

What Vipassanā Is
and
Simple Vipassanā

何謂毗婆舍那
與
簡單的毗婆舍那

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譯者序

這本可以放在口袋的英文小冊子（*What Vipassanā Is & Simple Vipassanā*）是麗如居士要我翻譯的。凡是與毗婆舍那禪有關的英文書籍而又是大師的著作，我非常樂意將之譯成中文，只是此書原著有許多專有名詞和巴利文，毫無禪修經驗且對十六觀智沒有概念的讀者，恐怕看不懂，所以我建議讀者先看此書的第二部份《簡單的毗婆舍那》或附錄。

翻譯是非常專業的工作，必須信、雅、達三者兼具。有些譯者的譯文雖忠於原著（信），卻詞不達意，不知所云，翻譯出來的是 *English Chinese*，這種作品太多了，讓人看不下去，這是直譯的缺點，所以我寧可意譯而不直譯，若逐字逐句翻譯，我想很少人看得下去，因為不但句子非常冗長，而且文句不通。

1979年，在中興大學中文系就讀時，我買了整套的林語堂全集，當我閱讀《紅牡丹》和《京華煙雲》（*Moment in Peking*）時，幾乎忘了此書是譯自林語堂的英文原著，因為譯文非常典雅流暢，譯者張振玉教授的翻譯造詣實在讓人驚嘆，一點也看不出是翻譯自英文的作品。

《何謂毗婆舍那》與《簡單的毗婆舍那》去年四月初即

已翻譯完畢，也已請何彩熙老師校對完畢（核對英文原著），非常感謝彩熙不厭其煩的幫我校對十餘本翻譯稿。明法比丘的《雜阿含經注》出書後，我總算有空再校對此書，希望此書對有心禪修的讀者有所裨益，並能讓讀者們體會到毗婆舍那的實用與可貴，進而精進禪修，早日證得道智、果智，究竟涅槃，是為所盼。

果儒 於中平精舍

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前言

這二十幾年來，Tharmanay kyaw 禪師一直在教導本地和外國的禪修者禪修，他以巴利經典的淵博知識和自己的禪修經驗來解說佛經，而他以不同主題所寫的六十七本書，泰半與毗婆舍那禪有關，因此，他是在國內外少數備受推崇的僧侶之一。

《何謂毗婆舍那》是 Tharmanay kyaw 禪師廣泛選取馬哈希尊者 (Mahasi Sayadaw，他是二十世紀最偉大的禪師之一) 的作品編纂而成，此書是有關如何修習毗婆舍那的精闢解說，因此，你會發現書中每一段文章所蘊含的深湛和無價的智慧，這是從修習毗婆舍那所獲得的。當然，讀此書，你將從中獲益。

What Vipassana Is

1. The Definition of Vipassanā :

Vipassana means seeing psycho-physical phenomena in special way, that is seeing the impermanence of things and so on.

There are ten stages of vipassana beginning with sammāsana (the insight that discerns impermanence, etc.)and culminating in conformity insight. (anuloma-the insight previous to magga-phala enlightenment) Two foundational insights, nāmarūpa-paricchedañāṇa and paccaya-pariggahañāṇa, respectively, discern mentality and physicality and discern the conditionality of these phenomena, but not their impermanence and so on. Thus these two are not considered as vipassanā insights.



何謂毗婆舍那？

1、毗婆舍那的定義

「毗婆舍那」是以特殊的方法觀察身心的現象，即觀察事物的無常等。毗婆舍那有十個階段¹，從「思惟智」（觀察無常等的觀智）開始，以「隨順智」告終（隨順智在道智、果智之前）。「名色分別智」和「緣攝受智」是基本的觀智，他們分別為觀察名法（心）與色法（身），以及觀察這些身心現象的緣，而非觀察他們的無常等特性，所以這兩種智不被視為毗婆舍那觀智。

¹ 十個階段：指十六觀智中的「三.思惟智，四.生滅隨觀智。五.壞隨觀智。六、怖畏現起智，七.過患隨觀智。八、厭離隨觀智，九.欲解脫智。十、審察智。十一、行捨智。十二、隨順智」。請參閱《清淨道論》第二十一和第二十二品。

Actually, these two insights can also be considered Vipassanā in the figurative sense of leading to that end, as they are the basis for the attainment result in all the ten stages of insights. The discernment of mentality and physicality and the discernment of conditionality can also be considered vipassana in accord with the definition given by the Pali text called Petako-padesa, “Here, *vi* is just a decorative prefix, having no meaning, and *passana* means to see psycho-physical phenomena.” In this way, all the insights including these two initial ones can be called vipassana because they all see psycho-physical phenomena in terms of their characteristics, function, manifestation or approximate cause. So, vipassana can mean seeing or the insight that sees, observation or the insight that observes. (Vipassanā Guideline)

事實上，在導致證果的意義上，這兩種觀智也可視為毗婆舍那，因為他們是獲得上述十種觀智的基礎。觀察名法與色法，以及觀察這些現象的緣，也可視為毗婆舍那，這是符合巴利經典的，稱為 **Petako-padesa**。此處，**vi** 是字首，沒有意義，而 **passana** 指看見身心生滅的現象。如此一來，所有的觀智（包括這兩種最初的觀智）都可稱為毗婆舍那，因為他們全部根據他們的特相（相）、作用（味）、現起與近因（足處）來觀察身心的生滅現象。因此，毗婆舍那意指觀看或觀看的智慧，觀察或觀察的智慧。

2. Concepts Conducive to The Practice

Names or terms used in the vipassana practice such as ‘seeing,’ etc.-although they are terms that indicate objects that really are (tajja-paññatti) -are likely to draw your attention to the conceptual names before the practice matures. At the beginning of practice, however, your mind can concentrate accurately on an object only when it is labeled properly. When concentration becomes stronger, the meditator can directly experience the true nature of mind and body, and penetrate into the unbroken process of psycho-physical phenomena until you see them arising and passing away moment by moment. When your practice gains momentum, every time you note an object, you can go beyond the conceptual names to directly experience psycho-physical phenomena. (How to Practice Vipassanā V-I)

2、概念有助於修行

例如「觀看」等名稱或術語用在修習毗婆舍那，雖然他們如實指出所觀察的目標，而在修習熟練前，是要提醒你注意概念上（paññatti）的假名。然而在開始修行時，只有在適當的標明所緣時，你的心才能專注在所緣上。當定力變得更強大時，禪修者可以直接體驗身心的本質，並深入觀察身心現象不斷變化的過程，直到看見它們剎那剎那的生起和滅去。當你的修行速度加快時，每當你觀察所緣時，你能超越概念上的假名而直接體驗身心生滅的現象。

3. Concept and Reality

Before our practice is mature, there is the tendency to perceive the conceptual form or shape of an object when we note seeing, hearing, or touching. However, once the practice is mature, we can go beyond form and observe psycho-physical phenomena directly. Conceptual forms will be seen only if we want to see them, otherwise, we will find absolute reality or paramattha, which simply refers to phenomena that can be directly experienced. At this point, our own experience proves the truth of the saying, “Where there is concept, there is reality; where there is reality, there is no concept.” (How to practice Vipassana V-2)

4. Even the Buddha-to-be

Even the Buddha-to-be was not assured of his wholesome rebirth although he had previously attained insight into equanimity towards formation(saṅkhar-upekkha-ñāṇam)which is much higher than the purification through removal of skeptical doubt (kaṅkhāvitarāṇa-visuddhi) . Let alone those who have obtained just kaṅkhāvitarāṇa-visuddhi, in which the mental faculties of faith, energy and so on are much weaker than in saṅkhar-upekkha-ñāṇam. (How to practice Vipassana V-2)

3、概念和實相

在我們的修行變得熟練前，當我們注意看、聽或接觸所緣時，我們往往會執取所緣的概念或形式。然而，一旦修行熟練，我們會超越形式，直接觀察到身心生滅的現象。我們會發現究竟實相或 paramattha 是可以直接體驗的現象，而概念形式，只有當我們想看它時才會看見。這一點，我們的經驗證明了前人所說的事實：「有概念即有實相；有實相則無概念。」

4、未來佛亦然

即使未來佛也不確定他的再生，雖然他已經獲得行捨智，行捨智比「度疑清淨」²高得多，遑論剛剛獲得「度疑清淨」的人。證得「度疑清淨」者的信根、精進根等，比證得行捨智者要弱得多。

² 度疑清淨：為七清淨之一。七清淨：1.戒清淨、2.心清淨、3.見清淨、4.度疑清淨、5.道非道智見清淨、6.行道智見清淨、7.智見清淨（ñāṇadassana-visuddhi）。

5. Not Just For Chanting

The practice of noting the three characteristics of phenomena does not refer to simply chanting or intellectualizing, i.e, just saying or thinking “impermanence, suffering and non-self.”

As a matter of fact, ‘noting’ refers to directly experiencing the psycho-physical phenomena as impermanence, suffering and egoless by observing them the moment they take place

(paccakkha) . Based on one’s own experience one can then infer the truth of these characteristics (anumana) . (How to practice Vipassana V-2)

6. Only Omniscience

No one but the Omniscient Buddha can know exactly how many (cakkhu-dasakas) there are in each moment of seeing, and how many (kāya-dasakas) there are in each moment of touching. (How to practice Vipassana V-2)

7. To See the Passing Away

Most meditators clearly see the rapid arising and passing away of psycho-physical phenomena at the stage of insight referred to as Udayabbayānupassanā-ñāṇaṃ. However, those whose spiritual faculties are not yet strong, this may be experienced only at the higher level of the insight. For those with more mature spiritual abilities, they may begin to experience this even at the lower level of insight that discerns impermanence, etc. (Sammasanañāṇaṃ). (How to practice Vipassana V-2)

5、不要只是唱唸

觀察現象界的三種特性，並非指僅僅唸誦或思惟「無常、苦、無我」。事實上，「觀察」指直接去體驗身心生滅現象的「無常、苦和無我」，在他們現起 (paccakkha)時，觀察他們。根據禪修者的親身體驗，可以推知這些特相。

6、只有無所不知的佛

只有全知的佛陀能確切知道：在每次觀看時有多少眼的所緣，以及每次接觸時，有多少身的所緣。

7、觀察所緣的消失

大多數的禪修者在生滅隨觀智的階段，會清楚的看到身心快速的生滅，不過，諸根還不很強大的人，只能在更高的觀智時體驗到。對那些有更強的修行能力的人而言，他們可能在較低層次的觀智就開始體驗觀察無常等，這是思惟智。

8. The Bright Light

(At the early state of Udayabbayānupassanā-ñāṇam, many practitioners experiences bright lights.) Sometimes , you see things even at night as clearly as in daylight, depending on the range of the light. You may experience the light clearly and remarkably in the daytime, too. Through this light, you may even see things that are covered or far away as if they were right under your nose. Here, one might ask, “Does one see the bright light with the naked eye or in one’s mind’s eye?” According to the mahāṭīkā, the light is seen in the mind’s eye, which can be compared to the divine eye. However, you may also be able to see it with the naked eye at times. In any case, you can decide this based on your own experience. (How to practice Vipassana V-2)



8、光明

在生滅隨觀智的初期，許多禪修者有光明相。有時，即使在夜裡，你所看見的事物如同白天一樣清楚，這取決於光明的範圍。在白天，你也可以明顯的體驗到光明。透過這光明，你甚至能看到被覆藏的或遠方的事物，好像他們就在你的鼻子下。有人問：用肉眼還是心眼看見光明？根據 **mahāṭīkā**，是以心眼看見光明，這可以與天眼比較。然而，有時你也能用肉眼看見。無論如何，你可以以你自己的經驗來判斷。

9. Blackout Intervals

(A yogi is likely to experience blackout intervals, that is, somewhat like being unconscious.) You may experience it For a few moment while the practice is in a favorable condition especially during the states of Bhaṅgā and higher insights.

After this interval, the practice continues on again as usual. It should be explained as Pīti (spiritual ecstasy or rapture) the results from powerful insights. Moreover, powerful tranquility (passaddhi) can also lead to such interval of blacking out, (which involves neither thinking nor observing, but somewhat like being unconscious) . When you awake, you will find your practice continuing on as good as usual.

Tatramajjhata-upekkha (spiritual equanimity) also tends to result in such blackout intervals at times when the practice is going easily and smoothly. Sometimes, the practice is going smoothly, but meditative objects and moments of noting consciousness become more and more subtle until they all fade away. From time to time, it may result in a long state of sleepiness. After one awakes, however, the practice continues on again without any drowsiness. This state should be attributed to sloth and torpor that take place when your energy gets low and concentration is still strong. You can overcome these states of blackout, which are caused by rapture, tranquility, equanimity or sloth and torpor, by noting more attentively. (How to practice Vipassana V-2)

9、中間昏沉

禪修者很可能有中間昏沉的經驗，即有點像無意識。你可能會經歷到，在禪修很順利時，特別是在「壞滅隨觀智」和更高的觀智，會有片刻的昏沉。在這段昏沉後，禪修如往常一般持續著。這應解釋為禪悅(修行上的狂喜或著迷)，是來自強大的觀智。此外，強有力的輕安(passaddhi) 也會導致這樣的昏沉(這與思考和觀察無關，有點像無意識)。當你醒來時，你會發現你的禪修仍持續著，並如往常一樣好。

有時，當禪修變得容易又順利時，捨³(心的平靜) 會導致這樣的昏沉。有時，禪修進展順利時，禪修的目標和觀察的心變得越來越微細，直到他們全部消失。有時，會長時間打瞌睡，然而，當禪修者醒來後繼續禪修，便不會再打瞌睡。這種情況是由於當你的精進力變弱，定力仍強時的昏沉睡眠。昏沉是禪悅、輕安、捨、懈怠和睡眠所引起的，你可以透過更專注的觀察來克服昏沉。

10. Insight into Dissolution

When you can continually see the noted objects and noting minds themselves passing away one by one, you are said to have obtained the insight called Bhaṅgā-ñāṇa. Here, dissolution means ceasing or disappearing, not breaking into pieces. (How to practice Vipassana V-2)

11. To Feel

(At the stage of Bhayatupatthānañāṇaṃ) a terror of sorts becomes evident, unlike the two lower insights of udaya-bbaya and bhanga enthusiasm predominates. Here, the fearful feeling is not really due to fear, but simply from being fed up with phenomena, once you realize their true nature. (How to practice Vipassana V-2)

12. Three Similar Insights

The three insights, Bhayatupatthānañāṇa, Ādīnavānupassanā-ñāṇa, Nibbidānupassanā-ñāṇa, all see the defects of phenomena, but differ in terms of their level of maturity, being low, medium, and high respectively. That is why if you reach bhaya, the other two will soon follow. Alternatively, you may find only one or two of them to be evident in you experience.

10、觀察壞滅

當你能持續看見「被觀察的目標和觀察的心」一個接一個消失時，你已獲得壞隨觀智(Bhaṅgānupassanā-ñāṇam)。此處，「壞滅」指止息或消失，而不是變成碎片。

11、感受

在怖畏現起智的階段，**不像較低的生滅隨觀智和壞隨觀智**」，此時，各種怖畏變得明顯。此處的怖畏不是真的由於畏懼，而是一旦你了解他們的本質，你會對（名法與色法的生滅）現象感到厭煩。

12、三種雷同的觀智

這三種觀智（怖畏現起智、過患隨觀智、厭離隨觀智）都是看到現象（指生滅現象）的缺失，然而就他們的熟練度而言，而有低、中、高的不同。這是為何當你證得怖畏現起智時，不久，其他兩種觀智便隨之生起。或者，你會發現，在你的經驗中，只有其中一兩種觀智是明顯的。

³ 捨(upekkhā、tatramajjhataṭṭā)有十種：即：1.六支捨 2.梵住捨 3.捨覺支 4.精進捨 5.行捨 6.捨受 7.觀捨 8.中捨 9.禪捨 10.遍淨捨。

13. The Difference

At the stage of insight called **paṭisaṅkhāñāṇa**, you can experience a particular unpleasant sensation segment by segment every time you note it. This is not yet possible at *sammasanañāṇa*, and that is the difference between the two insights. (How to practice Vipassana V-2)

14. One Insight of Two Stages

The insight *Udayabbayānupassanā-ñāṇa* is of two stages, immature and mature, which occur before and after the insight is purified of the ten kinds of interference, respectively.

In the same way, at the early stage of this *paṭisaṅkhāñāṇa*, you may feel dissatisfied with your practice, due to the evidence of unpleasant sensation, but later, in the more mature stage, the practice will go smoothly with no unpleasant sensation, and feel satisfactory. *Bhayatupatthānañāṇa* is likewise of two stages, immature and mature. (How to practice Vipassana V-2)

15. The Same Insight, Called by Three Names

The three insights *muñcitukamyatāñāṇa*, *paṭisaṅkhāñāṇa*, *saṅkhar-upekkhāñāṇa*, differ in terms of their maturity, being low, medium, and high, respectively. Actually, they are the same in terms of realization: that objects are all just conditioned phenomena. That is why it is said in the Pali text *Paṭisambhidāmagga* :

13、差別

在「審察智」的階段，每當你觀察時，你會一段一段的體驗特別不愉快的感受。這在思惟智是不可能的，而這是這兩種觀智的不同處。

14、兩個階段的觀智

生滅隨觀智有兩個階段：成熟與不成熟。生滅隨觀智的成熟與不成熟，在十種「觀染」被淨化前後各自生起。同樣的，在審察智的初期階段，由於苦受，你可能對你的修行感到不滿，稍後，在更成熟的階段，修行將進展順利，不但沒有苦受，而且令人滿意。同樣的，怖畏現起智也有兩個階段：不成熟和成熟。

15、相同的觀智有三種名稱

欲解脫智、審察智和行捨智，就他們的成熟度而言，有低、中、高的不同。事實上，就體證而言，他們是一樣的：所緣境都是有為的「現象」。以下是巴利經典《無礙解道》提及的原因：「就他們的特性而言，這三種觀智是相同的，在欲解脫智和審察智之後，不久即證得行捨智。」

“Being the same in terms of their characteristic, the insight called saṅkhar-upekkhāñāṇa can be achieved shortly after the other two, muñcitukamyatāñāṇa and paṭisaṅkhāñāṇa.
(How to practice Vipassana V-2)

16. Impermanence

Impermanence cannot be known just by seeing phenomena arising or coming into existence. You may, however, reflect on the fact that whatever arises will vanish. So, at the moment of arising or the moment of existing, impermanence is not obvious. It is only when one can see the phenomena passing away, that impermanence becomes obvious. That is why the commentary says that the impermanence reaches to its peak at the moment of disappearing.

Without experiencing psycho-physical phenomena in terms of their individual characteristics, you just see conceptual manner of impermanence, and your seeing cannot be said to be anicca-nupassana (insight into impermanence) . As a matter of fact , only the insight into the true characteristics of mind and body, together with the discernment of mentality and physicality passing away, can be honored as the real insight into impermanence (anicca-nupassana) (How to practice Vipassana V-2)

16、無常

只觀察現象的生起或存在，是無法了知「無常」的。然而你可以思考凡是生起的事物都會消失的事實。因此，在生起或存在時，「無常」並不明顯。只有當看到現象消失時，「無常」才會變得明顯。這是為何註釋書說：在現象消失時，無常到了頂點（即最明顯）。沒有體驗到身心（生滅現象）的特性，你只看到「無常」的概念，而你的看見並非「無常隨觀」。事實上，只有觀察身心生滅的特性（指無常、苦、無我），以及觀察名法和色法的滅去，才可稱為無常隨觀智。

17. Three Types of Seeing

Anupassana means to see mind and body in terms of their individual characteristics. However, two initial insight, nāmarūpa- paricchedañāṇa and paccaya-pariggahañāṇa, cannot be called aniccanupassana, etc., because they just see only mind and body, but not their impermanence, suffering and egolessness. Only at the stages of sammasana-ñāṇa and higher insights, you can see psycho-physical phenomena to be impermanence, suffering and egoless. Thus, if you see them passing away, it is anicca-nupassana; distressing, dukkha-nupassana, and following nobody's will, anatta-nupassana. Each anupassana cannot be called by the names of the other two. (How to practice Vipassana V-2)

18. To be Experienced ; to be Realized

Psycho-physical phenomena which are impermanence, suffering and egoless, are to be experienced(ñāta pariññā). The manner of impermanence, suffering, and egolessness are to be realized (tīrāṇa pariññā) . (How to practice Vipassana V-2)

17、三種觀察

Anupassana⁴意為隨觀，指觀察身心的自相和特質。最初的兩種觀智（名色分別智和緣攝受智）不能稱為無常隨觀智等，因為他們只觀察身心，而非觀察身心的無常、苦、無我。只有在思惟智和更高的觀智，你會看到身心生滅的現象是無常、苦、無我。因此，你看見他們的消失，他們是無常的（無常隨觀），是苦（苦隨觀），以及不隨人意（無我隨觀）。每一種隨觀（如無常）都不能以其他兩種（苦和無我）名稱稱呼。

18. 體驗、實證

身心的生滅現象是無常、苦、無我的，這是可以體驗到的（知遍知，ñātapariññā⁵）。無常、苦、無我是實證的（**審察遍知**，tīraṇapariññā）。

⁴ Anupassanā：意為隨觀。根據《無礙解道》(Paṭisambhidāmagga) 有七種隨觀：(1)無常隨觀：觀察身心是無常的，觀察身心是剎那生滅的，可破除有情認為是永恆的迷思。(2)苦隨觀：觀察身心是苦的。(3)無我隨觀：觀察身心是無我的。(4)厭離隨觀：觀察身心為無常、苦、無我，因而厭離身，不喜愛身。(持續觀察無常、苦、無我，到成熟階段，就會生起以下的隨觀)(5)離染隨觀：遠離貪染。(6)寂滅隨觀：隨觀諸行的剎那滅。(7)捨遣隨觀：以毘婆舍那遍捨蘊及諸行的煩惱，而入涅槃。

19. Unbroken Process

Santati-ghana refers to the unbroken process of mind and body, which is flowing so incessantly that it seems to be an everlasting continuity. Before a person has practiced deeply, this santati-ghana, this apparent continuity, conceals the arising and passing away of mind and body. As long as this santati-ghana conceals anicca, mind and body appear to be permanent. One can overcome this illusion only by being mindful of the psycho-physical process, which is arising and passing away from moment to moment. (How to practice Vipassana V-2)

20. Empirical Knowledge

Simply chanting, “anicca, dukkha and anatta,” or reflecting on these characteristics, will not work. What really matters is the discernment of mind and body arising and passing away, which occurs through noting these phenomena the moment they take place. If you try to understand anicca, etc.

19、不間斷的過程

相續密集（Santati-ghana）⁶指身心不間斷的生滅過程，這種生滅過程流轉不停，好像永久相續。在深入禪修之前，這種明顯的相續密集，隱藏了身心的生滅現象。只要「相續密集」隱蔽了無常，身心看起來像是永久的。我們可以透過觀察身心刹那刹那生滅的過程來克服這個假象。

20、實證的智慧

只是唸著：「無常、苦、無我」或思考其特性，是沒有效果的。真正重要的是：在身心生滅現象發生的當下，去觀察這些現象。如果你想要了解無常等，透過唸這些字或思考這些概念，這只能產生概念上的知識（saññā，想），那麼你可能會與實證的智慧（paññā）混淆。

⁵ **Pariññā**：意為遍知，完全了解。有三種遍知：一.**知遍知**：包括「名色分別智」與「緣攝受智」；二.**審察遍知(亦作度遍知)**思惟智和生滅隨觀智的作用是審察與辨明一切名色法，及其無常、苦與無我三相。三.**斷遍知**：從壞滅隨觀智開始的觀智，觀察所有名法色法及其諸因的壞滅，以及這些法的無常、苦與無我三相，於此暫時斷除煩惱。

⁶ **Santati-ghana**：意為相續密集。禪修者須破除三種密集：一.**相續密集**：見到各種色聚，色法到了「住位」時，所產生的食素等八法聚。二.**組合密集**：能夠分別究竟色的自性相(即硬、軟等)，即破除了組合密集。三.**功用密集**：見到色聚中的每一種究竟色的作用(如‘眼淨色’的作用是牽引心路過程至色所緣(色)，心所依處的作用是作為眼界和意識界的依處等)。(請參考帕奧禪師著的《智慧之光》)

by chanting the words or reflecting on the concepts, it may will result in conceptual knowledge (saññā) , which you may then confuse with empirical awareness (paññā) (How to practice Vipassana V-2)

21. Real Insight Into Impermanence

Seeing phenomena arising and passing away destroys the illusory sense of permanent solidity, santati-ghana. When you overcome this illusion, impermanence (anicca) becomes spontaneously obvious in one of two ways: either by seeing phenomena arising, existing, and passing away; or by seeing them passing away immediately after arising. Seeing anicca this way, realizing mind and body to be impermanence, is true anica-nupassana (the insight into impermanence) . (How to practice Vipassana V-2)

22. The Defilements Overcome By Vipassanā

(The insight into impermanence helps to overcome the delusory sense of permanence, and its constituent defilements. Here, one might ask which defilements are to be overcome: present, past or future.) If you fail to see psycho-physical phenomena arising and passing away at the six sense doors, it will result in the illusion of permanence, along with its constituent mental defilements. These defilements are not past,

21、對無常真正的了解

觀察生滅的現象，可以破除「相續密集是永恆」的假象。當你克服這種假象時，「無常」以兩種方式中的一種變得明顯，即透過觀察現象的生、住、滅，或者透過觀察他們在生起後，立刻消失。以這種方法觀察無常，了解身心是無常的，這才是真正的無常隨觀智。

22、以內觀對治煩惱

「觀察無常」有助於克服恆常的假象，及其所引生的煩惱。茲有人問：哪種煩惱被克服，是現在、過去或未來的煩惱？如果你無法觀察在六根門生起又消失的身心現象，這會產生恆常的假象，及其所引生的煩惱。這些煩惱不是過去的，因為他們從未生起；也不是未來的煩惱，因為未來的煩惱不確定是否會生起；而現在，沒有任何地方有煩惱的跡象。事實上，煩惱是潛伏的，而非受時間限定的。

隨眠煩惱有兩種：非修行者與禪修者的煩惱。第一種是心中的隨眠煩惱，第二種是感官對象的隨眠。第一種隨眠煩惱在眾緣和合時變得活躍，尚未被開悟的道心根除。第二種隨眠煩惱是沒有觀察到的感官對象，在所緣被憶起時，變得活躍，這是內觀能對治的煩惱。

as they never took place; nor are they future, as their future occurrence is uncertain; nor are they evidenced anywhere in the present. Actually, they are just potential, and cannot be described temporally.

Potential defilements, belonging to non-practicer and those in training, are of two kinds. The first kind lies dormant in the mental process(*santānanusaya*), and the second type lies in sense-objects (*ārammaṇa-nusaya*) . The first kind can become active any time conditions are favorable, having not yet been eradicated by the path consciousness of enlightenment. The second, lying dormant in sense-objects that are unobserved, can become activated anytime the objects are recalled *arammana-dhiggahit-uppanna*, which is the kind of defilement that the Vipassana can overcome. (How to practice Vipassana V-2)

23. If You See Real Anicca

If you correctly see phenomena arising and passing away, you will have no more illusion that any phenomenon is pleasant or belongs to a self. (How to practice Vipassana V-2)

24. Conceptual Insights

Breaking of an earthen pot, for example, is not anicca impermanence because it is concerned with the conceptual

23、如果你看到真無常

如果你正確的觀察現象的生滅，你將不會再對任何生起的現象有它是愉悅或自我的錯覺。

24、概念上的內觀

例如，打破一個土製的鍋子不是無常，因為這涉及這個鍋子概念上的形式，與可以直接體驗的身心生滅的現象(究竟實相)無關，因此它只是概念上的或人造的無常，人的死亡亦然。例如，當人們的肉裡有刺或潰瘍時，沒有禪修的人不能在究竟義上體驗到苦，這是因為他們所體驗的苦與概念有關：「我感到痛。」此時，所體驗到的痛苦與身心生滅的現象無關，而身心生滅的現象只能透過內觀來體驗。因此人們所體驗的苦，不是究竟義的苦，而是概念上的苦。這是為何佛陀時代的知識份子，像 Sarabhanga 以及與他同時代的人，只能觀察概念上的無常和苦，而無法了解真正的無我。

form of the pot (*paññatti*), and has nothing to do mental or physical phenomena that can be directly experienced (*paramattha*). So it is just conceptual or artificial *anicca*. The same thing is true of a person's death. Non-practitioners cannot be said to experience suffering in the ultimate sense when they suffer a thorn in their flesh or an ulcer, for instance. This is because their experience of suffering is tied up with the concept of a person, 'I feel pain'. At such times, the suffering experienced is not that related to ultimate psycho-physical phenomena, which can only be experienced by means of *vipassana* insight. So, the suffering experienced is not *dukkha* in the ultimate sense, but rather a conceptual kind of *dukkha*. That is why intellectuals at the Buddha's time such as Sarabhangā and his contemporaries, having investigated only this conceptual type of *anicca* and *dukkha*, could not realize real *anatta*. (How to Practice Vipassana V-2)

25. Inferential Knowledge

Seeing a present object passing away is empirical knowledge of *anicca* (*paccakkha anicca-nupassana*). This may be followed by inferential knowledge (*anumana anicca-nupassana*) when you realize intellectually that any phenomena that arise in the universe, whether past, future, or external, are impermanent. (How to Practice Vipassana V-2)

25、推理的知識

看見眼前的目標消失是現見的無常隨觀智，可能隨之而來的是推理的無常隨觀智，此時你以推理的知識來了解宇宙內任何現象的生起，無論是過去、未來或是外在的，都是無常的。

26. No Other

There should be no doubt that only the four establishments of mindfulness – on the body, sensation, mind, and mental objects – can properly be called the practice of four noble truths (*catu-sacca-kammaṭṭhāna*), the development of insight (*vipassana-bhāvanā*), or the practice preliminary to the noble path (*pubba-bhāga-magga*). No other practice can lead to *nibbana*. (How to Practice Vipassana V-2)

27. Momentary Concentration

When faith, effort, mindfulness, concentration, and knowledge progress in balance with each other, you will be able to observe objects continuously, without any hindrance. The mind becomes concentrated on every object you note, moment to moment. This concentration is called *khanika samadhi*, or momentary concentration. (How to Practice Vipassana V-1)

28. Concentration and Enlightenment

One using the tranquility vehicle, *samatha-yanika*, must develop preliminary concentration or jhanic concentration to reach the *magga-phala* enlightenments. Otherwise, no enlightenment can take place.

For one using bare insight as the vehicle, *vipassana-yanika*, momentary concentration is requisite in order enlightenment.

26、別無其他

毫無疑問的，只有身、受、心、法四念住可以稱為修習四聖諦的業處，是修習毗婆舍那或聖道之前的前方便，沒有其他法門能導致涅槃。

27、剎那定

當信、進、念、定、慧五根平衡發展時，你可以持續觀察所緣，沒有任何障礙。心專注在你所觀察的每一個所緣，這種定稱為剎那定。

28、定與開悟

爲了獲得道果，禪修者修習止禪時，必須培養初步的定或禪那，否則不可能證悟。爲了證悟，禪修者修習內觀時必須培養剎那定。另一方面，修習三種隨觀(無常隨觀等)，這兩條道路是必要的，因爲沒有觀智，道智與果智不可能生起。

Development of the three *anupassanas* (the insight into impermanence, etc.), on other hand, is necessary on both of these paths, for without these insights there is no way that the magga-phala enlightenment can occur. (How to Practice Vipassana V-1)

29. Vipassana Insight of Three Levels

Advanced insights start from insight into dissolution, *bhanganana*. This insight is accompanied by a high level of *khanika-samādhī* (momentary concentration). The intermediate level of this concentration begins with the insight into arising and passing (*udaya-bbaya-nana*), and the foundational level from the insight discerning mentality and physicality (*nama-rupa-pariccheda-nana*). (How to Practice Vipassana V-1)

30. Every Observation is Wholesome

When you observe walking, for example, this observation involves the insight into psycho-physical phenomenon, and arouses wholesome mental states such as faith, non-attachment, non-aversion, and so on. These are meritorious and wholesome. Therefore, every observation results in vipassana wholesomeness. In the same way, when you practice *samatha* (transcendental meditation) by contemplating on soil or earth, for instance, every moment of contemplating develops wholesomeness. (How to Practice Vipassana V-1)

29、內觀的三個層次

比較高的觀智從「壞滅隨觀智」開始，這個觀智有更高層次的剎那定。剎那定的中間層次從「生滅隨觀智」開始，而最基礎的觀智是「名色分別智」。

30、每一次觀察都是有益的

例如，當你觀察行走時，這種觀察與身心生滅的現象有關，而且會生起善的心所(如信任，不執著，不嗔等)，這些是有功德和善的，因此每次觀察導致毗婆舍那（內觀）。同樣的，當你透過觀察「地」來修習止禪時，每一刻的觀察都是善的。

31. Illusion and Insight

Although you may be practicing awareness, what comes first is often illusion, or illusion-related wholesomeness; the kind of insight that dispells illusion often comes only later. Thus, in the beginning of the practice, although there may be awareness of objects, they are likely be seen in the regular way, that is, in the delusory sense rather than in ultimate sense. You may find it difficult at first to overcome the concepts. (encouragement, please) (How to Practice Vipassana V-1)

32. *Ānāpāna*

Paying attention to the form or shape of the breath is *samatha* (transcendental meditation); *vipassana* is paying attention to the sensation or motion of the breath, whether or not you have attained *jhana*. (How to Practice Vipassana V-1)

33. One Nature At a Time

In given moment of observing a particular object, you may experience one of its four natures: characterisitc, function, manifestation or approximate cause. It is not possible to directly experience two, or three, or four of these natures in a single moment of awareness. It is sufficient to be aware of one of these four natures of the object at any given time.

(How to Practice Vipassana V-1)

31、假象和內觀

雖然你可能在修習覺知，但首先生起的往往是假象或與假象有關的善；去除假象的觀智經常在稍後生起。因此，在開始禪修時，會有覺知的目標，這些目標可能以一般的方式觀察，即以假象義觀察而不是以究竟義觀察。最初，你可能會發現很難克服這種概念。(請勿氣餒)

32、安那般那

觀察出入息是奢摩他（止禪）；無論是否獲得禪那，觀察出入息的感受或動作是毗婆舍那（觀禪）。

33、一次觀察一種性質

在特定的時刻觀察特定的目標時，你可以觀察它的四種性質中的一種：相、味（功能）、現起和足處（近因）。在單一覺知的剎那，不可能同時體驗這些性質中的兩種、三種或四種。在特定的時間，知道所緣的四種性質中的一種就夠了。

34. Five Ropes Tied Together

In experiencing *phassa* (contact), one might become spontaneously of its constituents such as feeling tone, perception, mental formations, and consciousness. This may be compared to five ropes that are tied together. If you can catch one of them, the rest become obvious. (How to Practice Vipassana V-1)

35. Three Pariññāas

The insight into mind and body (*nāma-rūpa-pariccheda-ñāṇa*), and the insight into their causes (*paccaya-pariggaha-ñāṇa*), are called *ñāta-pariññā*, as they see mind and body in terms of their individual characteristics. Two other vipassana insights, (*sammasanañāṇam and udaya-bbaya-nana*), are called *tirana-parinna*, as they see mind and body in terms of their impermanence, suffering, and non-self nature. The rest of the vipassana insights and magga-enlightenments are called *pahana-parinna*, as they abandon particular mental defilements. (How to Practice Vipassana V-1)

36. Subconsciousness Intervals

When vipassana insights get mature, you are likely to find intervals between preceding and succeeding awareness. For

34、五根繩索綁在一起

在接觸所緣時，禪修者可能同時生起受、想、行、識四蘊，這可比作五根繩索綁在一起，如果你能抓住其中一個，其餘的就變得明顯。

35、三種遍知

由於「名色分別智和緣攝受智」是在自相上來觀察身心，所以稱為知遍知。其他兩種觀智（思惟智和生滅隨觀智）稱為**審察遍知（亦作度遍知）**，因為他們是根據無常、苦、無我的特質來觀察身心。其餘的觀智和果智為**斷遍知**，因為斷除特定的煩惱。

36、潛意識的間隔

當觀智成熟時，你很可能發現在前一個意識和後一個意識之間的間隔。例如，當你的手在彎曲時，你可能發現一段接著一段彎曲的過程，其中有間隔。當覺知不連續時，這間隔會變得明顯，然而，它可能變成熟，你會觀察到移動的意圖和移動過程是一剎那接著一剎那的生起和消失，觀智即如是生起。

example, when you bend your hand, you may find bending process segment by segment, with intervals between them. It will become obvious then that the awareness is discontinuous, and it may come mature, however, you will be able to see the intention to move and its resultant movement process arising and passing away moment after moment. Thus, pure *vipassanā* takes place. (How to Practice Vipassana V-1)

37. Samatha-yogi and Vipassanā-yogi

A yogi practicing tranquility meditation has to maintain a specific object of concentration without leaving it even when meeting someone or doing something, just as a mother cow looks after her baby all the time, even she is eating. A vipassana-yogi needs no particular meditation object; any phenomena can serve as an object of insight. Seeing an object or person one can just note 'seeing, seeing'. By noting seeing, you can experience the four mental aggregates (khandha), or the two sense bases (ayatana), or the two elements (dhatu), any of which may arouse vipassana insights. The mental state of intention to see will result in a sequence of the behaviors like opening your eye, turning your head, and so on. By noting each of these, you can experience the khandha, and dhatu involved, and develop vipassana insights.

37. 止禪和觀禪的禪修者

修習止禪的禪修者，必須觀察特定的所緣（業處），即使當他遇見某人或在做事時，也不會離開所緣；就像母牛隨時隨地照顧牠的犢牛，即使牠在吃草時亦然。修習毗婆舍那的禪修者，不需要特定的禪修目標，任何現象都可以作為觀察的對象。當看到某物或某人時，禪修者只需作意「看，看」。藉著對「觀看」作意，你可以體驗到屬於名法的四種蘊（受、想、行、識），或兩種處，或兩種界，這些都會在觀禪中生起。對觀察作意會導致連續動作，如張開你的眼睛，轉動你的頭等。藉著觀察這些動作，你會體驗到所涉及的蘊、處、界，並修習觀禪。

如果你看到任何目標，並觀察它，這目標可用來修習毗婆舍那，不像修習止禪，觀禪並沒有特定的目標。如果你想要有特定的目標，你可以觀察某物，**但要有正念**，你毋須在意任何特定的目標，只須覺知你所看到的很明顯的事物。

If you look into any object [of direct experience] and note it, it can be used for development of vipassana. Thus, there is no particular object necessary for vipassana, unlike samatha practice. If you want, you can see something, but with vipassana mindfulness. You do not need to be concerned about any particular object, but just to be aware of whatever

38. Mixed with Concepts

In the beginning of the practice, you are likely to perceive the identity of form of an object, while you are experiencing the manifestation of the air element as motion. Thus, your insight is mixed with concepts. When mindfulness, concentration, and insight become mature, however, you will be able to see the intention to move and its resultant movement process arising and passing away moment after moment. Thus, pure *vipassana* takes place. (How to Practice Vipassana V-1)

39. Names are not that Important

Some think that only Pali terms like *rupa, nama, paṭhavī-dhatu*, etc., are to represent ultimate reality. That is **wrong**. What matters most is to be aware of psycho-physical phenomena as they really are. Names are not that important. (How to Practice Vipassana V-1)

38. 攙了概念

在開始禪修時，當你體驗到風界顯現為移動時，你可能會認同所緣的形態，因此你的內觀便攙了概念。當正念、定和觀智成熟時，你會觀察到想要移動的意圖，以及移動的過程是一剎那接著一剎那的生起和消失，觀智即如是生起。

39、名相並不重要

有些人認為：巴利文的專有名詞，如色、名、地界等代表究竟實相。這是不對的，真正重要的是，去如實的覺知身心生滅的現象，名相並不重要。

40. Upekkha

The neutral feeling (*upekkha*) starts to be experienced at the insight into dissolution called *bhāṅgā-ñāṇa*, and reaches its peak at the stage of equanimity towards formations, *sankharupekkha-nana*. (How to Practice Vipassana V-1)

41. Two Present Phenomena

At the early stage of the insight called *udaya-bbaya-nana*, you can see the various processes of experience presently arising and passing away (*santati paccuppanna*). When this insight matures, you can see them arising and passing away moment to moment (*khanika paccuppanna*). (How to Practice Vipassana V-1)

42. Process by Process

At the early stage of *udaya-bbaya-nana* insight, you will find stiffness, for example, arising and passing away as a whole, although it is [actually] constituted of many moments of stiffness, from beginning to end. Thus, you can experience the stiffness as a *santati paccuppanna* (present phenomenal process). (How to Practice Vipassana V-2)

40、捨

在「壞隨觀智」，開始有中性的感受（捨受），這種捨心到了「行捨智」達到頂點。

41、「現在」的兩種現象

在生滅隨觀智的開始階段，你可以觀察到現在身心的生滅現象（相續現在）；當生滅隨觀智成熟時，你可以觀察到身心刹那刹那生滅的現象（刹那現在）。

42、相續

以身體有僵硬的感覺為例，在生滅隨觀智的開始階段，你會發現它是整個的生起和滅去，事實上，從開始到結束，這是由許多刹那的僵硬感覺所組成的。因此，你可以體驗到這種僵硬為相續現在。

43. Moment to Moment

In due course of time, you will come to see the moment to moment process of each rising or falling. In other words, you will see each object arising and passing away segment by segment. This means you see moment-to-moment impermanence. (Discourse on Hema-vata Sutta)

44. Vivid Past

To the Venerable Sariputto, who had just exited *jhana* absorption, the *ghanic* factors were still vivid enough that they could be observed as if they were currently arising, existing, and passing away. Likewise, in moments of the insights called *udaya-bbaya-nana* and *bhanga-nana*, immediately preceding phenomena may be vivid enough to be observed as if they were currently arising, existing, and passing away. (How to Practice Vipassana V-2)

45. Two kinds Of Concentration

In the case of *samatha*, your mind must be concentrated on a particular object, without shifting to any other object. This concentration cannot help you to see any psycho-physical phenomenon arising and passing away. For *vipassana*, your mind must be concentrated on one new object after another. In this way, you can experience the object in terms of mental

43、瞬間至瞬間

在適當的時候，你會觀察到每一個生滅過程，從瞬間到瞬間。換句話說，你會看到每一個所緣的生滅，一個片段接著一個片段，這意味著你觀察到瞬間至瞬間的無常。

44、鮮明的過去

對剛從安止定出定的舍利弗尊者而言，禪支依然非常明顯，他們好像正在生起、住、滅去。同樣的，在生滅隨觀智和「壞隨觀智」，可能會清晰的觀察到之前的現象，好像他們正在生起、住、滅去。

45、兩種定

就止禪而言，你的心必須專注在特定的所緣上，不會移到其他所緣，這種定無法幫助你觀察身心生滅的現象。至於觀禪，你的心必須專注在新的所緣上，一個接著一個。如此，你以身心（生滅的）現象為觀察的目標，在適當時機將體驗到無常等性。這是這兩種定的不同。

and physical phenomena, and in due course of time, in terms of impermanence, etc. That is the difference between two kinds of concentration.(How to Practice Vipassana V-1)

46. Samatha and Vipassana

When you practice samatha, you just contemplate on a single particular object so that the concentration can be developed. You should observe no other mental or physical phenomena. When mental hindrances interfere with the practice, therefore, you should simply stop them; you do not need to note them.

In the case of vipassana, you should observe mental or physical phenomena that are arising through the six senses. When you forget to note, and think of other things, arousing thoughts of sensual pleasure, etc., you should note the thoughts themselves. Otherwise, you will mistake them for something permanent, pleasurable, or belonging to someone. That is why you should not simply go back to one particular object, ignoring others, as in the case of samatha. It is very important to note [whatever arises] so that you can see these objects in terms of their individual characteristics and common characteristic, i.e. impermanence, etc., overcome attachment, and accomplish vipassana. (The Purpose of Vipassana)

46、止與觀

當你修習止禪時，你只能觀察一種特定的所緣，以便培養定力，你不應觀察身心生滅的現象。當五蓋生起而干擾到禪修時，你應該去除五蓋，而非去觀察五蓋。

至於觀禪，你應該觀察在六根門生起的身心現象。當你忘了觀察，而在想其他事情，生起了感官之娛等念頭，你應該觀察這些念頭，不然，你會誤以為他們是常是樂，或屬於某人，這是為何你不應該像修習止禪一般，在其他所緣生起時不去理會，僅觀察單一特定的所緣。觀察任何生起的所緣境是非常重要的，如此，你可以看到這些所緣境的自相與共相，亦即無常等，並去除執著，完成毗婆舍那。

47. To Overcome Unpleasant Sensations

It should be noted that for enlightened persons (*ariya*), the unpleasant sensation can be overcome by means of both vipassana insights and phala-absorption, whereas for ordinary meditators just by means of vipassana insights. (A Talk On Vipassana At The Yangon University)

48. Vipassana and Rebirth

It is true that the wholesome deed of vipassana results [finally] in the cessation of rebirth. It does that in a particular way, however, through seeing objects being impermanent, distressing, and following nobody's will, thereby leaving no room for the delusory sense of permanence, pleasure, and person connected to these objects. That is how vipassana overcomes the potential sense-related defilements, defilement-generated karmas, and their resultant rebirths.

[If the potential for rebirth is not yet completely eradicated], however, the kamma involved in the deed of vipassana itself would result in following rebirths being wholesome ones. So, in the Abhidhamma Pali text (the higher doctrine), the deed of vipassana is described as one of the *ācāya* (the phenomena that can build up rebirths). (The Discourse On Sila-vanta Sutta)

47、對治苦受

對已證悟的聖者而言，可以藉著毗婆舍那和果定來對治苦受，而一般的禪修者，只能藉著毗婆舍那來對治苦受。

48、毗婆舍那和再生

修習毗婆舍那最後的結果是使生死輪迴止息，這是真實不虛的，這是透過觀察所緣是無常的、令人痛苦的，無法自主的，這種特殊的方法，使所緣是常、樂、自我的錯誤知見無從生起。這是為何毗婆舍那能對治與感官有關的隨眠煩惱，能克服因煩惱而造業，以及他們所導致的再生。

如果無法徹底避免再生的可能性，那麼修習毗婆舍那這種善業，會使下一生往生善趣。所以在阿毗達摩中提到：修習毗婆舍那被視為是積聚往生善趣的善業。

49. How to Practice Vipassana

To practice vipassana means to observe the psycho-physical phenomena that are arising through the six senses so that you can empirically see them in terms of their true characteristics of impermanence, etc. (The Discourse On Sakka-panha Sutta)

50. Vipassana and Jhāna

Vipassana can be compared to jhana in terms of the factors involved. The development of vipassana from the time practice goes smooth until *sammasana-nana*, (the insight that examines the mental and physical phenomena and their impermanence, etc.), obviously involves five factors that are comparable to the first jhana: *vitakka* (directing the mind to an object), *vicara* (considering the object), *piti* (rapture), *sukha* (happiness), and *samathi* (concentration).

At the stage of *udaya-bbaya-nana*, being aware of objects without *vitakka* and *vicara*, you will find yourself having rapture and happiness, and feel comfortable in remarkable way. Your mind also becomes well concentrated on the object, and is free of wandering thoughts. This insight is thus comparable to the second jhana.

When you are able to overcome the ten kinds of vipassana obstacles and see objects arising and passing away, you will

49、如何修習毗婆舍那

修觀（毗婆舍那）意指觀察在六根門生起的身心現象，以便觀察（體驗）他們的無常等特相。

50. 毗婆舍那和禪那

毗婆舍那可以在禪支上與禪那（止禪）比較。修習毗婆舍那變得平順時，直到思惟智（指觀察身心生滅現象及其無常等特相），很明顯的有初禪的五禪支：尋、伺、喜、樂、心一境性。

在生滅隨觀智階段，沒有尋與伺，只是覺知所緣，你會發現你有喜與樂，而且覺得非常安樂，你的心也變得非常專注在所緣上，不會到處亂跑，因此這種觀被視為二禪。

當你能夠克服十種觀染（障礙）而能觀察身心的生滅現象時，你將達到生滅隨觀智的成熟階段。此時，你不再有喜的體驗，只有樂和心一境性，因此，這種觀與三禪雷同。

在壞隨觀智和更高的觀智只有兩個禪支，即捨與心一境性。你會發現：在這些觀智，無論你觀察何種所緣，只有這兩種禪支，因此，這個階段的觀智與四禪相同。

有時，你可能沒有身體的感覺和其他生理現象，你覺得好像漂浮在空中，這可以和空無邊處禪那相比。有時，你會發現除了觀察的心，別無他物，這好比識無邊處定。有時，你可能只觀察到空無，這可視為無所有處。有時，你可能會

reach the mature level of this *udaya-bbaya-nana*. At this point, you will experience no more rapture (*piti*), but happiness (*sukha*) and concentration. Thus, this insight level is similar to the third jhana.

At the stage of *bhanga* and higher insights, only two factors can be experienced, tranquility and concentration. You will find only these two factors prevailing during these insights, whatever objects you observe. This stage of insights thus parallels the fourth jhana.

Sometimes, you may lose the sense of body and other physical phenomena, and feel as if you were floating in the air. This can be compared to the *jhana* called *akasananca-yatana*. At other times, you may find nothing but knowing mind to note; this is comparable to *vinnaca-yatana*. Sometimes, you may experience only emptiness to note; this is likened to *akincanna-yatana*. Other times, you may find your mind so subtle that consciousness seems to be gone; this state bears a resemblance to *nevasañña-nasañña-yatana*.

51. Learning Step by Step

Yatha-pakatam vipassanabhiniveso. (Maha-tika)

vipassana starts with the awareness of whatever is obvious.

As suggested in this passage, we start vipassana with the awareness of what is obvious or easy to note, in order to make

發現：你的心是如此隱微，以致於心識似乎消失了，這種境界相當於非想非非想處定。

51、逐步學習

修習毗婆舍那，以覺知（觀察）任何明顯的所緣開始。如以下的經文所說的：我們修習毗婆舍那，從覺知明顯或易於觀察的所緣開始，以便有快速的進展，就像在學校學習一般。學習的科目對學生而言，應該是容易的和易於理解的；如果我們以比較艱深的學科開始，學生會覺得在學習上有困難。同樣的，修習毗婆舍那應該以觀察容易的和明顯的目標開始。這是為何佛陀教導我們去觀察四威儀，因為四威儀是容易觀察的所緣。

faster progress in the practice, just like learning in school. Learning should begin from subjects easy and comprehensible to the students. If we start with higher-level subjects, the students will find it difficult to learn. In the same way, one should start vipassana by noting easy and obvious objects. That is why the Buddha instructs us to observe as easy objects as the four physical postures.

52. Vipassana Practice

The practice of vipassana means to make effort to be aware of mental and physical phenomena – occurring through the six senses – as they really are. (The Introductory Talk On How To Practice)

53. More Important

In practicing vipassana, it is more important to be aware of phenomena as they really are than to name an object literally. Actually, naming alone does not work. (The Introductory Talk On How To Practice)

54. Without Naming

Of course, it is possible to be aware of an object without naming it. Initially, however, it can be difficult to be aware of an object precisely and accurately without naming it properly. Thus, you are suggested to note an object by naming it suitably. (25th Anniversary Talk)

52、修習毗婆舍那

修習內觀（毗婆舍那）意指努力的去覺知在六根門生起的身心的生滅現象，如實的觀察。

53、更重要

修觀時，如實的覺知所緣，比在文字上稱呼（標明）所緣更重要。事實上，只有稱名是沒有作用的。

54、沒有稱名

當然，覺知所緣而不對所緣稱名，這是可能的。然而剛開始時，沒有適當的對所緣稱名而想要覺知所緣，這是很難的。因此，建議您觀察所緣時，要適當的對所緣稱名。

55. Daily Language

According to Mahasatipatthana Sutta, the best way is to note an object in daily language. When walking, for instance, note it as going, or right step and left step, or lifting, moving and dropping. You can note your posture respectively as standing, sitting, reclining, and so on. The same is true with binding, stretching, moving, rising and falling, etc.

56. Without Right Awareness

Those who were out of reach of the Buddha's teaching – even though they had achieved jhana – could not gain enlightenment. This is because they were not directly observing mental and physical processes involved in their actions like going, standing, sitting, seeing, hearing and so on.

57. Just Learning

Without having developed concentration, you cannot bring about such vipassana insights as *nama-rupa-pariccheda*, etc., even though you may be literally reciting *anicca* (impermanence), *dukkha* (suffering), and *anatta* (selflessness). That is just learning by heart. (25th Anniversary Talk)

55、日常用語

根據《大念處經》，以日常用語觀察（標明）所緣是最好的方式。例如，當走路時，觀察「走」，或左步、右步，或提起、移動、放下，你可以分別觀察你的姿勢為站立、坐下、躺臥等。彎曲、伸展、移動、舉起、放下等亦然。

56、沒有正確的覺知

那些沒有聽聞佛陀教導的人，即使他們獲得禪那也無法證悟，因為他們沒有直接觀察身心生滅的過程，包括他們日常的行為，如行、住、坐、看、聽等。

57. 只是聆聽

沒有修定的人不可能生起「名色分別智」等觀智，即使你背誦「無常、苦、無我」，這只是默唸而已。

58. Vipassana Insight

Vipassana refers the insights that see mental and physical phenomena in terms of impermanence, suffering, selflessness (anicca, dukkha and anatta). However, rather than the state of impermanence, suffering, and egolessness, one should observe the present phenomena in order to see their own characteristics arising and passing away. (Discourse on Hema-vata Sutta)

59. Vipassana Practice

Vipassana practice means to be aware of whatever occurs through the six senses. (Discourse on Hemavata Sutta)

60. Don't Underestimate Tranquility

You should not look down upon samatha (tranquility meditation) because it can help you obtain vipassana insights and magga-phala enlightenments if you practice vipassana based on the jhana-absorption. If you just focus your mind on the samatha object without observing present psycho-physical phenomena, however, you merely enjoy the tranquility. (Discourse on Hema-vata Sutta)

58、毗婆舍那

毗婆舍那指內觀，從無常、苦、無我三種特相來觀察身心生滅的現象。然而，爲了觀察身心生滅的自相，禪修者應該觀察當下的現象，而非無常、苦、無我的狀態。

59、修習毗婆舍那

修習毗婆舍那指覺知從六根門生起的任何所緣。

60、勿低估止禪

不要瞧不上止禪，因爲如果你有安止定的基礎而後修習觀禪，止禪有助於獲得觀智，以及道智、果智。如果你的心只專注在止禪的所緣上，而沒有觀察當下身心生滅的現象，你只是享有心的平靜而已。

61. Process by Process

When you note rising and falling of the abdomen, you can clearly see the initial arising and final ending of each of these processes. That means you see impermanence in each process, and empirically realized phenomena to be in constant change. Thus real insight into impermanence (*anicca-nupassana*) takes place, followed naturally by the insight into suffering and egolessness (*dukkha-nupassana, and anatta-nupassana*). (Discourse on Hema-vata Sutta)

62. Moment to Moment

In due course of time, you will come to see the moment to moment process of each rising or falling. In other words, you will see each object arising and passing away segment by segment. This means you see moment-to-moment impermanence. (Discourse on Hema-vata Sutta)

63. The Forty Vipassana

“The Forty Vipassana” refers to the ten expressions of impermanence, the twenty-five of suffering, and the five of egolessness. The stronger your scriptural knowledge or spiritual aptitude, the more expressions are evident in experiencing insight. In general, they occur more clearly with the vipassana insight that directly leads to the higher magga enlightenments. (How to Practice Vipassana V-2)

61、逐漸的

當你觀察腹部的起伏時，你可以清楚的觀察到這些過程中最初的生起與最後的結束。這意味著你在每一個過程中看到無常，親自體驗到身心（現象）是變動不居的，因此，觀察無常時，自然會接著觀察苦和無我。

62、從瞬間到瞬間

在適當的時間，你會觀察到從瞬間到瞬間的每一個生滅過程。換句話說，你會看到所緣一個一個的生起又消失，這意味著你觀察到瞬間至瞬間的無常。

63.四十種觀

四十種觀〈毗婆舍那的四十種表達方式〉，指十種無常觀、二十五種苦觀，以及五種無我觀。當你經典的知識和修行的習性愈強時，你在體驗內觀的表達上愈清楚。通常，這四十種觀，在毗婆舍那觀智直接導致更高的果智時，會表達得更清楚。

64. View of Self

Only when vipassana is practiced can you overcome the delusory sense of ego (attaditthi). (The Discourse on Bhara Sutta)

65. When Conditions are Favorable

If you have practiced vipassana correctly, even if you do not obtain enlightenment in this very life, you may be enlightened within a few lifetimes when favorable conditions arise, such as the chance to listen to the noble dhamma. (The Discourse on Bhara Sutta)

66. Vipassana Conducive to Faith

If you practice vipassana strongly, firm faith will come to your heart. It will lead you to the sublime realms, as if you were led by the hand.

67. Any Time

With firm faith in practice, with insight into impermanence,
Whatever posture you are in, going, standing, or reclining,
Whatever task you're doing, eating, chewing, or tasting,
If you keep on observing, you can be enlightened any time.
(The Discourse on Malukya-Putta Sutta)

64、我見

只有當修習毗婆舍那時，你才能破除自我的假象(我見)。

65. 當眾緣和合時

如果你正確的修習毗婆舍那，即使你在今生沒有證悟，當眾緣和合時，例如有聽聞佛法的機會，你可能在未來的幾世中證悟。

66. 毗婆舍那有助於起信

如果你堅持修習毗婆舍那，堅定的信仰會在你心中生起，修習毗婆舍那會引領你到崇高的境界，好像你被手牽引一般。

67. 任何時間

在禪修時，以堅定的信心，用內觀觀察無常。無論你在行、住、坐、臥；或吃，咀嚼，品嚐等，無論你在做什麼，如果你不斷的觀察，你可能在任何時間證悟。

68. What a Pity!

It would be a great loss if you do not manage to practice vipassana while you have the rare opportunity to meet the living tradition of awakening as a human being. The chance to give charity, to observe moral conduct, or to develop tranquility of mind is available even when the Buddha's teachings are no longer available. Receiving the practice of vipassana, however, is possible only if the Buddha's teachings are at hand. (The Discourse on Sallekha Sutta)

69. Different Insights

You will see psycho-physical phenomena in terms of individual characteristics, functions, and manifestation at the stage of the insight called *Nama-rupa-pariccheda-nana*, and in terms of their approximate cause at the level of *Paccaya-pariggaha -nana*. At the stage of the *Sammasana-nana*, *Udaya-bbhaya -nana* and higher insights, you can see preceeding and succeeding phenomena arising and passing away separately, and realize their impermanence, unsatisfactoriness, and insubstantiality or egolessness.

(Vipassana Guideline)

68. 多可惜！

當你有難得的機會去修習讓人開悟的觀禪，如果你不去修習毗婆舍那，你將蒙受巨大的損失。即使佛法已經不存在，還有機會修習布施，持戒，或修禪定，這些是可行的。然而，修習毗婆舍那，必須有佛法住世才有可能。

69. 不同的觀智

內觀在名色分別智的階段，你觀察到身心生滅現象的自相（特相）、味（作用）、現起。在「緣攝受智」階段，你觀察到身心生滅現象的近因。在思惟智、生滅隨觀智和更高的觀智，你會分別觀察到前一個和後一個身心現象的生與滅，並了解他們無常、苦、無我的特相。

70. Current Seeing Process

The mental process of seeing consists of fourteen mind-moments from the examining moment (*āvajjana*) to the follow-up moment (*tadā-rammana*). However, the whole process can be experienced as a single seeing consciousness.

As vipassana practice develops, noting observation begins to arise in the very next moment of full consciousness that follows the seeing process after few moments of subconsciousness. At such times, you can be clearly aware of the seeing process as if it were currently arising and passing away. This is what the Pali texts means by observing present objects. (Basic Vipassana)

71. Not on Credit

You can purchase something on credit, intending to pay the debt later, but it is impossible to practice vipassana on credit, intending to pay attention later. You must observe each object the moment it takes place, so that no room is left for attachment. (Basic Vipassana)

72. Take one Step Ahead

To observe immediately means to observe a seeing consciousness, for instance, right after it takes place. To be precise, this seeing mind should be observed before it is followed up by any other proliferating mental processes, *tadanuvattaka-manodvaravithi*. (Basic Vipassana)

70. 現前的「見」的過程

觀察心的生滅過程，有十四種心識剎那，從「轉向心」到「彼所緣」。然而，整個過程可視為單一的觀察心識。

當修習毗婆舍那時，在幾個剎那的潛意識之後，接著就在下一剎那，以充分的覺知觀察身心現象開始生起。此時，你會清楚的覺知「觀察」的過程好像在現前生起和滅去。這就是巴利經典所說的：觀察當下的所緣。

71. 無法借貸

你可以用信用卡或賒欠來購物，打算在稍後償還；修習毗婆舍那不可能如此。你必須在每一個所緣生起時，立刻觀察它，而非在稍後作意觀察，所以沒有執著的餘地。

72. 事先觀察

立刻觀察意指在所緣生起時，立刻去觀察那觀看的心。更明確的說，在隨後的其他心識生起前，這觀察的心應該被觀察。

73. Four Mental Processes (move consecutive to 70)

(The seeing consciousness is normally followed by four proliferating processes called *tadanuvattaka-manodvara-vithi*.) With the first process, you perceive the same present color (*vanna*) as the one seen with the seeing mind itself. With the second, you perceive the same color, however this time it is past. Both processes perceive *paramattha* color (the color that can be directly experienced), although the objects differ in terms of time. Through the third and fourth processes, the sense of conceptual form and that of name, respectively, take place. (Basic Vipassana)

74. Ordinary Wholesomeness

Without personal experience, by merely reflecting that objects are impermanent as they disappear, real vipassana cannot take place because currently arising and passing objects are not really known. That would just be reciting words. By reflecting on impermanence, you can bring about ordinary wholesome states, but not vipassana insight. (Basic Vipassana)

75. Real Vipassana

Real vipassana insight is the realization of impermanence through observing mental and physical phenomena just as they are arising and passing away. (Basic Vipassana)

73. 四個心識過程

這觀察的心識，通常有四個意門過程。第一個過程，禪修者以觀察的心觀察現在色；第二個過程，你觀察同樣的色，然而，此時他已過去；在觀察究竟色的兩個過程中，就時間而論，所緣是不同的。經由第三和第四個意門過程，概念上的色與名個別生起。

74. 一般的善

當所緣境消失時，只是思惟它是無常的，而沒有親身體驗，真正的毗婆舍那（觀智）無法生起，因為無法知道當下所緣的生與滅，這只是唸誦字詞。透過思惟無常，你會生起一般的善，但不是毗婆舍那。

75. 真正的毗婆舍那

真正的毗婆舍那，是透過觀察身心的生滅現象而了知無常。

76. Without Observation

If you observe phenomena the moment they take place, you can experience them in terms of their individual characteristics, functions, manifestations, or immediate causes although you may not describe your experience this way if you have little scriptural knowledge. On the other hand, no matter how profound your scriptural knowledge about mental and physical phenomena, without observing them just as they arise, you can only perceive them in a conceptual sense, not in the ultimate sense. (Vipassana Guideline)

77. Using Tajja-pannatti

In vipassana practice, no kind of conceptual terminology is important; accurate awareness of psycho-physical phenomena is what matters most. In the beginning of practice, however, we have to use colloquial or scriptural *tajja-pannatti* (terms that refer to phenomena that can be directly experienced) because it is very difficult to effectively observe an object without their help. In due course of time, your vipassana insight can develop enough maturity to directly experience *paramattha* without using those *tajja-pannatti*. (Vipassana Guideline)

76. 沒有觀察

當身心生滅的現象一發生，你可以從他們的自相（特性）、功能、現起或近因來觀察，即使你缺乏經典的知識，你還是可以從他們的自相、功能、現起或近因來體驗，雖然你可能無法用這種方法來描述你的經驗。另一方面，無論你的有關身心現象的經典知識有多深厚，在身心現象生起時，你沒有觀察他們，你對他們不是在究竟義上了知，而是在概念上了解。

77. 使用適當的概念(假名)

在修習毗婆舍那時，沒有任何概念名相是重要的，正確的覺知身心生滅的現象才是最重要的。然而，在開始修行時，我們使用的口語必須根據經典中的貼切的概念、假名(指可以直接體驗的現象)，因為沒有他們的幫助，很難有效的觀察所緣。在適當的時間，你的毗婆舍那內觀會相當熟練，而無須再使用那些假名。

78. *Sabhava, Sankhata* and *Sāmañña*

Without experience of the individual characteristics of mental and physical phenomena (*Sabhava-lakkhaṇa*), you cannot really see their initial appearance, existence, or disappearance (*Sarikhata-lakkhaṇa*). Without this awareness it is impossible to penetrate the apparent solidity of these processes, let alone to empirically observe their universal characteristics: impermanence, suffering, and egolessness (*Sāmañña-lakkhaṇa*). Thus, it should be clearly understood that unless you see this *sāmañña-lakkhana*, you can bring about only conceptual knowledge. (Vipassana Guideline)

79. Empirical and Inferential Vipassana

Empirical vipassana insight (*paccakkha-vipassana*) arises when you see mental and physical phenomena in terms of their individual characteristics and impermanence, etc., by observing them the moment they take place. Based on that empirical insight, although they may not be directly experienced, one realizes that all phenomena past or future are similarly impermanent, suffering, and egoless. This is *sanmana-vipassana*. (Basic Vipassana)

78. 自相、有為相和共相

沒有體驗到身心生滅現象的自相者，不可能觀察到他們開始生起，存在或消失（有為相）。沒有這種覺知，要觀察整個過程是不可能的，遑論去觀察他們的共相：無常、苦、無我。因此，可以清楚的知道：除非你觀察到這些共相，否則你只能產生概念上的知識。

79. 實證的和推理的毗婆舍那

當你觀察身心現象時，根據他們的自性和無常等來觀察，實證的毗婆舍那（觀）會生起。根據實證的內觀，雖然禪修者可能不是直接體驗，卻了悟到過去或未來的所有現象都是無常、苦和無我的，這是推理的毗婆舍那。

80. Functional wholesomeness

Wholesome acts such as vipassana meditation, if performed by an Arahant, are called functional (*kriya*). They are not referred to as fruitful wholesome acts (*kusala*) because an Arahant has eradicated mental defilements, which allow the results of actions to come to fruition. (Discourse On Nibbana)

81. Three Moments

At the stage of *Sammasana-nana*, three moments of an object obvious: beginning, middle and end, or initial arising, existing, and passing away. At the stage of *Udaya –bbayanana*, two moments are obvious: initial arising and passing away. At the stage of *Bhanga-nana*, only one moment is obvious, passing away. Before the stage of *Sammasana-nana*, you cannot see either an object's initially arising or its passing away; instead the object appears to be lasting continuously. (Discourse On Nibbana)

82. Vipassanā Formula

What should be observed in order to bring about vipassanā?

The five aggregates – which are subject to attachment – should be observed. For what purpose should they be observed? The aggregates should be observed moment to moment in order not to be attached to them.

Failure to observe them moment to moment results in

80. 有益的修行

像觀禪那樣有益的修行，如果是阿羅漢在修，叫做作證 (kriya)。這不是指有益的善行，因為阿羅漢已經去除心理的雜染、煩惱，這使他們開悟證果。

81. 三種剎那

在思惟智階段，有三種剎那是明顯的，即開始、中間和結束，也就是最初的生起、存在和消失（生、住、滅）。在生滅隨觀智階段，有兩個剎那很明顯，即最初的生起和消失。在壞滅隨觀智階段，只有一個剎那是明顯的：消失。在思惟智階段之前，你看不到所緣最初的生起或消失，而所緣看起來是持續不斷的。

82. 毗婆舍那的規則

爲了生起毗婆舍那，應該觀察什麼？五蘊是執取的對象，所以應該觀察五蘊。爲什麼要觀察五蘊？爲了不執著五蘊，應該一剎那接著一剎那觀察五蘊。若無法一剎那接著一剎那去觀察五蘊，便會對五蘊產生執著，產生是「常、樂、我」的假象。藉著觀察任何生起的身心現象，可以克服執著，並且知道他們是無常、苦、無我的。捨離使道智生起，並趨向涅槃。牢記這毗婆舍那的規則頗有助益。

attachment, And in the delusory sense of permanence, pleasure and itself. By noting whatever arises, attachment is overcome, resulting in the realization of impermanence, suffering, and nonself. Detachment brings about the path insights leading to Nibbana. This Vipassanā Formula can be very helpful to bear in mind. (Basic Vipassana)

83. Momentary Freedom

Vipassanā brings temporary freedom (tadaṅgappahāna) from mental defilements. Sense-objects, if not observed, they are liable to generate mental pollution. (Discourse on Sallekha Sutta)

84. Fifty Billions

It is said the Pali texts that as many as one trillion mind-moments arise and pass away, one after another, within the blinking of an eye. (A physical phenomenon is said to last seventeen times as long as a mental phenomenon). Thus, during that same blink of the eye, fifty billion moments of physicality arise and pass away, one by one. In modern times, scientists have found that an atom can last only a split second. Such finding really accord with such Pali texts. (Discourse on Sallekha Sutta)

83. 瞬間的解脫

修習毗婆舍那可以暫時斷除心中的煩惱(彼分斷)。如果觀察感官的所緣，煩惱則無從生起。不觀察的話，他們容易產生心的染污而生起煩惱。

84. 五百億

巴利經典提到：有多達一萬億的心識在一眨眼之間生起又消失，一個接著一個(據說身體的生滅現象比心識的生滅時間長達十七倍)。因此，在一眨眼間，有五百億的生理現象一個接一個生起又消失。在現代，科學家已經發現一個原子只能持續一剎那，這個發現與巴利經典的說法一致。

85. Vipassana Sati

The mindfulness that brings insight (*vipassana-sati*) refers to awareness of mental and physical phenomena. (Discourse on Sallekha Sutta)

86. Limited and Unlimited

Jhana concentration can be developed by focusing on a single object, but not otherwise. One might concentrate solely on the nostrils, for instance, in *jhana* practice. Any object arising in one's direct experience can be an object of insight meditation; the attention is not limited to any specific object. (Discourse on Sallekha Sutta)

87. A Mistaken Notion

Without observing current phenomena one cannot experience their impermanence. If you observe them moment to moment, you can experience current phenomena for yourself. Enlightenment is not inaccessible to you. Some are under the mistaken impression that it is not possible to gain enlightenment any longer, such notions arise simply because people have not tried practicing. (Discourse on Sallekha Sutta)

85、毗婆舍那正念

正念會生起觀智，意指以正念覺知身心生滅的現象。

86. 有限和無限

修習禪那所產生的定是專注在單一目標而生起的，並非專注在其他目標上。例如，在修習止禪時，禪修者只專注在鼻息上。在個人的直接經驗裡，任何生起的所緣都是觀禪的目標，觀察的對象不限於特定的目標。

87. 一種錯誤的理念

沒有觀察當下身心的生滅現象者，無法體驗到他們的無常。如果你不斷的觀察它們，你會體驗到當下的生滅現象。有些人有錯誤的印象，認為證悟是不可能的，會有這種觀念是因為他們沒有去修行。

88. Moment to Moment

For vipassana insights, there is no particular object to concentrate on or to be aware of. In accord with the word of the Buddha “*sabbam parinneyyam* – whatever occurs is to be perceived,” one should observe whatever object arises through the six sense doors. The same is true with the development of vipassana concentration; one should focus the mind on whatever object is occurring, moment to moment. One might think that such a momentary focus would weaken the concentration. Actually, with this method, concentration improves moment by moment until it becomes strong enough to bring about vipassanā insights. (Discourse on Sila-vanta Sutta)

89. Samatha to Vipassana

It is true that the Buddha taught us *samatha* meditations, such as contemplation on the virtues of the Buddha. For vipassana meditation, however, these tranquility practices can only serve as a foundation. By no means can *magga-phala* enlightenment be attained without insight practice. When one’s mind is purified of mental hindrances by virtue of *samatha* concentration, one can practice *vipassana* by observing the tranquil mental state itself, or any other phenomena. Only when can you empirically see phenomena arising and passing away moment to moment; thus one can develop vipassana insights one by one until the *magga-phala* enlightenments. (Discourse on Sila-vanta Sutta)

88. 剎那至剎那

對毗婆舍那而言，所觀察的所緣或覺知的目標並不固定。這符合佛陀所說的：觀察所有生起的所緣，禪修者應該觀察從六根門生起的所緣。修習毗婆舍那禪亦然，禪修者應專注在任何生起的目標，一剎那接著一剎那。有人或許認為這瞬間的專注會減弱定力。事實上，以這種方法，定力會剎那剎那的逐漸增強，直到它強大到足以生起觀智。

89. 從止禪到觀禪

佛陀教導我們修習止禪，例如觀想佛陀的聖德（佛隨念）。然而，對毗婆舍那而言，修習止禪只是基礎，沒有修習觀禪是不可能證得道與果的。當禪修者的心藉著止禪而淨化時，他可以藉著觀察捨心或觀察其他現象來修習毗婆舍那。只有當你不斷的觀察現象的生與滅時，如此才能修習毗婆舍那，一個觀智接著一個觀智，直到證得道智、果智。

90. Vipassanā vs. Sickness

The Buddha spent his last rain retreat in a village called Veluva. During that time, he **contacted** a sickness that was serious enough for his demise. By practicing vipassana intensively, however, the Buddha was able overcome that sickness. (Discourse on Sila-vanta Sutta)

91. Unless Successful

Unless successful in practicing vipassana, one is liable to continue on and on through *samsara* (the cycle of rebirths) suffering old-age, sickness, and death. (Discourse on Sila-vanta Sutta)

92. Vipassana Diṭṭhi

Through the right view of insight (*vipassana samma-ditthi*), you can realize that there is nothing but mind and body and their interconnection, and that these all subject to impermanence, suffering and egolessness. This understanding eradicates delusory sense of soul (*atta-ditthi*), that of eternal soul (*sassata-ditthi*), and that of non-eternal soul (*uccheda-ditthi*). Here, eradicating means leaving no room for wrong views simply by replacing them with right views. (Discourse on Sila-vanta Sutta)

90. 毗婆舍那與病

佛陀的最後一個雨安居是在 Veluva 村度過。那時，佛陀患了一種嚴重到足以致死的病，然而，透過密集修習毗婆舍那，佛陀克服了疾病。

91. 除非成功

除非成功的修習毗婆舍那，否則很可能就在生死輪迴中不停的流轉，受老、病、死之苦。

92. 毗婆舍那見

透過內觀的正見，你會了知：只有身心和他們之間的關聯，而這些都是無常、苦和無我的。這種了解去除我見、常見和斷見。此處，「去除」指以正見取代邪見，不留餘地。

93. Vipassanā of the Noble Ones

Ariyas (those have obtained magga-phala enlightenments) reenter the practice at the stage of *udaya-bbaya-nana* (the third insight, into phenomena arising and passing away). (Discourse on Sila-vanta Sutta)

94. For Sure

It should be noted for sure that all mental and physical phenomena, which are currently arising and passing away through the six sense-doors, are called *Upadana-kkhandha* (the aggregates liable to be attached to), and qualified as vipassana objects. (Discourse on Sila-vanta Sutta)

95. Arahant

Arahant means a fully-enlightened person, one who has successfully developed vipassana insights by observing phenomena occurring through the six sense-doors and thus attained the highest magga-phala, eradicating all mental defilements. (Discourse On Nibbana)

96. The Buddha's Teaching

If you wish to obtain *magga-phala* enlightenment in this very life, you must practice vipassana. This advice accords with the Buddha's teaching. (Discourse On Nibbana)

93. 修習毗婆舍那的聖者

那些已證得道智、果智的聖者，在生滅隨觀智階段再進入修行。

94. 肯定

所有透過六根門在當下生起和滅去而被稱為取蘊(難免會被執取) 的身心現象，都是毗婆舍那觀察的目標，也肯定必須去觀察它們。

95. 阿羅漢

阿羅漢指完全證悟的人，透過觀察六根門而修習毗婆舍那，因此獲得最高的道果，並根除了心中所有的雜染。

96. 佛陀的教導

如果你想在今生今世獲得道果證悟，你必須修習毗婆舍那。這項建議與佛陀的教導一致。

97. Very Difficult

Without vipassana practice, it is very difficult to stop seeing from being followed by thoughts, and the same is true with hearing, smelling, tasting or touching. It is even more difficult to stop an arisen thought process from further proliferation. (Discourse On Nibbana)

98. Mental Purification

When your mind is concentrated on meditative objects moment to moment without thinking of any other sense-objects, then the mind is pure of such mental hindrances as thoughts of sensual pleasure, etc. This mental purification results in *vipassana khanika-samadhi* (momentary concentration brought about by vipassana practice) which is as powerful as *upacara-samadhi* (preliminary concentration generated by samatha practice). Such momentary concentration serves in a role analogous to the mental purity of *jhana*, a purified meditative state free of interference from outside thoughts. (Discourse On Nibbana)

97. 非常難

沒有修習毗婆舍那，要停止「**在看見後**隨之生起的念頭」是非常困難的，而聽、嗅、**嚐**或觸亦然。要停止「**已生起的念頭之後一連串增生的念頭**」更難。

98. 心清淨

當你的心專注在禪修的所緣，而不去想感官所緣時，此時，心是清淨的，沒有想要感官之娛等念頭，這種心清淨導致毗婆舍那的剎那定，剎那定和近行定（指由修習止禪所產生的初步的定）一樣強。這種剎那定類似禪那的清淨心，是一種沒有其他念頭干擾的狀態。

99. The Awareness of Touching

The sensation of touching is very widespread, and almost always evident, too. That is why a vipassana meditator can start his or her practice with the awareness of touching sensation. Touching is, in the ultimate sense, the sensation of either the earth element, that of fire, or of air. In the Maha-satipatthana Sutta, in passages such as “know going when going,” the Buddha instructed us to be aware of this touching sensation in terms of the stiffness, motion, and so on involved in going about and other actions. (Discourse On Nibbana)

100. Nearest to Nibbana

Out of the many kinds of wholesomeness, vipassana is the nearest to Nibbana. (Discourse On Nibbana)

101. Difficult to Persuade

There are few people who can carry out vipassana wholesomeness. Very often, we find it hard to persuade people to practice vipassana. Even to listen to a vipassana dhamma talk is difficult for some. Even certain people with good potential for achieving magga-phala enlightenment are difficult to convince to practice vipassana. (Discourse On Nibbana)

99. 覺知觸受

觸受非常廣泛，也非常明顯。這是爲什麼毗婆舍那的禪修者會以覺知觸受來開始他或她的修行。在究竟義上，觸，是地大或火大、風大的感受。在《大念處經》中提到：「行則知行」。佛陀教導我們去覺知僵硬、移動、行走，以及其他行爲等觸受。

100. 最接近涅槃

在許多善業中，毗婆舍那是最接近涅槃的。

101. 很難說服

很少人能修習有益的毗婆舍那。經常，我們發現很難說服人們去修習毗婆舍那。對某些人而言，即使聆聽毗婆舍那的開示（法談）都很難，即使某些有潛力能獲得道智和果智的人，要說服他去修習毗婆舍那也很難。

102. Thirty-Eight Meditations

The Visuddhi-magga and Abhidhammattha-saṅgaha list forty types of meditation. The *kasinas* of light and of space, *aloka-kasina* and *akasa-kasina*, are the only additions to the list of thirty-eight mentioned explicitly in the Pali texts. (Discourse On Nibbana)

103. Samatha Leading to Nibbana

Just as a great body of water is accessible to anyone from any direction, so also any of the thirty-eight kinds of meditation can lead you towards Nibbana, *Samatha jhana* cannot do that alone, however, such tranquility can serve as a basis for practicing vipassana until the attainment of Nibbana. (Discourse On Nibbana)

104. Hidden

The nature of impermanence is hidden by the unbroken process of mind and body (*santati*), the nature of suffering by changing bodily posture (*iriyā-patha*), and the nature of non-self by conceptual solidity (*ghana*). (Discourse on Sila-vanta Sutta)

102. 三十八種禪修的業處

《清淨道論》和《攝阿毘達摩義論》列舉了四十種業處。在巴利經典中詳細說明的三十八種業處，加上光明遍和虛空遍為四十種業處。

103. 奢摩他導致涅槃

就像一大片水域，來自任何方向的人都容易接近，同樣的，這三十八種業處能引領你朝向涅槃，然而只有止禪無法證入涅槃。以止禪作為修習毗婆舍那的基礎，才能體證涅槃。

104. 隱藏

無常的性質隱藏在身心相續的過程中，苦的性質隱藏在身體姿勢的改變中，而無我的性質隱藏在堅固的概念中。

105. The Domain of Wisdom

If you fail to observe your bodily behaviors or actions that arise in your experience, you will mistake them for something permanent, pleasurable, and belonging someone. Thus arises the delusory sense of permanence, pleasure, and self, resulting in several other mental defilements.

In this way, unless observed, phenomena become a domain for mental defilements (*kilesa*); if observed, phenomena become a domain for wisdom. Thus, vipassana turns the domain of defilements into the domain of wisdom. (Myanmar Translation of Satipathana Sutta)

106. Immediately After Arising

Sensation such as seeing, hearing, smelling, tasting, touching and thinking should be observed the moment they take place. Actually, you can be only aware of them immediately after they have taken place, not at the very moment of their occurrence. However, they can be experienced very vividly as if they were still at present. That is why the Pali texts say that phenomena are to be observed in the present.

(Discourse on Silavanta Sutta)

105. 智慧的方所

如果你無法在生起的感受經驗中觀察你的身行或行爲，你會把他們誤認爲是常的，樂的，屬於某人的。如是生起的常、樂和自我的假象，導致心的染污（煩惱）。除非去觀察身行，否則現象便成爲心染污的方所；如果去觀察，現象便成爲智慧的方所。因此，毗婆舍那把染污的方所變成智慧的方所。

106. 在生起後立刻觀察

感覺，例如看、聽、嗅、嚐、觸、想，當他們一生起就應該觀察。事實上，在他們生起後，你會立即覺知他們的生起，而不是在他們生起的那一剎那覺知到他們的生起。不過，他們會非常逼真，如在目前。這是爲什麼巴利經典說：要在當下觀察現象。

Simple Vipassana

Preface

This booklet contains questions and answers regarding Vipassana practice. The answers are passages extracted from “How to practice Vipassana, Volume-II,” the classic work of Late Venerable Mahasi Sayadaw. The questions here have been created using the context of these passages. I arranged it this way for those who have requested a simple and practical way understanding the Vipassana practice.



簡單的毗婆舍那

序

這本小冊子是有關修習毗婆舍那的問與答。這些答案是摘自己故的馬哈希尊者的《如何修習毗婆舍那》第二冊中的章節。這些問題是根據這些篇章的內容提問的，我如此設問，是爲了那些想要以簡單可行的方式來了解毗婆舍那的人。

Q-1: what are we supposed to do when we practice Vipassana?

A-1: Focus your mind on the abdomen. You will find it rising and falling with every breath. If this is not clear, then you may feel it by using your palm for while. When you clearly find the rising and falling of the abdomen, note “rising, falling” accordingly. Both the rising and falling should be perceived precisely and accurately.

Q-2: By observing rising and falling of the abdomen, are we not merely perceiving its conceptual form?

A-2: In the beginning of the practice, it is almost impossible to overcome the concept. Actually, the concept helps concentration, mindfulness and insight mature. When mature, however, you will come to experience the *paramattha* (the ultimate truth) beyond the conceptual form.



問題一：當我們修習毗婆舍那時，應該做什麼？

答：把你的心放在腹部上。你會發現腹部隨著每一次的呼吸膨脹收縮。如果腹部的上下不清楚，那麼你可以把手放在腹部去感受它。當你清楚的覺知腹部的膨脹和收縮時，那就去觀察「膨脹、收縮」，應該清楚、正確的知道膨脹和收縮。

問題二：透過觀察腹部的膨脹與收縮，我們不是只觀察到它的概念的形式嗎？

答：在開始修習時，幾乎不可能克服那些概念。事實上，概念有助於定、正念和觀智的成熟。然而，當觀智成熟時，你會超越概念的形式，體驗到究竟實相(最後的事實)。

Q-3: The Practice of Vipassana means the moment-to-moment awareness of mind and body, which can be experienced through the six senses. Then, why did Mahasi Sayadaw instruct us to observe the rising and falling as a main object?

A-3: The true Vipassana practice is to observe mental and physical phenomena from moment to moment, which can be experienced through the six senses. In the beginning of the practice, however, your mindfulness and concentration are not strong enough to be aware of all kinds of phenomena moment to moment. As a beginner, you are very likely to waste your time by thinking about what and how to observe. For these reasons, you are instructed to observe the rising and falling as the primary object, which is both simple and obvious to observe.

Q-4: Is it necessary to note the object verbally, and to breathe vigorously?

A-4: You should note an object mentally, but not verbally. Neither should you breathe vigorously with the purpose to make the object obvious, nor slow it down or speed it up for any reason. By doing so, you may get tired after a while and cannot keep on noting. So, breathe normally and regularly, and note the rising and falling concurrently.

問題三：修習毗婆舍那，是透過六根門去覺知身心的生滅現象。然而，爲什麼馬哈西尊者教導我們以觀察腹部的上下作爲主要目標？

答：修習毗婆舍那是不斷的觀察身心的現象，這可以透過六根門來觀察。在開始修習時，你的正念和定不夠強，無法覺知所有剎那剎那生滅的現象。作爲一個初學者，你很可能因爲思考該觀察什麼和如何觀察而浪費時間。由於這些原因，你應該觀察腹部的上下作爲主要目標，因爲這觀察起來既簡單又明顯。

問題四：在口頭上標明目標，並猛呼吸是必要的嗎？

答：你應該用心去觀察它，而非在口頭上默唸。你不應爲了使目標明顯而猛呼吸，也不應爲了任何原因而減緩呼吸或加速呼吸。果真如此，過了一會兒，你可能會疲倦而無法繼續觀察，因此要正常而規律的呼吸，同時觀察腹部的上下。

Q-5: What should we do with wandering thoughts that often interfere with the awareness?

A-5: Note the thoughts in normal language. For example, when daydreaming, note it as daydreaming; when thinking, note it as thinking; when planning, note it as planning; when reflecting, note it as reflecting; when wandering, note it as wandering; when reaching somewhere, note it as reaching; when thinking of meeting someone, note it as meeting; when thinking of seeing something, note it as seeing repeatedly until it disappears; when thinking of speaking with somebody, note it as speaking. Right after the noting, you should go back to the main object, rising and falling of the abdomen.

Q-6: What to do with unbearable stiffness somewhere in the body?

A-6: Focus your mind on the stiffness, and note it as stiffness steadily and constantly. You may find it fade away, or become unbearable.

問題五：我們應如何對治那些會干擾覺知的散亂的念頭？

答：以正規的語言標明生起的念頭。例如，當做白日夢時，觀察它是在做白日夢；當在想時，觀察它在想；當在計畫時，觀察它在計畫；當思考時，觀察它在思考；當心跑掉時，觀察它跑掉；當心跑到某處時，觀察它跑到某處；當心在想遇見某人時，觀察它遇見某人；當心在想看見某事物時，觀察看見，一再的觀察它，直到它消失；當心在想與某人談話時，觀察它在說話。在觀察後，應該回到主要目標：腹部的上下。

問題六：當身體某處有不堪忍受的僵硬時，該怎麼辦？

答：把你的心專注在身體的僵硬上，不斷的觀察。你可能發現僵硬逐漸消失，或變得無法忍受。

Q-7: What to do if the stiffness is unbearable, and requires us to change the posture?

A-7: If you want to change your posture because of unbearable stiffness, first of all note the desire to change, and all the physical behaviors involved in the changing process. For example, if you desire to lift your limbs, note it as wanting to lift. Note every single movement involved. When stretching your limbs, note it as stretching; when bending them, note it as bending ; when dropping them down, note it as dropping. You should change the posture slowly and steadily. When they touch somewhere, note “touching”. If the stiffness fades away or disappears while noting, you should go back to the rising and falling.

Q-8: What to do with heat that becomes obvious somewhere in the body?

A-8: Pay your attention to the heat, and note it moment to moment, steadily and constantly: “heat, heat.” If it fades away, go back to the rising and falling.

Q-9: What to do if the heat is unbearable, and requires us to change posture?

A-9: If the heat becomes unbearable, and you wish to change your posture, you should note your wish to change, and then

問題七：如果身體僵硬無法忍受而需要變換姿勢，該如何？

答：因為無法忍受僵硬而想變換姿態，首先觀察你想要變換姿勢的意願，以及觀察變換姿勢的整個過程。例如，如果你想舉起你的四肢，觀察你想要舉起的念頭，並觀察所涉及的每個動作。當你伸展四肢時，觀察伸展的動作；當使四肢彎曲時，觀察彎曲的動作；當放下四肢時，觀察放下的動作。你應該慢慢而穩定的改變姿勢。當四肢接觸某處時，觀察接觸的動作。當觀察時，如果僵硬逐漸消失，你的觀察目標應該回到腹部的上下。

問題八：身體的某處發熱且變得明顯時，該如何？

答：把注意力放在熱上，穩定而持續的觀察「熱、熱」，如果熱逐漸消失，回到（觀察）腹部的上下。

問題九：如果身體的熱不堪忍受，需要變換姿態時，怎麼辦？

答：如果熱變得無法忍受，而你希望改變姿勢，你應該觀察你想改變姿勢的意願，此時，如上所述，觀察所有的動作，然後回到腹部的上下。在動作和動作之間，觀察不應中斷。

every single movement involved in the changing process in the same way as mentioned above. Then go back to the rising and falling. There should not be a break in the noting between the movements.

Q-10: What to do with itchiness if it appears in any part of the body?

A-10: If the itchiness takes place in some part of body, focus on it, observe it 'itchy, itchy,' steadily and constantly, from moment to moment. When it fades away, go back to the observation of rising and falling.

Q-11: What to do if the itchiness becomes unbearable, and require us to scratch it?

A-11: When the itchiness becomes unbearable and you want to get rid of it, note it as wanting to get rid of it, or wanting to scratch. When want to lift your hand to scratch it, note it as wanting to lift. When actually lifting, note it as lifting. You should lift slowly and steadily. When it touched the itchy spot, note it as touching. When you are getting rid of it, note every scratch, 'scratching, scratching.' When you want to stop scratching, note it as wanting to stop. When you want to let your hand down, note it as wanting to let it down. When you actually let it down, note it as letting down. When it touches on the floor, go back to the rising and falling.

問題十：身上任何部位發癢時，怎麼辦？

答：如果身上某部位發癢時，專注在癢上，穩定而持續的觀察「癢，癢」，當癢逐漸消失時，回去觀察腹部的上下。

問題十一：如果身上的癢變得不堪忍受而需要去抓時，怎麼辦？

答：當癢變得無法忍受而你想要止癢，觀察想要止癢的心或想要去抓；當你想要舉手去抓癢時，觀察你要舉起的念頭。當舉起時，觀察手正在舉起，你應該緩慢而穩穩的舉起。當你的手接觸到癢的地方時，觀察手的接觸。當你抓癢時，觀察每一次的抓癢「抓，抓」。當你想要停止抓癢時，觀察想要停止的心。當你想要把手放下時，觀察想要把手放下的念頭；當你把手放下時，觀察放下的動作。當手碰到地板時（抓癢畢），回去觀察腹部的上下。

Q-12: What to do when unpleasant sensations take place, and become unbearable in other parts of the body? What is its tendency?

A-12: If any kind of unpleasant sensation like pain, etc., takes place, focus your mind on it, and note **it** in common language steadily and constantly, from moment to moment. If it's pain, for example, note it as pain; if numb, note it as numb; if ache, note it as ache; if tired, note it as tired; if giddy, note it as giddy, and so on. Sometimes, the sensation disappears, but sometimes, it increases. Most of the time, however, it tends to disappear if you keep on noting it with persistence.

Q-13: To some people, severe pain **occurs** when concentration gains momentum. Is this a warning sign of disease? How should we deal with this?

A-13: Some people tend to experience severe pain when concentration gains momentum. For instance, they may experience it somewhat like a big bubble of wind bumping into the chest, or like a piercing pain as if being stabbed with a dagger, or like heat throughout the body, or like sitting as if pierced by needles, or like tangling as if insects were crawling all over the body, or excessive heat or cold. If you feel frightened, and stop noting, but tends to disappear immediately. It may reappear when the concentration becomes strong again.

問題十二：當苦受生起，在身體的其他部位變得不堪忍受時，該如何？如何對治？

答：如果任何苦受，如痛苦等生起，專注在上頭，並且以一般用語穩定而持續的觀察它。如果發麻，觀察「麻」；如果疼，觀察疼；如果疲倦，觀察疲倦；如果頭暈等，觀察頭暈等。有時，苦受會消失；有時，苦受會增強。通常，如果你繼續觀察下去，苦受會消失。

問題十三：有些人在定力極強時，劇痛會生起，這是疾病的警訊嗎？我們應如何對治？

答：有些人在定力極強時，往往有劇痛的經驗。例如，他們可能經歷有點像是大風泡碰到胸部的感覺，或像被尖銳短劍刺穿一樣痛苦，或像遍及全身的熱；在打坐時，好像被針穿刺（如坐針氈），或像昆蟲爬滿全身，或太熱或太冷。如果你感到害怕，停止觀察，這往往會立即消失。當定力變強時，它可能會再度出現。

不必擔心這，這不是疾病的警訊，而是普通的感覺，這些感覺因為以前其它的感覺使他們變得模糊或不明顯。現在由於你的強定而顯現出來，如果你沒有持續觀察，請繼續觀察，直到它消失。你沒有毛病，不過，每當你的定力增強時，同樣的問題會再度發生。另一方面，如果你耐心的繼續觀察和堅持下去，這往往會突然的永遠消失(再也不會出現)。

sign of a disease, but just an ordinary sensation that once was hazy and lost among the other sense objects. It manifests now due to your strong concentration. If you fail in continuous noting, just keep on noting it until it disappears. There is nothing wrong with you. However, the same problem will recur every time your concentration gains momentum. On the other hand, if you continue to note with patience and perseverance, it tends to suddenly disappears, once and for all.

Q-14: How should we note general activities, for example, when thirst requires us to get up from sitting, and go to where there is drinking water?

A-14: If you are thirsty, note it as thirsty. When you intend to get up, note it as wanting to get up. Using common language, note all the movement involved in arranging the limbs to go. For example, note “rising, rising” contemplating on the body that is rising and gradually getting lighter and lighter. When you are standing straight, note it as standing. When you look and see something, note it as looking, seeing. When you intend to move, note it as wanting to move.

While going, note every step as stepping, or right step , left step. Try to follow the step from the moment it is lifted until it is dropped down. When you take a **cankama**¹ walk, you may note two objects in one step: “lifting, moving, or lifting,

1. Cankama is a Pali word, which means **walking** to and fro in a place.

問題十四：我們應如何觀察日常活動，例如，當口渴時必須從座位起來去有飲用水的地方，如何觀察？

答：如果你口渴，觀察口渴。當你打算起來，觀察你想要起來的念頭。使用普通語言（標明每一個動作），觀察你要去喝水時四肢的所有動作，例如，觀察「起，起」，觀察身體起來，並逐漸變得越來越輕。當你站立時，觀察站的姿勢；當你看到某些事物時，觀察看的動作；當你打算移動時，觀察想要移動的念頭。

當行走時，觀察每一個步伐或右步，左步。試著觀察從腳提起直到放下的動作。當你在某處來回的經行時，在每一步中，你可以觀察兩個目標：提起，移動，或提起，放下，或移動，放下。當你看到一茶壺的水時，觀察看的動作；當站立時，觀察站立的動作；當伸手去拿玻璃杯時，觀察伸手的動作；當接觸玻璃杯時，觀察接觸的動作；當拿到杯子時，觀察拿的動作；當這杯水送到口時，觀察它的過程；當玻璃杯接觸嘴唇時，觀察碰觸；當嘴唇感覺冷時，觀察它是冷的；當喝或吞咽時，觀察喝或吞咽的動作；當喉嚨裡有冷的感覺時，觀察冷的感覺；當放下玻璃杯時，觀察放下的動作；當手碰觸身體時，觀察碰觸的動作等。

dropping, or moving, dropping.”

When you see a pot (bottle) of water, note it as looking, seeing. When standing, note it as standing. When reaching for a glass, note it as reaching, when touching the glass, note it as touching; when holding it, note it as holding; when take the glass of water to the mouth, note it as taking; when the glass touches the lip, note it as touching; when cold on the lip, note it as cold; when drinking or swallowing, note it as drinking or swallowing; when cold in the throat, note it as cold; when putting the glass down, note it as putting; when dropping your hand down, note it as dropping; when the hand touches the body, note it as touching, and so on.

Q-15: What to note when going back to sitting?

A-15: when you want to turn back, note it as wanting to turn back; when really turning, note it as turning; when taking steps, note it as usual; when you want to stand for long, you can note three objects: rising, falling and standing. When you intend to sit down, note it as wanting to sit down; when actually sitting down, focus on the body that is getting down heavier and heavier, and note it as sitting, sitting. You should do slowly and steadily. When you arrange your limbs to sit down, note each and every behaviors involved, as usual. If there is no other object obvious, note rising and falling continuously.

問題十五：當要回來打坐時，要觀察什麼？

答：當你想要回轉時，觀察想要回轉的心念；當真的轉動身體時，觀察轉動的動作；當步行時，如往常一樣觀察步行；如果你想要長久站立，你可以觀察三個所緣：起來，下座和站立。當你想要坐下，觀察想要坐下的念頭；當坐下時，專注在越來越沉重的身體，並觀察「坐，坐」，你應該慢慢的安穩的坐下。當你想要放下腳而坐下時，如往常一樣，觀察每個坐下的動作。此時如果沒有其他明顯的目標，就繼續觀察腹部的上下。

Q-16: What to observe when reclining?

A-16: When you want to lie down, note it as wanting to lie down. And all physical behaviors involved in reclining process should be noted accordingly, such as lifting or stretching your hands, resting them on the floor, and so on. When you actually lie down, note: ‘lying down, lying down.’ When your head touches the pillow and bed, note it as touching. You should arrange your limbs slowly and mindfully in the beginning of lying down. When there is no other objects obvious, note continuously the rising and falling.

Q-17: What to observe when we are about to fall asleep?

A-17: If sleepy, note is as sleepy, if heavy-eyed, note it as heavy-eyed. When the practice is mature, it tends to make you alert and clear again. Then, note it as clear, and go back to the main object, as usual. Although sleepy, you should not stop observing. You should keep on practicing as if you were not going to sleep. If you are really tired, you will spontaneously fall asleep.

問題十六：當躺下時，要觀察什麼？

答：當你想要躺下時，觀察想要躺下的念頭。躺下的所有動作都應該觀察，例如舉起或伸展你的手，把手放在地板上休息等。當你躺下時，觀察「躺下，躺下」；當你的頭接觸枕頭和床時，觀察接觸的動作。在開始躺下時，你應該慢慢的有正念的安放你的四肢。如果沒有其他明顯的目標，繼續觀察腹部的上下。

問題十七：當我們快要睡著時，要觀察什麼？

答：如果想睡，觀察想睡的狀態；如果眼皮沉重，觀察眼皮沉重。當修行成熟時，你會再度保持警覺和清明，此時，清楚的觀察，如平常一般回到主要目標（觀察腹部的上下）。雖然昏昏欲睡，你不應該停止觀察，你應該繼續修習，好像你不想睡一般。如果你真的很疲倦，你會自然而然的入睡。

Q-18: Is it possible to observe during a sleep?

A-18: According to Pali texts, sleeping mean a long process of particular mental state, called “bhavaṅga”², which is similar to the first and last mind-unit in a life. This mental state is so subtle that we cannot even know its sense-object. It necessarily occupies every interval between the full consciousnesses, such as seeing, hearing, thinking and so on. Such interval is too brief to be known. During sleeping, however, it is obviously long, and known to us. Even then, we cannot know what it takes as its sense-object. That is why we cannot observe any thing during a sleep.

Q-19: What to note when awaking from sleep?

A-19: when you wake up, note the awaking state of mind: ‘awaking, awaking.’ However, to catch such awaking state is quite difficult for you in the beginning of the practice. So, you can start noting whatever is first obvious to you. For example, if you find yourself thinking, note it as thinking. And then go to rising and falling, right away. If a sound awakens you, start noting: “hearing, hearing,” and then go on noting rising and falling, right away.

² Bavaṅga is literally translated as life continuum. It should be possibly compared to sub-consciousness. (有分心或有分識，字面上的意思為生命的相續，或可比擬為潛意識。)

問題十八：在睡眠時，有可能觀察嗎？

答：根據巴利經典，睡眠意味著長的特別的精神狀態，叫做「有分心」，有分心類似生命中的第一個和最後一個心識。這種心識狀態非常細微，以致於我們無法知道它的感官目標。「有分心」在每個心識的間隔中，例如看、聽、想等，這樣的間隔太短而無法覺知。然而，在睡眠時，「有分心」明顯的是長的。儘管如此，我們無法知道他的感官目標是什麼，這是為什麼我們在睡眠時無法觀察任何事物的原因。

問題十九：當從睡眠中醒來時，要觀察什麼？

答：當你醒來時，觀察心的狀態「醒來，醒來」。然而，初學者要觀察這醒來的狀態相當難，因此，你可以從任何明顯的目標開始觀察。例如，如果你發現你的念頭生起，觀察你的念頭，然後立刻回到（觀察）腹部的上下。如果聽到聲音，開始觀察「聽，聽」，然後立刻繼續觀察腹部的上下。

如果沒有其他明顯的目標，你應該如往常一樣，繼續觀察腹部的上下。身體的動作如轉身、彎曲或伸展四肢，你應該慢慢的、有正念的做每一個動作。如果你發現你在想時間，觀察想的念頭。如果你想要起來，觀察想要起來的念頭，觀察所有起床的動作。當你從床上起來時，觀察起來的動作；當你坐著時，觀察坐的動作。然後，如往常一樣，立刻回到腹部的上下。

If there is no other object obvious, you should keep on noting rising and falling of the abdomen as usual. The physical behaviors like turning your body aside, bending or stretching your limbs should be noted in common language. You should do everything slowly and mindfully. If you find yourself thinking about the time, note it as thinking. If you want to get up, note it as wanting to get up. Note all physical behaviors involved in the process of getting out of bed. When you are rising from the bed, note it as rising; when sitting up, note it as sitting. Right afterward, go back to the rising and falling as usual.

Q-20: What to note during meals?

A-20: During meals, if you look at something on the table, note it as looking, seeing. When you arrange your fingers to take food, note it as arranging; when you bring the food to the mouth, note it as bringing; when you bend your head down, note it as bending; when the fingers or spoon touch the mouth, note it as touching; when you open the mouth, note it as opening; when you close the mouth, note it as closing; when putting the hand down, note it as putting down; when it touches the plate, note it as touching; when you raise your hand, note it as raising. And then, every moment of chewing should be noted as chewing. When you enjoy the taste of the food, note

問題二十：在用餐時，如何觀察？

答：在用餐時，如果你看到桌上的某種食物，觀察它；當你用你的手指取食時，觀察取食的動作；當你把食物送到嘴邊時，觀察你的動作；當你低頭時，觀察低頭的動作；當手指或湯匙接觸嘴時，觀察接觸的動作；當你張開嘴時，觀察張開嘴的動作；當你閉嘴時，觀察閉嘴的動作；當手放下時，觀察放下的動作；當接觸盤子時，觀察接觸的動作；當你舉手時，觀察舉手的動作。然後，每一次咀嚼時，觀察咀嚼的動作。當你喜愛食物的味道時，觀察喜歡的念頭；當吞咽食物時，觀察吞咽的動作；當食物進入喉嚨往下時，觀察它。以這種方法，你應該仔細觀察用餐時的所有動作。

問題廿一：爲了觀察更多的目標，我們應該採取哪種態度？

答：在開始修習時，你會錯過許多目標，而且你會發現很難觀察到發動行爲的意圖。無論如何，你不應該失望。如果你下定決心要去觀察刹那刹那生起的目標，如此持續的觀察，稍後，當你的觀智成熟時，你會觀察到更多的目標，超過前面所提到的。

it as enjoying; when swallowing it, note it as swallowing; when the food goes down through the throat, note it as touching. In this way, you should note in detail every activity involved in having food.

Q-21: What type of attitude should we keep to be able to note more objects?

A-21: In the beginning of the practice, you will miss many objects. Moreover, you will find it difficult to catch the intention that motivated physical behaviors. In any case, you should not become disappointed. Later, you will be able to note from moment to moment. When your insight gets mature, you can note even more than what has been mentioned above.

Q-22: What to note if a gap or pause is found between rising and falling?

A-22: After a day, or a night, you may find a gap or pause between rising and falling. Then, filling the gap with observation of the body being seated, you may note three objects concurrently thus: “rising, falling, sitting.” During lying, also note three objects thus: “rising, falling, lying.” If you still find a gap, fill it with observation of touching somewhere in the body, and note four objects concurrently: “rising, falling, sitting, touching.” Or you may find it easier

問題廿一：爲了觀察更多的目標，我們應該採取哪種態度？

答：在開始修習時，你會錯過許多目標，而且你會發現很難觀察到發動行爲的意圖。無論如何，你不應該失望。如果你下定決心要去觀察刹那刹那生起的目標，如此持續的觀察，稍後，當你的觀智成熟時，你會觀察到更多的目標，超過前面所提到的。

問題廿二：如果在腹部的上下之間發現有間隔或中斷，要觀察什麼？

答：在一天或一夜後，你可能在腹部上下之間發現有間隔或中斷。此時，觀察身體的坐姿以填補這間隔，你可以同時觀察三個目標：腹部的上、下、坐。在躺臥時，也觀察三個目標：上、下、躺。如果你仍然發現有間隔，以觀察身體某處的觸來填滿間隔，並同時觀察四個目標：上、下、坐、觸。或者你會發現觀察「坐」兩次比較容易，即：「上、坐、下、坐」。在躺下時，你可以觀察四個目標：上、下、躺、觸；或者你可以觀察「躺」兩次：上、躺、下、躺。

to put sitting two times thus: “rising, sitting, falling, sitting.” During lying down, you can note four objects: “rising, falling, lying, touching.” Or you may put lying twice: “rising, lying, falling, lying.”

Q-23: Are we supposed to note seeing, hearing, etc., while noting internal objects like rising, falling and so on?

A-23: When we are noting the internal objects such as rising, falling and so on, you do not need to note general objects like seeing, hearing, etc. With the thorough observation of primary objects such as seeing, hearing, etc. can be accomplished spontaneously.

Q-24: What to note when we see or hear obviously?

A-24: When you happen to look at something or someone, you should note it as looking, seeing, and go back to the rising and falling. When you happen to see a man or a woman distinctively, note “seeing, seeing,” two or three times, right before going back to rising and falling. In the same way, when you listen to a sound, note: “listening, listening, or hearing, hearing.” When you happen to hear obviously of a bird or dog, note it as hearing, two or three times. Right afterward, go back to the primary object.

問題廿三：當我們在觀察內部的目標，如腹部的上下等時，我們應該觀察看聽等嗎？

答：當我們在觀察內部的目標如腹部的上下等時，我們不需要觀察一般的目標，如看、聽等；由於徹底觀察主要目標，看、聽等次要目標自然而然會被覺知到。

問題廿四：當我們明顯的看見或聽到時，要觀察什麼？

答：當你碰巧看到某物或某人，你應該觀察它，並回到腹部的上下。當你碰巧看到一個男人或婦女時，觀察「看，看」兩次或三次，然後回到腹部的上下。同樣的，當你聽到聲音時，觀察「聽，聽」。當你碰巧很明顯的聽到鳥或狗的叫聲時，觀察它兩次或三次，之後，立刻回到主要目標。

Q-25: What if we fail to observe seeing and hearing that obviously occur to us?

A-25: If we fail to observe seeing and hearing that obviously occur to us, it may affect the awareness of the primary object, giving way to wandering thoughts or mental defilements. In this case, you should note it as thinking. And then go back to rising and falling.

Q-26: What to do if we forget to note physical behaviors and thoughts?

A-26: If we forget to note physical behaviors and thoughts, note “forgetting,” before going back to the rising and falling.

Q-27: What should we note if the breath becomes so subtle that rising and falling is no longer clear?

A-27: If the breath becomes so subtle that rising and falling is no longer clear, you can note sitting, touching or lying down. Regarding the touching, you can note three or four touching points alternatively.

Q-28: What is the best time for practice?

A-28: The best time for practice is every moment from the time you wake up until the late night you fall asleep spontaneously.

問題廿五：如果我們無法觀察明顯的所見與所聽，怎麼辦？

答：如果我們無法觀察明顯的所見與所聽，這會讓煩惱和到處亂跑的念頭影響我們觀察主要目標。在這樣的情況，你應該觀察你的念頭「想，想」，然後回到腹部的上下。

問題廿六：如果我們忘了觀察身體的動作和念頭時，怎麼辦？

答：如果我們忘了觀察身體的動作和念頭時，觀察「忘了」，然後繼續觀察腹部的上下。

問題廿七：如果氣息變得非常微弱，以致於腹部的上下不再明顯，我們應該觀察什麼？

答：如果氣息變得非常微弱，以致於腹部的上下不再明顯，你可以觀察坐姿、觸處或躺下。關於觸處，你可以觀察三四個接觸點，一個一個的觀察。

問題廿八：何時是最佳的修習時間？

答：修習的最佳時間，是從你睡醒直到深夜入睡時的每一時刻。

Q-29: What about sleeping time?

A-29: Initially, you should keep on noting as if you were not to sleep at all although you fall asleep spontaneously in due course of time. There can be times when your insight becomes mature, and keeps you awake for the whole night.

Q-30: Some brief advice on how to practice?

A-30: Whether wholesome or unwholesome, any thought should be noted. Whether big or small, any physical behavior should be noted. Whether pleasant or unpleasant, any feeling or sensation should be noted. Whether good or bad, any mental object should be noted. If there is not any other obvious, you should concurrently and continuously note rising and falling of the abdomen during sitting, and lifting, moving and dropping while walking.

問題廿九：睡眠時如何觀察？

答：最初，你應該繼續觀察，好像你根本不想睡，雖然在適當的時間，你會自然而然的入睡。當你觀智成熟時，會讓你整個晚上保持清醒。

問題卅：請問有關「如何修習」的簡短建議？

答：念頭不論是善的還是惡的，任何念頭都應該觀察；動作無論大小，任何身體的動作都應觀察；感受無論愉快或不愉快，任何感受都應該觀察；心的活動無論好壞，任何心的目標都應該觀察。如果沒有其他明顯的目標，在坐下後，你應該繼續觀察腹部的上下，行走時，觀察提起（腳跟）、移動和放下。

◎附錄

究竟解脫之道—四念處禪修法

2005年，在埔里寶相寺禪修的慈濟委員陳師姐問我：「四念處禪修法這麼殊勝，為什麼來禪修的人那麼少？」我說：「因為知道這個法門的人非常少。」在中國，在北傳佛教國家，「四念處禪修法」被忽視了千餘年。許多古代的高僧大德未曾聽過四念處禪修法，因為沒有讀過四部《阿含經》；即使聽過，因無人教導，也無從修起。

佛陀在《大念處經》⁷中說道：「諸比丘！為眾生之清淨，為度憂悲苦惱，為斷啼哭，為獲得真理，為證得涅槃，唯一趣向之道，即四念處。」在《雜阿含經》佛陀一再提到四念處：「住四念處，修七覺分，得阿耨多羅三藐三菩提。」(T.2, P.131a.) 又說：「有一乘道，令眾生清淨，離生老病死、憂悲、惱苦，得真如法，所謂四念處。」(T.2, P.139b) 又說：「有一乘道，能淨眾生，謂四念處，乃至解脫生老病死、憂悲、惱苦。」(T.2, P.322b)

此外《長阿含經》也提到：「云何四法向涅槃？謂四念

⁷《大念處經》出自《長部》第22經(D.N.22)。此經相當於《中阿含》第24卷98經的《念處經》，T.1, P.582b；另外，請參閱帕奧禪師講述的《正念之道》，此書對《大念處經》有詳細的解說。《大念處經》的中文翻譯，可參閱《中文巴利文對照課誦本》159~179頁，慈善精舍印行。

處，身念處、受念處、意（心）念處、法念處。」(T.1, P.59c.) 在《增壹阿含經》中，世尊為比丘說樂受、苦受、不苦不樂受…當以四念處滅此三受 (T.1, P. 607b)。以上的經文只說明「四念處是一乘道（為證得涅槃的唯一趣向之道）」，是能「解脫生老病死、憂悲、惱苦」的究竟解脫之道，卻沒有詳細說明如何修習，如何從日常生活中，從行住坐臥中修習；《大念處經》對四念處的修習法有詳細的解說，將在稍後說明。

四念處又稱為四念住。念處 (satipaṭṭhāna) 有兩種解釋，即：「建立起」(upaṭṭhāna)，以及作為「念」(sati)的「立足處」。在巴利大藏經中，《長部》第 22 經及《中部》第 10 經對四念處有詳細的解說，而《相應部》中的〈念處相應〉則收集一些有關修習四念處的較簡短的經文。此外，《增支部》也提到：「阿難！茲有比丘，從正念而往，正念而還，正念而立，正念而坐，正念而臥，正念而作。阿難！此隨念處，如是修習多修習，能引生正念正知。」(A.6.29./III,325)

◎ 什麼是毗婆舍那 (Vipassanā) ？

毗婆舍那 (觀禪) 指不斷的觀察身心生滅的現象，也就是觀察名法 (mentality) 與色法 (physicality) 無常、苦、無我的本質，漸漸的由粗到細膩的觀察，所謂「細膩」是觀察到「究竟色法」(極微物質中的地、水、火、風等) 與「究竟名法」(心法、心所法)，「究竟」(paramattha) 指最

終的狀態。修習毗婆舍那禪或「念處禪」的目的是要了解身心生滅現象中的無常、苦、無我三種特性，由於了解身心生滅現象的三種特質，我們就可以去除許多煩惱，如貪慾、渴望、嗔恨、惡意、妒忌、輕慢、懶散、遲鈍、悲傷、憂慮、掉舉（restless）、悔恨等。去除這些煩惱後，我們就能究竟解脫，證入涅槃（涅槃是痛苦煩惱的止息）。

◎止禪和觀禪的不同

止禪（Samatha meditation）可以培養持續的定，如四禪八定。當心專注在禪修的目標時，心變得平靜。止禪的目的是從觀察單一的目標上獲得深定，因此修習止禪可以獲得安止定（appanā-samādhi）或近行定（upacāra-samādhi）。當心專注在禪修的目標時，所有的煩惱，如貪慾、嗔恨、驕慢、無明等均已遠離，此時，心專注在所緣境上。當心沒有煩惱或干擾時，我們會感到平靜、輕安、快樂，然而止禪無法觀察身心生滅的現象，無法止息痛苦。《清淨道論》提到止禪有四十種業處（禪修的目標），修習止禪的禪修者可選其中一種作為禪修的所緣境。

修習觀禪（Vipassanā meditation）的目的是：透過正確了解身心生滅現象的本質，使痛苦止息。為了達到這個目的，我們需要某種程度的定，透過「對身心

生滅現象持續的觀察」可以獲得這種定，因此我們有許多禪修的目標，快樂是禪修的所緣境；生氣、悲傷、痛苦的感受，以及僵硬、麻等都是禪修的所緣境；任何身心生滅的現象都是禪修的所緣境。止禪和觀禪的修習法不同，所以目的和結果也不同。

修習觀禪，當我們的身體感到熱或冷時，我們應該觀察熱或冷的感覺；當我們感到痛苦或快樂時，我們應該觀察痛苦或快樂；當我們生氣時，我們應該觀察憤怒的情緒，讓憤怒消失；當我們悲傷或失望時，我們應該以正念觀察悲傷或失望的情緒；我們必須觀察每一個身心生滅的過程，以便了解它的本質（無常、苦、無我）。正確的了解能使我們去除無明；當無明已經去除時，就不會有任何執著。當沒有執著時，就沒有痛苦。

因此，以正念觀察身心生滅的現象，觀察它們的本質（無常、苦、無我）是滅苦之道，這是佛陀所開示的「四念處」的內容。因此佛陀在《大念處經》中說道：「諸比丘！比丘於身，觀身而住，精勤，正知正念，捨離世間之貪欲煩惱；比丘於受，觀受而住，精勤，正知正念，捨離世間之貪欲煩惱；比丘於心，觀心而住，精勤，正知正念，捨離世間之貪欲煩惱；於法，觀法而住，精勤，正知正念，捨離世間之貪欲煩惱。」

◎修習四念處的功德（成果）

《中部》經典提到「勤修身至念（身念處），可獲得十種功德。」（M.119./III,97~99）；而《中阿含經》也提到修習念身（身念處）有十八種功德（T.1, P.557），內容與《中部》的十種功德雷同。只修習「身念處」就有許多功德，而修習四念處的功德則更為殊勝。根據《大念處經》，修習四念處有如下的功德：

「諸比丘！無論何人，於七年中，如實修習四念處，可獲得兩種果位：或於現法中得究竟智⁸；若有餘者，可證得不還果。諸比丘！當於七年中，持續修習四念處。

諸比丘！無論何人，於六年…五年…四年…三年…二年…一年中，若如實修習四念處，可獲得兩種果位：或於現法中得究竟智；若有餘者，可證得不還果。諸比丘！當於一年中，持續修習四念處。

無論何人，於七個月中，如實修習四念處者，可獲得兩種果位：或於現法中得究竟智；若有餘者，可證得不還果。諸比丘！當於七月中，持續修習四念處。

無論何人於六個月…五個月…四個月…三個月…兩個月…一個月…半個月中，如實修習四念處，可獲得兩種果位：或於現法中得究竟智；若有餘者，可證得不還果。諸比丘！當於半月間，持續修習四念處。

⁸ 此處《正念之道》譯為：「可望得到兩種成果中的一種：今生證得阿羅漢果，若還有煩惱未盡的話，則證得阿那含果。」

諸比丘!無論何人於七日間，如實修習四念處，可獲得兩種果位：或於現法中得究竟智；若有餘者，可證得不還果。

諸比丘!為眾生之清淨，為度憂悲苦惱，為獲得真理，為證入涅槃，唯一趣向之道，即四念處。」

可見四念處是究竟解脫之道，是多麼的殊勝。《大念處經》對四念處有詳細的解說，茲摘錄如下：

一、身念處(Kāyagatāsati)

1.身隨觀—觀出入息（安那般那念）

諸比丘!比丘如何於身觀身而住?比丘往森林，或在樹下，或在空閒處，結跏趺坐，端正其身，正念現前。入息時，具正念；出息時，亦具正念。入息長，即知入息長；出息長，即知出息長。入息短，即知入息短；出息短，即知出息短。彼覺一切身息入，覺一切身息出。入息時，彼學習使身輕安；出息時，彼學習使身輕安。…或於身，觀生法而住，觀滅法而住；或於身，觀生滅法而住。立念在身，有知有見，有明有達。彼當無所依而住，亦不執著世間任何事物。諸比丘!比丘如是於身觀身而住。

2.身隨觀—四威儀

復次，諸比丘!比丘於行知行，住則知住，坐則知坐，臥則知臥。此身之任何舉止，彼亦如實知之。…或於身，觀滅法而住…。彼當無所依而住，亦不執著世間任何事物。諸

比丘!比丘如是於身觀身而住。

3.身隨觀—正知

復次，諸比丘!比丘出入時，正知之；觀前旁顧時，正知之；屈伸時，正知之；著僧伽梨(袈裟)及諸衣鉢，皆正知之；於飲食嚼嚙，皆正知之；於大小便利，皆正知之；於行住坐臥，眠寤語默，皆正知之。…或於身，觀生滅法而住…。彼當無所依而住，亦不執著世間任何事物。諸比丘!比丘如是於身觀身而住。

4.身隨觀—可厭作意⁹

復次，諸比丘!比丘於此身，從頭至足，從足至頭，為皮所覆蓋，觀見種種不淨充滿其中：我此身中有髮毛爪齒、**皮肉筋骨、髓腎心肝、肋膜、脾肺腸、腸間膜、胃糞膽痰膿、血汗脂肪淚、油脂唾液鼻涕、關節液、尿**。諸比丘!猶如兩口之袋，充滿種種穀物，即：麥、稻穀、綠豆、菜豆、芝麻、糙米。有目之士，悉見分明，謂此是麥，此是粳米，此是綠豆，此是菜豆，此是芝麻，此是糙米。諸比丘!如是從頭至足，從足至頭，為皮所覆蓋，比丘觀見種種不淨充滿其中：我此身中有髮毛爪齒、皮肉筋骨、髓腎心肝、肋膜、脾肺腸、**腸間膜、胃糞膽痰膿、血汗脂肪淚、油脂唾液鼻涕、關節液、**

⁹ 請參閱《清淨道論》第八品：〈說隨念業處品〉有關「身至念」（身念處）的部份。

尿。如是於身內，觀身而住…。諸比丘！比丘如是於身觀身而住。

5. 身隨觀一界作意¹⁰

復次，諸比丘！比丘於此身，觀身諸界，即知我此身中有地界、水界、火界、風界。諸比丘！猶如熟練之屠夫或其弟子，屠牛後，坐於四衢道中，片片分解已。諸比丘！比丘如是觀身諸界，知此身有地界、水界、火界、風界。如是於身內，觀身而住…。諸比丘！比丘如是於身觀身而住。

6. 身隨觀—九種墓地觀¹¹

復次，諸比丘！比丘應觀察被棄於塚間之死屍，觀此死屍，或一日，或二日，或三日，死屍膨脹，成青黑色，生膿腐爛。見此死屍，彼知我此身亦復如是，亦將如是，終不得免。復次，諸比丘！比丘應觀察被棄於塚間之死屍，被鳥所啄，鷹所啄，鷲所啄，被犬所食，虎所食，豹所食，狐狼所食，或被種種生類所食。彼如是思惟：我此身亦復如是，亦將如是，終不得免。如是於身內觀身而住…。諸比丘！比丘如是於身觀身而住。

¹⁰ 有關「四界差別觀」請參閱《清淨道論》第11品〈說定品〉。

¹¹ 請參閱《清淨道論》第六品〈說不淨業處品〉所列出的十種不淨，即膨脹相、青瘀相、膿爛相、斷壞相、食殘相、散亂相、斬斫離散相、血塗相、蟲聚相、骸骨相，這十種是死者的不淨。

復次，諸比丘！比丘應觀察被棄於塚間之死屍，骨白如螺，…一年後，骨骸堆積，碎成粉末。彼如是思惟：我此身亦復如是，亦將如是，終不得免。比丘如是…或於身，觀生滅法而住。立念在身，有知有見，有明有達。彼無所依而住，亦不執著世間任何事物。諸比丘！比丘如是於身觀身而住。

二、受念處（受隨觀）

諸比丘！比丘如何於受觀受而住？比丘有苦受時，即知我有苦受；有樂受時，即知我有樂受；…或於受，觀生滅法而住。立念在受，有知有見，有明有達。彼當無所依而住，亦不執著世間任何事物。諸比丘！比丘如是於受觀受而住。

三、心念處（心隨觀）

諸比丘！比丘如何於心觀心而住？比丘心中有貪，即知心中有貪；心中無貪，即知心中無貪。心中有瞋，即知心中有瞋；心中無瞋，即知心中無瞋。心中有癡，即知心中有癡；心中無癡，即知心中無癡。心昏昧，即知心昏昧；心散亂，即知心散亂；…若心解脫，即知心解脫；心未解脫，即知心未解脫。比丘如是於心內觀心而住…或於心，觀生滅法而住。立念在心，有知有見，有明有達。彼當無所依而住，亦不執著世間任何事物。諸比丘！比丘如是於心觀心而住。

四、法念處（法隨觀）

1. 五蓋

諸比丘！比丘如何於法觀法而住？比丘於五蓋觀法而住。比丘如何於五蓋，觀法而住？比丘內心有貪時，即知內心有貪；內心無貪時，即知無貪；知未生之貪欲如何生起，知如何斷除已生起之貪欲；亦知已斷除之貪欲未來將不生起。

若比丘內心有瞋，即知內心有瞋；內心無瞋，即知內心無瞋；知未生起之瞋恨如何生起，知如何斷除已生起之瞋恨，亦知已斷除之瞋恨未來將不生起。

若比丘內心有昏沉睡眠，即知我昏沉睡眠；若內心無昏沉睡眠，即知我無昏沉睡眠；知未生起之昏沉睡眠如何生起，知已生起之昏沉睡眠如何斷除；亦知已斷除之昏沉睡眠未來將不生起。

若比丘內心有掉舉後悔，即知內心有掉悔；內心無掉悔，即知內心無掉悔；知未生起之掉悔如何生起，知已生起之掉悔如何斷除；亦知已斷除之掉悔未來將不生起。

若比丘內心有疑惑，即知內心有疑惑；內心無疑惑，即知內心無疑惑；亦知未生起之疑惑如何生起，知已生起之疑惑如何斷除；亦知已斷除之疑惑未來將不生起。

2. 法隨觀—五蘊

復次，諸比丘！比丘於五取蘊，觀法而住。比丘如何於五取蘊，觀法而住？比丘知：「此是色，色如是生起，如是滅盡；此是受，受如是生起，如是滅盡；此是想，想如是生

起，如是滅盡；此是諸行，諸行如是生起，如是滅盡；此是識，識如是生起，如是滅盡。」比丘如是…於諸法，觀生滅法而住；立念在法，有知有見，有明有達。彼當無所依而住，亦不執著世間任何事物。諸比丘！於五取蘊，比丘如是於法觀法而住。

3.法隨觀—十二處

復次，諸比丘！比丘於內六處、外六處，觀法而住。比丘如何於內六處、外六處，觀法而住？諸比丘！比丘知眼知色，知緣此二者生結縛。亦知未生之結縛如何生起，已生之結縛如何斷除；知已斷除之結縛，未來將不生起。知耳，知聲…；知鼻，知香…；知舌，知味…；知身，知觸…；知意，知法，知緣此二者生結縛，知未生之結縛如何生起，已生之結縛如何斷除；亦知已斷除之結縛未來將不生起。比丘如是…或於法，觀生滅法而住。立念在法，有知有見，有明有達；彼當無所依而住，亦不執著世間任何事物。比丘如是於法觀法而住。

4.法隨觀—七覺支

復次，諸比丘！比丘於七覺支，觀法而住。比丘如何於七覺支，觀法而住？比丘內心有念覺支，即知有念覺支；內心無念覺支，即知無念覺支；亦知未生之念覺支如何生起，已生之念覺支如何修習圓滿。內心有擇法覺支，即知…修習圓滿。內心有精進覺支，即知…修習圓滿。內心有喜覺支，

即知…修習圓滿。內心有輕安覺支，即知…修習圓滿。內心有定覺支，即知…修習圓滿。內心有捨覺支，即知我有捨覺支；內心無捨覺支，即知我無捨覺支；亦知未生之捨覺支如何生起，已生之捨覺支如何修習圓滿。比丘如是…或於法，觀生滅法而住。立念在法，有知有見，有明有達，彼當無所依而住，亦不執著世間任何事物。比丘如是於七覺支，觀法而住。

5.法隨觀—四聖諦

復次，諸比丘！比丘於四聖諦觀法而住。比丘如何於四聖諦觀法而住？諸比丘！比丘如實知此是苦之生起；如實知此是苦之集起，如實知此是苦滅，如實知此是滅苦之道。……

由於篇幅有限，故只摘錄某些重要經文，也無法深入解說，有興趣的讀者，請自行閱讀《長部》第22經（即《大念處經》）及《中部》第10經（即《念處經》），另外班迪達尊者的《就在今生——佛陀的解脫之道》，恰宓禪師的《毗婆舍那禪——開悟之道》，Jotika禪師的《禪修之旅》，以及Sujivo禪師的《四念處內觀智慧禪法》對四念處禪修法有非常精闢的解說，對解脫之道有興趣的讀者不妨請來細讀，讀後必能從中獲益，並充滿法喜。

願以此法施功德，滅盡諸煩惱；
願以此法施功德，成為涅槃因；
願以此法施功德，與眾生分享。

願一切眾生安樂（慈）

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