就會在結尾處再次轉回開端（參見十二因緣）。也就是說，它會從「悲傷、哀號、身苦、心憂」等，回轉至「無明」。除了法之外，所有其他之物都是不可靠的，而你最終只會再次獲得那些痛苦之事物。（尊者接著詳細解釋了眾生如何依附五蘊中的每一蘊，逐一說明。）

你為什麼還要尋求可靠之物呢？我真想為你們哭泣！

「可靠」有兩種：錯誤的依靠與正確的依靠。眾生因為依附不可靠的東西，已經流了無數的淚。就連佛陀也曾提到：在輪迴中眾生所流的淚，比四大海的水還要多。你們一直在追尋五蘊，而五蘊正是不可靠的東西，因此你們的淚流不止。如果你不再追尋來生的五蘊，那麼你就不必再流淚。

這一切的根源，都始於錯誤見解（Diṭṭhi）。

《究竟法》（paramatā dhammas）說明的是現象的真實本性，這正是導致你苦惱的根源。當現象揭示其本質之時，若你真正地理解，那時就會生起正見（Ñāṇa）。然而，大多數人卻是因為不了解這些法的真相，而於親人離世時哭泣、悲痛。這些情緒反應，其實都來自五蘊的不可靠性。

若你能以正確的理解與依靠，便能證得涅槃。那個「可依靠之物」，就是八正道的道支（maggaṅga）。所有的淚水，皆始於錯誤見解（diṭṭhi）。觀智能暫時止息這些憂愁（tadaṅga nirodha）。當你如實依止正道的道支——無論是世間的還是出世間的（lokiya / lokuttara magga）——你就能永遠止息一切憂愁。

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## 世人尋求不可靠

一九六二年二月二十七日



整個輪迴中的眾生都在尋找不可靠的事物，並遭遇了許多苦難（大多數情況下，眾生依賴不善法，造作許多不善業。因此，他們永久的住所和轉生之處是四惡道）。

因此，佛陀在沒有任何人請求的情況下宣講了這部經（為了建立可靠性）。他警告我們：「除了佛法，不要依賴其他事物。」

如果你們不依賴佛法，那麼緣起將在最後再次輪轉（見十二因緣）。然後它會回到開頭（即無明）。從憂愁、悲嘆、痛苦和悲傷等等，到無明。所有其他事物都是不可靠的，而你們會重新得到這些事物。（寂靜尊者解釋了眾生如何依賴五蘊中的每一蘊。）你們為什麼要尋找可靠的事物？我想哭！有兩種可靠的事物——錯誤的和正確的。

眾生因不可靠而無數次淚流滿面。甚至佛陀也提到，眾生在輪迴中所流的眼淚比四大海的水還要多。你們正在尋求五蘊，這必然導致眼淚。如果你們不再追求下一個五蘊，那麼你們就不需要哭泣。

所有這些問題都源於錯誤的見解（*diṭṭhi*）。勝義諦（*paramatā dhammas*）討論它們固有的本性，這會導致你們的悲傷。當法顯露其真實本質時，真正的理解（*ñāṇa*）應該生起，它常常會帶來眼淚，例如當家庭成員去世時。這些情緒反應源於五蘊的不可靠性。透過正確的理解和依賴，涅槃可以實現。這種依賴是依賴於道支。眼淚始於邪見（*Diṭṭhi*）。內觀智慧可以暫時止息悲傷（*tadaṅga*）。擁抱正確的道支，無論是世俗的還是出世間的（*lokiya* 和 *lokuttara maggas*），都會導致悲傷的永久止息。



## Worldlings with Wrong Eyes and Defiled Minds

10<sup>th</sup> March 1962

[Here are two talks on wrong views on the same day]

We're walking in the whole of saṃsāra with the two eyes of micchā-diṭṭhi and micchā-saṅkappa (i.e., deluded or blind eyes). Now, having encountered a good teacher, it's important to adopt the two eyes of sammā-diṭṭhi and sammā-saṅkappa (i.e., wisdom eyes). Living with these two eyes will end dukkha. Without them, one wanders in Saṃsāra, sometimes in sugati (good destinations) and sometimes in dugati (bad destinations) [mostly in apāyas which are our permanent homes]. This is not a lack of perfections (pāramītas) but rather due to the wrong eyes or blind eyes. They are fermented with taints of the wrong view (ditthāsava). With people who have affections, they wish for them to survive, and with people they hate, they wish for them to die (i.e., sassata and uccheda people, e.g., some politicians and western super-powers). If a person is a good teacher, he must teach people how to worship the Buddha in purified ways and how to perform dāna in untainted ways. (This point is very important for Dhamma teachers. Sayadawji taught what he himself has practiced in his whole life. Most teachers are lacking this quality.) People who can cultivate pure merit are indeed very rare.

In the Itivuttaka Pāli, the Buddha made a distinction between sassata and uccheda persons. If a teacher discusses Nibbāna, the sassata person does not like it (he is bonded by bhāva-taṇhā super glue, which modern scientists still cannot produce). He is attached to becoming (bhāva). If the teacher advocates for the cessation of bhāva, he trembles. The uccheda person is wearied and disgusted by becoming and wishes it to be completely severed, yet he does not desire Nibbāna, nor does he want to face ageing, sickness, and death. He prefers when nothing ever happens again. The sassata-person does not understand dukkha sacca and the uccheda-person does not comprehend nirodha sacca. Only by recognizing anicca, moving away from these two erroneous views, does disenchantment follow, and with the cessation of desire for dukkha, Nibbāna arises. Ultimately, the person is liberated from sassata and uccheda, fully understanding this knowledge. Therefore, the discourse on the discernment of anicca, its disenchantment, and its cessation is not trivial.

The sassata-person believes in this life, the next life, and the consequences of actions, both good and bad. He is accustomed to performing meritorious acts and fears committing demerits. When taught about the outcomes of merits, he greatly appreciates it, making it difficult to abandon his view. Therefore, it is challenging to assist him, even upon encountering the Buddha. His fault is not very significant. There is a delay in his willingness to abandon his view. Teaching him is more difficult than teaching the uccheda-person. He possesses strong Taṇhā for clinging to the realms of existence. Even when he has the opportunity for liberation through meeting the Buddha, his response is sluggish.

The fault of a uccheda-person is significant yet easy to correct. It is important to recognize the differences between a greedy person (lobha) and a hatred person (dosa). He has significant faults regarding his view but is easy to liberate. He also believes in bhāva.

His desire to cut off becoming (bhāva) is complex. He believes in the results of merits and demerits but is reluctant to perform meritorious acts. He prefers the extinction of bhāva and, regarding demerits, is bold enough to commit them. Encountering the Buddha, it is easy for him to be liberated and abandon his views. The uccheda-person is near Nibbāna, while the sassata-person is far from it. The greedy person has no restraint in speech (talks actively, talks too much), while the uccheda-person is terse and blunt. Inherently, both are flawed (due to diṭṭhi). However, if the uccheda-person has the opportunity to meet the Buddha or an arahant, liberation comes easily. Proximity to Nibbāna is their only superior aspect. The sassata-person does not understand dukkha sacca and craves bhāva, while the uccheda-person does not understand nirodha sacca and prefers to cut off bhāva; thus, both are far from Nibbāna.

Therefore, you must encourage the sassata-person to recognize dukkha as unstable and impermanent, which could lead to his liberation. Once the sassata-person acknowledges dukkha sacca, he will abandon his view. For the uccheda-person, even if he recognizes dukkha sacca, he does not abandon his view until he reaches the cessation of it and his wrong view is finally discarded. A lack of understanding of the truth never frees one from diṭṭhi. Thus, it is evident that wrong views obstruct the path (magga) and fruition (phala). Observe and contemplate the khandha with samādhi, recognizing that all it conveys is the truth of dukkha. Continuously watch and scrutinize the khandha from its arising to its cessation. Even

if you derive pleasure from its arising, discerning its vanishing should negate that pleasure.

If I have to give you an example: consider the matter of establishing a family life. You all have a short-sighted view about it, leading to long-term Dukkha. You must identify the cause (It's an important point for Buddhists). Initially, it starts with taṇhā, and then it becomes clinging (upādāna). Initially, you simply offered your hand to her. Now, both of you hold each other's hands very tightly. As it ages, it becomes more foolish, much like a lemon fruit that grows larger and sours. Do not trust each other's words when problems arise. All these are worldly speeches. Only someone with the Wisdom-eyes can strip off these two diṭṭhis.

Here, Sayadaw provided instruction on dukkha and asubha nature. He said that we do not understand these two natures because we have never considered the entire process from beginning to end. Initially, when they were young, men and women established families, but upon aging, many problems and difficulties arise (Compare this with the life of a monk, and it will be very clear). In Burmese, the word for 'establish a family' also means 'a home prison.'

Similarly, when a beautiful young woman dies, her body undergoes changes, stage by stage, becoming ugly and disgusting.

### **[A reflection on what really exists and does not exist]**

In one of Mogok Sayadaw's talks, he discussed yathābhūta ñāṇa— as the reality and the knowing fit together, meaning you're discerning what really exists, but usually we see what does not exist. For an arahant who has perfect sati and paññā, if he pays attention to the khandha, he understands the khandha burden very clearly. Thus, they want to cast off the khandhas forever. But worldlings are not like this; they see the impermanent khandha as an entity, dukkha as sukha, loathsome as beautiful. So, they are creating problems and difficulties all the time even without their knowing it.

Some people can even take another person's life over a disgusting body. It was like two vultures fighting over a putrid carcass.

The human body is a very coarse form, but the obsession with it is sometimes quite extreme. They are not only craving and clinging to the opposite sex but also to the same sex, which is considered abnormal and unnatural. When human morals and virtues degenerate, unlawful lust and abnormal lust for the body form become extreme (mentioned in the Aggañña Sutta, DN 27).

One of Ajahn Mun's senior disciples, Ajahn Lee Dharmadharo, reflected in his autobiography on what it would be like to have a family and then realized the Dukkha that would follow him. He gave up the plan to have a family life and decided to continue with his practice as a monk. The book “The Autobiography of Phra Ajaan Lee,” translated by Ajahn Thanissaro, is highly recommended.

[https://www.dhammatalks.org/Archive/Writings/Ebooks/TheAutobiographyofPhraAjaanLee\\_181215.pdf](https://www.dhammatalks.org/Archive/Writings/Ebooks/TheAutobiographyofPhraAjaanLee_181215.pdf)

## 世界凡夫有邪眼與染心

1962 年 3 月 10 日，

我們在整個輪迴中都是靠著兩隻「邪見之眼」——邪見（micchā-diṭṭhi）與邪志（micchā-saṅkappa）在行走，就如同一位瞎眼者在暗夜中跋涉。而如今既已遇到善知識，就應當換上兩隻「正見之眼」——正見（sammā-diṭṭhi）與正志（sammā-saṅkappa），這是通往解脫的雙眼。若沒有它們，我們只能繼續在輪迴中漂流，有時升至善趣，有時墮於惡趣（實際上多數生命都長居於四惡趣，彷彿那裡才是永久住處）。輪迴的延續，並非因為缺乏波羅蜜，而是因為持有錯誤的眼見（即錯誤的見解）。

這兩種邪眼由「邪見漏」（diṭṭhāsava）所發酵。凡人因愛欲而希望所愛之人生存，對於所恨之人則希望其速亡，這就是常見（sassata）與斷見（uccheda）者的特性。例如某些政客或強權，對人有選擇性的祝福與仇恨，就是落入這兩見。

若一位導師是真正的善知識，他必須教導弟子如何純淨地禮敬佛陀、如何離染地行施布施。能修清淨功德者極為稀有。

在《本生經》中，佛陀區分了常見者（sassata-vādī）與斷見者（uccheda-vādī）。如果導師談論涅槃，常見者會抗拒，因為他被「有愛」（bhava-taṇhā）緊緊綁住——那種黏

性連現代科學都難以製成。斷見者雖厭離生死，卻不欲證涅槃。他們希望一切終結，不再有老病死。但他們卻不理解涅槃，也無法面對真實的滅諦（nirodha sacca）。

因此，斷見者無法理解「滅」，常見者無法理解「苦」。唯有透過如實知見「無常」，才會生起厭離，當對「苦」不再愛取時，涅槃才能顯現。佛陀所說「觀無常、厭離、止息」，絕非尋常之語。

常見者相信有今生與來世，信奉善惡報應，樂於修善、畏懼作惡。若有人談論修福報，他會滿心歡喜。但這種歡喜，令他難以捨離常見。即使遇佛說法，也不易解脫。這並非大過失，而是「難以捨離」的遲疑。這是導師難以調服的眾生，因他深執生有。

相對地，斷見者的過失雖大，卻易於破除。他們的見解雖偏激，卻接近解脫。斷見者討厭生有，但不願行善，對惡卻大膽造作。他若遇佛或阿羅漢，能快速破見而得解脫。唯一的長處是「接近涅槃」。這類人沉默寡言，心中常起厭離，而常見者多為善談者，隨緣調柔。

這兩者皆為見取，但斷見者若遇對法者，得解易於常見者。因為常見者難以理解「苦諦」，斷見者難以理解「滅諦」，二者皆距涅槃甚遠。

要導正常見者，需引導他正見「苦」的本質，無常敗壞。若能見苦，他便可破常見。至於斷見者，需引導其見「滅」，當他體驗止息之樂，錯見方能破除。

一切對「真理」無知者，皆難斷見。錯見遮蔽了道與果。若要破見，須以定力觀察五蘊，見其生滅皆苦。如觀其生起，雖有樂受，但觀其滅，樂也無依。

比喻而言：你們建立家庭時，是短視近利的見解，其果報則是長期的苦。從愛生起，轉為執取。最初是輕握其手，後來卻是死不放手。這種愛著會隨年老而愚癡，如檸檬愈大愈酸。當爭執生起時，彼此言語不可信。這是世俗話，不是解脫語。唯有有智慧眼者，能剝除這兩種見。

莫哥尊者在此開示觀苦與不淨。他說我們無法洞察這二法，是因為從未從頭到尾正思惟過。年輕時組成家庭，年老時只見煩惱糾結。比起比丘生活，其對照極明顯。緬語中「建立家庭」一詞，字面也可譯為「建造一所家中牢獄」。

又如一位年輕貌美女子死後，身體將一節一節地變化，直至成為令人作嘔之物。凡夫視之為可愛，阿羅漢見之為重擔。

## **【對於真實存在與虛妄存在的省思】**

在莫哥尊者的一場開示中，他曾闡述「如實智（yathābhūta ñāṇa）」的要義——即「真相本身與知見本身的相應契合」。也就是說，當你觀照真相之時，你所認知的是如其本質存在的事物。然而，世人往往所見、所執的，卻是根本不存在之物。

若是一位具足正念（sati）與智慧（paññā）的阿羅漢，當他細觀五蘊（khandha）時，會極清楚地體會到蘊身的沉重與壓迫，因此自然起厭離心，而想要永遠捨離這五蘊重擔。

然而凡夫並非如此。他們誤認無常的五蘊為實體，將苦誤作為樂，將不淨看作美，執取虛妄為實有。因此，即使無意，他們不斷地在製造問題、滋生苦惱。

有些人甚至為了一具令人厭惡的身體而殺人爭奪，就如兩隻禿鷲為一具腐屍而互相爭鬥一般。

人身不過是極為粗重的物質色身，但人對它的執戀卻往往異常地深重。不僅貪戀異性之身，甚至連同性之身也執取不放，這種情形從佛法觀來看，是「違常」、「不自然」的。當人類的道德與戒律日益淪喪時，對於身體的非法之愛與異常之欲便會加劇——正如佛陀在《阿含經·起世經》（Aggañña Sutta, DN 27）中所指出的。

泰國阿姜曼尊者的高足之一——阿姜李·達摩達羅（Ajahn Lee Dhammadharo），曾在其自傳中反省：若自己娶妻成家，將會帶來何等苦惱。他深思熟慮後，放棄了世俗家庭生活的打算，決心持續修道為僧。

這本書《阿姜李自傳（The Autobiography of Phra Ajaan Lee）》由 Ajahn Thanissaro 翻譯，內容深具啟發性，誠摯推薦一讀。

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眼盲心穢的凡夫

一九六二年三月十日【此為同日關於邪見的兩次開示】

我們在整個輪迴中，都以邪見和邪思（micchā-diṭṭhi 和 micchā-saṅkappa，即迷惑或盲目的雙眼）行走。現在，遇到一位良師，重要的是要採用正見和正思（sammā-diṭṭhi 和 sammā-saṅkappa，即智慧之眼）。以這雙眼生活將會終止苦。沒有它們，人們會在輪迴中漂泊，有時在善趣（sugati，好的去處），有時在惡趣（dugati，壞的去處）[大多數時候在惡道（apāyas），那是我們永久的家]。這不是缺乏波羅蜜（pāramītas），而是由於錯誤的眼睛或盲目的眼睛。它們被邪見漏（ditthāsava）所污染。對於有情感的人，他們

希望所愛的人活下去；對於他們憎恨的人，他們希望他們死去（即常見和斷見之人，例如一些政治家和西方超級大國）。如果一個人是個好老師，他必須教導人們如何以清淨的方式禮拜佛陀，以及如何以無染污的方式行布施。（這一點對於佛法老師非常重要。寂靜尊者教導的是他自己一生所實踐的。大多數老師都缺乏這種品質。）能夠培養清淨功德的人確實非常稀少。

在《如是語》（*Itivuttaka Pāli*）中，佛陀區分了常見人和斷見人。如果一位老師討論涅槃，常見人不會喜歡它（他被有愛（*bhāva-taṇhā*）的超級膠水黏住，現代科學家至今無法製造這種膠水）。他執著於存在（*bhāva*）。如果老師提倡存在的止息，他會顫抖。斷見人厭倦並厭惡存在，希望它完全斷絕，但他不渴望涅槃，也不想面對衰老、疾病和死亡。他寧願什麼都不再發生。常見人不理解苦諦，而斷見人不理解滅諦。只有透過認識無常，遠離這兩種錯誤的觀點，厭離才會隨之而來，隨著對苦的慾望的止息，涅槃才會生起。最終，這個人從常見和斷見中解脫出來，完全理解這種智慧。因此，關於辨識無常、對它的厭離和它的止息的開示並非微不足道。

常見人相信今生、來生以及善惡行為的後果。他習慣於行善，並害怕作惡。當被教導善行的結果時，他非常讚賞，這使得他難以放棄自己的觀點。因此，即使遇到佛陀，也很難幫助他。他的過錯並不是很嚴重。他放棄自己觀點的意願有所延遲。教導他比教導斷見人更困難。他對執著於存在領域有強烈的渴愛。即使他有機會透過遇到佛陀而獲得解脫，他的反應也很遲鈍。

斷見人的過錯很嚴重，但很容易糾正。認識貪婪的人（*lobha*）和憎恨的人（*dosa*）之間的區別很重要。他在見解方面有嚴重的過錯，但很容易獲得解脫。他也相信存在（*bhāva*）。他想要斷絕存在（*bhāva*）的慾望很複雜。他相信善惡行為的結果，但不願意行善。他寧願存在滅絕，對於惡行，他卻敢於去做。遇到佛陀，他很容易獲得解脫並放棄他的觀點。斷見人接近涅槃，而常見人則遠離涅槃。貪婪的人說話沒有節制（積極地說話，說得太多），而斷見人則簡潔而直率。本質上，兩者都有缺陷（由於邪見）。然而，如果斷見人有機會遇到佛陀或阿羅漢，解脫很容易到來。接近涅槃是他們唯一優越的方面。常見人不理解苦諦，渴望存在，而斷見人不理解滅諦，寧願斷絕存在；因此，兩者都遠離涅槃。

因此，你必須鼓勵常見人認識到苦是不穩定和無常的，這可能會引導他獲得解脫。一旦常見人承認苦諦，他就會放棄他的觀點。對於斷見人，即使他認識到苦諦，在他達到苦的止息並且他的錯誤觀點最終被拋棄之前，他也不會放棄他的觀點。缺乏對真理的理解永遠不會使人擺脫邪見。因此，很明顯，錯誤的觀點會阻礙道（*magga*）和果（*phala*）。以禪定觀察和思考五蘊，認識到它所傳達的只是苦的真理。持續觀察和審視五蘊從生起到滅去的過程。即使你從它的生起中獲得快樂，辨識它的消失也應該消除那種快樂。

如果我必須給你一個例子：考慮建立家庭生活的問題。你們都對此抱有短視的觀點，導致長期的苦。你們必須找出原因（這對佛教徒來說很重要）。最初，它始於渴愛（*taṇhā*），然後變成執取（*upādāna*）。最初，你只是向她伸出了手。現在，你們兩個都

緊緊地握著彼此的手。隨著時間的推移，它變得越來越愚蠢，很像一個越長越大越酸的檸檬。當問題出現時，不要相信彼此的話。所有這些都是世俗的言論。只有擁有智慧之眼的人才能去除這兩種邪見。

在這裡，寂靜尊者提供了關於苦和不淨本性的教導。他說我們不理解這兩種本性，因為我們從未考慮過從開始到結束的整個過程。最初，當他們年輕時，男人和女人建立了家庭，但隨著年齡的增長，許多問題和困難隨之而來（將此與僧侶的生活進行比較，就會非常清楚）。在緬甸語中，「建立家庭」這個詞也意味著「家庭監獄」。同樣地，當一位美麗的年輕女子去世時，她的身體會經歷階段性的變化，變得醜陋和令人厭惡。

[關於什麼真正存在和什麼不存在的反思]

在莫哥尊者的一次開示中，他討論了如實知（*yathābhūta ñāṇa*）——真實與知曉相符，意味著你正在辨識真正存在的東西，但通常我們看到的是不存在的東西。對於擁有完美正念和智慧的阿羅漢來說，如果他注意到五蘊，他會非常清楚地理解五蘊的負擔。因此，他們想要永遠拋棄五蘊。但凡夫俗子並非如此；他們將無常的五蘊視為實體，將苦視為樂，將不淨視為美麗。因此，他們一直在製造問題和困難，即使他們自己也不知道。有些人甚至會為了令人厭惡的身體而奪走另一個人的生命。這就像兩隻禿鷹爭奪一具腐爛的屍體。人體是非常粗糙的形式，但對它的迷戀有時卻非常極端。他們不僅貪愛和執著異性，也貪愛和執著同性，這被認為是不正常和不自然的。當人類的道德和美德退化時，對身體形式的非法慾望和異常慾望變得極端（《長部》第 27 經，《阿含經》中提到）。

阿姜曼的一位資深弟子，阿姜李·達摩達羅，在他的自傳中反思了擁有家庭會是什麼樣子，然後意識到隨之而來的苦。他放棄了建立家庭的計劃，決定繼續他的僧侶修行。阿姜塔尼沙羅翻譯的《阿姜李自傳》非常值得推薦。

https://www.dhammatalks.org/Archive/Writings/Ebooks/TheAutobiographyofPhraAjaanLee_181215.pdf

Our Great Mistake

12th March 1962

[This talk is based on a sutta in Khandha Vagga, Khandhasaṃyutta, sutta no.122; SN 22:122]

Virtuous Discourse. It's about questions and answers between Mahākoṭṭhika and Sāriputta.

Mahākoṭṭhika asked Sāriputta, “What are the things that a virtuous bhikkhu should carefully attend to?” A monk should carefully attend to one of the five khandhas as— impermanent, suffering, disease, a tumour, a dart, misery, affliction, alien, disintegrating, empty, and non-self (in eleven ways) to attain the path of the stream-enterer. (Sayadawji always emphasized the first magga in most of his talks— nothing is more frightening than the four apāyas of existence, especially hell existences. After the first magga, the upper maggas become easier and there is no need for a teacher for guidance). You'll respond to these as they are too much for attention. You don't have to contemplate all of them. If you combine all of them they become the three universal characteristics (the yogi can choose any one of them that suits his nature and preference). This point is the knowledge of a teacher (refer to him). At last, it leads to or transforms into anicca—rise and fall. It is becoming increasingly clear that even with the precepts (sīla), there must be the right concentration or attendance. With more contemplation, it will lead to the Truth (sacca). Having skill in one of them (factors) will finish the practice.

Contemplating as an alien (parato, parajana) or stranger is quite good. Contemplative knowledge is one thing and rise and fall—anicca is another. They are talking about their natures. You must make the decision that it has nothing to do with me. When one's own khandha becomes alien and also other khandhas become strangers, it doesn't affect anyone. It's happening by itself and the I or Me goes in and disturbs it so that it does not become an alien. If it does not become parato (alien), it becomes attato (self) and attaniyato (my property). You go in and disturb it, which becomes unwise-attention (ayoniso). Why are you not becoming a stream enterer? You make an alien your own, and follow behind with the D.A. process of dukkha, domanassa, etc. Now you have found out your fault. You make other property as yours and fall into apāyas. It was like a watchman killed by robbers. It would have

been better if the owner had been killed. It is quite painful to be killed without owning property. Here it is also the same as falling into apāyas with other property. If you can contemplate only with the alien, it becomes equanimity (upekkhā). It can develop to saṅkhāra upekkhā ñāṇa, after that path knowledge arises.

The four lower realms (apāya) are such a person's "own" home (i.e., he considers the khandha as his own). Diṭṭhi, diṭṭhi-upādāna, and action (kamma) governed by diṭṭhi push individuals into these realms. Claiming an alien as one's own is the greatest mistake. Whatever merit you perform, the mind arises from the object and sense base (ārammaṇa and dvāra), and form (rūpa) arises from kamma, citta, utu, and āhāra (action, mind, temperature, and nutrient). In all these processes, nothing is created by oneself. Therefore, it becomes a crime, leading to falling into the apāya prison.

Family members are related to each other as 'I' and 'mine,' without realizing that each one is a stranger to the others. Arguing strongly that other's property is one's own leads to clinging to the wrong view. Do not attribute falling into apāya to kamma. This is the cause of wrong views and clinging to them.

我們的巨大錯誤

1962 年 3 月 12 日

【本講記依據《相應部·蘊相應》第 122 經（SN 22:122）所開示】

這是一部關於「有德者的省察」的經典，記錄了尊者大拘絺羅（Mahākoṭṭhika）與尊者舍利弗（Sāriputta）之間的問答。

大拘絺羅問舍利弗：「一位有德比丘應當如何細心省察？」

舍利弗答：「比丘應當對於五蘊中的任何一蘊，細心觀察為——無常、苦、病、瘡、刺、磨難、擾惱、異己、敗壞、空、非我（共十一種方式），如此方能證得入流之道。」

（尊者常在講記中強調初道（入流果）的重要，因為無有比墮入地獄等四惡趣更可怕之事。一旦證得初道，後續的道果便較為容易，且無須師導引。）

你們可能會覺得這樣的省察項目太多，難以實踐。但事實上，並非每一項都須逐一觀察。若將這十一種觀察合併起來，實則可歸納為「三相」：無常、苦、無我。行者可依個性或

相應根器，選擇其中最適合自己的一項作為觀察主軸。這一點，是導師之智慧（yathābala ñāṇa）所應作之指導。

最終，這一切都將引導至無常的如實觀（即「生滅」之見）。這裡亦顯示了即便已具備戒行（sīla），仍須有正確的定與正確的省察，才能引導至真理（sacca）。只要善巧於其中一法門，便能完成修行。

以「觀察為異己（parato，或譯為：他者、外物）」來修行，是非常殊勝的法門。觀智是一回事，而生滅之見（無常）則是另一回事；此二者是觀察到其真實性的不同表述。你必須下定決心：它（五蘊）與我毫無關係。

若能如實地將自己的蘊身觀為「異己」，並將他人的蘊身亦視為「異己」，那麼這些法的生滅就不再與任何「人我」有關聯。法是自行發生、自行減去的。但由於「我」與「我所」的錯見介入，它才不被觀為異己。若不能觀為異己，便成為「我」（attato）與「我所有」（attaniyato）。這樣的錯見就是「不如理作意」（ayoniso manasikāra）。

你們為什麼遲遲無法證得初果？就是因為你們將「他物」（異己）誤當作「自己」所有，並依此繼續啟動十二緣起流程，流轉於苦、憂、等諸苦中。如今你們找到了自己的過失所在。你將非己之物誤認為己有，結果導致墮入惡趣。這就像是一名守衛被盜賊殺害，反而比主人被殺更令人痛心。因為這守衛為守護他人財物而喪命，卻並非自己的東西。在此亦如是一——我們因執取他物為己，而墮入惡趣。

若你能僅以「他者」之觀點來觀察，便能達到等捨（upekkhā），進而進入「行捨智」（saṅkhārupekkhā ñāṇa），在此之後，道智即會現前。

四惡趣為什麼會成為眾生的「常住地」？

尊者接著說道：地獄、畜生、餓鬼、阿修羅這四種惡趣，對於那些執取五蘊為「我」與「我所有」之人而言，就如同自己的家一般。為什麼呢？因為此人內心有「這是我」與「這是我的」之見。他將異己的色身錯誤地認為是屬於自己的，這正是我們最大的錯誤。

是什麼導致眾生墮入惡趣？是「邪見」（diṭṭhi）、「邪見的執取」（diṭṭhupādāna），以及由此驅動的業（kamma）將他們推向惡趣。如果你認為這是由於「業報」本身，那便錯了。真正導致墮落的，是對「業」的錯誤見解。

當你修福報、行善業時，心是由於所緣與根門（ārammaṇa 與 dvāra）而生起的；而色身（rūpa）則是從業、心、氣候（utu）與食物（āhāra）中生起的。所有這些現象中，並沒有一法是「自己」所創造出來的。它們皆是因緣法，而非某人「主動」創造出來的東西。因此，若你將這些本為他緣所成之法認為是「我」或「我所」，那就成了一種罪——這種「罪」就是導致墮入惡趣的原因。

家人之間，也只是「假我」的關係

家庭成員之間，彼此執著於「我」與「我所」，而不知每個人其實都是「異己」。我們爭吵，互相責怪，只是因為錯誤地以為別人是「我的所有物」，這正是執著與邪見的表現。

有些人會說：「他是我的丈夫，她是我的妻子，這是我的孩子、我的父母……」但在真實的法性中，彼此的五蘊是分離的、無法合一的。你只是錯誤地把「他人」視為「我所有的」，這樣的錯見導致了後續的執著與輪迴。

我們的錯不在於業，而在於對業、對五蘊、對一切現象的「錯誤見解」（*diṭṭhi*）。這是佛陀極力想要我們看清的。

從觀智到道智的轉變：如何捨棄「我的五蘊」？

若你能以「異己相」（*parato*）來觀照五蘊——也就是認知「色、受、想、行、識」這五蘊與我無關——那麼你便能產生「不受」的智慧（無執著的觀智），這即是捨離與解脫的起點。

在這裡，「觀他物為己物」正是最大的錯誤。透過修習觀法（*vipassanā*），你逐步了解並體驗到：「這一切現象，無論是內在還是外在，無一是我、無一是我所有。」一旦如此，錯見與愛取便不再生起，輪迴的因也因此中止。

因此，《雜相應部》第 122 經中所提的修法重點就在於：將五蘊作為外物（*parato*）、非實體（*suñña*）、非我（*anattā*）來觀察。這種觀法帶來一種內心的平等與寂靜（*upekkhā*），再進一步成熟後，便會發展成「行捨觀智」（*saṅkhārupekkhā ñāṇa*）。這時，道智（*magga ñāṇa*）便能隨之生起。

煩惱結（*saṃyojana*）之斷除：

一旦道智生起，見取見（*diṭṭhi*）、疑（*vicikicchā*）與戒禁取見（*sīlabbataparāmāsa*）便會被斷除。這是見道者的徹底轉變，也是從「愚痴的凡夫」轉化為「見法的聖者」的關鍵。

凡是未以智慧來觀察五蘊，仍執著為「我」、「我所」的，必定會依隨十二緣起而轉，從無明而行，從行而識……直至老死苦，永無休止。

涅槃在哪裡？在五蘊的終點！

正如莫哥尊者反覆強調的：「涅槃就在於五蘊的止息處（*khandha nirodha*）！」這句話看似簡單，卻道出了整個修行的終極核心。當你能止息對五蘊的錯見與執取時，涅槃不需另外尋找，它便會在當下現起。

若你誤認「我正在觀」，那你又回到「我見」的起點；若你能了知：「只是法在生滅，沒有『我』在修行」，那麼觀行就能自然導向「無我智」與解脫。

這正是《我們的巨大錯誤》的核心：**錯把五蘊當作「我」與「我所有」**，並為其奔波不已，最終卻被其所害。

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## 我們的大錯

一九六二年三月十二日 [這次開示基於《蘊相應》第 122 經，《蘊品》]

德行之談。內容是摩訶拘絺羅尊者與舍利弗尊者之間的問答。

摩訶拘絺羅尊者問舍利弗尊者：「一位有德行的比丘應該仔細注意哪些事情？」一位比丘應該仔細注意五蘊之一，視之為——無常、苦、疾病、腫瘤、箭矢、苦惱、憂患、異物、壞滅、空、無我（十一種方式），以證得入流道。（寂靜尊者在他的大多數開示中都強調初果——沒有什麼比存在的四惡道，尤其是地獄更可怕的了。證得初果之後，更高的果位會更容易，不再需要老師的指導）。你們可能會覺得這些太多，無法全部注意。你們不必全部觀照。如果將它們結合起來，它們就成為三共相（瑜伽行者可以選擇適合自己天性和偏好的任何一個）。這一點是老師的智慧（請教他）。

最後，它會引導或轉化為無常——生起和滅去。越來越清楚的是，即使有了戒律（*sīla*），也必須有正確的專注或注意。透過更多的觀照，它將引導到真理（*sacca*）。精通其中一個（因素）將完成修行。觀照為異物（*parato, parajana*）或陌生人是相當好的。觀照的智慧是一回事，生起和滅去——無常是另一回事。它們在談論它們的本性。你們必須下定決心，它與我無關。當自己的五蘊變成異物，其他五蘊也變成陌生人時，它不會影響任何人。它自己發生，而「我」或「我的」介入並擾亂它，使其無法成為異物。如果它沒有變成異物（*parato*），它就變成自我（*attato*）和我的財產（*attaniyato*）。你們介入並擾亂它，這就變成了不如理作意（*ayoniso*）。你們為什麼沒有成為入流者？你們把異物當作自己的，並隨著苦、憂惱等的十二因緣過程而追隨。現在你們已經發現了自己的錯誤。你們把別人的財產當作自己的，並墮入惡道。這就像一個守夜人被強盜殺死。如果主人被殺會更好。在沒有擁有財產的情況下被殺是很痛苦的。在這裡，這也同樣等同於帶著別人的財產墮入惡道。如果你們只以異物來觀照，它就會變成平等捨（*upekkhā*）。它可以發展為行捨智（*saṅkhāra upekkhā ñāṇa*），之後道智就會生起。

四惡道是這樣一個人的「自己的」家（即他認為五蘊是自己的）。邪見（*Diṭṭhi*）、邪見的執取（*diṭṭhi-upādāna*）和受邪見支配的行為（*kamma*）將個人推入這些境界。聲稱異

物是自己的，是最大的錯誤。無論你們做什麼功德，心都從對象和感官基礎（ārammaṇa 和 dvāra）生起，而色（rūpa）則從業、心、時節和食（kamma, citta, utu, āhāra）生起。在所有這些過程中，沒有什麼是自己創造的。因此，這就變成了一種罪行，導致墮入惡道的監獄。

家庭成員之間以「我」和「我的」相互關聯，而沒有意識到每個人對其他人來說都是陌生人。強烈主張別人的財產是自己的，會導致執著於錯誤的觀點。不要將墮入惡道歸咎於業力。這是錯誤觀點及其執著的原因。



## A Diseased Body

13<sup>th</sup> March 1962

The questions and answers between Mahākoṭṭhika and Sāriputta were for the future generations of people to learn from them and for practice. They had finished their tasks already; there was no need to or no reason for them to ask these questions for themselves. People listening to this talk must note down the way of the process and practice it. The worldling who arrives at the height has the habit of running towards a low direction. If you imitate low people or lowly things, you will fall down. Therefore, you have to imitate the upwards things and people. (This talk was given to the couple who were very close disciples— U Chit Swe and Daw Ma Ma at their home. Many talks given to them personally were only 30 minutes long or were short talks.)

Today, I'll talk about disease (rogato, roga). You'll recognize it by observing. Sitting too long makes the body tired. This is the khandha showing it to you. It manifests disease. You see dukkha sacca. If the khandha itches, disease arises. The khandha is showing you dukkha sacca. It's showing you its original nature. If you don't believe it, try pulling one of your head hairs and you will experience pain (Buddha-dhamma is very practical and does not concern itself with superstitions and supernatural beliefs, like a belief in a God whom no one has seen before).

These are diseases. If you see disease, it is seeing dukkha sacca. You have to contemplate it as— "rogato", etc. No contemplation, it is followed behind dukkha with domanassa. Worry and sorrow will follow you as— "Could I cross over the Dukkha mountain?" If disease arises, one will fall into apāya. Sorrow, lamentation, pain, grief, etc., follows people who don't know about them. This will happen to you and others (i.e., family members). It's more painful by falling into apāyas with over concerns (It's like the modern love song—I love you more than I can say— just rubbish! Even if you don't love your parents who give you life. It's just cheating and lying to each other like politicians). Khandha shows dukkha sacca without realizing that both of them have fallen into apāyas.

If you want the disease (rogas) to go away, first understand the disease and lose interest in it. Therefore, at first practice to know about roga, and then follow with disenchantment and ending of it, you will arrive at Security— "Khema of Disease." If

not, it's just only empty concerns and by accepting it falls to apāyas. If you want to end your disease, you can't be concerned for others and also can't keep quiet. You have to discern about the disease. Having a good sleep also causes disease. Why? - Because of sloth and torpor which is an unwholesome mind. Changing the body this way and that way is also roga. Keeping this thing and that thing is also roga, etc. (There are many things to mention about them.)

## 患病之身

1962年3月13日

關於摩訶拘絺羅（Mahākotṭhika）與舍利弗（Sāriputta）之間的問答，乃是為後世眾生所設，目的在於學習與實踐。他們自身的修行早已完成，並無需要為自己提出這些問題。聽聞此開示的人，應當記錄下整個修行過程的要點並實踐之。

凡夫即使一度登高，也有墮向低處的習性；若模仿卑劣之人或低下之事，終將沉淪。因此，應當效法高尚之人與向上的法門。（本次開示是對尊者兩位至親弟子——吳契瑞（U Chit Swe）與杜瑪瑪（Daw Ma Ma）夫婦於其住處所作；尊者對他們的開示多為三十分鐘內的短講。）

今日我要說的主題是「疾病」（**rogato, roga**）。你們應當透過觀察來辨識它。當你久坐之後，身體開始疲倦，這正是「蘊」（**khandha**）在向你顯示——它顯現出病的本質。你所見的正是「苦諦」（**dukkha sacca**）。當身體癢的時候，就是病的出現；蘊正是在向你展示苦諦，向你揭示其本來面目。

如果你不信，請試著拔下一根頭髮，你必會感受到疼痛。佛法是非常實際的，從不沉溺於迷信或超自然信仰之中，如對從未有人見過的神明之信仰即屬此類。

這些現象皆是病。若能見病，即是見苦諦。你應當以「病性（**rogato**）」等角度來觀照。若無觀照，就會落入苦與憂懼（**domanassa**）的後續反應之中。煩惱與悲哀將隨之而來，例如：「我是否能跨越這座苦之高山？」

若不明白病的本質，便無法超脫；而疾病的出現，將使人墮入惡趣（**apāya**）。對於不知病苦的人而言，憂悲惱苦將如影隨形。這不僅會發生在你自己身上，也同樣會發生在你的親人身上。由於過度關心而墮入惡趣，其苦更加沉重。

（這就像現代的情歌唱的那樣：「我愛你，比我能說出口的還要深」——簡直是胡扯！若連養育你的父母都不愛，這樣的「愛」只不過是互相欺騙，如同政客之言。）

蘊在向你顯示苦諦，卻因為你沒有正念覺知，結果你與蘊一起墮入惡趣而不自知。

若你希望病能止息，首先就要了解這是病，並對其生起厭離心。因此，初步的修行是認清病相，其次是對病生起厭離，最後是止息病苦，如此方能抵達「病安穩處」（rogakhema）。

否則，僅是空空地掛念，最終接受它、沉溺其中而墮入惡趣。

若你真心想要解脫病苦，便不能只是一味地擔憂他人，也不能只是沉默以對；你必須正觀病的本質。

甚至「睡得好」也可能帶來疾病，為什麼？因為昏沉與睡眠（thīna-middha）乃是不善心所。這樣翻身那樣翻身的身體變換，也是病；貯藏這個收藏那個，亦是病（累積之病）。此類例子不勝枚舉。

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有病的身體

一九六二年三月十三日

摩訶拘絺羅尊者與舍利弗尊者之間的問答，是為了讓後代的人們從中學習並加以實踐。他們自己早已完成任務；他們沒有必要或沒有理由為自己提出這些問題。

聽這次開示的人必須記下過程的方法並加以實踐。達到頂峰的世俗之人習慣於朝低下的方向奔跑。如果你模仿低下的人或低賤的事物，你將會墮落。因此，你必須模仿向上提升的事物和人。（這次開示是在他們的家中給予一對非常親近的弟子——吳奇瑞和杜瑪瑪的。許多私下給予他們的開示只有三十分鐘或更短。）

今天，我將談談疾病（rogato, roga）。你們可以透過觀察來認識它。坐太久會使身體疲倦。這是五蘊在向你展示。它顯現疾病。你看到苦諦。如果五蘊發癢，疾病就會生起。五蘊正在向你展示苦諦。它正在向你展示它的本性。如果你不相信，試著拔下一根你的頭髮，你就會體驗到疼痛（佛陀的教法非常實用，不涉及迷信和超自然信仰，例如相信一位從未有入見過的神）。

這些都是疾病。如果你看到疾病，那就是看到苦諦。你必須將其觀照為——「疾病」，等等。沒有觀照，就會帶著憂惱跟隨在苦之後。憂慮和悲傷將會跟隨著你，如同——「我能跨越苦難之山嗎？」如果疾病生起，一個人將會墮入惡道。憂愁、悲嘆、痛苦、悲傷等等，會跟隨著那些不了解它們的人。這將會發生在你和他人（即家庭成員）身上。由於過度關心而墮入惡道會更加痛苦（這就像現代情歌——我愛你勝過言語所能表達——簡直是胡說八道！即使你不愛給你生命的父母。這就像政客一樣，只是互相欺騙和說謊）。五蘊展示了苦諦，卻沒有意識到他們都已墮入惡道。

如果你想讓疾病（rogas）消失，首先要了解疾病，並對它失去興趣。因此，首先要練習了解疾病，然後跟隨厭離和疾病的終結，你將會到達安全之地——「疾病的安穩」。否則，那只不過是空洞的擔憂，接受它就會墮入惡道。如果你想結束你的疾病，你不能關心他人，也不能保持沉默。你必須辨識疾病。睡得好也會引起疾病。為什麼？——因為昏沉睡眠是不善的心。這樣那樣地改變身體也是疾病。保留這個那個也是疾病等等。（關於這些有很多可以說的。）

On the Five Hindrances

31st March to 4th April 1962

The bhavaṅga mind of the khandha body (life continuum mind) is clear, but the hindrance of sensual desire, of wanting and desiring, comes in and becomes unclear. What one has learned and attended to before has disappeared or gone. Also, one is not seeing the things at the present and there is no contemplation of the object of desire (kāma-ārammaṇa) with its anicca. So, the dependent origination process is going forward. It covers up the three universal characteristics and dukkha sacca. Sāsana disappears (Buddha-dhamma). This is the disappearance of the Sāsana (the Buddha-dhamma easily disappears in the human world because the majority of humans always consort with two evil friends (pāpamittas) which are dukkha and samudaya, instead of with two panditas which are nirodha and magga. In daily life, humans becoming heedless (pamāda) is consorting with pāpamittas, and with heedfulness—appamāda is consorting with the wise— i.e., sati-paṇṇā.) They don't see the existence of the phenomena that accept the hindrances. Even though it's greed (lobha), upādāna and kamma bhāva also come in as companions. If lobha arises and with contemplation, it can't continue the D.A. process, because it conquers the hindrances. It was like in the Dhammapada verses: "Someone with no anger conquers the one who has anger; noble dhamma conquers evil dhamma (pāpa-dhamma)."

Sayadaw reminds or warns the disciples (U Chit Swe and Daw Ma Ma) - as business men and women sometimes they will be lost in business, but the most important thing is not to be lost to defilements (kilesa). The Buddha warns us in the Saccasaṃyutta that a hundred thousand humans die, with no one arriving at good destinations after death. If you fall into apāyas by kilesa even once, it's not easy to climb up again to good (sugati) destinations. This point is more important.

(Why are there more animals (pets and food animals) now than ever before? Where are they coming from? There are many kinds of pets; they have become great businesses and are out of control. When observing the pets, they seem more like humans. They come back to their family members and friends as pets. In my surroundings, there are more dogs and cats than humans.)

Aversion (byāpāda) is the inability to control one's mind. It is the dhamma that is not beneficial to oneself or others. The first thing that is harmed is oneself. The

Buddha gave an example; it's similar to holding a hot iron bar and throwing it at someone. It's harming you first and will affect the other. It spoils the *sīla* and *samādhi* dhammas. Ultimately, worry and remorse (*kukkucca*) still can come in. Near death, one has worry and remorse for mistakes which had been done before. You have to be afraid of the basic cause of *byāpāda*. If there is no aversion, then worry and remorse do not arise. When people are getting old and searching for Dhamma, these dhammas (hindrances) forbid them. It forbids the path and fruit (*magga* and *phala*) but benefits the *apāya* dhammas.

Sloth and torpor (*thīna-middha*) has two kinds— related to *lobha* and *dosa*. Concerning oneself and going to sleep is related to *lobha* (greed). During the sleep, the *bhavaṅga*-mind is involved in the breathing in and out. *Lobha* makes it easy to sleep, and *dosa* makes it slow to sleep. Sloth and torpor are more frightening than others. The reason is they are wasting away the time and opportunities or chances for the five *dullabha* dhammas— the difficult chances to come by. It prevents you from seeing *anicca* and is wasting your lifespan. (Sayadaw talked about the difficulty of being born as a human and gave the simile of a blind sea turtle and a yoke with a hole). Wasting away things difficult to come by is akin to wanting to be poor (for suffering). It also opposes the time of *sati*, and therefore, it's the champion of the hindrances in the place of hindering path and fruit. It leaves you without *sati*. Failing to overcome your mind is the disappearance of *cittānupassanā*. Not overcoming the mental state (*cetasika*) also leads to the disappearance of *vedanā* and *dhammānupassanās*. It could lead to the disappearance of the four *satipaṭṭhānas*, the dhamma which makes the *sāsana*-dhamma disappear. Sleeping time is a time for the disappearance of *sāsana*. You were making prayers before to encounter the Buddha *Sāsana*. Now, it seems you're hiding from the *sāsana*. You're hiding from the Buddha and the Dhamma.

[(Sayadaw talked about how difficult it was to become a Buddha and that only after becoming a Buddha could he teach the Dhamma.) There are misconceptions about Buddhas and bodhisattas among some Buddhists. Buddha and bodhisatta are not God or avatars, which are the concepts of Hinduism. Otherwise, Buddhism becomes a *saṃsāric-vāda*— *sassata-vāda*.] Sloth and torpor forbid the path and fruit (i.e., the "wanting to sleep" mind and sleeping mind (i.e., *bhavaṅga* mind) are making the *Sāsana* disappear. Consorting with sloth and torpor is associated with fools.

Asevanā ca bālanam— Not consorting with fools, if you associate with dhammas leading to apāyas (hells, animals, ghosts existences), you'll arrive there!

(This serious warning is very important for today's humans because there are many problems and sufferings in many sectors of society up to international levels).

Restlessness is the mind (uddhacca) not going where one intends for it to go. Getting hurt by tumbling down is not the cause of bad luck. If you can't achieve samādhi, the mind will incline towards restlessness, sloth, and torpor. It can even disturb the worldly matters of prayers. These minds are not staying with the objects but are going here and there. They oppose any good work and incline towards things which are not good. (This point is very evident in today's world. Now, humans are more restless than before because of many unwholesome mediums.)

In the whole of saṃsāra, living with uddhacca results in bad living and dying. (It's a delusion of the mind (moha) that leads to mostly becoming animals after death. Observe the many kinds and great numbers of pets and animals for meat consumption). If you want to be freed from dangers and sufferings, don't go and ask astrologers; instead, remove these obstacles. If restlessness comes in, I can't practice. It forbids samādhi and Nibbāna.

Dukkhe añāṇam— not knowing dukkha sacca; in the place of not knowing dukkha sacca, it's the leader. It urges you to wander among the 31 realms of existence.

Avijjā paccaya saṅkhāra— Ignorance conditioning volitional formations manifests as Restlessness.

Sayadaw talked about the eight doubts concerning the Buddha, Dhamma, and Sangha, one's own practice, and the D.A. process (from avijjā to the end of soka, parideva, etc). Because doubts and wrong views arise, they often go hand in hand. With the wrong view, humans believe in many incorrect things and take refuge in them (whether worldly or spiritual). Being unable to make decisions by oneself is a sign of doubt. With doubt (vicikicchā), a person looks for a wrong view (diṭṭhi) as a companion.

With diṭṭhi as a companion, one takes wrong refuges. Thus, it is certain they will fall into apāyas. Even Buddhists, deluded and not knowing, search for wrong views (this can be observed from Theravadin to Mahāyanist perspectives). Searching

for diṭṭhi means looking for something to rely on. Doubt not only obstructs jhānas and Nibbāna but also good destinations (sugatis). Therefore, it's very important to overcome this hindrance.

關於五蓋

1962 年 3 月 31 日至 4 月 4 日

五蘊身體的有分心 (**bhavaṅga citta**) 原本是清明的，但當欲蓋 (貪欲與愛求) 生起時，心便變得不清明。

過去所學習與經歷過的事情都會消失或遺失，現前的事物也無法如實看見，更無法以無常智來觀察貪欲所對應的所緣 (**kāma-ārammaṇa**)。於是，緣起的過程便持續往前推展，三相 (無常、苦、無我) 與苦諦被掩蓋了，佛法 (**sāsana**) 從中消失。這即是佛法的消失。

佛法在世間的消失是極為容易的，因為大多數人總是結交兩位惡友：苦 (**dukkha**) 與集 (**samudaya**)，而非與兩位智者結伴：滅 (**nirodha**) 與道 (**magga**)。

日常生活中，人們的放逸 (**pamāda**) 即是與惡友相隨；若能不放逸 (**appamāda**)，便是與智者 (即念與慧) 相處。

他們未曾看見那些能容納五蓋之法的存在。即使只是貪 (**lobha**)，執取 (**upādāna**) 與業有 (**kamma bhava**) 也會一同伴隨而來。若貪欲已生起，而能以觀智觀察，則它無法繼續推動緣起過程，因為觀智戰勝了五蓋。

正如《法句經》所說：「無瞋能勝瞋，善法能勝惡法 (**pāpa-dhamma**)。」

尊者提醒其弟子 (U Chit Swe 和 Daw Ma Ma 夫婦)：身為商人，有時可能在生意中迷失，但最重要的是不可在煩惱 (**kilesa**) 中迷失。佛陀在《諦相應》 (**Saccasaṃyutta**) 中警示：百千人中，臨終後真正得生善趣者極稀少。若因煩惱而墮入惡趣 (**apāya**)，即使只一次，也很難再重返善趣。這一點極為重要。

(為何現在動物 (寵物與供食動物) 比從前更多？牠們從哪裡來？如今有各式各樣的寵物，甚至成為龐大商業且難以控制。觀察這些寵物，它們看起來幾乎如人類。牠們乃是回到其家人與朋友身邊的轉生。)

瞋 (**byāpāda**) 即是無法控制自己的心。這種法對自己與他人皆無益，最先受害的是自己。佛陀舉了個譬喻：如同拿著燒紅的鐵棒丟向別人，自己首先被灼傷，其次才會傷害他人。瞋會破壞戒法與定法。最終，悔恨與內疚 (**kukkucca**) 也會生起。臨終時，過去所造的惡業將成為懊悔之源。你必須懼怕瞋的根本因。若無瞋心，悔恨與內疚亦不生起。

許多人在年老時開始尋求佛法，但這些五蓋之法會阻止他們接近道與果（magga 與 phala），反而助長惡趣之法（apāya dhamma）。

惰眠（thīna-middha）有兩種型態——與貪相應的，以及與瞋相應的。關於與貪相應者，是與自我關聯、想要入睡的情況。入睡時，有分心（bhavaṅga citta）便與呼吸進出相連。貪會使人容易入眠，而瞋會導致難以入眠。

惰眠比其他蓋更令人畏懼，因為它會耗損時間與修行機緣，也即是失去五種難得之法（pañca dullabha dhamma），例如：人身難得、佛法難聞、正見難生等。惰眠會阻礙你看見無常，也是在浪費你的壽命。

尊者提到人身難得的譬喻——如同盲龜偶然將頭伸入大海中浮木的小孔。錯失這樣難得的修行時機，就如同自願貧困，自己造苦。

惰眠同時也會對抗正念的生起，因此它在阻礙道與果方面，是五蓋中的「冠軍」。惰眠會讓你喪失正念。無法戰勝內心，就是失去「觀心隨念」（cittānupassanā）；若無法戰勝心所（cetasika），亦會導致「受念處」（vedanānupassanā）與「法念處」（dhammānupassanā）失落。

這將導致四念處（satipaṭṭhāna）的消失，而四念處正是支撐佛法住世的根本。

入睡的時刻，即是佛法（sāsana）消失的時刻。你過去曾發願希望得遇佛法，如今卻像是在躲避佛法，逃避佛陀與正法。

（尊者亦提及成佛之艱難，唯有證得佛果才能教授佛法。部分佛教徒對佛與菩薩存有誤解——佛與菩薩並非神祇或化身，如同印度教的觀念。否則佛法就會變成輪迴論（saṃsāric-vāda）或常見論（sassata-vāda））

惰眠阻礙道與果，所謂「想睡的心」與「沉睡的心」（即有分心），會讓佛法消失。與惰眠為友，就是與愚人為友。

經中說：「Asevanā ca bālanam——不與愚者為友。」若你與導致惡趣（地獄、畜生、鬼界）之法結交，那你就會到那裡去！

（這一段嚴肅的警告對現代人極為重要，因為當今社會在各領域中充滿各種苦與問題，甚至波及國際。）

掉舉（uddhacca）是心不隨意欲方向而行的狀態。

從高處墜落並不是「運氣差」的原因，若你無法建立定力，心便會趨向於掉舉與惰眠。甚至連世間上的祈禱也會被這些心所擾亂。這類的心不會停留在所緣上，而是四處飄散。它們抗拒任何善業，傾向於不善之事。

（這一點在當今世界中非常明顯，如今的人類比過去更加不安分，因為各種不善的媒介增多了。）

在整個輪迴中，若以掉舉心活著，會導致惡劣的生死——壞的生與壞的死。

（這是因為掉舉來自痴（moha），使人死後多轉為畜生。觀察當今社會中各種寵物與食用動物的數量即可明白。）

若你想脫離危險與苦，別去問占星師；而是要拔除這些障礙。

若掉舉生起，你會說：「我無法修行」，因為它阻礙定與涅槃。

「**Dukkhe añāṇam**」——對苦諦的無知，就是掉舉為首的根本。

它驅使你於三十一有中漂流不停。

「**Avijjā paccaya saṅkhāra**」——無明緣行，即顯現為掉舉之相。

尊者接著談及對佛、法、僧、自我修行及十二緣起（從無明至憂悲等）的八種疑（vicikicchā）。

因為懷疑與邪見常常並行發生。若抱持邪見，人們便會相信許多錯誤之事，並把信仰寄託於錯誤的對象（不論世俗或宗教）。無法自己作出判斷，即是疑的表現。

一旦有疑，便會尋找邪見作為伴侶；與邪見為友，就會墮入惡趣。

即使是佛教徒，若迷惑而無知，也會去尋找邪見依附（從上座部至大乘皆可觀察此現象）。

尋找邪見，即是尋找依靠物。疑不但障礙禪定與涅槃，也會障礙善趣之路（sugati）。因此，破除疑蓋至關重要。

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## 關於五蓋

一九六二年三月三十一日至四月四日

五蘊身的有分心（bhavaṅga mind，生命流的潛意識）本是清明的，但欲貪之蓋，即想要和渴望，卻會侵入並使其不清明。先前所學和所注意的事物都已消失或離去。此外，現在也看不到事物，也沒有以無常來觀照所欲之境（kāma-ārammaṇa）。因此，緣起之流向前推進，遮蓋了三共相和苦諦，佛法（Sāsana）也隨之消失。（佛法在人間很容易消失，因為大多數人總是與兩個惡友（pāpamittas）——苦和集為伍，而不是與兩個智者（panditas）——滅和道為伍。在日常生活中，人類的放逸（pamāda）就是與惡友為伍，

而正念（**appamāda**）則是與智者為伍——即正念和智慧。）他們看不到那些接受障礙的現象的存在。即使是貪（**lobha**）、執取（**upādāna**）和業有（**kamma bhāva**）也會一起出現。如果貪生起，並加以觀照，它就無法繼續緣起之流，因為它已征服了障礙。這就像《法句經》中的偈頌：「不以瞋勝瞋，當以不瞋勝；不以惡勝惡，當以善勝惡。」

寂靜尊者提醒或警告弟子（吳奇瑞和杜瑪瑪）——作為商人，他們有時會迷失在生意中，但最重要的是不要迷失在煩惱（**kilesa**）中。佛陀在《相應部》中警告我們，十萬人死亡，卻沒有一人死後能到達善趣。如果因為煩惱而墮入惡道一次，就很難再爬回善趣。這一點更加重要。（為什麼現在的動物（寵物和食用動物）比以往任何時候都多？它們從哪裡來？有許多種類的寵物；它們已成為龐大的產業，並且失控。觀察這些寵物，它們似乎更像人類。它們以寵物的身份回到它們的家人和朋友身邊。在我周圍，狗和貓比人類還多。）

瞋恚（**byāpāda**）是無法控制自己的心。它是不利於自己和他人的法。首先受害的是自己。佛陀舉了一個例子；這類似於拿著燒紅的鐵棒扔向某人。它首先傷害你，然後才會影響他人。它會破壞戒（**sīla**）和定（**samādhi**）之法。最終，憂悔（**kukkucca**）仍然可能侵入。臨死時，人們會為先前所犯的錯誤而憂悔。你必須害怕瞋恚的根本原因。如果沒有瞋恚，那麼憂悔就不會生起。當人們年老並尋求佛法時，這些法（蓋）會阻止他們。它會阻止道（**magga**）和果（**phala**），但卻有利於惡道之法。

昏沉睡眠（**thīna-middha**）有兩種——與貪（**lobha**）和瞋（**dosa**）有關。關心自己並去睡覺與貪（**lobha**）有關。在睡眠期間，有分心參與呼吸的出入。貪使人容易入睡，而瞋使人難以入睡。昏沉睡眠比其他障礙更可怕。原因是它們正在浪費時間和機會，即難以獲得的五種稀有之法的機會。它阻止你看到無常，並浪費你的壽命。（寂靜尊者談到生而為人的困難，並舉了盲龜浮木的比喻）。浪費難以獲得的事物，就像想要貧窮（為了受苦）一樣。它也與正念的時間相違背，因此，它是阻礙道和果的障礙中的冠軍。它使你失去正念。未能克服你的心是身隨觀的消失。未能克服心所（**cetasika**）也會導致受隨觀和法隨觀的消失。它可能導致四念處的消失，即使佛法消失的法。睡眠時間是佛法消失的時間。你以前曾發願要遇到佛陀的教法。現在，你似乎在躲避佛法。你正在躲避佛陀和佛法。

【（寂靜尊者談到成為佛陀有多困難，只有在成為佛陀之後他才能教導佛法。）一些佛教徒對佛陀和菩薩存在誤解。佛陀和菩薩不是上帝或化身，這些是印度教的概念。否則，佛教就會變成輪迴論（**saṃsāric-vāda**）——常見論（**sassata-vāda**）。】

昏沉睡眠阻礙道和果（即「想要睡覺」的心和睡眠的心（即有分心）正在使佛法消失。與昏沉睡眠為伍與愚者為伍。「勿近愚癡人」（**Asevanā ca bālanam**）——如果不與愚者為伍，如果你與導致惡道（地獄、畜生、餓鬼的存在）的法為伍，你將會到達那裡！（這個嚴厲的警告對今天的人類非常重要，因為社會各個層面，乃至國際層面，都存在許多問題和苦難。）

掉舉（**uddhacca**）是心不往其所欲去。跌倒受傷並非厄運之因。如果你無法達到三摩地，心將傾向於掉舉、昏沉睡眠。它甚至會擾亂世俗的祈願之事。這些心不住於對象，而是到

處遊蕩。它們反對任何善行，而傾向於不善之事。（這一點在今天的世界非常明顯。現在，由於許多不善的媒介，人類比以往任何時候都更加躁動不安。）在整個輪迴中，與掉舉共處導致不良的生與死。（這是一種心的錯覺（**moha**），死後大多會變成動物。觀察許多種類和大量的寵物和供食用的動物。）如果你想擺脫危險和苦難，不要去問占星家；相反，要去除這些障礙。如果掉舉來了，我就無法修行。它阻礙三摩地和涅槃。「於苦不知」（**Dukkhe añāṇam**）——不知苦諦；在不知苦諦之處，它是領導者。它敦促你在三十一界中漂泊。無明緣行（**Avijjā paccaya saṅkhāra**）——無明為緣生起意志活動，表現為掉舉。

寂靜尊者談到關於佛、法、僧、自身修行和十二因緣過程（從無明到憂愁、悲嘆等的結束）的八種疑惑。由於疑惑和邪見生起，它們常常相伴而行。有了邪見，人類相信許多不正確的事物並皈依它們（無論是世俗的還是精神的）。無法自己做出決定是疑惑的徵兆。有了疑惑（**vicikicchā**），一個人會尋找一個邪見（**diṭṭhi**）作為伴侶。有了邪見作為伴侶，一個人會皈依錯誤的對象。因此，他們 **निश्चित** 地會墮入惡道。即使是迷惑而不了解的佛教徒也會尋找邪見（這可以從上座部到大乘的角度觀察到）。尋找邪見意味著尋找可以依賴的東西。疑惑不僅阻礙禪那和涅槃，也阻礙善趣。因此，克服這個障礙非常重要。

## The Five Rarities

5<sup>th</sup> to 7<sup>th</sup> April 1962

[These three talks based on a sutta in the Aṅguttara Nikāya, Book of the fives]

① The appearance of a Buddha in the world is a very, very rare thing or matter to come by. Most of the world systems are empty worlds (*suñña-kappa*) with no appearance of a Buddha. There is only construction and destruction of many world systems. During these periods, no one knows how to cultivate goodness or practice *jhāna*. Thus, there's no need to speak about the way to *Nibbāna*. Therefore, living beings were mostly in *dugatis* (i.e., *apāyas*). Humans act blindly with wrong views, with most of them sinking into the downward paths of *saṃsāra* (the doors to hells, animal, and ghost realms are opened for them. These things are created by their defiled minds and actions, not by God).

② The presence of someone who can teach the *sacca dhammas* of the Buddha is also a very rare occurrence. (For example, Ledi Sayadawgyi and Mogok Sayadaw, who were extremely rare among Dhamma teachers.)

③ For humans, the desire to listen to and understand the *sacca dhammas* is also a very difficult task (even among Buddhists). There are three ways to listen to the Dhamma: 1. Normal way 2. with contemplation 3. Directly practice the 8-fold path. Every Buddhist should listen to the Dhamma up to the last stage of practice to benefit. All the Buddha Dhammas are meant for practice.

Even though the Buddha does not exist anymore, the Dhamma Buddha still exists. The Dhamma is the real Buddha (as Buddha taught to the monk Vakkali—"You see Dhamma and you see the Buddha."). He became a Buddha through the Dhamma. Everyone becomes a noble being (*ariya*) because of the Dhamma. If we do not practice in accordance with the Dhamma, then Buddhists are not his true children and are disobedient to him. Thus, we are without the *Sāsana* (just sinking in the downward *saṃsāra* along with other faith followers).

④ Putting into practice according to the nature of Dhamma is also a rare thing to happen. (i.e., becoming *Dhammānudhammappaṭipatti*). For example, when observing the *khandhas*, instead of seeing *anicca*, one only sees it as *nicca* (constant), which becomes only *dhamma* and not *dhammānudhammappaṭipatti*—not according to the



nature of dhamma. Also, instead of dukkha, anatta, and asubha, they are seen as sukha, atta, and subha, and do not become anu-paṭipatti.

You attain Nibbāna only if Dhamma fits anu-paṭipatti (Dhamma = anu-paṭipatti). The number ④ point is the most important factor for the realisation of Nibbāna. The first three factors in saṁsāra could happen to most beings. This one may be the most difficult one to achieve. If the practice does not fit anu-dhammapaṭipatti, inversions (vipallāsa) come into the practice. It becomes a wrong perception, knowing, and viewing, which are kilesas coming into the practice, and will not lead to attaining Nibbāna.

Sayadaw gave an example of the practice of observing according to the Dhamma. He said if dukkha vedanā arises, one recognizes it as vedanā and then observes its anicca. This is anu-paṭipatti. On the contrary, it is wrong to think of what happened to me as a feeling, or that this is how I feel. There are three points in contemplation: perceive as vedanā, know as vedanā, and contemplate it as anicca. These Dhammas are very difficult to see and to know, so they are very hard to come by. Contemplate with right perception, knowing, and view. If you can contemplate in this way, you will attain Dhamma before long because no kilesas are coming in. Without contemplation, it becomes zero. With the right contemplation, it's closest to Nibbāna.

Only becoming Dhammānudhammapaṭipatti is the middle way. That's the way to arrive at the D.A. process. All the Buddha's teachings of practice are the middle way; if not, it's not the way of the Buddha.

⑤ Repay the Gratitude (kataññutā-katavedi) is not in the sense of a worldly affair, but by practicing Dhamma and realizing the fruits of the practice. This is also very rare indeed. Repaying the gratitude of one's parents is also very important. The Buddha was warning us of the right time to repay the gratitude (Today, even the Chinese - mainly the younger generation - are increasingly ignoring this important responsibility as human beings. They're influenced by Western views as the sun sets in the western hemisphere.) For the yogis, first, they have to finish their practices above everything else. As an example, Sāriputta never went back after he left his home behind, and only after finishing his practice he went back to repay the gratitude to his mother. (The Buddha also). This is the right time to do so because time is precious and Dhammānu-dhammapaṭipatti chances are very rare to come by in the whole of Saṁsāra!



The five dullabha dhammas talk about the five kinds of rare things to have (In the sutta, AN 5:143 Sārandadasuttaṃ — the 500 Licchavis were arguing about “the manifestation of five gems which are rare in the world.” According to them, they are the gems of an elephant, the horse, the jewel, woman, and the steward, etc. Nowadays, for humans, the rare things are quite different. It depends on their defilements.) Suñña-kappa is the useless ear and mostly beings are in apāyas. It’s very rare to find someone who can teach what the Buddha had taught. If Dhamma exists then the Buddha still exists. If you do things which he didn’t teach it becomes useless and far from the path and fruit. The Buddha was leaving behind Dhamma Inheritance for us, and if we’re misusing it, we are becoming the same as evil sons and daughters to good parents. There are three kinds of listening to Dhamma—just for listening, noting with contemplation, and following the instructions and practicing. These are necessary for how to listen to Dhamma. Only with the practice, the dullabha dhammas of no. ①, no. ②, and no. ③ are to be fulfilled.

The khandha body is showing its anicca to you. If you don’t see anicca and instead see nicca, it becomes dhamma but not according to its nature (i.e., anupatīpatti). You’re not practicing in accordance with it. The khandha is showing its dukkha and you think of it as sukha. The khandha is showing its asubha and you think of it as subha. For example, it shows its excrement, urine, etc., but you take it as beautiful (humans too crazy for sexual pleasure they are chasing for these things of the opposite sex and sometimes even end up with suicide or killing others for these dirty things. Worse than this is the abnormality of homosexuality, even animals are not interested in it.) You’ll attain path and fruit only by practicing accordingly to what the dhamma is showing you. It’s quite rare to see someone in this situation. If you can practice accordingly, you can attain path and fruit quickly. No. ①, no. ②, and no. ③ could be possible for people, but if you do not fit in with no. ④, you can’t get path and fruit. It’s clear as the most important point. Mostly, people are doing prayers (pūjā) instead of practicing rightly. Dhamma is showing its anicca and if taken as nicca, then inversion comes in (i.e., wrong perceiving, knowing, and viewing). If you have completed the above three points and are lacking this one (no.4), you can’t get the path knowledge.

This has nothing to do with pāramīs. We are not looking or observing it correctly. What will happen if it doesn't fit with it? Three kinds of D.A. process come in or kilesa comes in between them. Even the practitioner can’t get it and there is no need to talk about others. For example, on the body dukkha vedanā arises and you

know it as dukkha vedanā and then pay attention to its vanishing. Perceiving and knowing it as dukkha vedanā and paying attention to its vanishing. If not like this, what happens to me? It becomes wrong perceiving. You have to contemplate with the right perception, knowing, and viewing. If your contemplation fits these three points you will get Dhamma before long. If not contemplated, it becomes zero. It's not an empty zero. The zero which leads you to apāyas. Instead of practising accordingly, you're practising incorrectly. Therefore, the Buddha was warning us as if hundred thousand humans die and after death no one is reborn in sugatis. Human beings have a desire to live in the world of rising and vanishing. They don't like the non-arising and non-vanishing, this is referring to the middle way of Dhammānu dhamma paṭipatti.

The Buddha mentioned—it's rare to find someone who understands and repays the gratitude that is due. We should emphasize this as a main factor. We should practice and ensure our own safety first, and then think of others (Sayadaw gave the example of Sāriputta to his mom). You should take care of your own matters first, and then address the matters of others. The Buddha was reminding people, whether man or woman, whoever desires for Nibbāna must have this kind of spirit.

[Some Buddhists make vows that are impossible to fulfill, such as "I will not attain Nibbāna until all sentient beings are liberated." It was something like— "Only after all the oceanic water has been drunk by me and has become empty, then I would attain Nibbāna." This goes against the Buddha's teachings.]

## 五種難得法

1962 年 4 月 5 日至 7 日

【本系列三場開示依據《增支部》五集《薩蘭達達經》（Aṅguttara Nikāya 5.143, Sārandadasutta）】

① **世尊的出現是極其難得之事**。多數世界系是空無佛出現的「空劫」（suñña-kappa），只有世界的構成與毀壞，無人知善業、無人修禪，更無從說起通往涅槃之道。因此，眾生大多沉淪於惡趣（apāya），行為盲目，邪見蔽心，三惡道之門為其敞開。這些皆非神創，而是因自心的污染與業行而來。

② 能依佛法如實宣說「諦法」者，亦極為稀有。如勒迪長老與莫哥尊者，即是極其罕見的正法導師。

③ 人類願意聆聽並理解諦法，亦是非常難得的事，即使是佛弟子也不例外。聽聞佛法有三種方式：（1）平常聽聞，（2）以思惟聽聞，（3）依法實踐八正道。每位佛弟子都應聽聞佛法至實踐階段，方能受益。

即便佛陀已不在世，「法佛」仍在。佛法即是真正的佛（如佛對跋迦利尊者所言：「見法者即見佛」），佛陀亦因法而成佛，眾生亦由法而成聖者。若不依法修行，則不是真正的佛子，也是不孝順者，形同無佛住世，只隨凡夫與外道共墮惡趣。

④ 能依法本然地修行（Dhammānudhammapaṭipatti），是最為稀有之事。例如：當觀察五蘊時，若不見無常（anicca），反見常（nicca）；不見苦、無我、不淨，反見樂、有我、清淨，即非「依法而行」，而是落入顛倒（vipallāsa）。

唯有當「法 = 修行」時，才能證得涅槃。此第四點，是五種難得法中最關鍵者。前三項尚可因緣際會而得，而此一則最難。若修行不合法性，則顛倒妄想便入修行，錯誤的認知、知見與觀察（saññā、ñāṇa、diṭṭhi）皆屬煩惱，不能導向涅槃。

尊者舉例說明：「若生起苦受，知為受，並觀其無常，即是依法修行。若說『我怎麼了？』、『我感到怎樣』，即錯誤地將受認作『我』。正觀必須具備三點：覺知是受、如實知是受、觀其無常。此為難得之法，若能具備，無煩惱夾雜，離涅槃不遠；若未觀，則為零分——但此零並非中性，而是導向惡趣的空零！」

唯有成為 Dhammānudhammapaṭipatti 者，才是中道行者，能斷十二緣起輪轉。若非依法修行，則非佛之道。

⑤ 知恩與報恩者（kataññutā-katavedi），亦極其稀有。此非泛泛世俗的感恩，而是依法修行，證得道果，此為對父母、師長、佛陀的最高報恩。佛陀亦教導應在正確時機報恩。今日，許多（尤其是受西方價值觀影響的華人年輕世代）忽略了這一基本人倫。修行者應以完成修行為首要，如舍利弗尊者證果後始返家度母（佛陀亦然），此為真報恩，因時間難得、Dhammānudhammapaṭipatti 更難得。

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經中「五種寶」與真實的五種難得法之對比：

在《薩蘭達達經》中，五百位離車族爭論五種難得寶物：大象、駿馬、珍寶、美女、掌財者。而佛陀教導真正的「五種稀有法寶」：

1. 佛陀的出現
2. 能依正法教導者
3. 有欲求與正見聽法者

#### 4. 能依法修行者（最關鍵）

#### 5. 能知恩報恩者

若缺少第四項，前三項皆無益。今大多數只行供養、誦經、祝禱（pūjā），卻不依法而修，導致見無常而作常想，顛倒知見生起。修行未符「法隨法行」者，即使再多供養，也不得道果。

此與波羅蜜（pāramī）無關，而是與「如理作意、正確觀察」有關。若未與法相應，則三種十二緣起（過去、現在、未來）再次啟動，煩惱就此夾入修行中。即使是修行者也難證果，更遑論未修行者。

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### 如何修「法隨法行」？

例如，當身體生起苦受：

1. 覺知為「受」
2. 知為「苦受」
3. 注意其滅（觀無常）

若無正確觀察，則全失（變成「空零」，導向惡趣）。佛陀說過：「十萬人死後，無一人得生善趣。」眾生只愛生滅（輪迴），不愛不生不滅（涅槃）。故中道（Dhammānudhammapaṭipatti）即通向涅槃之道。

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### 關於報恩與願望錯誤：

佛陀說，能知恩報恩者極為稀有，應將此視為主修。先修好自身，再顧他人（如舍利弗度母之例）。佛陀開示：「若欲涅槃，必具此精神。」

（尊者也譏諷某些佛教徒發下不可能的誓願：「我不證涅槃，直到一切眾生解脫」、「等我飲乾大海水才入涅槃」等等，此與佛陀教法相違，乃愚癡妄願。）

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五種稀有

一九六二年四月五日至七日 [這三次開示基於《增支部》五集的一部經]

①佛陀出世是非常非常稀有難得之事。大多數世界系統都是空劫（suñña-kappa），沒有佛陀出世。只有許多世界系統的形成和毀滅。在這些時期，沒有人知道如何修善或修習禪那。因此，無需談論通往涅槃的道路。所以，眾生大多處於惡趣（即惡道）。人類以錯誤的觀點盲目行事，大多數都沉入輪迴的下行道（地獄、畜生和餓鬼道的門為他們敞開。這些是他們染污的心和行為所創造的，而不是上帝）。

②能教導佛陀的真實之法（sacca dhammas）的人出現，也是非常稀有的事。（例如，雷迪尊者和莫哥尊者，他們在佛法老師中極為稀有。）

③對於人類來說，渴望聽聞和理解真實之法也是非常困難的任務（即使在佛教徒中也是如此）。聽聞佛法有三種方式：1. 普通方式 2. 帶著觀照 3. 直接實踐八正道。每一位佛教徒都應該聽聞佛法直到修行的最後階段才能受益。所有佛陀的教法都是為了實踐。即使佛陀已經不住世了，法佛仍然存在。法是真正的佛陀（正如佛陀對瓦卡利比丘所說——「見法即見佛」）。他透過法而成為佛陀。每個人都因為法而成為聖者（ariya）。如果我們不依據法來修行，那麼佛教徒就不是他真正的孩子，而是不孝順他。因此，我們就沒有佛法（只是與其他信仰的追隨者一起沉淪在輪迴的下行道中）。

④依據法的本性而實踐也是一件稀有的事。（即成為法隨法行者，Dhammānudhammapaṭipatti）。例如，當觀察五蘊時，不是看到無常，而只是看到常（恆常），這只是法，而不是法隨法行——不合法的本性。此外，不是看到苦、無我和不淨，而是看到樂、我和淨，這就不是隨行（anu-paṭipatti）。只有當法符合隨行（Dhamma = anu-paṭipatti）時，你才能證得涅槃。第四點是實現涅槃最重要的因素。前三點在輪迴中可能發生在大多數眾生身上。這一點可能是最難實現的。如果修行不合法隨法行，顛倒（vipallāsa）就會進入修行。它會變成錯誤的知覺、認知和觀點，這些是煩惱（kilesas）進入修行，不會引導到涅槃。

寂靜尊者舉了一個依據法來觀察的修行例子。他說，如果苦受（dukkha vedanā）生起，一個人會認識到它是受，然後觀察它的無常。這是隨行。相反，認為發生在我身上的是一種感覺，或者這就是我的感受，是錯誤的。觀照有三點：感知為受，認知為受，並觀照其為無常。這些法非常難以看見和認知，所以非常難以獲得。以正知覺、正認知和正見來觀照。如果你能以這種方式觀照，你很快就會證得法，因為沒有煩惱侵入。沒有觀照，就變成零。有了正確的觀照，就最接近涅槃。只有成為法隨法行才是中道。那是到達十二因緣過程的方法。佛陀所有的修行教導都是中道；否則，就不是佛陀之道。

⑤知恩報恩（kataññutā-katavedi）不是世俗意義上的事，而是透過實踐佛法並實現修行的成果。這確實也非常稀有。報答父母的恩情也非常重要。佛陀警告我們報恩的正確時機（今天，即使是中國人——主要是年輕一代——也越來越忽視作為人類的這項重要責任。他們受到西方觀點的影響，就像太陽在西半球落下）。對於瑜伽行者來說，首先，他們必須完成他們的修行，這比一切都重要。例如，舍利弗尊者離開家後從未回去，只有在完成

修行後才回去報答母親的恩情（佛陀也是如此）。這是這樣做的正確時機，因為時間寶貴，而在整個輪迴中，獲得法隨法行的機會非常稀少！

五種難得之法談論的是五種難得擁有的稀有事物（在《增支部》AN 5:143《薩蘭達達經》中——五百位離車人爭論「世間稀有的五種寶物的顯現」。根據他們所說，它們是大象、馬、珠寶、女人和管家等等的寶物。如今，對於人類來說，稀有的事物卻大不相同。這取決於他們的煩惱。）空劫是無用的耳朵，大多數眾生都在惡道。找到能夠教導佛陀所教導的內容的人非常稀有。如果法存在，那麼佛陀仍然存在。如果你做他沒有教導的事情，那將變得無用，並且遠離道和果。佛陀為我們留下了法的繼承，如果我們濫用它，我們就會像不孝的兒女對待好父母一樣。聽聞佛法有三種方式——只是聽聞，帶著觀照記錄，以及遵循指示並實踐。這些對於如何聽聞佛法是必要的。只有透過實踐，第一、第二和第三點的難得之法才能實現。

五蘊身正在向你展示它的無常。如果你沒有看到無常，反而看到常，它就變成了法，但不是符合其本性（即不隨行）。你沒有依據它來修行。五蘊正在展示它的苦，而你卻認為它是樂。五蘊正在展示它的不淨，而你卻認為它是淨。例如，它展示了它的排泄物、尿液等等，但你卻認為它是美麗的（人類太過迷戀性樂，他們追逐異性的這些東西，有時甚至會為這些骯髒的東西而自殺或殺害他人。比這更糟的是同性戀的異常，甚至動物都不感興趣。）只有依據法所展示的來修行，你才能證得道和果。在這種情況下看到某人是非常稀有的。如果你能依據修行，你就能迅速證得道和果。第一、第二和第三點對人們來說是可能的，但如果你不符合第四點，你就無法獲得道智。這一點非常重要，非常清楚。大多數人都在做供養（pūjā），而不是正確地修行。法正在展示它的無常，如果將其視為常，那麼顛倒就會進入（即錯誤的感知、認知和觀點）。如果你已經完成了以上三點，但缺乏這一點（第四點），你就無法獲得道智。這與波羅蜜無關。我們沒有正確地觀察或看待它。如果不符合它，會發生什麼？三種緣起過程會進入，或者煩惱會介入它們之間。即使修行者也無法獲得，更不用說其他人了。例如，身體上生起苦受，你知道它是苦受，然後注意它的消失。感知並認知它是苦受，並注意它的消失。如果不是這樣，那發生在我身上的是什麼？它就變成了錯誤的感知。你必須以正確的感知、認知和觀點來觀照。如果你的觀照符合這三點，你很快就會獲得法。如果沒有觀照，它就變成零。但這不是一個空洞的零。這個零會引導你走向惡道。你沒有依據修行，而是在錯誤地修行。因此，佛陀警告我們，如果十萬人死亡，死後沒有一人會轉生到善趣。人類渴望生活在生滅的世界中。他們不喜歡不生不滅，這指的是法隨法行的中道。佛陀提到——很難找到理解並報答應得的恩情的人。我們應該將此強調為一個主要因素。我們應該首先修行並確保自身的安全，然後再考慮他人（寂靜尊者舉了舍利弗尊者對他母親的例子）。你應該先處理好自己的事情，然後再處理其他人的事情。佛陀提醒人們，無論男女，凡是渴望涅槃的人都必須有這種精神。[一些佛教徒發下不可能實現的誓願，例如「如果所有眾生都獲得解脫，我才證得涅槃。」這就像——「只有我喝光所有的海水，使其變成空的時候，我才會證得涅槃。」這與佛陀的教導相悖。]

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