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disk01track01

I'm very glad to be here, be with you
我很高兴能在这里与大家一起
and to share my knowledge of abhidhamma with you
分享关于阿毗达摩的知识
I'm grateful to, I don't remember, the sponsors so who made it possible this class
感谢促成这次课程的人
In Therava tradition,
根据上座部传统
whenever, an author writes a book,
一个人写一本书之前
he first pays homage to the triple gem,
首先要向三宝致敬
and also to his teachers.
同时也要向他的老师致敬
and today I'm very glad that all of you paid homage to the triple gem
今天你们向三宝致敬，我很高兴
the aim of paying homage to the triple gem as the beginning of a class,
在上课前，向三宝致敬的目的
or as the beginning of writing a book,
或者在写书之前，向三宝致敬的目的
is for the task to have a success end without hindrance
是为了让一切圆满，没有障碍
so we hope to finish this class without any hindrance.
我们希望这个课程
圆满结束，没有障碍
years ago, I was reading a book,
若干年前，我读了一本书
a small paperback, and the name of the book was See Without Glasses.
一本小小的平装书，书名是:《摘掉眼镜也能看》
this book contains some exercises for the eye muscles.
这本书教导眼部肌肉锻炼的方法
so as to correct the vision
用来矫正视力
so that you can read without glasses.
这样就能摘掉眼镜去看书
the excises as given in that book was so invovled,
书中教导的方法很复杂
that I gave up
所以我放弃了
that is why I am still wearing glasses today.
以致现在我还戴着眼镜
But what struck me, the book struck me was some statements in that book,
但是书中有些论点还是让我吃惊
in one place, that book says, seeing is 90% mental
其中一处，它说:
观看 90%是心理性的作用
and only 10% physical
只有 10%是生理性的作用
that book was written by MD, MD means medical doctor.
这本书是个医学博士写的
so when he wrote this, I was very surprised,
他这样说，我很吃惊
because it came very close to what was taught in abhidhamma
因为，这和阿毗达摩里的教导很类似
according to abhidhamma,

根据阿毗达摩
seeing is more mental than physical,
看，较之于生理活动，更多地是心理活动
now it is true that the eyes, and the object to be seen, play some part in the seeing
当然，眼球、所看到的物体，对于“看”也起到一些作用
but seeing consists of a great amount of mental activities,
但是“看”包含了大量的心理活动
and these mental activities are explained in detail in abhidhamma
这些心理活动在阿毗达摩里得到了详细的介绍
in another place, the book says,
在另外一个地方，书里写道
in order for you to see the letter A
为了看到字母 A
your eyes shift four times,
你的眼睛转动四次
so only after shifting four times, do you see the letter A
你的眼睛转动四次，你看到字母 A
that also comes very close to what was taught in abhidhamma
这也与阿毗达摩里的讲法很类似
according to abhidhamma, in order to, say, I see a man, or I see a woman,
根据阿毗达摩，例如要想看一个男人、女人
you mind has to go through five types of thought processes
你的一个心需要经过五种心路过程
and each thought process repeat in thousands of times
每一个心路过程要重复成千上万次
so only after going through these five, classes of five types of thought processes
只有经过这五种心路过程
do you see a man or a woman
你才看到一个人
so it comes very close to what's taught in abhidhamma
所以这本书和阿毗达摩很相似
so, quite often, we find some parallels in science, or in science and the abhidhamma.
所以，我们经常在科学里看到与阿毗达摩类似的讲法
and also, in the Reader's Digest magazine
同样，在《读者文摘》杂志里
I read a sentence, it was actually the end of article theory
我读到一句关于粒子理论的句子
and that sentence says,
这句话是这样说的
if we take off all space, from the earth, from the globe
如果去掉地球里面的所有空隙
the earth would be no bigger than a golf ball.
整个地球就只有高尔夫球这么大
unbelievable, it is what it is said in the book
不可思议，这本书就是这样写的
and it also came very close to what was taught in abhidhamma
这也和阿毗达摩的说法很类似
so according to abhidhamma, the material properties, arise and exist in groups
根据阿毗达摩，不同种类的色法生起
and between these groups, there is always space
在各种色法之间，有很多空隙

and there are many small particles of material properties existing close to each other
许多色法颗粒紧密相邻
but there is always space between these groups of material properties.
但是在各种色法之间，总有空隙
so although we think that,
所以，即便我们认为
for example, this thing is solid
例如，这东西是致密的
actually it is like a seat
例如像一把椅子
there is much space in this stand
椅子腿之内有很多空隙
so again, it comes very close to what was taught in abhidhamma
这同样跟阿毗达摩的讲法很像
and lately
最近
I saw in an advertisement, one statement,
我在一个广告里看到一句话
now in abhidhamma, it's taught that
根据阿毗达摩的讲法
mind or consciousness can arise and disappear
心的生灭
billions of times in a second,
一秒钟可以进行成几十亿次
what they said in the books is
我在这本书里看到的是
in the time when you snap your fingers,
弹指之间
billions of thought movements arise and disappear
有几十亿个思维过程生灭
although we have been teaching this for many years,
虽然我们长久以来受到这样的教导
we have no way of proving it,
我们没有办法证实它
until as nuclear science came into being
直到原子科学的诞生
now they have now produced watches,
他们据此生产钟表
they said, themselves
根据他们的说法
taken the time signals broadcast by one station
接受从基站里广播的时间信号
that station is located in the state of Colorado in USA
这个基站位于美国的科罗拉多
so that state is called
National Institute of Standard and Technology
那个地方叫国家标准技术研究所
and it is said in this advertisement that
在他们的宣传里说
to an ordinary person, in a second, means just a tick tock of a clock,
对于普通人来说，
一秒钟就是时钟滴答一次
what it is a second for us, just a tick tock of a clock
1 秒钟对于我们而言，
就是时钟滴答一次
but to the nuclear scientists at this center
但是对于那个中心的原子核科学家
it is, a second is nine plus billion vibrations of a cesium-133 atom
1 秒就是铯 133 原子震荡 90 多亿次

I don't know about the atoms,
我对原子一无所知
but what struck me was more than nine billion vibrations in a second.
但让我吃惊的是，1 秒钟 90 多亿次
if they can calculate nine billion vibrations in a second
如果他们能计算 1 秒钟震动 90 亿次
that means mind and consciousness can arise and disappear billions of times in a second.
表明心可以在 1 秒内生灭几十亿次
so that also comes very close to what is taught in abhidhamma
这与阿毗达摩的讲法也很类似
so there are many things in abhidhamma that are very interesting
阿毗达摩里有很多有意思的东西
and that that has parallels in modern science
在现代科学里也有类似的说法
now I'm a buddhist monk,
我是个佛教僧人
I do not use modern science as a touchstone
我并不是用现代科学作为试金石
to test buddhism on it
用它来检验佛教
my attitude is the other way around,
我的态度恰恰相反
I will take the teachings of the Buddha as the touchstone,
我要将佛教作为试金石
and test science on it.
用佛教来检验科学
and if science does not agree with what the Buddha taught,
如果科学和佛教有不吻合的地方
I will wait for a time when it agrees with what the Buddha taught,
我就会等等看，等科学将来发展到与佛教一致
so in abhidhamma there are many things that are interesting
在阿毗达摩里，很多东西很有趣
it is like a storehouse,
阿毗达摩就像一个仓库
this storehouse of precious stones waiting to be explored
这个宝库里的矿石，将要被开采
waiting to be understood by people like you,
等着像你们这样的人来理解
so I'm very glad that today there are
所以我很开心，今天
I'm told that there are about 200 participants at this class
我听说有大概 200 人来听课
this is the biggest class I have ever taught
这是我教过的人数最多的课程
Now it is, there are two divisions of Buddhism
现在谈谈佛教的两个派别
two major divisions of buddhism,
mahayana buddhism and theravada buddhism
佛教的两个主要派别：大乘佛教和上座部佛教
now we have parted from each other, but we still are brothers,
虽然已经分成了两个派别，但我们还是兄弟
but we have different
但是我们也有不同

teaching that common to both these branches, and also we have some different teachings, different suttas.
我们有相同的教法，但是也有不同的教法和经典
there is abhidhamma in mahayana, and there is abhidhamma in theravada
大乘和上座部都有阿毗达摩
they are not exactly the same.
它们不尽相同
since I'm a therava monk, I'm familiar with theravada abhidhamma
因为我是上座部的僧人，所以我熟悉上座部的阿毗达摩
and so the abhidhamma I'm going to teach you in this class is theravada abhidhamma
所以我在本次课程中讲授的是上座部的阿毗达摩
and we need to know how the buddha's teachings recorded
我们要了解佛陀的教导是怎么记录
and handed down until the present time
并且传承到今天的
it's a little bit of the history
所以要谈一点历史
how these teachings are handed down
这些教法怎么流传下来
now we now have theravada of three pitakas, or baskets
我们上座部有三藏
and abhidhamma is the third of these baskets
阿毗达摩是三藏之三
we need to know how these teachings are handed down from generation to generation
我们需要知道这些教法是如何代代传承的
now buddha did not write anything down,
佛陀没有写下任何东西
there were no books
当时也没有书
or books were very difficult to get in those days,
或者说当时很难获得书写材料
and also maybe people at that time
或者可能当时的人
thought that buddha's teachings are so sacred,
认为佛陀的教法太神圣了
they should not be put on books or writing mateirals or whatever
觉得不应该被记录下来，等等
so buddha's teachings were remembered by his immediate disciples,
所以佛陀的教导被亲传弟子所记诵
or memorized, his teachings were memorized by his immediate disciples.
他的教导被亲传弟子所背诵
and after the death of the buddha,
佛陀去世后
only three months after his death,
佛陀去世后三个月
the surviving disciples
他的亲传弟子
headed by the
venerable Mahā Kassapa
以大迦叶尊者为首
decided to hold a council, a buddhist council,
决定结集
so at this buddhist council all the

teachings of the buddha were collected,
在这次结集中，所有佛陀的教导都被收集
and two venerable monks
有两位尊者
presented the teachings of the buddha to the council
将佛陀的教法呈给结集的僧众
and each unit of teaching, or each saying
每一句教法
was closely scrutinized
都被严格地审查
and when the participants of the council there were
参加这次结集的人
500 arahants at the council
有 500 名阿罗汉
so when, all the immediate diciples of buddha,
他们都是佛陀的亲传弟子
so when the participants were satisfied that the piece of teaching was
与会大众都很满意，所有的教法
authentic teachings of the buddha
都是真真实实的佛陀教法
they accepted that teaching by reciting together
他们认可并一起诵读这些教法
so reciting together is a kind of seal of authenticity
一起诵读就表明对真实性的认可
for that particular teaching
对这些教法认可
so in this way, every piece of teaching was closely scrutinized
所有教法都经过了这样严格的审查
and then they were satisfied
大家都满意
they accepted that teaching by reciting together.
通过一起诵读来认可它
the pali word for that kind of ceremony is called Saṅgāyana or Saṅgīti
这种结集巴利语称之为
Saṅgāyana 或 Saṅgīti
meaning reciting together.
意思是合诵或会诵。
so at the first buddhist council
在第一次结集的时候
all the teachings of the buddha were collected and invited into three pitakas or baskets
所有的教法就被归为三藏
later and also into five Nikāyas or collections,
也可以分为五部尼柯耶
and we will come to them later
稍后我们再谈这些分类
three months after the death of the buddha,
佛陀去世后三个月
the first council was held, and at that council all the teachings of buddha were collected and accepted
举行第一次结集，在这次结集中佛陀的所有教法都被收集被认可
then one hundred years after the death of the buddha,
佛陀去世 100 年后
there was another council,
举行了第二次结集
at that council also, those were accepted at the first buddhist council were

reaffirmed, reaccepted
在这次结集时，第一次结集的经文得到再确认，再认可
and then his teachings
were handed down from generation to generation by word of mouth.
佛陀的教法就这样代代通过口头相传
234 years after the death of the buddha, during the time of king Asoka
佛陀去世 234 年之后的阿育王时期
at Pātaliputra in India, the third buddhist council was held
在当时的华氏城，举行了第三次结集
at that council also the teachings that were accepted at the first and second councils were reafirmed,
在那次结集，前两次的经文得到了进一步确认
and accepted
并且得到认可
until that time buddha's teachings were handed down from generation to generation by word of mouth
直到那时，佛陀的教法都是通过口头代代相传
after the third buddhist council,
到第三次结集之后
the venerable Moggaliputta Tissa, who was the president of that council
目犍连子帝须尊者主持了这次结集
with the help of king of Asoka, sent missionaries to different countries.
在阿育王的帮助下，
派人去不同的国家传教
and one group of missionaries was sent to Sri Lanka
其中一个传教团被派往斯里兰卡
and that missionary was very successful
and the whole of the island became buddhist.
到斯里兰卡的传教活动很成功整个岛屿的人都信了佛
and tipitaka was brought to Sri Lanka and then
三藏经典也被带到了斯里兰卡
the monks in Sri Lanka wrote commentaries also.
斯里兰卡的僧人也写了注释
but about 450 years after the death of the buddha,
大约佛去世 450 年后
there was a great rebellion in Sri Lanka
斯里兰卡大乱
people had to flee their places,
人们四处逃窜
and monks also could not stay at their places and so they had to go here and there,
僧人也不能安住，只能东躲西藏
some went into the forests and so on,
有些人跑进了森林
so the country was all in disorder
整个国家一片混乱
so when that happened, one group of monks,
这时候，有一群僧人
decided to go to south india, to escape the rebellion
打算逃到南印度避难
but there were other monks who chose to remain in Sri Lanka
有些僧人则选择留在斯里兰卡
although they had very different times and different conditions

虽然他们的境遇各有不同
they tried to keep the tipitaka intact in their memory.
但是他们都尽力保持完整记诵三藏
they may not have enough to eat but recited that tipitaka, so that they do not forget.
他们可能没有足够的食物但是他们对三藏一直记诵不忘
and that rebellion lasted for 12 years
这场动乱持续了 12 年之久
after 12 years when the rebellion was over,
12 年之后，动乱结束
the monks who went over to south india came back to Sri lanka
逃到南印度的僧人回到了斯里兰卡
so when they came back
当他们回来的时候
those who were left behind Sri Lanka
留在斯里兰卡的僧人
said, brothers, you went over to south india, you did not suffer like we did
对他们说：师兄们，你们去南印度不像我们受尽磨难
but we suffered a lot during the rebellion and so
我们在这场动乱中受尽磨难
our memory might have impaired, might have been impaired
我们的记忆恐怕也受到损伤
we may have made some mistakes in our memory
我们的记忆可能出现差错
so let us check the tipitaka you have
让我们一起来核对核对三藏
memorized with our tipitaka which we have memorized
核对我们所记诵的三藏
so they checked, when the two parties checked
所以双方进行了核对
the tipitaka, they had memorized
对双方记诵的三藏进行核对
It was said there was no difference
据说没有任何不同
so they decided in the future
他们觉得在将来
people might not be able to memorize all these and put them together.
人们可能不能记诵这些经典
and so they decided to
write down the tipitaka on palm leaves.
他们决定将三藏记录在贝叶上
so that took place about 450 years after the death of the buddha
这件事发生在佛陀去世 450 年后
done in Sri lanka
in place called Aḷuvihāra, near the city of Kandy
这一次结集发生在斯里兰卡康提城附近的阿卢迦寺
then in 1871,1871 年
another buddhist council took place in Myanmar
在缅甸进行了再一次的结集
in the city of Mandalay
地点是曼德勒市
during the time of king Mindon
明东王执政时
so king Mindon was a very devout king,
明东王是非常虔诚的国王
he wanted to do what other kings had not

done.
他想完成其他国王未完成的事业
he knew that tipitaka was written down on palm leaves
因为当时三藏是写在贝叶上
now he wanted the tipitaka to last forever.
所以他想永远地保存三藏
so he decided to have tipitaka inscribed on marble slabs
所以他决定将三藏刻在大理石板上
it was lucky there was a hill near Mandalay where these marble slabs can be obtained
很幸运，在曼德勒附近有一座山，可以获取大理石
who you have seen many marble buddha statues, you know how good they are.
你们如果见过大理石佛像，就知道那非常壮观
so the tipitaka was inscribed on those marble slabs
三藏都被刻在这些大理石板上
and they were all together 729 marble slabs
一共是 729 块大理石板
and they are still intact, they are still to be seen in Mandalay
至今保存完好，依然可以
看到它们在曼德勒
even though there was fighting during the WWII around that place.
虽然在二战中那里经历了战火
none of these slabs were hit by any bomb shell or whatever
没有任何炮弹击中这些石板
so until today, they stand intact in the compound of the pagoda near Mandalay Hill.
直到如今，它们依然完好无损地保存在曼德勒山附近的佛塔里
that was in 1871
这次结集发生在 1871 年
then in 1954 after the independence,
然后是缅甸独立之后的 1954 年，
another council was held, it was called the sixth buddhist council.
举行了第六次结集
to that council, all the representatives of the theravada countries were invited,
这次结集邀请了所有上座部国家的代表
and also prominent leaders from the mahayana countries were also invited.
同时也邀请了大乘佛教国家的著名领袖
and 2500 monks
participated in that council
参加结集的一共有 2500 名僧人
in a man-made cave near Rangoon
地点是在仰光的人造石窟里
so then it was held in 1954 and it went on for six or seven years
时间是在 1954 年，持续了六七年
so the tipitaka was handed down from generation to generation
三藏就这样代代流传
through the councils
经过一次次的结集
until the fifth council, there were no printed books in Burma or in Myanmar,
在第五次结集之前，在缅甸还没有印刷的书籍
later under the british rule, the books, the tipitaka books were printed
后来在英国治下，有佛经的印刷
and so at the sixth buddhist council,
在第六次结集时

all these tipitaka book along with the commentaries,
所有三藏以及注释书
and sub-commentaries were edited and published
加上疏钞都被编辑出版
so now the myanmar peole have the whole set of tipitaka
所以缅甸人拥有完整的三藏
complete with commentaries and sub-commentaries.
包括注释书和疏钞
now buddha's teachings are divided into nikayas, and also into pitakas
佛陀的教法可以分成尼柯耶和藏
I want you to be familiar with these two divisions.
我希望你们熟悉这两种分类
So at the first buddhist council,
在第一次结集时
the elders divided the buddha's teachings into five collections or nikayas
长老们将佛陀的教导
分为五部（尼柯耶）
there are collection of long discourses,
它们是：长部
collection of middle length discourses,
中部
collection of kindred discourses or associated discourses
相应部
collection of gradual
discourses and collection of minor discourses.
增支部和小部
they are respectively called in Pali:
巴利语分别为：
Dīgha Nikāya, Majjhima Nikāya, Saṃyutta Nikāya, Aṅguttara Nikāya, Khuddaka Nikāya
so buddha's teachings are divided into five collections
佛陀的教法分为此五部
that is one division.
这是一种分类方法
another division is into three pitakas or baskets
另外一种分类就是分为三藏
the word pitaka in pali means basket, or things to be learnt
藏在巴利语意思是篮子，或者说要学习的东西
and these three pitakas are:
三藏是：
Vinaya Piṭaka, Sutta or Suttanta Piṭaka, and Abhidhamma Piṭaka.
律藏、经藏、论藏
so, all teachings of the buddha are divided into five nikayas,
所以佛陀的所有教法可以分为五尼柯耶
and also they are divided into three pitakas
也可以分为三藏
now, the division into nikayas,
五尼柯耶的分类
is not the sub-division of pitaka division.
并非三藏分类的子类
it is a separate division
它是独立的分类
I tell you this because there is so much misunderstanding of our nikayas and pitakas.
我指出这点，因为对于尼柯耶、藏

的概念有很多误解
many people think that digha nikaya and so on are a subdivision of sutta pitaka
许多人认为长部等等是经藏的子类
but that is not true.
并不是这样的
the nikaya division is one division,
尼柯耶是一种分类方法
and pitaka division is another independent division
三藏是另外一种分类方法
among the five collections or five nikayas
在五部尼柯耶的分类中
abhidhamma is included in the minor discourses
阿毗达摩属于小部
but in the three pitakas, abhidhamma pitaka is one separate pitaka.
但是在三藏的分类中，阿毗达摩属于独立的一藏
now we come to the word abhidhamma
现在我们谈谈阿毗达摩这个词
the word abhidhamma composed of abhi and dhamma
阿毗达摩这个词包括“阿毗”和“达摩”
abhi is a prefix
阿毗是个前缀
here it means excelling or distinguished
这里的意思是：优胜的，杰出的
and dhamma means teaching
达摩指教法
so abhidhamma means the teaching excelling or distinguished from the teachings in sutta pitaka
所以，阿毗达摩指较之于经藏，是一种优胜的，杰出的教法
and that means they are, they excel or they are distinguished from all the teachings in sutta pitaka
就是较之于经藏的教法它们是优胜、杰出的
with regard to method of treatment
这是就处理方式而言
when we say abhidhamma is excelling teaching
当我们说阿毗达摩是优胜的教法
or distinguished teaching
或者说杰出的教法
from the teachings of sutta pitaka
相对于经藏而言
we do not mean that that taught in abhidhamma pitaka
我们不是说在阿毗达摩里的教法
are better than or higher than those taught in sutta pitaka
比在经藏里的教法更好，更高级
they are called excellent or distinguished because of the method of treatment.
之所以说它是优胜、杰出的是说就它的处理方法而言
many topics were taught both in sutta pitaka and abhidhamma pitaka
经藏和阿毗达摩里有许多相同的主题
but what makes abhidhamma pitaka different from sutta pitaka is
阿毗达摩和经藏的不同之处在于
is method of treatment.
处理问题的方法
now you're all familiar with five aggregates
你们都很熟悉五蕴
these five aggregates
这五蕴

are treated in brief in the sutta pitaka
在经藏里讨论的很简要
in the pitaka called samyutta nikaya
在相应部里面
the five aggregates are taught in brief
对五蕴的教法很简要
and it occupies only one page
只占了一页纸
but these same five aggregates are treated in abhidhamma
但是同样的五蕴在阿毗达摩里面
following the method of, suttanta method, abhidhamma method and method of questions and answers
通过经藏的方法，阿毗达摩的方法还有问答的方法，进行了介绍
and it occupies 68 pages in the second book of abhidhamma
在阿毗达摩第二卷，它占了 68 页
so the treatment, the method of treatment is very diferent
所以，处理问题的方法很不同
in sutta pitaka
the treatment is very brief,
在经藏里，处理的很简要
in abhidhamma pitaka these five aggregates are treated in full
在阿毗达摩里，这五蕴就介绍的很详尽
according to the suttantta method, according to abhidhamma method, according to
根据经的方式、论的方式
according to the method of questions and answers,
根据问答的方式
so it takes 68 pages
它占了 68 页
to explain the five aggregates in abhidhamma
在阿毗达摩里解释了五蕴
Now what are taught in abhidhamma?
阿毗达摩里教授了什么?
It is ultimate teaching in contrast to conventional teaching in Sutta Piṭaka.
相对于传统的经藏教法，它是究竟的教法
In Sutta Piṭaka the Buddha used conventional terms
在经藏里，佛陀使用平常的字眼
the buddha used a person, man, woman, I, you, and so on.
佛陀使用一个人、男人、女人、我你，等等
but in abhidhamma pitaka
但是在阿毗达摩里
buddha mostly used the terms of reality
佛陀大多使用的是究竟法的字眼
not conventional terms
不用平常的习惯语言
but the terms of reality, like conciousness, mental factors, material properties and so on.
究竟法的用词，诸如：意识、心所、色法等等
and the realities are expounded in many different ways
用各种方式进行讲解实相
so mind is minutely analyzed
所以心得到了详细的分析
and also matter analyzed in very detail
色法也得到了详尽的分析
mind is divided into Citta or consciousness, and Cetasikas or mental factors.
心被分成心、心所

and matter is also treated in full, given, these sort of matters, that are their causes, and how they are grouped
色法也解释的很详细，起因、分类
and how they arise and disappear in one life and so on.
以及在一个周期里面的生灭
so in abhidhamma, what are called realities are expounded in many different ways.
在阿毗达摩里，
用不同的方法解释实相
they are divided, they are analyzed into minute details.
被条分缕析
so mind is divided into first citta and cetasikas
心理活动首先被分成心、心所
and then citta is divided into 89 or 121 types and cetasika into 52 and so on.
心又被分成 89 或 121 种，心所分为 52 种等等
so it is very analytical and it goes into great details and
所以分析的很详尽
mostly the conventional terms are avoided in the abhidhamma pitaka
大多数情况下，阿毗达摩不使用日常用语
in abhidhamma pitaka you find the terms like consciousness
在阿毗达摩里，你会看到：心
mental factors and so on
心所等等
rather than man, woman, individual, I, you and so on.
你看不到男人、女人、个体、我你等等字眼
now people asked: whether abhidhamma is philosophy or what?
有人问：阿毗达摩是哲学还是什么?
abhidhamma is said to be philosophy
阿毗达摩被认为是哲学
because it deals with the most general causes and principles that govern all things.
因为它处理适用于万事万物的一般性因果原则
it can be called philosophy because it deals with reality, it's about all real entities.
它可以被称之为哲学，是因为它处理究竟法，
关于所有实相的
It is also called an ethical system because it enables one to realize the ultimate goal, Nibbāna.
它也被称为伦理体系，因为它让人觉悟到最终的目标，涅槃
actually there is not much of ethics in abhidhamma.
实际上，阿毗达摩中没有多少伦理的东西
when we say we can find some ethics in abhidhamma
当我们说可以在阿毗达摩中找到伦理时
we must understand ethics in a broader sense
我们要从更广义的角度来理解伦理
not in its narrow sense of, the set of moral rules or moral precepts
不是狭义上的道德戒条
we say that is sometime there is ethics in abhidhamma because
我们有时说阿毗达摩也有伦理内容
when consciousness is explained
因为在解释心的时候
consciousness is divided into wholesome consciousness, unwholesome

consciousness, and neither wholesome nor unwholesome consciousness.
心被分为善心、不善心、无因心
wholesome consciousness we call good consciousness, and unwholesome consciousness bad consciousness.
善心就是好的心，不善心就是坏的心
so, since consciousnesses are divided into wholesome and unwholesome and neutral
因为心被分善心、不善心、无因心
we can say that there is a little of ethics in abhidhamma
我们可以说，阿毗达摩里也有一些伦理内容
and because it deals with the working of mind with thought processes and mental factors it is also called a system of psychology.
因为它也处理心的作用、思维过程、心理因素，所以，也被称为心理学
It is, I think it is more psychology than ethics or philosophy.
我认为，相较于伦理和哲学它更多地是关于心理学
because it deals with working with the whole mind works
因为它处理的是整个心的运作
and thought process and mental factors
思维过程和心理因素
arising together with the different types of consciousnesses
随着不同种类的心生起
and how they are related
它们之间的相互关系
how they are related
它们之间的相互关系：
consciousness to consciousness,
consciousness to mental factors,
consciousness to material properties and so on.
心与心、心与心所，心与色法等等
So Sayādaw U Thittila, the well known myanmar sayadaw,
所以缅甸著名吴帝提拉长老
wrote in a book called the Path of the Buddha
在他的书《佛陀之道》里写道
“It is a philosophy in as much as it deals with the most general causes and principles that govern all things.”
说它是哲学，因为它处理适用于万事万物的一般性因果原则。
“It is an ethical system because it enables one to realize the ultimate goal, Nibbāna.”
说它是伦理学，因为它让人觉悟到极终的目标，涅槃。
"Because it deals with the working of mind, with thought processes and mental factors
因为它处理心的运作，心路过程和心理因素
it is also a system of psychology.”
它也是心理学
“Therefore Abhidhamma is generally translated as psycho-ethical philosophy of Buddhism.”
所以，阿毗达摩一般可以翻译成佛教心理伦理哲学
so all these three terms put together.
把这三个词汇结合在一起。
now comes to the importance of abhidhamma

现在谈谈阿毗达摩的重要性
many people asked: is abhidhamma necessary?
许多人问：阿毗达摩是必要的吗?
or is abhidhamma essential?
阿毗达摩是关键的吗?
now, abhidhamma is essential for a correct and thorough understanding of Buddha's teachings.
对于准确彻底理解佛陀的教法阿毗达摩是很关键的
without knowledge of abhidhamma
如果没有阿毗达摩的知识
we do not understand the teachings even in the sutta pitaka
我们甚至不能理解经藏里面的教法
our understanding maybe erroneous or
我们的理解可能是错误的
our understanding may not be complete
我们的理解也可能是不全面的
so it is important for the correct and thorough understanding of buddha's teachings even in the sutta
所以对于正确彻底理解佛经里的教导
它是很重要的
there are people who think abhidhamma is not necessary
有人觉得阿毗达摩不是必要的
we can live without abhidhamma
没有阿毗达摩，我们照样生活
even we do not study abhidhamma,
即便不学习阿毗达摩
our understanding of the buddha's teaching will not be incomplete or something like that.
我们对于佛教教法的理解也不会不全面，诸如此类
but actually without the knowledge of abhidhamma, it is very difficult to correctly understand the teachings in sutta pitaka
实际上，没有阿毗达摩的知识想正确理解经藏里的教法，很困难
now let us take the example of the first verse in the book called dhammapada
我们就以法句经第一句为例
I hope you all have read the book dhammapada
我希望你们都读过法句经
now the very first verse,
现在看第一句
first line of very first foot of that verse
第一句偈颂
runs in pali as:
巴利语是这样的:
manopubbaṅgamā dhammā
how do you remember they translate it?
你们记得他们是怎么翻译的么
there are many english translations of dhammapada
法句经的英译本有很多
and they are not the same, each one differs from the other one.
他们各不相同
they are the words: manopubbaṅgamā dhammā
再读一遍巴利语
if you do not understand abhidhamma,
如果你不理解阿毗达摩
it is difficult to understand what dhamma there.
要了解这里的“达摩”就困难

what does dhamma stand for in that verse?
这句话里的“达摩”是表示什么
and what is mano there?
这里的“mano”是什么?
pubbaṅgamā means forerunner
pubbaṅgamā 意思是首领
so, now we translate using pali words
我们现在用巴利语来翻译一下
dhammas are those that have mano as their forerunner
达摩要以末那为首领
that is the literal translation of that verse
这是这句话的字面意思
that means dhammas have mano as their forerunner.
意思是达摩需要用末那作为它们的首领
here dhamma does not mean everything in the world
这里的达摩不是指世间的万物
here dhamma means just the mental aggregate
这里的达摩指涉及到心理的蕴
and mano is another mental aggregate or consciousness
末那指识蕴
so this means consciousness is the forerunner of the other mental states
这句意思是心是心所的首领
we are not to understand that: mind is the forerunner of everything in the world
不要将它理解成：心是世间万物的首领
mind is the forerunner of mental states.
心是心所的首领
that means consciousness is the chief of four mental states.
意思是心是心所的首领
if consciousness does not arise, the other mental states cannot arise.
如果心不生起，其他心所不会生起
that is why it is called the forerunner
这就是它被称为首领的原因
here forerunner does not mean that consciousness arises first
这里首领不是说心首先生起
and then mental states arise later and follow it
然后心所跟着生起来
because they arise at the same time,
因为心和心所是同时生起的
the consciousness and mental factors arises at the same time.
心和心所同时生起
but consciousness is called the forerunner of these mental states
但是心被称为心所的首领
simply because without consciousness, other mental states cannot arise
因为没有心，心所就不能生起
so we must understand that
我们必须明白这个
and then you can understand only you know abhidhamma.
只有理解阿毗达摩，才能明白
some translations are quite far from the original pali
有些英译就偏离巴利原文太远了
so they are not translations at all, they're interpretations.
这样就不是翻译，就是一种诠释了
in this book,
some translations are given

这本书里列出了一些英译
things are forerun by mind
心是万物的先导
that is one translation
这是其中一个译文
not so bad
还可以
but the next one: the mental natures are the result of what we have thought
下一个：
心理的属性是我们思维的结果
this quite quite different from what the original pali means
这就与巴利语原文很不同了
and then the next one: all that we are is the result of what we have thought
再下一个：
我们怎样想，就成为怎么样
althought it is not alien to buddhism
这个译法像是佛教的说法
it is not the meaning conveyed by the verse: manopubbaṅgamā dhammā
但是不是巴利语原文的意思
so some translators were
有些翻译者
aware of the commentary explanation,
意识到注释书里的解释
but they just ignored it, they translated as they liked
但是他们对此熟视无睹，随心所欲地翻译
so without the knowledge of abhidhamma,
所以，没有阿毗达摩的知识
even that one sentence, we cannot understand properly
即便是那样一句话，我们也不能正确地理解
again in the dhammapada
再来一句法句经
there is a verse which says
这句是这样的：
“All fear the rod.
所有人都害怕棍棒
All fear death."
所有人都害怕死亡
that also if we do not understand abhidhamma, we will misunderstand that
同样，如果你不懂阿毗达摩，你也会误解这句。
all tremble at the rod. It means all tremble at the stick.
一切众生在棍棒面前颤抖，就是害怕棍棒
all fear death.
一切众生害怕死亡
now according to abhidhamma arahants and buddhas
根据阿毗达摩，阿罗汉和佛陀
are those who have eradicated all mental defilements
他们已经灭尽了心里的诸漏
since they have no more mental defilements in their mind
他们已经没有心里的染污
there is no attachment in their mind, there is no fear in their mind
心中无执，也没有恐惧
no anger in their mind
心中也没有嗔
so although the verse is: all fear death
即使这句说：一切都害怕死亡
we must understand all does not mean all.
我们必须明白，
这里的一切并不是一切
all except buddhas and arahants

一切，但不包括佛陀和阿罗汉
and the next verse also
同样下一句
life is dear to all, that means
一切众生都珍爱生命，意思是
everybody is attached to his life,
所有人都执着于生命
that all also is not all
这里的一切也不是一切
because arahants and buddhas are not attached to their lives
因为阿罗汉和佛陀不执着于生命
because they have eradicated mental defilement all together
因为他们断尽了一切心的染污
no attachment, no anger and so son
无执，无嗔等等
so although the words used are all
所以即使这里用的词是：一切
we must understand that all means all except arahants and buddhas.
我们必须明白，“一切”要排除阿罗汉和佛陀
these are small things but you know if you do not understand abhidhamma, you may misunderstand it
这些是小事情，所以，如果你不懂阿毗达摩就会产生误解
and you may say, now here it's said that everybody is afraid of death, the buddha must be also afraid of death.
你可能会说，这句经文说：一切人都害怕死亡，所以佛陀也害怕死亡
and the other verse is
还有一句
that verse you already know
这句你们都知道
not to do any evil, to cultivate good, to purify your mind, this is the teaching of buddhas.
诸恶莫作，众善奉行，自净其意，是诸佛教
but in order not to do evil, we must understand what evil is
但是要想诸恶莫作，我们得明白什么是恶
if we do not understand what evil is, how can we avoid doing evil?
如果我们不明白什么是恶，那怎么避免作恶呢
the english word evil here i think is too strong.
这里的英语单词“恶”，
我觉得程度太重了。
because even when you are eating
因为即便你在吃
when you are eating your meal
即便你在吃饭的时候
there is evil, there is unwholesome
也存在恶，也存在不善
unwholesome mental states
不善的心所
if you eat with attachment
如果你带着执着来吃
then there is
unwholesome mental state
就有不善的心所
that is also called evil, in pali it's called pāpa
这就称之为“恶”巴利语是 papa
it may not be too bad, but still it is evil
虽然没那么坏，但也是恶
so if we follow the advice of buddha
所以如果我们遵从佛陀的教导
we must eat so that we are not attached to food

我们吃的时候，不要执于食物
and that we do bite applying mindfulness to the activities involved in the act of eating.
在吃的时候，应用正念
or to reflect on food as
或者省思食物
I eat food just to be able to practice the dhamma,
我们吃东西仅仅是为了修习佛法
and not to take pride in myself and so on
不要骄慢等等
so, in order to avoid evil, first we must understand what evil is
所以，要避免作恶，
就要先知道恶是什么
and this you can understand only through abhidhamma
只有通过阿毗达摩才能了解这些
ok, another one
好，下一个
you all are familiar with the six attributes of the dhamma
你们都熟悉法的六个性质
svakkhato bhagavata dhammo and so on
法乃世尊所善说等等
so there is one word: akaliko
这里有一个词：akaliko
akaliko is translated as not delayed
akaliko 被翻译成没有延迟的
or giving immediate results
或者说给予立即的结果
kala here means time, time means, time to give results
kala 在这指时间，产生结果的时间
so akaliko means there is no time for giving results
akaliko 就是说，
产生结果不需要时间
that means it does not delay in giving results, it gives immediate results.
意思是，产生结果不会延迟，立刻就会产生结果
in order to undertand it, you need to understand abhidhamma
要了解这点，你需要了解阿毗达摩
in abhidhamma it is taught that at the moment of enlightenment
根据阿毗达摩的说法，在觉悟的那一刻
a type of consciousness arises,
生起一种心
that consciousness is called magga, path consciousness
这种心叫做道心
and that path consciousness is immediately followed by fruition consciousness
果心会跟随道心立即产生
two or three moments of fruition consciousness
两个或者三个果心
so magga is the cause, fruition is the effect
道心是因，果心是果
so here the magga gives its fruit immediately.
这里，道心立刻产生结果
without any
intervention or time
没有任何时间间隔
so that is called akaliko, no time
所以就称之为 akaliko，不需要时间
sometimes akaliko

is translated as timeless
有时候，akaliko 被翻译成永恒的
if we translate it as timeless,
如果这样翻译
we will mean something eternal
意思就是永恒的
it turns out something like that.
就会产生这样的效果
but the word akaliko here means it has no time in giving result.
但是 akaliko 这里指不需要时间，立即有结果
and you can understand the immediate result only when you know abhidhamma
只有理解了阿毗达摩，你才理解“立即的结果”这个说法
so there are many places in the sutta pitaka
所以，在经藏里很多地方
where you may not understand or you may understand wrongly if you do not know abhidhamma
如果不懂阿毗达摩，你可能就理解不了，或产生误解
another one
下一个
you are all familiar with the four noble truths
你们都熟悉四圣谛
the first noble truth is the noble truth of suffering
第一个就是苦圣谛
so explaining the noble truth of suffering, the buddha said
当解释苦圣谛的时候，佛陀说：
birth is suffering, old age is suffering, disease is suffering death is suffering, and so on
生是苦、老是苦、病是苦、
死是苦，等等
and at the end what did the buddha say?
最后，佛陀怎么讲?
in brief, the five aggregates of clinging are suffering.
要而言之，五取蕴是苦
now, how do you understand aggregates
你们怎么理解“蕴”？
how do you understand clinging
你们怎么理解“取”？
and how do you understand aggregates of clinging?
你们怎么理解“取蕴”？
without the knowledge of abhidhamma, you don't understand that
没有阿毗达摩的知识，
你就理解不了这些
here, aggregates of clinging means aggregates that are the object of clinging
这里，“取蕴”指“蕴”是“取”的对象
that is what it means
就是这个意思
aggregates that are the object of clinging
“蕴”是“取”的对象
then what is clinging?
那么什么是“取”？
in abhidhamma it is taught that there are four kinds of clinging
根据阿毗达摩，有四种“取”
in reality, there are two: the attachment of craving and wrong view
在现实中，有两种：执贪、邪见
so those that can be the object of craving

and wrong view are called aggregates of clinging
所以，贪和邪见的对象称之为“取蕴”
and there are five of them
有五种
so the buddha said, the five aggregates of clinging are suffering
所以，佛陀说五取蕴是苦
since it is called
five aggregates of clinging
因为有五取蕴
there must be five aggregates of not clinging also.
也就有五种“不取蕴”
so five aggregates and five aggregates of clinging
所以，五蕴、五取蕴
these you understand only with reference to abhidhamma
只有参照阿毗达摩，你才理解
so when you understand abhidhamma, you know what these five aggregates of clinging are
当你理解阿毗达摩，就知道五取蕴是什么
it is important to understand the five aggregates of clinging
理解五取蕴很重要
because when you practice Vipassana Meditation
因为，当你进行内观禅修时
you take any of the five aggregates of clinging as the object
你将五取蕴作为所缘
and you do not take aggregates that are not the object of clinging as object
如果不是五取蕴的对象，就不将其作为所缘
so with reference to akalika
参照 akalika
we talk about magga or path consciousness
我们谈到道心
now path consciousness and each results fruition consciousness
通过道心，产生了果心
are not the object of clinging, they are outside the range of clinging
道心不是执取的对象
so when you practice vipassana you can not take path consciousness as the object.
所以，你进行内观的时候道心不能作为所缘
because if you practice vipassana you take the aggregates of clinging as the object
因为，你内观的时候，只将取蕴作为所缘
so it is important that you understand abhidhamma to you understand this
所以，理解阿毗达摩才知道这些这很重要
so there are many places in sutta pitaka
所以，在经藏里很多地方
where you need the knowledge of abhidhamma
你都需要阿毗达摩的知识
but still there are some people who said we don't need abhidhamma
但是依旧有人说
我们不需要阿毗达摩
now Sayādaw U Thittila again said in the same book
所以在同一本书里乌帝提拉尊者说
“Abhidhamma is highly prized by the profound students of Buddhist philosophy,
阿毗达摩被资深佛教学者极度推崇

but to the average student it seems dull and meaningless."
但是对于资质一般的学人，它就显得暗淡，没有意义。
This is because "it is so extremely subtle in its analysis,
这是因为："它在分析方面，特别深奥，
and so technical in its treatment that it is very difficult to understand without the guidance of an able teacher."
在处理问题上，特别需要技巧，如果没有具格的老师指导，理解起来十分困难。
that is probably why the abhidhamma piṭaka is not as popular as the other two piṭakas among Western Buddhists
所以这大概就是阿毗达摩在西方佛教徒那里没有经律二藏那么受到欢迎的原因。
now abhidhamma pitaka can not be read without the basic knowledge
没有基础知识，就读不懂阿毗达摩
I can not pick up a book on higher mathematics, and read it and understand it because I don't have basic knowledge of mathematics.
我不能拿起一本高等数学就理解，因为我没有基本的数学知识。
so first I must understand the basics of mathematics
我必须先了解基本的数学知识
to be able to read a book on higher mathematics.
才能够去读高等数学
in the same way, you cannot pick up a book on abhidhamma and read it and understand it, that's impossible
同样，你拿起一本阿毗达摩书，就想弄懂，这也不太可能。
so in order to understand the book of abhidhamma
所以，要想理解阿毗达摩的著述
first you need to know the basic of fundamentals basic knowledge or the knowledge of fundamentals of abhidhamma
首先，你需要了解基本的阿毗达摩知识
so that is why abhidhamma is not so popular
这就是阿毗达摩不太流行的原因
because people may pick up an abhidhamma book and read it and then
因为人们可能拿起阿毗达摩的著述想去读读，
after two pages, they will put it down.
翻了两页，然后就放下了。
so you need the basic knowledge of abhidhamma
所以，你需要有基本的阿毗达摩知识
and what you will be studying at this class is not abhidhamma
所以你在这次课程里并不是学阿毗达摩
but the fundamentals of abhidhamma, the basics of abhidhamma
只是学学阿毗达摩的基础知识
so that after understanding the basics you can go into the real treasure house of abhidhamma with ease.
所以，了解基础之后，你就容易登堂入室
now the other question
另外一个问题
is abhidhamma necessary and essential to gain enlightenment
对于觉悟而言，阿毗达摩必要吗?
or to be successful in practice of

meditation?
或者说对于禅修的成功，重要吗?
now the knowledge of abhidhamma is not absolutely essential
阿毗达摩的知识对于
for the realization of truth, for attaining enlightenment
觉悟真理并不绝对关键。
but it is extremely helpful to who practice meditation.
但是对于禅修而言，是特别有帮助的。
if you understand abhidhamma and practice mediation it is like
如果你理解阿毗达摩，禅修就像
reading a guide book before you visit a place
旅行时拿着一本地图
you may visit a place without reading a guide book
你可以不看地图去旅行
but if you have read a book, a guide book on the place you are going to visit
但是如果你提前阅读了地图
and then you visit it later, you know many things about that place
当你访问那个地方的时候，你已经知道了不少知识
you don't have to be told this is this or this is this
不需要别人告诉你这是什么，那是什么
so when you have knowledge of abhidhamma, you practice meditation
所以当你具有阿毗达摩的知识，你禅修的时候
what you experience you can identify
你就可以认识你体验到的东西
you don't have to ask another person about what the experience is
你不需要去问其他人这些体验是什么
so the knowledge of abhidhamma is like knowledge of a place before you visit that place
所以阿毗达摩的知识就是在旅行前对那个地方的了解
so that is why the knowledge of abhidhamma is helpful for those who practice meditation
所以说，阿毗达摩的知识对于禅修是有帮助的。
but we do not see that it is absolutely esssential
但是，我们不是说它是绝对关键
or you must know
abhidhamma before you can practice meditation.
也不是说，你在禅修前必须了解阿毗达摩
because there are many stories during the time of the buddha, that shows that
因为在佛陀时代，有很多故事表明
without the knowledge of abhidhamma you can practice meditation and attain enlightenment.
没有阿毗达摩知识，也可以禅修并且可以获得觉悟。
so two questions: is abhidhamma necessary or essential for the understanding the teachings of the buddha?
两个问题：阿毗达摩对于理解佛陀教法必要吗?
the answer is yes, it is essential for correct understanding of the teachings of the buddha
回答是肯定的。对于正确理解佛陀教法有必要。

is it essential for the realization of the truth, no
对于觉悟真理是必要的吗？并不必要。
but if you have knowledge of abhidhamma, it will help you a great deal
但是如果你有阿毗达摩的知识，就会对你有很大的助益。
so anyway knowledge of abhidhamma is beneficial to those who know it, who posses it
对于掌握阿毗达摩的人而言，它是有益处的
we take a short break.
我们休息一会儿

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whether abhidhamma should be studied or not
到底要不要学阿毗达摩
I would like you to give its advice
我希望你们自己做决定
not go by what other people say about abhidhamma
不要人云亦云
if you ask me
如果你问我
i would say, abhidhamma is very good, and so you should study it
我会说，阿毗达摩很好，你应该学学
but if you ask some other person who does not like abhidhamma
但是你如果问不喜欢它的人
he would say, no, abhidhamma is uninteresting or dull
他会说，阿毗达摩无趣沉闷
you can get no benefit from the study
学它得不到什么利益
so do not go by what other people say
所以不要人云亦云
we all are disciples of the buddha
我们都是佛陀的弟子
the buddha always advice us to find out things for ourselves
佛陀总是让我们自己找答案
when we find out for ourselves that
当我们自己发觉
it is beneficial to us, then we should follow it.
阿毗达摩是有益的，我们就要去照着做
so here also
同样
try to find out for yourselves whether it is beneficial
自己去找答案，它是否有利益
and practice, i mean to study abhidhamma or not
去修习，决定要不要学阿毗达摩
and if you find it's beneficial for you
如果你觉得它对你有利益
if you find it's worthwhile to study, then do it by all means
如果你觉得值得去学，就好好学
if you think that it is not valuable after
如果你觉得它没价值
finding out for yourself after studying it, you may leave it alone
你得出这个结论，那么你就别学
so abhidhamma is something that is,
所以，阿毗达摩
like i said, that is essential for the correct understanding of the teachings of the buddha
我讲过，它对正确理解佛教很重要

now we go to
the abhidhamma books
现在我们谈谈阿毗达摩诸论书
abhidhamma is the one of the three baskets of buddha's teachings
阿毗达摩是佛教的三藏之一
the first one is vinaya pittaka, the second is the sutta or suttanta pitaka, the third one is abhidhamma pitaka.
三藏是：律、经、论
and abhidhamma pitaka consists of seven books
论书包括七部
[inaudible] seven books
七部论书
the first book is called Dhammasaṅgaṇī
第一部是《法聚论》
Dhammasaṅgaṇī means the classification of the dhammas
《法聚论》意思就是诸法之分类
classification of consciousness and then the mental factors arising together with different types of consciousness,
对如下诸法分类：心，与诸心一起生起的心所
and also the material properties.
还有色法
and the second book is called Vibhaṅga
第二部是《分别论》
it is the analysis of the dhammas
就是对诸法的分析
so in this book, the terms are defined with many single names and also
这部论将各种名词进行定义
the five aggregates and so on are analyzed in great detail
例如详细分析五蕴等等
and the third one is called Dhātukathā
第三部是《界论》
discussions of dhammas taught in Dhammasaṅgaṇī
讨论《法聚论》中的诸法
now here dhatu does not mean just element
这里的“界”不仅指元素
but dhatu here means all the subjects taught in the first book, that is dhammasangani
“界“指第一部论书《法聚论》
里教导的所有主题。
then number four is called Puggalapaññatti
第四部是《人施设论》
designation of types of beings
施设不同种类的众生
now this is one book that is not really abhidhamma
这部论不是真正的阿毗达摩
although it is included in the abhidhamma pitaka,
虽然它被包括在论藏里
because in this book
individuals are described
因为这部论书讨论了个体
or in other words, the conventional terms are used in this book
换言之，这部论用了世俗的名相
so it is not actually the abhidhamma proper
所以它不是真正意义上的阿毗达摩
and number five is Kathāvatthu
第五部是《论事》
points of controversy

各种具有争议的论点
actually this book is edited at the third buddhist council
实际上此论是第三次结集时编入的
the commentary said that
注释书说
when the buddha taught abhidhamma to the gods in Tāvatimsa Heaven
当佛陀在忉利天
向天人讲授阿毗达摩的时候
and when he came to this book
当他讲到这部论时
he just mentioned like a table of contents
他只是提到目录
and taking those table of contents as the basis for this book
将这些目录作为此论的基础
venerable moggaliputta tissa at the third buddhist council preached this book
目犍连子帝须尊者在第三次结集时宣讲了此部论
now this book is actually the book of debate
这部论实际上只是辩论之书
book of debate between theravada and other opinions
上座部和其他观点的辩论
so this is also not
abhidhamma proper actually
所以这部论实际上也不是真正意义的阿毗达摩
it is not easy to understand because it is in the form of debate
它不易理解，因为是辩论的形式
and sometimes if you should do not read from the beginning
有时候，你如果不是从头开始看
sometimes you may not know whether a statement is by the opponent or the defendant.
有时候你就不知道那个论点到底是正方还是反方
and sixth book is called Yamaka
第六部是《双论》
yamaks means pairs, the book of pairs.
“双”表示成对的，
means book of pairs of questions, pairs of answers and so on.
问题是成对的，回答也是成对的，等等
and the seventh is called Paṭṭhāna
第七部是《发趣论》
the book of causal relations
讨论诸缘关系的
now the seventh book is the most comprehensive
这第七部论是最全面的
and also considered to be the most profound of the seven books of abhidhamma
也被认为是七部之中最深奥的
in this book, the 24 types of causal relations are mentioned.
这部论提到二十四缘
and then the relationship between mind and mind, mind and matter, matter and mind, and so on, are described.
谈到心心、心色、色心等等的关系
we take this book to be the most profound of the seven books of abhidhamma
我们认为这部论是
阿毗达摩七论中最为深奥的
I hope you all know, the buddha spent

seven weeks after his enlightenment
under the bodhi tree and near the bodhi tree.
我希望你们知道，佛陀觉悟后
在菩提树附近呆了七周
after his enlightenment, the buddha did not preach yet
佛陀觉悟之后，并没有立刻转法轮
but he stayed under the bodhi tree for seven days and then
他在菩提树下呆了七天
went to a place and stood there and looked at the place where he sat for seven days and so on
然后他站起来看了看
他坐了七天的地方
and during the fourth week,
在第四个星期里
they said that the buddha contemplated on the abhidhamma
据说佛陀审思了阿毗达摩
so when he contemplated on the abhidhamma,
当他审思阿毗达摩的时候
nothing happened when he contemplated on the first six books
审思前六部论的时候，没什么特别的
when he contemplated on the seventh book, Paṭṭhāna
当审思第七部《发趣论》的时候
six colored rays came out of his body
他的身上发出了六色光
now you all are familiar with the buddhist flag
你们都很熟悉佛教的教旗
how many colors are there in buddhist flag?
佛教旗帜上有几种颜色
actually six colors
实际上是六种
blue, red, yellow,
蓝色、红色、黄色
white and pink and then
白色，粉红，还有
the mixture of these five.
这五种颜色的混合
so altogether, there are six kinds of rays
所以一起就是六种光线
so these six kinds of rays came of the buddha
这六种光从佛陀身上发出
when he contemplated on the seventh book of abhidhamma
当他审思阿毗达摩第七部的时候
that was because the first six books
因为前六部书
although there are very difficult for us, very profound
虽然对我们而言，很难，很深奥
but for the buddha, for the buddha's super wisdom, there are not deep enough.
但是，对于佛陀而言
对于佛智而言，并不够深
so when he was contemplating on the first six books
所以，当他审思前六部论时
his super wisdom was like a big whale put in a small tank
甚深佛智就像一头巨鲸，
放在一个小水箱里
that the whale could not move upon as it likes

这头鲸不能自在移动
in the same way, his super wisdom could not get enough space to move about.
同样，佛智在前六论上
没有足够的空间活动
but when buddha contemplated on the seventh book
当佛陀审思第七部论时
his wisdom was like the whale put back to the ocean
他的智慧如同鲸鱼重回大海
so when the whale was put back into the ocean, he will be very glad, he will move about freely
当鲸鱼重回大海，他就非常开心因为能自由自在活动
so in the same way, when the buddha reached the seventh book,
同样，当佛陀审思第七论的时候
his super wisdom can go deep into vipassana, and vipassana was deep enough for his super wisdom to go about,
他的审思佛智可以进入内观，他的智慧可以在内观中深入
so when buddha was contemplating on the seventh book, he became very glad.
所以，当佛陀审思第七部论的时候他很欢喜
when his mind was glad, his heart became clear
他的心欢喜，所以他的心变得清澈
and when his heart became clear, the other material properties also became clear
当他的心清澈，其他色法也变得清澈
and that's why the rays of the six color came out of the body of the buddha
所以六色光就从佛身发出
so the seventh book is said to be the most profound and also the most comprehensive
所以说，第七部论最深奥，最全面
now during the time of the buddha
在佛陀时代
it may be enough for the disciples to understand the seven books without other help.
他的弟子可以
不借助帮助理解这七部论书
but as time went on
但是随着时间的推移
when the disciples began removed the buddha by time
佛子们离佛日远
they began to need some books for explanation to the seven books of abhidhamma
所以就需要对七部论书进行解释
so the commentaries were written on these seven books on abhidhamma
所以就有关于这七部论的注释
and these commentaries were later complied into one commentary by the venerable buddhaghosa
这些论书最后被觉音尊者所归总
so the venerable buddhaghosa in the fifth century AD wrote commentaries to abhidhamma pitaka
五世纪的觉音尊者为论藏写了注释
he wrote means, actually he edited and translated the existing commentaries written in sinhalese language
实际上他是编辑和翻译了已有的僧伽罗语注释

书
so even though venerable buddhaghosa lived in the fifth century
虽然觉音尊者生活在五世纪
what he wrote in the commentaries go back to the time of the buddha himself.
但是注释书里的内容可以追溯到佛陀时代
what is why we have so much respect for the commentaries.
所以我们对注释书抱有极大的尊重
we do not believe that venerable buddhaghosa wrote these commentaries all by himself.
我们不相信觉音尊者自己写了这些注释
actually he was just a compiler and the translator of the existing commentaries
实际上他只是对已存的注释书进行编译
and that go back to the time of buddha himself
而这些注释书可以追溯到佛陀时代
that's why we have so much respect for the commentaries.
所以我们对于注释书极为尊重
and also without the help of commentaries,
并且，如果没有注释书的帮助
in many places we cannot understand the teachings of the buddha.
佛陀的很多教法我们就无法理解
there appear the commentary on the abhidhamma pitaka written by venerable buddhaghosa
觉音尊者给阿毗达摩写了注释书
but as time went on again
但是随着时间的推移
even the commentaries are not easy to understand
即便是注释书，也不容易理解了
so we need another type of explanation called subcommentaries.
所以我们需要另外的解释它被称为复注
so in the seven, about seventh century AD
所以大概在公元七世纪
the venerable ananda,
阿难尊者
not the buddha's personal attendant ananda
这个不是佛陀的侍者阿难
another ananda wrote the subcommentaries
这个是写了复注的阿难
again those subcommentaries were explained by venerable Dhammapāla after the seventh century.
七世纪后，这些复注又被法护尊者进行了解释
so there are three levels of commentaries for the abhidhamma pitaka
所以，对于阿毗达摩有三个层次的注释
the first is commentaries, the second is subcommentaries, the third is sub-subcommentaries.
注释书、复注、复复注
and then later the authors wrote treatises on abhidhamma
后来，又有人写了关于阿毗达摩的著述
both in pali language and in other languages as well.
用巴利语写，或者用其他语言写
so there are now many books on abhidhamma, books in pali and other languages
所以，现在有很多关于阿毗达摩的各种语言的

书籍
now as i told you before,
我之前告诉过你们
it is almost impossible to go into abhidhamma pitaka without the basic knowledge
没有基础知识，研究阿毗达摩几乎不可能
and the basic knowledge of abhidhamma we find it difficult to get
并且关于阿毗达摩的基础知识，我们也觉得很难获得
because you have to go through all seven books
因为，你们要研究所有七部论书
in order to know which is essential which is not
才能了解哪些是关键内容，哪些不是
and so to our joy,
让我们感到欣慰的是
there appeared in the eleventh century,
在 11 世纪的时候，出现了
a book called Abhidhammatthasaṅgaha
一本叫《摄阿毗达摩义论》的书
this book, the original of this book is the abhidhammatthasaṅgaha
这本书《摄阿毗达摩义论》
this book is the translation of explanation of that book
是我手上的这本就是它的译本
so that abhidhammatthasaṅgaha was written by a native of south india, his name was Anuruddha
《摄阿毗达摩义论》这本书是南印度人写的，名字叫阿耨楼陀
all the fundamental teachings of abhidhamma are treated in this small book
阿毗达摩的要义都 浓缩在这本书里
and this small book is the most popular handbook for the study of abhidhamma
这本小书是学习阿毗达摩最流行的手册
it is indispensable guide to abhidhamma
是关于阿毗达摩不可或缺的指导
and it is there a textbook for abhidhamma especially in Myanmar
是缅甸关于阿毗达摩的教科书
in myanmar,
在缅甸
where abhidhamma is the compulsory subject
阿毗达摩是必修课
for all monks nuns and novices
所以出家二众都要学
the abhidhammatthasangaha is learnt by all monks, nuns and novices
他们都要学《摄阿毗达摩义论》
now if you become a novice,
出家之后
and if you decide to be a novice or monk for life some period of time
不管你是长期还是短期出家
then immediately after your ordination, you will be given this book,
剃度之后，就立刻给你这本书
I mean the original of this book and you have to memorize it
就是这本书的巴利原本，
你就要背诵下来
even though you do not know the meaning of the...you have to memorize it first
即便你不知道它的意思

但是你要先背诵下来
because we had the saying, we put the book in our stomach
因为我们有一句话说：要把这本书放在肚子里
so once it's in our stomach, we can digest it any time we like
当你把它放到肚子里后，就可以随时进行消化
and so first we take the book by heart and then try to understand the meaning of it
所以，我们首先背下这本书然后尽量去理解意思
so the abhidhammatthasangaha came to be very popular in Myanmar
所以说《摄阿毗达摩义论》
在缅甸很流行
theravada buddhism was introduced to upper burma
上座部佛教进入上缅甸的时间
in the 11th century AD
是公元 11 世纪
ever since that time, abhidhamma has been a very popular subject with myanmar monks
从那时开始，阿毗达摩就是
缅甸僧人最流行的科目
many treatises were written in myanmar
在缅甸，有许多关于它的论著
or in pali and in burmese
缅文的和巴利语的都有
so and in a book published in 1968, in the introduction of that book
在 1968 年出版的一本书的序言里
all the treatises of the abhidhamma available or listed there
列出了能收集到的关于阿毗达摩的所有论著
and there were 333 treatises at that time
那时候一共有 333 本
by now it might have been more than that
现在肯定超过这个数字了
and then there are what are called night lessons in myanmar
在缅甸有所谓“夜课”的说法
night lessons means we study abhidhamma during the day
夜课的意思是，我们白天学习阿毗达摩
and then at night we go to the teacher
晚上我们就去老师那里
no lights, or very faint light
没有灯，或者光线很暗
we recall to the teacher without books
我们复述给老师听，不看书
and then we recite what we have learnt during the day
然后我们背诵我们白天学到的内容
and the teacher would give explanations to what we have learnt
老师也会对我们学习的内容进行讲解
and so we learn in that way
我们就是这样学习的
and that is very good method of making yourself familiar with
这是种很好的方法，让你熟悉
the intricacies of abhidhamma
阿毗达摩的复杂内容
i think because of these night lessons
我觉得，正因为这种夜课
burmese monks are more familiar with abhidhamma than the monks from other countries.
缅甸僧人比其他国家的僧人更熟悉阿毗达摩的内容
we have to thank our ancient teachers for

creating this kind of study
我们要感谢我们古代的老师创立这种学习的方法
so it is a compulsory subject for every monk, novice or nun
这对于出家二众，是必修课
also many laypeople study abhidhamma,
很多在家人也学阿毗达摩
and they even wrote books on abhidhamma,
他们甚至对于阿毗达摩也有著述
there were teachers on abhidhamma among laypeople.
在家人中也有讲授阿毗达摩的老师
now
现在
we take to abhidhammatthasangaha
我们继续讲《摄阿毗达摩义论》
there are english translations of that book
这本书有几种英译本
and the first one is called Compendium of Philosophy
第一本名字是《哲学纲要》
by U Shwe Zan Aung.
作者是吴雪赞昂
he was a burmese gentleman
是一位缅甸在家男众
so he translated the abhidhammasantthasangaha with a long introduction
在这个译本前，
他写了一个长长的前言
so his introduction is very good,
这个前言写的很好
and maybe even better than the translation of the book itself.
或许比这本书的译文更好
so there are 76 pages of the introduction of that book
这个译本的前言有 76 页
on different topics of abhidhamma
对阿毗达摩的不同主题进行了介绍
the second book
第二个英译本
is called Abhidhamma Philosophy, Volume 1 by Bhikkhu J. Kashyap.
名字是《阿毗达摩哲学》卷二，作者是迦夏帕比丘
it first appeared in 1942
1942 年初次印刷
he wrote two books, two volumes on abhidhamma
他写了两卷关于阿毗达摩的书
and the first volume is the translation of the abhidhammatthasangaha
卷一翻译了《摄阿毗达摩义论》
and the second volume is brief description of the second book of abhidhamma
卷二就简要地介绍了《分别论》
and the third translation is called A Manual of Abhidhamma by venerable Nārada Thera.
第三个译本是那拉达长老的《阿毗达摩手册》
he is a very well known teacher from Sri Lanka.
他是非常著名的斯里兰卡法师
and his manual first appeared in 1956.
这本手册 1956 年出版
and it has come through various editions
后来再版了很多次
and the last one

最后一个译本
is the Comprehensive Manual of Abhidhamma, that is now in your hands
就是你们手头上的《阿毗达摩综合手册》
it is a totally revised edition of number three, that is the manual of abhidhamma
它完全是第三个译本《阿毗达摩手册》的修订版
now
现在
general editor bhikkhu bodhi first tried to edit just a little bit the manual of abhidhamma
这个译本的总编辑菩提比丘开始只是想对《阿毗达摩手册》稍作修订
but as he went along
但是当他开始修订后
he found that he must do anew
他发现他必须重新翻译
so actually although this book is said to be
实际上，虽然我说这本书
a late edition of the manual of abhidhamma by narada thera
是那拉达长老《阿毗达摩手册》的最新版本
it is actually a new translation.
实际上它是一个新的译本
and this book, when he wrote this book, he was aided by one burmese monk
当他翻译这本书的时候有一个缅甸僧人协助他
who is now in england, U Revata Dhamma
这个僧人是现居英国的乌•雷瓦德•达摩尊者
and the charts in this book, the charts that i used at my classes.
这本书的图表，我曾经用于教学
one of my students sent these charts to him
我的一个学生，把这个图表寄给乌•雷瓦德•达摩尊者
and he found that helpful and asked permission to include the charts in this book.
他觉得很有用，就让我准许他使用在这本书里
so we will use this book at this class
我们在课堂上就用这本书
and as much as you can, I would like you to read
如果你们有精力，我希望你们读读
if you can please read some pages before you come to the class
有精力的话，就在课前预习几页
now about abhidhamma
现在谈谈阿毗达摩的来源
the traditional belief about abhidhamma
关于阿毗达摩，传统的信仰
the commentaries explained that buddha taught abhidhamma to gods not to human beings
注释书里，佛陀对天人宣讲阿毗达摩，并非对人讲
now in the seventh year after his enlightenment,
佛陀觉悟之后第七年
the buddha showed what is called twin miracle
他示现了“双神变”，同时变出水和火
at the city of Savatthi.
事情发生在舍卫城
then after the twin miracle he went up to tavatimsa heaven
示现双神变后，他升到忉利天宫
and there he preached abhidhamma for three months nonstop.

他不停息地宣讲了三个月的阿毗达摩
his mother who died seven days after giving birth to him
佛陀的母亲在生下他七天后就去世了
was reborn as a deity in tusita heaven
因此投生到了兜率天成为天人
and he or she
是男仙人，还是女的?
we believe that buddha's mother was reborn as a male deity
我们相信佛陀的母亲是投生为男仙人
so he came down to tavatimsa heaven
这个仙人来到忉利天
and buddha taught to him and other deities the abhidhamma
佛陀向他和其他天人宣讲阿毗达摩
so it was in the seventh year after his enlightenment
此事发生在佛陀觉悟之后第七年
it is said that buddha taught abhidhamma to the celestial beings and his mother in gratitude of his mother
据说佛陀为了报母恩，向天人和
他母亲宣讲了阿毗达摩
now when he taught abhidhamma, when he preached abhidhamma
当他宣讲阿毗达摩的时候
buddha taught nonstop for three months
连续不间断宣讲了三个月
now there comes the question
问题来了
how can buddha who was a human being
佛陀也是人
could sit for three months
怎么可以持续坐三个月
and taught without taking food,
不吃东西，一直讲法?
without attending to his personal bodily needs
人有三急，佛陀没有么?
but the commentaries explained that
但是注释书对此也作了解释
when he was preaching
佛陀讲法的时候
to the gods in the tavatimsa heaven
在忉利天宫对天人讲法时
and it is time for him to go for alms round
托钵乞食的时候到了
and he created an image of himself
他就创造了自己的一个分身
and made a resolution that
决意
the created image preach to the gods abhidhamma during his absence
在自己乞食的时候，让这个分身对天人说法，
so after creating the image of himself
创造了这个分身之后
he went down to the human world
他就下落到人间
and it is said that not all the deities had knew that buddha had left
据说并不是所有天人都知道佛陀离开了
only those who had power, great power knew that
只有具有极大神通的天人知道
so he went down to human world
佛陀下到人间
he decided he went to the northern continent
他来到北印度
and colleceted food there
在那里乞食

and then buddha went to the himalayas
and he took his meal there
在喜马拉雅山脚下吃了饭
so to that place, the venerable sariputta
在那个地方，舍利弗尊者
went and attended on the buddha
去侍奉了佛陀
so when buddha met sariputta in that way, buddha said
当时佛陀对舍利弗尊者说
sariputta, i have taught abhihamma this much
舍利弗，我已经讲了一些阿毗达摩
in the interval from yesterday to today
在昨天和今天的一段时间内
i have taught these topics
我讲了这些主题
what sariputta heard from the buddha just
舍利弗从佛陀那里听到的
maybe just a table of contents
大概只是一个目录
he was able to understand exactly what the buddha taught
他能彻底了解佛陀教授的内容
because he was, as you may know, the best or the foremost
因为你们知道，舍利弗在诸弟子中
among the disciples who possessed wisdom
以智慧第一著称
actually he was second to the buddha in wisdom
实际上他的智慧仅次于佛陀
so when the buddha said I have taught abhidhamma from
所以当佛陀告诉他，
我宣讲了阿毗达摩
such a place to such a place
从某某处讲到某某处
he understood what the buddha taught
他明白佛陀讲的是什么
and then about evening, buddha went back to tavatimsa heaven,
大概到了晚上，佛陀回到了忉利天宫
and took his place and continued his teaching of abhidhamma
继续坐下，宣讲阿毗达摩
now the venerable sariputta
现在谈谈舍利弗
everyday, went back to, where he was living
他回到他常住之地
and he taught abhidhamma to his 500 disciples
他向他的五百弟子宣讲阿毗达摩
so that was done everyday for three months
每天宣讲，持续了三个月
but when he taught to his pupils
当他向他的弟子们讲法时
he made it understandable for his disciples
他宣讲的方式就是让他的弟子们都能听懂
that means he did not teach everything he knew about abhidhamma
就是说，他并没有将他所有的阿毗达摩知识讲给弟子们听
he taught the abhiddhamma just enough for them to digest.
他只是讲一些刚好能让弟子们吸收的内容
so this went on everyday
这样每天讲法

and it is said his teaching to his disciples,
据说他对他的弟子们讲法
buddha's teaching to the gods,
佛陀对天人讲法
at the same time
这两者是同时发生的
now, these 500 pupils of sariputta had a past
现在，舍利弗的五百弟子的过去世
in one past life, it is said, that they were born as bats
在过去某世，这五百弟子都是蝙蝠
so as bats, they were living in a cave
这些蝙蝠都住在洞里
and in that cave there were two monks
在洞里，有两个僧人
who were studying abhidhamma
他们在里面学习阿毗达摩
so they recited abhidhamma everyday in that cave
他们每天都在洞里背诵阿毗达摩
and those bats listened to the chanting of abhidhamma by those monks.
这些蝙蝠天天听这两个僧人背诵阿毗达摩
they may not know it was abhidhamma, but
它们可能不知道阿毗达摩
since the chanting was good, they paid attention to it
但是因为僧人诵经很好听，这些蝙蝠也就喜欢听
and so when they died
这些蝙蝠后来死了
it was said that they were reborn as devas or celestial beings
据说它们都投生为天人
and from that existence, devas reborn as human beings
后来从天人又投生为人类
so they were reborn human beings, these 500 got together
当他们投生为人时，
这五百个人凑到一起
and entered the order with venerable sariputta as their teacher.
出了家，成为舍利弗尊者的弟子
so venerable sariputta
taught them abhidhamma everyday and
所以舍利弗尊者每天给他们宣讲阿毗达摩
they were the first human beings who ever studied abhidhamma
他们是最早学习阿毗达摩的人
so we see that we have three versions of abhidhamma
所以阿毗达摩有三个版本
the longest version that buddha taught to the celestial beings
佛陀对天人宣讲的是最长的版本
and the shortest version that buddha taught to venerable sariputta
佛陀对舍利弗尊者宣讲的
是最短的版本
and the, neither too short nor too long version
不长也不短的那个版本
that venerable sariputta taught to his pupils
就是舍利弗尊者给他的弟子宣讲的
and fortunately, that version that middle length version
很幸运，刚刚适中的那个版本
was recorded at the first buddhist council

在第一次结集的时候，被记录下来
if the first version, the longest version was to be recorded
如果第一个超长版被记录下来
there will be too
voluminous books
那可真是卷帙浩繁
because it is said buddha taught very fast
因为据说佛陀说话很快
buddha can say 128 words when an ordinary person says one word.
普通人说出 1 个字，佛陀就能讲 128 个
so he could speak 128 times faster than ordinary man
所以佛陀讲话的速度是普通人的 128 倍
and so we can imagine how voluminous abhidhamma would be if we had to recall that all he taught to the celestial beings
所以我们可以想想，如果记下佛陀对天人宣讲的阿毗达摩，那该是多么地卷帙浩繁
because he taught there day and night without stop.
因为佛陀当时日夜不停地宣讲
so the abhidhamma pitaka we now have
所以我们现在所拥有的阿毗达摩
that is the one that is neither too long nor too short
不长也不短
and even that version occupies, how many pages?
即便是这样的版本，多少页?
4981 printed pages of the sixth buddhist council edition.
根据第六次结集的版本，4981 页
and those pages do not show the ellipses in full
这些还不包括省略掉的部分
there are many places we are
有许多地方
what is to be repeated is not repeated
因为重复，所以就省略了
if we fill in all the ellipses in the books
如果把书中省略的地方补全
it will come to ten
thousand pages or more
可能就要超过一万页
so abhidhamma pitaka is one of the pitakas that is
所以阿毗达摩
big in volume and it is profound
内容多，并且深奥
that profound abhidhamma was made accessible to us by the teachers of ancient times
这么深奥的教法，得益于以前的老师，我们今日才得以遇到
one of those teachers was venerable Anuruddha
其中一个就是阿耨楼陀尊者
who wrote the abhidhammatthasangaha
他写了《摄阿毗达摩义论》
that abhidhammatthasangaha, actually there were other treatises also
实际上还有别人写的论著
but abhidhammatthasangaha was the best of them
但《摄阿毗达摩义论》是最好的
so it became very popular with the students of abhidhamma
所以在学习阿毗达摩
的人中非常流行
we will study this

abhidhammatthasangaha at this class
我们也会学习这本《摄阿毗达摩义论》
when you study abhidhamma, i would like to ask you to be patient.
当你们学习阿毗达摩的时候，希望你们能有耐心
you may have many questions
你们可能有许多问题
but i always say, abhidhamma is like a jigsaw puzzle
我常常说，阿毗达摩就像拼图游戏
Until you put in the last piece,
在你拼好最后一块前
the picture is always incomplete.
图像就不会完整
so until you go to the, you reach the end of the book
所以，在你学完这本书之前
your understanding of abhidhamma will always be incomplete
你对阿毗达摩的理解就不会完整
so please be patient with it,
所以请多一些耐心
and also you will be learning pali words
你同时也要学习巴利词汇
please do not be afraid of pali
不要害怕巴利语
because sometimes the english translations are not accurate
因为，有时候英译不准确
although we may use these words as the translation of pali words
虽然我们用这些词翻译巴利语
they are not accurate
但是并不准确
so we may use the english words, but first we must understand what that word means
所以我们可以使用英语词汇，但首先要明白这个词的意思
for example the word consciousness
例如，心这个词
now we translate what in pali citta or viññāṇa as consciousness
巴利语的 citta 和 vinnana，我们都翻译成心
because we can not find any better words,
因为我们找不到更好的词
we use this word
consciousness for the word citta or viññāṇa in pali
我们就用“心”这个词翻译巴利语的 citta 和 vinnana
but the word consciousness for citta or viññāṇa is not accurate
但是“心”这个词翻译 citta 或 vinnana，并不准确
as you will learn later
你以后会学到
we are never without consciousness
我们时刻离不开“心”
even we are deep in sleep there is consciousness according to abhidhamma
即便我们进入深度睡眠，根据阿毗达摩，“心”也存在
sometimes we may have fainted and say we are unconscious
有时，我们晕过去，或者说无意识
even at that time there is consciousness according to abhidhamma
根据阿毗达摩，即便是这时候，“心”也存在
so to call citta consciousness
所以将 citta 翻译成心

if we understand the word consciousness in usual sense
如果我们理解的“心”是通常意义的心
that we may misunderstand
我们就可能产生误解
so
所以
it is good always to learn the pali words
经常学习巴利词汇很好
so that we understand properly what the word means
这样我们就能正确理解词的意义
so please do not be afraid of the pali words
所以，不要害怕巴利词汇
you may be learning many things
你可能要学很多东西
whenever you study in your subject
当你学习新的科目
you have to memorize some words
你必须背诵一些词汇
and that is inevitable
这是不可避免的
if you study zen, you will learn japanese words also
如果你学禅，你也要学习日语词
if you learn yoga, you will learn sanskrit words and so on
如果你学瑜伽，就要学梵语词等等
so here also you will learn pali words,
所以在这，你就要学巴利词汇
so please do not be afraid of pali words
所以，不要害怕巴利词汇
because pali is a language that we believed was used by buddha himself.
因为，我们认为佛陀也讲巴利语
and to say something in pali, makes us very very happy
所以讲讲巴利语，能让我们很开心
that is why when at the services we still use pali
所以在佛事中，我们还是用巴利语
when we chant we chant in pali and so on
我们唱诵的时候，也用巴利语，等等
so please do not be afraid of pali words
所以，不要害怕巴利语
after some time, or after you get acquainted with some pali words
当你熟悉一些巴利语之后
i can say you will prefer to use pali words then
可以说，你就更喜欢巴利语
you will not want to use the english translations
你就不想用英译本了
so please be patient with abhidhamma
所以，请对阿毗达摩有耐心
and do not be afraid of pali words
也不要害怕巴利语
i thought i could cover the second topic also
我原本也想讲讲第二个主题
now it's 9:15
但是已经九点一刻了
so today will stop here.
今天我们到此结束

disk01track03

yesterday, we looked at abhidhamma from a little distance
昨天我们远瞰了阿毗达摩
so today we will go closer to abhidhamma

今天我们走近一点看看
before we get into the abhidhamma proper
在进入真正的阿毗达摩之前
we need to understand
我们需要了解
the two kinds of truths
二谛（两种真理）
two kinds of truths taught in buddhism
佛教的二谛
it is strange that in buddhism
奇怪的是在佛教里
that it is not one truth
不只是一个真理（谛）
there are four truths taught in buddhism
佛教里教导了四圣谛
and truth is a relative term
“谛”是个相对的词语
and so it may mean different things to different people
对于不同人，可能意味着不同的内涵
so if you ask a christian,
如果你问一个基督徒
what truth is
真理是什么
then he would give one answer
他会给你一个答案
if you ask a buddhist
如果你问一个佛教徒
he would give another different answer
他会给出不同的回答
although people say that there is only one truth
虽然人们说真理只有一个
and teachers express it in different ways
但是人们用不同的方式
表达这个真理
even that one truth is difficult to define
即便是一个真理，也很难定义
so for buddhists the truth is one thing
对于佛教徒，真理是这样
and for other, people of other religion
对于其他宗教徒
truth may mean differently
真理可能有不同的内涵
so we must understand
所以我们要明白
what truth means in buddhism
佛教的真理是什么
and in buddhism truth is just explained as something that is not untrue
佛教里的真理，是不虚妄的
that means that is not
otherwise than it's stated
意思就是如其所是的陈述
and something that is true
如果某件事是真实的
that is true to what has been described of, it is called truth
就像已经形容的那样，这就是真理
that truth is true either in conventional sense or ultimate sense
真理可以是世俗的意义上的，
也可以是究竟意义上的
and in buddhism, truths need not be good
在佛教里，真理不需要是善的
or lofty necessarily,
也不必定是高尚的
good or lofty
善或者高尚
it may be anything that is true
任何事物都可能是真实的

so that is why craving which is unwholesome mental state
所以贪是一个不善的心所
its the second noble truth
也是第二圣谛
the noble truth of the origin of the suffering
苦集圣谛
so in the teachings of the buddha
所以在佛教里
even craving which is unwholesome mental state
即便贪是个不善的心所
it's a truth.
也是真理
just as craving is truth, so is mindfulness
如贪一样，正念也是真理
wisdom, faith
智、信
loving-kindness, so they are also truth.
慈，这些也都是真理
so there are two kinds of truths, the conventional truth and ultimate truth.
所以真理有两种：世俗谛、究竟谛
and conventional truth means something that conforms to the people and the usage of the people
世俗谛意思就是和世人的习惯用法一致
that is true by convention
就是约定性的真实
suppose i ask you how you came to the class
如果我问你们如何来听课
i think you will answer: i came in the car
我想你们会说：我坐车来的
when you say i came in the car
当你说：我是坐车来的
you're expressing a kind of truth
你的表述就是某种真理
because when you say you came in the car you're not lying to me
因为当你说你坐车来，你没有对我撒谎
you're saying what is truth you're coming in the car
你讲的是真实的：你坐车来
but if we analyze the car
但是如果我们分析汽车
if we take the parts of the car one by one
如果我们把汽车拆分掉
and put in different places
分开放置它的零部件
then we lose the car there is no car
我们就会失去汽车，就没有汽车
the wheels are not car, the body is not car, the engine is not car
车轮子不是车，车身也不是车
发动机也不是车
the seats are not car
座位也不是车
but when they're put together in a sudden way
但是当我们突然将这些放一起
we call it a car
我们将之称之为汽车
so
所以
if the ultimate analysis there is no car
从究竟的分析而言，没有汽车
just the parts
只是零部件
but
但是

when these parts are put together in a sudden way
当这些零部件突然被放在一起
we call it a car
我们称之为汽车
we call it means all of us agree
我们这样称谓它，意思是大家约定
to call it a car
称谓它“汽车”
so by convention it is true that we came here in a car
所以从世俗谛而言，我们坐车来，这是真实的
but in the ultimate analysis
但是究竟去分析
we don't came here in a car
我们没有坐车来
we use the vehicle that is four wheels, body, the seats and so on
我们使用一个交通工具：四个轮子
有身子，有座位，等等
so everything in the world that we experienced
所以我们体验到的，
这个世界的所有事物
is true only to convention
只是从世俗意义上讲是真实的
we can take many examples of this
我们可以举很多这样的例子
now a house, we live in a house
房子，我们住在房子里
so when we say we live in a house
当我们说：我们住在房子里
the way again, stating the truth, we're not lying
这也是一种真理，我们没有撒谎
but if we take the different parts of the house apart
但是如果我们拆分掉这所房子
then we lose the designation house, there is no house, just the parts
我们就失去这所房子的施设，
就没有了房子，只是些构件
so
所以
conventionally,
从世俗意义上
a house is a truth
“房子”是一种真实的表达
conventionally, a car is a truth
从世俗意义上，
“汽车”也是真实的表达
the same with a human being
同样，“人”也是
then we call a person man
当我们称一个人为“男人”
so when we say he is a man
当我们说：他是一个男人
we are stating a truth
我们在陈述一个事实
he is a human, male human being
他是人，是男人
and so, it is a truth
诸如此类，这是真实的
but in ultimate analysis
但是从究竟上分析
again, we don't have a man
同样，“人”不存在
a man is nothing but a combination of mind and matter
人什么也不是，不过是名色的结合
what is true in a human being and a man
所以人的真实情况是

is mind and matter, and not the man
名色的结合，并不是人
the same with a woman
女人也是同样的
so
所以
there are always these two kinds of truths
所以，这两种真理
in everything in the world
适用于这个世界的万物
and this conventional truth
世俗谛
it's called in pali Sammuti-sacca
巴利语是：sammutisacca
i want you to be familiar with the pali words also
我希望你们熟悉巴利名相
the sammuti means convention
sammuti 意思是世俗的
agreement of the people
世人的约定
so the truth by agreement, truth by convention
所以是约定的真理，世俗真理
and this sammuti sacca is also called Paññatti or concept
世俗谛，同样被称为“概念”
and there are two kinds of paññatti
有两种概念
the first one is as we see on the screen, Nāma-paññatti
第一种，屏幕上有：名字概念
name concept
名字概念
name concept means
名字概念意思是
names given to different objects
赋予不同对象的名称
it is called name concept or in pali Nāma-paññatti
被称为名字概念
because it makes things noun
因为它让事物有名称
the name makes things noun, that means
名字让事物有名称，意思是
the names denote things
名字指代事物
and the other paññatti is Attha-paññatti or thing concept
另外一个概念就是：意义概念
thing concept means the object or beings denoted by the name concepts
意义概念指名字指称的对象或存在
or we always have these two kinds of concepts: name concept and thing concept
所以我们有这两种概念：名字概念和意义概念
with regard to things we experience or we come into contact with
这是对于我们体验或接触的事物而言
now for example
现在举例
again, let us take the car
再用汽车进行说明
now the name car or the word car is a name concept
汽车这个词是名字概念
because the word car denote the thing which we call a car
因为汽车这个词指称
我们称之为“汽车”的东西
and the thing which is a car is the thing

concept
汽车这个东西，就是意义概念
so there are two concepts regarding the car
所以对于汽车而言，有两种概念
one is name concept and the other is thing concept
名字概念和意义概念
so the word car is name concept, and the car itself is a thing concept
所以“车”这个词是名字概念，
车本身是意义概念
when we say a man
当我们说：一个男人
now the word man is a name concept
“男人”这个词是名字概念
and the person who we call man
我们称之为男人的人
a human being,
人类
a male human being
男性
is thing concept
这就是意义概念
so all names or nouns are name concept
所以所有名字、名词都是名字概念
and the things or meaning denoted by or represented by these names are called thing concept.
由这些名字指称或者代表的事物或者意义，是意义概念
so everywhere we get these two
我们随时可以有这两者
and out of these concepts
从这两个概念中
we take, or we extract the ultimate reality
我们萃取“究竟法”
now when we say a man,
当我们讲：一个男人
the name or the noun man is the name concept
这个名称或者名词就是名字概念
and the man, the person we call a man is thing concept.
我们称之为男人的，就是意义概念
and from this thing concept
从这个意义概念里
we extract the ultimate reality that is mind and matter
我们萃取出究竟法：名、色
so what we call man is a combination of mind and matter
所以我们称之为男人的，
是名色的组合
and so what is real in the man is just mind and matter
所以，男人中真实的东西只是名和色
and not the man, because if we analyze the man into mind and matter
并不是男人，因为如果
我们分析这个男人到名色
we lose the man himself
就不存在这个“男人”了
so everywhere we can get this three things
所以，我们处处都有这三者
name concept, thing concept and reality.
名字概念、意义概念、究竟法
now in the example of a car,
在汽车这个例子中
we may say that the word car is name concept
我们可以说“车”这个词是名字概念

and car itself is thing concept
车本身是意义概念
and the parts of the car are ultimate realities.
汽车的部件是究竟法
now again
同样
this is just an example
这仅仅是个例子
because if we take the parts of the car,
因为如果我们拆分汽车的部件
if we look at the parts of the car
我们观察汽车的部件
they themselves are concepts.
这些部件也只是概念
what is real in the part is the material particles
部件里真实的东西是色聚
the very very small material particles
非常小的色聚
so the ultimate reality in the parts is the material particles
所以，汽车部件里的究竟法是色聚
so with regard to
conventional terms,
与世俗谛的名相相关
we have these three things,
我们有这三者
name concept, thing concept and ultimate reality
名字概念，意义概念，究竟法
and this concept is said to be timeless
概念是不具有时间性的
now timeless means we can not say a concept is present, or past or future.
不具时间性，意思是我们不能说
概念是在现在、过去或未来
because the concepts exist only in our imagination
因为概念只是在我们的想象中存在
we just think of these concepts
我们只是思维这些概念
they have no intrinsic
existence of their own
他们没有自身的固有属性
so we think of the combination of mind and matter as man or woman
我们思维名色组合成的人
and we think of the combination of parts as a car, a house and so on
我们思维由零件组成的车或房子
but we do not know when the concept came into being whether it is present or future
但我们不知道概念什么时候存在是现在，还是未来
simply because it has no real existence of its own
因为概念自身并不是真实的存在
because concept just exists in our imagination
因为概念只是存在于我们的想象中
and it has no division into present or past or future
不能归入现在、过去或未来
it can not become the object of vipassana meditation.
不能成为内观禅修的所缘
when we practice vipassana meditation
我们修习内观禅修时
we try to see the arising and disappearing of the object

我们尽力去观察所缘的生灭
but we do not know when the concept arises and when it will disappear.
但是我们不知道概念什么时候生灭
because sometimes concept may seem to disappear
因为有时候概念看起来灭去了
but actually they do not
但实际上没有
now the buddha was a hermit Sumedha
佛陀过去世做过隐士，名字叫善慧
during the time of
buddha Dīpaṃkara
当时住世的是燃灯佛
now that concept that name sumedha
善慧这个概念，或名字
seem to be present at the time when sumedha was living
看起来存在于这个隐士住世的时候
and he aspired for buddhahood in the present of buddha dipamkara and so on.
在燃灯佛时，这个隐士志求佛果
but after he passed away
后来他去世了
the concept sumedha seem to have disappeared
善慧这个概念看起来消失了
but actually it did not
但是实际上并没有
because later on when buddha related his past life as sumedha
因为后来佛陀在叙述
他过去世为善慧的时候
it seemed to come into being again
这个概念好像又重生了
and this name sumedha will go on in our minds
这个善慧的名称
会一直在我们的心里
say, as long as the world lasts
可能要持续到世界的末日
even, it may be go on into the other worlds
它甚至可能传到其他世界
so paññatti or concept has no time frame
所以概念没有时间性
that is why paññatti can not become the object of vipassana meditation
所以概念不能成为内观禅修所缘
now the other truth is ultimate truth.
还有一个究竟谛
and in pali is called Paramattha-sacca
巴利语是：paramattha-sacca
now sacca means truth
sacca 意思是真理
and paramattha means ultimate
pramattha 意思是究竟的
the final, final thing, or final truth
极终之物，或者极终真理
now the ultimate truth is that which conforms to reality
究竟谛是与究竟法一致的
that means which we can really experience
意思是我们可以体验
now for example,
例如
we take consciousness, consciousness is called an ultimate reality
我们以心为例，心属于究竟法
because it has
existence of its own
因为心本身是存在的

and we can experience this consciousness in our minds
我们可以体验到心
and we know when consciousness arises we know that it arises,
当心生起时，我们知道
when it disappears, we know it disappears
当心灭去时，我们也知道
so consciousness is called an ultimate truth
所以，心被称为究竟法
it has existence of its own
它本身是存在的
now you're listening to me,
你们现在听我讲课
and you have hearing consciousness at every moment you hear my voice
当你听到我的声音时，你们就生起耳识
so you know that
consciousness is a reality
所以就知道心是究竟法
now when you see something that is a seeing consciousness in your mind
所以当你看到某物，心里就生起眼识
and you experience
你就有看的体验
and so you know that
seeing, or seeing consciousness is a reality
所以，眼识也是究竟法
so the ultimate truth is that which conforms to reality which has its own existence.
所以究竟谛与究竟法一致，本身存在
and it is called paramattha in pali
巴利语叫：paramattha
and paramattha is defined as the ultimate thing or the correct thing
究竟法被定义为极终的事物或者是正确的事物
it is called ultimate thing or correct thing
被称为极终事物或正确事物
because it is real as it is,
因为它如其所是
it is not otherwise than it's stated
如所叙述的一致
that means consciousness is something that is aware of the object
意思是心就是对所缘的觉知
so when it is described as something that is aware of the object
当用“对所缘的觉知”来形容心时
it is the real awareness of the object not otherwise
是说对所缘的真实觉知，不是别的
and so it is called ultimate thing or correct thing, or in pali paramattha
所以被称为极终物，或真实物
now it is not like things as magic shows or mirage
所以这不像是幻术，或海市蜃楼
now that magic shows
那些幻术
the magicians show us things that are not real
魔术师的表演是不真实的
but we think that they are real
我们认为它真实
sometimes they may put a woman in a box
有时候他们将一个女人放到盒子里
and then they may cut her into different parts
将她切成几段

and we think that the woman is really cut
我们觉得那个女人真的被切断了
because they're so realistic
因为看起来那么真实
but actually it's just an illusion
但是实际上，不过是幻觉
and the same with other magic tricks
其他魔术表演也是如此
so at the magic shows,
所以幻术
whatever it shows, it's always an illusion
无论如何，都是假象
they're not real
它们并不真实
but this ultimate truth is not like magic shows.
但是究竟法，不像幻术
they're real, they have their own existence
它们是真实的，本身存在
and also mirage
再谈谈海市蜃楼
i hope you have seen mirage in your life
我希望你们见过海市蜃楼
i was told that you do not have seasons in singapore
据说新加坡四季不分明
especially in summer when it is hot then you can see mirages
特别是在夏天，天热的时候，你就可以看到海市蜃楼
so they seem to be water
它们看起来像是水
and you think that is water at some distance
你认为远处有水
and then you follow that water and
你朝着那水走过去
moves from you as you move
你走过去，那水也移动
and so actually
there is no water, but you think that is water
实际上并没有水，你觉得那是水
so the mirage is actually an illusion not a reality
所以海市蜃楼实际上是幻觉，并不是真实存在的
the paramattha or ultimate reality is not like mirage it is real
究竟法不是海市蜃楼，是真实的
and also it can be seen by oneself
可以被自己观察到
it can be realized by oneself
可以被自己体证到
it can be experienced by oneself
可以被自己体验到
now things known from hearsay may or may not be real
道听途说的事情或真或假
say, we hear about something, that something from some other person
例如，我们从别人那里听说某事
and that may be real or that may be not
可能是真的，也可能不是
but the ultimate reality is not like that
但是究竟法不是如此
ultimate reality is something that we can see for ourselves
究竟法是我们自己可以观察到的
that we can experience for ourselves that we can realize for ourselves
我们自己可以体验并且体证到

especially through the practice of meditation
特别是通过禅修
so we practice vipassana meditation
所以我们进行内观禅修
that we experience consciousness
我们就能体验到心
we experience different mental states
体验到不同的心所
and we came to see the material properties also
我们也见到不同的色法
so they can be experienced or seen by oneself so they're called paramattha or ultimate reality
所以它们都能被观察到，所以叫究竟法
and the ultimate reality is not easy to see
究竟法不能被轻易观察到
it is hidden from us
它们躲避我们
because we are so influenced by or so carried away by the convention
因为我们被世俗所影响，所牵涉
we live in a conventional world
我们生活在俗世
and so it is very difficult for us
所以我们很难
to cut through the outer layer of concept
切破概念的外壳
and get into the inner core of ultimate reality
进入究竟法的内核
that we have to do using the tools of abhidhamma
我们要依靠阿毗达摩的工具
the tools of analysis taught in abhidhamma
阿毗达摩中教授的分析方法
when buddha
analyzed the world
当佛陀分析世界时
he analyzed it into five aggregates
将它分析成五蕴
so following this,
据此
we now see that what we call a human being
我们可以观察到称之为人的
is just the combination of these five aggregates
不过是五蕴的聚合
so these five aggregates are what are real
所以这五蕴是真实的
about the person we call a man or a woman
对于我们称之为男女的人而言
and a man or a woman himself or herself is just an illusion
而男女本身只是一个假象
we imagine that it is a being it is a man it is a woman
我们幻想那是一个人，或男或女
but in reality there is no man or woman
但是究竟法里没有男人或女人
apart from the five aggregates
只是五蕴
so when we analyze
所以我们分析
the things we come across or we analyze beings
分析我们遇到的事物或人
we come to see that

我们发现
there are only these five aggregates
它们只是五蕴
and nothing else
仅此而已
and so these five aggregates are what we call ultimate reality
所以这五蕴，我们称之为究竟法
so there are always the conventional truth and ultimate truths
所以总存在世俗谛和究竟谛
now with regard to terms of the ultimate truth
关于究竟谛的名称
there are only two things, name concept and ultimate reality
有两种：名字概念和究竟法
so there is no thing concept regarding the terms of ultimate reality
所以关于究竟法，不涉及到意义概念
for example, feeling
例如，受
now feeling is a mental state
受，属于心所
or a mental factor,
就是心的属性
and it is an ultimate reality
是究竟法
so the word feeling or the name feeling is a name concept
“受”这个词是名字概念
but the feeling itself is not thing concept because it is a reality
但是受本身不是意义概念
它是究竟法
we feel or we experience the feeling
我们有受的体验
sometimes we are happy, sometimes we are unhappy, or sometimes we are neutral
有时候喜悦，有时候不喜悦，
有时候是中性的状态
so we can experience the feeling, and so that feeling is an ultimate reality
我们能体验到“受”，
所以它是一种究竟法
so with regard to terms of ultimate reality
关于究竟法的名相
we have only two things: name concept and ultimate reality:
只有两个：名字概念和究竟法
so we can take anything as an example, and try to find out the name concept, thing concept, and ultimate reality
我们可以任何事为例，
找出名字概念、意义概念和究竟法
so from anything or everything we can squeeze out the ultimate reality
所以从任何事物中，
我们都可以萃取究竟法
so these are the two kinds of truths taught in buddhism
这就是佛教里的二谛
and buddha used both terms of conventional truth and ultimate truth when he taught
佛陀讲法的时候，这二谛他都使用
if a person
如果一个人
is capable of understanding him when he used the terms of conventional truth
只有当他使用世俗谛时才能明白
then he would use the terms of

conventional truth
他就使用世俗谛
like man woman
animal and so on
就使用诸如：男女、动物之类的词
but if he found that a person will understand him only when he used the terms of ultimate truth
如果他发现某人只能在他使用究竟谛时才能明白
then he would use the terms of ultimate truth as aggregate
他就使用究竟谛的名相，例如蕴
sense bases, element, truth and so on
处、界、谛等等
but it is said in the books that
但是据说
buddha quite often did not thought with terms of ultimate truth
佛陀并不太想使用究竟谛的名相
because talking in terms about ultimate truth is rather dry
因为用究竟谛的名相讲法很枯燥
so if possible buddha started teaching using terms of conventional terms
所以，佛陀尽可能使用世俗谛的名相讲法
and only after a person had understood him
只有当某人能够理解时
would he use the terms of ultimate truth
他才使用究竟谛的名相
so
所以
according to the capability of the person and according to circumstances
根据不同人的根器和情况
buddha used both the terms of conventional truth and ultimate truth
世俗谛、究竟谛，都被佛陀采用
and as I said yesterday, when teaching people
如我昨天所说，当对人讲法时
buddha mostly used terms of conventional truth
佛陀大多数时候使用世俗谛
but when he taught the abhidhamma,
当他宣讲阿毗达摩时
he used mostly the terms of ultimate truth
他主要使用究竟谛的名相
because abhidhamma is very analytical and
因为阿毗达摩分析性很强
when analyzing being or things
当分析人或物时
buddha had to use the terms of ultimate truth
佛陀要使用究竟谛的名相
such as consciousness mental factors or material properties or so on
例如心、心所、色法等等
so these are the two kinds of truths we must understand
这就是我们要理解的二谛
and in abhidhamma
在阿毗达摩里
we will find mostly the ultimate truth
我们碰到的大多数是究竟法
and when we study abhidhamma, we will study the ultimate truth and their divisions
当我们学习阿毗达摩时，我们就学习究竟法及它们的分类
and in abhidhamma, it is said that four

kinds of ultimate truths are taught
在阿毗达摩里，讲了四种究竟法
we have to be grateful to the teachers of old
我们要对过去的老师感恩
to tell us that in abhidhamma
他们在阿毗达摩里教授了
the four kinds of ultimate truths are taught
四种究竟法
if they did not tell us
如果他们没有教授
if they did not write books that
如果他们没有写这些著述
four kinds of ultimate truths are taught in abhidhamma
阿毗达摩里的四种究竟法
it will be very difficult for us to understand that
对于我们来说，很难理解
in abhidhamma pitaka the four kinds of ultimate truths are taught
论藏里面的四种究竟法
we would have to read the whole of abhidhamma pitaka
我们需要遍览整个论藏
and even then it's doubtful we will understand
即便如此，能不能理解，也不好说
but now the ancient teachers have written all the abhidhamma pitaka for us
而现在，过去的老师写了
这么多关于论藏的著述
and then they came out with this statement that
他们得出这样的结论
four kinds of ultimate truths are taught in abhidhamma
阿毗达摩里面教授了四种究竟法
so we should be very grateful to them
所以我们要非常感谢他们
and the four ultimate truth are:
这四种究竟法是：
1. citta now let me use the pali word citta
心，巴利语是：citta
i told you yesterday that citta is translated as consciousness
我告诉过你们 citta 被翻译成心
and although we use the word consciousness for the word citta
虽然我们用心来翻译 citta
it is not accurate
但是这不准确
now citta is defined as something that thinks of the object
心的定义是：对所缘的思维
here, thinking means not the real thinking, just the awareness of the object
这里，思维，并不是真的思维
只是对所缘的觉知
so citta may be defined as
所以，心的定义可以是
awareness of the object
对所缘的觉知
now when we teach meditation we use the word awareness
当我们教授禅修时，
我们用到“觉知”这个词
to be aware of the object
觉知所缘
now in meditation instructions
在禅修指导中

awareness means mindfulness
觉知意思是具念
but here awareness means just the pure awareness of the object, just the mere awareness
但是这里觉知意思仅仅是
对所缘的纯粹觉知，
so at the stage of this awareness
在这个觉知阶段
we do not yet know that the object is white or black or yellow or red
我们不知道所缘是
白色，黑色，黄色，还是红色
we just know that there is an object
我们只知道有一个所缘
so that simple mere awareness of the object is what we call citta which is translate as consciousness
这种对所缘的纯粹觉知，
就称之为“心”
and that awareness is just like the clear water, it has no color
这种觉知就像纯净的水，没有颜色
it is neither wholesome nor unwholesome, neither good or bad,
非善非不善，非好非坏
it is just the mere
awareness of the object
只是对所缘的纯粹觉知
now when I'm talking: now i'm looking at you but i'm aware of something there
当我说：现在我看你我觉知到有某物
so that awareness is just an awareness, i don't really know what it is, i know there is something there
所以那种觉知仅仅是觉知，我不知道它是什么，
只知道有一个东西
so in the same way the awareness
所以觉知……
define of citta is like that just the simple or mere awareness of the object
对心的定义就是如此，对所缘的纯粹觉知
but when the commentators giving the definition
但是论师们给心下定义时
they have to use the word cinteti in pali which means to think
他们用了 cinteti 这个巴利词，意思是：去思维
but actually, thinking here means just knowing the object or the awareness of the object
实际上，“思维”在这里的意思只是知道所缘，或者觉知所缘
that mere awareness of the object is what we call consciousness in abhidhamma
这种对所缘的纯粹觉知，就是阿毗达摩里面的“心”
and citta is never without an object, we must understand this clearly
心总需要一个所缘，这点我们要了解清楚
this citta or consciousness must always have a object
心必须总要有一个所缘
since the definition is the awareness of the object, it must always have a object
因为心的定义是：对所缘的觉知所以必须有一个所缘
so citta can never be without an object
心不能脱离所缘而生起
sometimes, people say we put the mind blank without any object
有时候，人们说，心中一片空白，没有任何对

象
but actually
但是实际上
without an object, citta can not arise, there can be no citta
没有所缘，心就不能生起，就没有心
so citta is always with an object
所以心总是有一个所缘
that object may be a vivid object
这个所缘可能是个明显的对象
as we see something or as we hear something
例如我们看到或听到什么
or it may be an obscure object like when we are asleep
或者是一个隐晦的所缘，
例如我们睡觉时
so even when we are asleep there is consciousness
即便当我们睡觉时，心也存在
and that consciousness must have an object,
这个心也要有一个所缘
and that object is an obscure object
这个所缘是一个隐晦的所缘
so citta or consciousness can not be without an object at any time or any moment
所以，心任何时候都不能脱离所缘而存在
it must always have an object
必须总有一个所缘
since it's definition is the awareness of the object or something that knows the object
因为它的定义就是：对所缘的觉知
and this citta is always with us.
我们时时刻刻都和心在一起
from the moment we take conception in the womb of the mother until we die there is always this citta
从我们在母胎受孕开始，直至死亡那一刻，心一直都存在
even when we are in deep sleep
即便我们进入深度睡眠
there is consciousness or citta
心也存在
taking the obscure object
此时它有一个隐晦的所缘
so we can never be without citta
所以我们不能离开心
that is unless we become anagmins and arahants
除非我们证得三果或者成为阿罗汉
and enter into what is called attainment of cessation
进入所谓的灭尽定
now a person after becoming an anagmin or an arahant
一个人证得三果或成为阿罗汉
if he has jhānas
如果拥有诸禅那
he can enter into what is called attainment of cessation
他可以进入所谓的灭尽定
attainment of cessation means attainment of cessation of mental activities
灭尽定意思是：灭尽所有心的活动
so when he is in the attainment, in that attainment of cessation
当进入灭尽定时
then mental activity is temporarily suspended
心的活动暂时停止了

so there is no mental activity during that time
所以这时候就没有心的活动
it may be one hour two hours it may be one days or seven days for human beings at most
可以持续一小时，两小时，一天…对于人类而言，最多是七天
if you are anagmins, if you are not arahants and not buddhas
如果没有证得三果，没有成为阿罗汉，不是佛
then we can not enter into that attainment of cessation
我们就不能进入灭尽定
and so for most people citta is always with them
对于大多数人而言，心总是存在
so we can not be without citta at any moment in our life
终其一生，我们不能须臾离开心
and then it is important to know the other words that mean the same thing used in the suttas as well as in abhidhamma
了解阿毗达摩里，心的同义词也很重要
and these are:
这些词有：
now the synonyms of citta
这些都是心的同义词
Viññāṇa，sometimes citta is called viññ āṇa
有时候心被称为：viññāṇa
so they are synonymous
这两者是同义词
sometimes it is called mana or mano
有时候被称为：mana 或者 mano
yesterday i told you
昨天我讲过
the first verse in dhammapada: manopubbangama dhamma
法句经里的第一句偈子
so mano or mana is one synonym of citta
所以 mano 和 mana 也是心的同义词
sometimes, it is called ceta
有时候心也被称为 ceta
the next ultimate reality is cetasika
第二个究竟法就是 cetasika 心所
the word cetasika is compounded of ceta, cetas and ika
心所这个词由两部分组成 cetas+ika
so the word ceta is also the synonym of citta
所以 ceta 也是心的同义词
and then there is the word Manasa
还有一个是 manasa
we may find this in some discourses: manasa
我们可以在某些佛经看到 manasa
and the last is: Hadaya
最后一个是 hadaya
hadaya really means the heart
hadaya 实际上指心脏
the heart is said to be the seat of many types of consciousness
心脏被称为很多种心的依处
and the word hadaya or the heart came to be a synonym for citta or consciousness
所以 hadaya 也是心的同义词
so you may find these words when you read books on buddhism when you read books on abhidhamma
所以你在阅读佛书或者论书的时候你可能会碰到这些名词
so sometimes the word viññāṇa is used,

sometimes mana, sometimes citta and so on
所以有时候用这个词，有时候用那个，诸如此类
so when we find these words, we must understand that
所以我们碰到这些词的时候，我们要知道
although the etymological meaning may be different
虽然从词源学而言，它们的意思可能不同
the real thing denoted by these words is the same
但这些词实际指代一样的东西
so consciousness is some...citta is sometimes called viññāṇa
所以心有时候被称为 viññāṇa
and so on
诸如此类
and you will find the word viññ āṇa later on
viññāṇa 这个词稍后你们也会遇到
when we study individual types of consciousness
当我们学习各种类型的心的时候
and in abhidhamma
在阿毗达摩里面
citta is divided into 89 types
心被分为 89 种
or 121 types
或者 121 种
so there are 89 cittas
所有有 89 种心
or 121 cittas
或 121 种心
taught in or recognized in abhidhamma
这些都是在阿毗达摩里讲到的
now we will study these later on
我们稍后会学习这些
89 and 121 types
89 种或者 121 种
so this is the first of the four ultimate truth
这是四种究竟法中的第一个
so the first of the four ultimate truths is citta or consciousness
第一种究竟法是心
now the second ultimate truth
现在讲第二种
the second ultimate truth is cetasikas
第二种究竟法是心所
mental factors or mental concomitants
心的属性，或者心的伴随
cetasikas is defined as those which are yoked on citta, or which are yoked with citta
心所的定义是：
依附于心，或与心相随
that means which are associated with citta
意思就是与心联系在一起
which depend on citta for their arising
它们的生起依赖心
so these mental states are called cetasikas
这些心的状态被称为心所
now in abhidhamma mind is minutely analyzed
在阿毗达摩里，心被详细地分析
first it is analyzed into two: citta and cetasika
首先被分为心、心所
and then citta is analyzed into 89 or 121 types
心又被分为 89 或 121 种
and cetasikas are analyzed into 52, we will come to that later

心所被分为 52 种，稍后再讲
so cetasikas are those that are associated with citta
所以心所就是与心伴随
that is why they are called mental concomitants
所以也被称为：心之伴随
that means those that are concomitant with citta
意思是说它们与心相随
or those that arise at the same time with citta
与心同时生起
and they are called cetasikas
它们被称为心所
because they depend on the citta to arise
因为它们的生起依赖于心
that means if there is no citta, they will not arise, there can be no cetasikas
意思是，如果没有心，心所就不会生起
now citta is defined as awareness of the object
心的定义是对所缘的觉知
when there is no awareness of the object
如果没有对所缘的觉知
how can there be feeling of the object,
怎么会有对所缘的感受呢
how can there be
understanding of the object,
怎么会有对所缘的理解呢?
how can there be
mindfulness of the object
怎么能对所缘具念呢?
so that is why citta is said to be their leader, their forerunner
所以说心是心所的首领
so cetasikas or mental factors
所以说心所
depend on citta for their arising,
要依赖于心才能生起
only when citta arises, do they arise.
只有心生起，心所才生起
and if citta does not arise, they can not arise
如果心没有生起，心所也不能生起
so citta and cetasikas arise at the same time, simultaneously
所以，心和心所同时生起
but citta is called their leader or their forerunner
但是心被称为心所的首领，先驱
so forerunner means just they are leader,
先驱跟领袖一个意思
and they are leader here means that the cetasikas depend on citta for their arising.
领袖的意思是心所依赖于心才能生起
and the cetasikas have the following characteristics
心所有如下四相：
arising together with citta, a cetasika must arise together or at the same time with citta
与心同生，心所必须与心同时生起
and perishing together with citta
与心同灭
it disappears simultaneously with citta, so they arise together, they disappear together.
心所与心同时消失，所以说：同生同灭
and they must have the same object as the citta
心所与心同一所缘

there is no such case as citta taking one object
不存在这样的情况：心有一个所缘
and cetasikas taking another object
心所有另外一个所缘
so they must take the same object
它们必须缘取同一个对象
and the last characteristic is
心所的最后一个相是
they must have a common base with citta
心所必须与心有同一个依处
there are material properties that are called bases
有些色法可以被称为处
for example the eye
例如眼处
there are sensitive material properties in the eye, properly on the retina
眼净色，位于视网膜
the eye is said to be a base
眼被称为处
for seeing
consciousness to arise
生起眼识
that means only when we have the eye, do we see,
意思是有了眼睛，我们才能看
if we have no eyes then we will not see and there will be no seeing or seeing consciousness
如果我们没有眼睛，就不能看，也就没有眼识
so when seeing consciousness arises, it must depend on a base
所以当眼识生起时，必须有所依处
a material base, here the sensitive part of the eye
色处，在这里就是眼净色
so the consciousness must have that sensitive part as a base
所以，心也需要
有这样一个感受性的处
and so must the mental factors
心所也必须有这样的依处
they must have the same base, they must depend on the same base
它们必须有同一个依处，
so any mental state that is endowed with these four characteristics is called a cetasika
所以任何具有此四相的心理状态
就被称之为：心所
the cetasikas are analyzed into 52 in abhidhamma
在阿毗达摩里，心所被分为 52 种
and we're studying these cetasikas in due course
我们没多久就会学习这些心所
so this is the second ultimate reality
这是第二种究竟法
now the third ultimate reality is
第三种究竟法是
Rūpa or matter
色法
so matter is one reality taught in abhidhamma
色法是阿毗达摩里讲的一种究竟法
and matter or rupa is defined as something
色法的定义是
which changes when coming into contact with adverse conditions
遭受诸妨害缘所造成的变易物

such as cold, heat etc
诸妨碍缘包括冷热等等
now when we go out into the sun
我们走到太阳下
we have one series of material properties
我们出现一系列色法
when we go into the shade, we have another series of material properties and so on.
当我们走到阴凉处，
就有另外一系列色法，等等
so
所以
the mateiral properties with these conditions such as cold heat
这就是在此等冷热诸缘下的色法
when we are thirsty we have one kind of material properties,
当我们口渴时，就有相应的色法
and when we are hungry, another kind of material property and so on
当我们饥饿的时候，就有另外的色法，诸如此类
and here change means the obvious or discernable change
这里的变易意思是明显的、可见的变化
because mind changes also, mind changes every moment
因为心也会变易，心时刻都在变化
but mind is not called rupa,
但是心不被称为色法
only that whose change is obvious is called rupa
只有发生明显可见的变易，
才被称为色法
so in everyday time, rupa means matter
在日常生活中，色法就是物质
or material properties
或者物质属性
so they are called rupa in pali because they change with cold, heat and so on.
巴利语称之为 rupa，是因为它随着冷热诸缘会变易
and this matter exists in living beings
此种色法存在于有情众生
and also in outside things.
也存在于外部无情之物
so there is rupa in our bodies, or in us, and there is rupa in outside things,
所以我们的身体中有色法，
外部世界无情也有色法
in trees, plants, mountains, rivers, and so on.
诸如树木，植物，山河等等
it has no ability to cognize,
色法没有认知的能力
now rupa has no power to cognize
色法没有能力去认知
so rupa does not know anything, a rock does not know anything
所以，色法不能了知任何事物
石头不知道任何事情
and even our bodies, if separated from mind, knows nothing
即便我们的身体，如果和心分离，不知道任何事情
that is when we die
就像是我们死的时候
so
所以
the material property or rupa has no cognitive power, it does not know

anything.
色法没有认知能力，不能了知任何事情
in contrast, citta and cetasika
相反，心、心所
have the cognitive power, they take object and they know the object.
它们具有认知能力，它们缘取对象，了知对象
the rupa or material property, has no such ability.
而色法不具有这样的能力
so it can not know anything, it cannot cognize anything
所以色法不能了知任何事情
and the rupa is analyzed into 28 kinds of material properties in abhidhamma
根据阿毗达摩，色法被分为 28 种
so according to abhidhamma, there are 28 material properties
所以根据阿毗达摩，有 28 种色法
they are comparable to elements in chemistry.
它们与化学元素类似
so we are composed of 28 material properties.
所以我们由 28 种色法组成
a man is composed of 27 material properties
男人由 27 种色法组成
and a woman is composed of 27 material properties
女人也由 27 种色法组成
and the outside things are composed of 8 kinds of material properties
外部世界的无情由 8 种色法组成
so we will come to that later
稍后我们再讨论这些
when we study the rupa or matter in detail
我们到时候再详细研究色法
now the last ultimate reality is nibbāna
现在谈谈最后一种究竟法：涅槃
it is the highest goal of buddhism
这是佛教的最高目标
so the highest goal or the aim of all buddhists is to reach nibbāna
佛教徒的最高目标就是证得涅槃
and what is nibbāna
什么是涅槃
it is very difficult to describe nibbāna
这非常难以描述
simply because we have not been into the nibbāna
因为我们并没有证得涅槃
and also it is so different
than what we have been experiencing
也因为它与我们的体验大不相同
that it is difficult to perceive, difficult to understand
涅槃很难被认知、了解
it is described as extinction of desire ill will and delusion.
涅槃被描述为贪嗔痴的断除
that means the extinction of mental defilements
意思是心之诸漏被灭尽
although it is described as extinction of desire ill-will and delusion.
虽然涅槃被描述为灭尽贪嗔痴
it is not a negative state.
但涅槃并非一个消极的状态
it is like health or peace
例如健康、和平
now health, if you are asked to define

health, how would you to do it?
健康，如果要你来定义，你怎么做?
or somebody ask, what is health, how would you answer?
有人问：什么是健康，你怎么回答
absence of disease
没有疾病
so we will use negative terms to define a positive state
所以我们用否定的词语
来定义正面的状态
health is not a negative state
健康不是一个消极的状态
but when asked to define it, we will say health is the absence of diseases
但是我们定义健康时，我们就说健康是疾病的消除
if you are asked about peace, what is peace
如果让你定义和平，什么是和平?
peace is absence of violence and so on
和平就是暴力的消除，等等
so nibbāna is a positive state
所以涅槃是正面的状态
but mostly it is described in negative terms
但是我们常常用否定词来定义
not this, not this and so on.
非此，非彼，等等
it is liberation or freedom from all suffering
是从所有苦中解脱
so when a person attains final nibbana
当一个人证得最终的涅槃
he gets free from suffering,
他就免于诸苦
so that freedom from suffering is also called nibbana.
所以从苦中得到解脱就是涅槃
now out of the four ultimate realities, the first three are those, that are conditioned.
在这四种究竟法中，
前三种是有为法
but the last one this nibbana is unconditioned
但是涅槃是无为法
so it is not caused by anything, it is not the result of anything.
涅槃不是因缘法
so it is a state by itself as freedom from suffering or freedom from the mental defilement
所以它是脱离苦、灭尽心中诸漏的一种自在状态
it is important to understand this
了解这点很重要
because there are some people who do not understand the pali word for it the unconditioned asankhata
因为有些人不懂巴利语“无为法”这个词
and then they say nibbana is uncompounded but is not unconditioned
他们说，涅槃非合成法，但不是“无为法”
i don't think that is correct
我认为这种说法不对
the word asankhata means not made
“无为法”这个词，就是非造作的
not made means it must not made by anything it must not be conditioned by anything
非造作的，意思就是不受任何条件限制
so nibbana is called in pali asankhata

所以涅槃在巴利语里就是 asankhata
and it is translated as unconditioned
翻译成“无为法”
so whether it is unconditioned or uncompounded
不管它是无为法，还是非合成法
it has no cause, it is not caused by anything, it is not the result of anything.
它都不是因缘法
and it is not consciousness, it is not mind.
它不是心
in abhidhamma, nibbana is described as an external object
在阿毗达摩里，涅槃被形容为出世间法
external object means not belonging to us
出世间意思是不属于这个世间
just as we can take any external object as object at the moment of enlightenment
在觉悟的时候，
我们可以缘取出世间法
the consciousness can take nibbana as object
心可以将涅槃当成所缘
only when the consciousness takes nibbana as object
只有心将涅槃作为所缘的时候
does the consciousness possess the power to eradicate mental defilements
它才有能力灭尽心中的所有染污
that means at the moment of enlightenment,
意思就是在觉悟的那一刻
a type of consciousness arises in his mind,
有一种心生起
and that consciousness is called path consciousness
这种心被称为道心
and that path consciousness takes nibbana as object
道心将涅槃作为所缘
it takes nibbana as object and at the same it eradicates mental defilements
同时灭尽心中诸漏
so nibbana is an external object
所以说涅槃是出世间法
that can be taken as object by the path consciousness and fruition consciousness
它可以是道心和果心的所缘
but there is a saying in a discourse that all four truths
在经中有这样的说法，所有四谛
can be found in this fathom-long body
都可以在我们七尺之躯找到
the truth of suffering, truth of origin of suffering, truth of cessation of suffering
苦集灭谛
and truth of the way leading to the cessation of suffering
道谛
they can be found in this fathom-long body
都存在于我们的七尺之躯
but that does not mean that nibbana exists in us, in our body or in our mind
但这并不意味着涅槃存在于我们的身体或者心里
that means just that
它的意思只是说
nibbana is realized by oneself
涅槃的体证依赖于个人
and taken the nibbana as object
将涅槃作为所缘

so nibbana is not internal it is external, and nibbana is not mind or not mental
所以涅槃非内在，它是出世间的，它不属于心
it is no mind no matter so it is outside mind and matter
不是名法，也不是色法，超越于名色
but there is a saying
但是有一个说法
or it is taught in abhidhamma
根据阿毗达摩
that nibbana is called nāma
涅槃被称为名法
that may be confusing
这可能让人困惑
in the sixth book of abhidhamma, nibbana is mentioned as nāma, one of the nāma
阿毗达摩论书第七部，涅槃被称为名法之一
but there
但是
it does not mean that nibbana
它不是说涅槃
has cognitive power
具有认知能力
or nibbana knows the other objects
也不是说能了知所缘
the word nama is defined in two ways
名法这个词有两种解释
the first is it inclines to the object that is one definition of the word nama
第一种：对所缘的趋向
so what is nāma? nāma is something that inclines to the object, that bends to the object
什么是名法，名法就是趋向所缘的
that means that takes the object, that is one definition of the word nāma
意思是缘取对象，这是名法的一个定义
and the second definition is something that makes other incline towards it
第二个定义就是让其他事物趋向它
so there is a causative sense here
有使他物趋向的意思
something that makes others incline toward it
让其他事物趋向于它
so according to that definition, nibbana can be called nāma
根据这个定义，涅槃是可以被称为名法的
that is why nibbana is mentioned as nāma
这就是涅槃也被称为名法的原因
but we are not to understand that, since it is called nāma, it is mental
但是我们不这样理解，因为名法，就是心法
nibbana is not mental, nibbana is neither mental nor physical,
涅槃不是心法，也不是色法
nibbana is something quite different from both mind and matter
涅槃与名法和色法颇不相同
therefore it is said it can not be adequately described in everyday terms
所以，涅槃不能用日常语言恰当地进行定义
so in everyday terms, however much we will describe nibbana
所以，如果用日常语言，不管我们怎么形容涅槃
we will not describe it accurately or adequately
我们都不能准确恰当地定义它
but nibbana is a positive state which can be realized
但是涅槃是可以

被我们体证到的积极状态
through the practice of vipassana meditation
通过内观禅修就可以体证到
only through vipassana medition can one realize nibbana
只有通过内观禅修，我们才能体证到涅槃
so these are the four ultimate truth, citta, cetasikas, rupa and nibbana
所以，这些就是四种究竟法：心、心所、色法、涅槃
and these ultimate truths are taught in many ways in the seven books of abhidhamma
这四种究竟法，在阿毗达摩七论中得到了方方面面的解释
and in the abhidhammatthasangaha also
在《摄阿毗达摩义论》也是如此
which we are studying these four ultimate realities
我们学习这四种究竟法
are taught or described in detail
在这本书中解释的很详细
and so we will be studying these during this class
我们在这次课程中就要学习这些内容
ok, there will be a coffee break
好，现在是咖啡时间，休息一下

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i hope you remember the seven books of abhidhamma that we studied yesterday
希望你记住昨天学的七部论书
among them there is
one book called Puggalapaññatti
descriptions of the types of beings
里面有一部《人施设论》讨论了各种不同种类的人
so that book deals with
what are called concepts
所以这本书讨论的是“概念”
because that books deal with different individuals
因为这本书讨论的是不同的个体
apart from that, i mean, and also from Kathāvatthu, the points of controversy
除了这本书，还有一本《事论》是辩论之书
what is taught in abhidhamma is mostly four ultimate truths
阿毗达摩里讲的主要是四究竟法
and these four ultimate truths are taught in different ways
这四种究竟法被条分缕析
and now you might want to know how the four ultimate truths correspond to the four noble truths
你们可能想知道四究竟法和四圣谛的关系是怎样的
now the four noble truths are the noble truths of suffering, the noble truth of the origin of suffering, the noble of the cessation of suffering,
四圣谛是：苦谛、集谛、灭谛
and the noble truth of the way leading to the cessation of suffering.
道谛
now the first noble truth, the noble truth of suffering consists of
第一圣谛是苦圣谛包含了
mundane cittas,
cetasikas and rupa
世间心、心所，色法

so among the four ultimate truths,
所以，这四种究竟法中
the first one, part of the first one, second one and the third one, correspond to the noble truth of suffering
部分第一、二种究竟法、第三种究竟法，与苦圣谛对应
and the second noble truth, the noble truth of origin, is craving,
第二圣谛，集圣谛，就是贪
which is a mental factor.
这是心所之一
now craving is among the cetasikas, 52 cetasikas
贪是 52 心所之一
because craving is lobha, attachment
因为贪就是 lobha，是一种执取
so
所以
the second noble, the noble truth of the origin of suffering is just one of the 52 cetasikas.
第二圣谛，集谛是 52 种心所之一
and the third noble truth, the noble truth of cessation of suffering,
第三圣谛，灭谛
is nibbana which is the fourth ultimate truth
就是涅槃，是第四种究竟法
and the last one, the noble truth of the way leading to the cessation of suffering
最后一个，道谛
now this, the fourth noble truth is often called the middle way or the eightfold path
第四圣谛，通常被称为中道，或者被称为八正道
now eightfold path means this path has eight members or eight constituents
八正道的意思是这条道路由八个部分组成
and many of you may be familiar with these eight factors
你们许多人可能很熟悉这八个因素
right understanding and right thought and so on
正见、正思维等等
these eight factors are actually states of mental factors
这八因素实际上就是心所的状态
so they are included in the cetasikas
所以被包括在心所里
so these eight cetasikas from the middle path or the fourth noble truth
所以这八个心所源于中道，也就是第四圣谛
which is the way or the path leading to the cessation of suffering
这是导向苦之灭的方法或道路
so all four noble truths are included in these four ultimate realities
所以所有四圣谛都被包含在这四种究竟法里面
but not just one to one,
不只是一个对一个
so the first noble truth consists of some cetasikas and rupa
第一圣谛包含某些心所和色法
and the second noble truth consists of one cetasika which is craving or attachment
第二圣谛由贪心所组成
and the third noble truth consists of nibbana the extinction of all suffering
第三圣谛由涅槃（苦之灭）组成

and the fourth noble truth consists of the eight mental factors or eight cetasikas
第四圣谛由八个心所组成
after we understand the four ultimate truths that are taught in abhidhamma pitaka
理解了阿毗达摩里面的四种究竟法
we will now go to the detail study of these four ultimate realities
我们现在详细学习这四种究竟法
the first of the four ultimate realities is consciousness
第一种究竟法是：心
and so we will study the types of consciousness
所以，我们将学习不同种类的心
so consciousness is something that arises in our mind
心从我们的内心生起
by mind I mean consciousness and mental factors together.
这里的内心包括：心、心所
so consciousness is something that arises in our mind
心生于我们的内心
and consciousness arises when there are conditions for it
诸缘成熟，心就会生起
and there are different types of consciousness, different kinds of consciousness
有不同类型的心
so first, the consciousness is divided with reference to the planes of existence
首先，心依生命界而分类
so first you need to know the planes of existence
首先，你需要了解生命界
and these planes of existence are taught in the fifth chapter of this Comprehensive Manual
在《阿毗达摩概要精解》第五章讲到这些生命界
so if you want to know the 31 planes of existence, you go to this book
所以，如果要了解这 31 界，就可以参考这个章节
the fifth chapter
也就是第五章
but you need not go into detail now
不过你现在不需要详细了解
so there are 31 planes of existence
31 个生命界
the lowest of them are the four that are called:
最底层的四个叫做：
planes of misery or planes of suffering：恶趣地
so those that are born in these four planes of existence had a lot of suffering,
投生到此四恶趣地的众生要受很多苦
like those born in hell and so on
例如投生到地狱等等
so first there are four planes of existence the lowest of them,
首先最底层的就是这四个生命界
then above the four, there is plane of human beings
这四界之上，就是人界
and above the human beings, there are six planes of devas or celestial beings
人界之上，有六个天界

and above the six planes of celestial beings
在这六个天界之上
are the 20 planes of
existence called brahma
有 20 个梵天界
we may call them higher celestial beings
我们也可以将其称为：高等天界
so altogether there are 31 planes of existence
一起就是 31 生命界
again, the first four, that are the planes of misery
再重复一次，首先四个是恶趣地
and then human realm or human plane
然后是人界
and then six deva or celestial beings plane
然后是六个天界
and then 20 higher celestial beings
然后是 20 个更高的天界
so if we add up all of them, we get 31 planes of existence
如果我们把它们加起来，就是 31 个生命界
now among them
它们之中
the four lower planes,
四恶趣地
human plane
人界
and the six deva planes or six celestial planes
六天界
are collectively called sense-sphere planes
这些统称为欲界地
so, these 11 are called sense-sphere planes
所以，这 11 界叫做欲界地
and above them
它们之上
out of 20 planes for brahmas, we divide them into two
二十个梵天界分为两类
the brahmas of
这些梵天界
they call them material plane and immaterial plane
他们称之为色界、无色界
so material plane means those who are reborn in those planes have both mind and body
所以色界意思是投生到此界的众生具有名色
only one of them has body only and no mind
只有一界只具有身体，没有心和心所
and then the last four are called the immaterial planes
最后四界称为无色界
because they do not have the physical body, they only have consciousness and cetasikas
因为他们没有身体，他们只有心、心所
so roughly, we have three levels of planes
所以，大体上有三界
the lowest is called sense-sphere plane, and then the second is material plane, and the third immaterial plane
最低一个叫欲界，第二个是色界第三个是无色界
so the immaterial plane and the material plane beings are called brahmas
无色界和色界的众生被称为梵天
and the others are devas and human

beings and beings of four states of misery.
其他是天人、人、四恶道众生
now all of these beings in the 30 planes have consciousness
所有这些众生中，有 30 界的众生具有心
so they experience consciousness in different ways and so there're different types of consciousness
他们以不同的方式体验到心，所以就有不同类型的心
and consciousness is divided with reference to these planes
心就是根据这些界来分类
consciousness that frequently arises in the 11 sense-sphere planes are called sense-sphere consciousness
经常出现在 11 欲界的心，被称为欲界心
and the consciousness that frequently arises in the material plane
经常出现在色界的心
are called the material sphere consciousness.
就被称为色界心
and those that arise frequently in the immaterial plane are called immaterial plane consciousness,
经常在无色界生起的心被称为无色界心
immaterial plane consciousness
无色界心
so properly speaking, there are three planes of consciousness
恰当地说，心分三界
and then there is one more which is called supramundane plane
然后，还有一个叫出世间界
and supramundane plane means it has no actual place
出世间界意思是，
它没有一个实际的处所
but just the some types of consciousness
但是只有某些种类的心
are called supramundane plane
称为出世间心
supramundane plane means the plane that transcends the lower three planes
出世间界意思是说超越它下面的三界
or that transcends the five aggregates of clinging, that are called the world.
或者说超越五取蕴，五取蕴被称为世间
so the supramundane plane is something like out of the world.
出世间界就是指超出这个世间
and the other three
belong to the world.
其他三界属于这个世间
so broadly, the consciousness is divided into these four
所以概言之，心被分为此四类
according to the planes where they arise frequently
根据是在何界经常生起
the first group consists
of again unwholesome consciousness,
rootless consciousness and so on.
第一组包括不善心，无因心等等
so we will study them in detail one by one.
我们现在逐个详细学习
now first, let us
consider an illustration
首先我们考虑一个场景
suppose there is a boy
假设有一个男孩

and he goes to a fruit store, and he sees mangoes there.
他去水果店，看到那里有芒果
and he holds the view that there is no evil in stealing
他觉得盗窃不是恶
it is alright to steal
盗窃没问题
and with happiness he steals a mango
他愉悦地偷了一个芒果
so when he steals
a mango with happiness,
当他愉悦地偷了一个芒果
and with the view that there is no evil in stealing
并且认为偷窃不是一种恶
there arises one type of consciousness in his mind.
他生起了一种类型的心
his consciousness when he steals, there is lobha or attachment in his mind.
当他偷窃的时候，心里生起贪执
because he wants to steal, he wants that mango,
因为他想去偷窃，想得到那个芒果
and so there is lobha or attachment or greed accompanying his consciousness,
所以，贪就伴随他的心
so at that moment when he steals a mango
在他偷芒果的时候
there arises in his mind one type of consciousness
他心中生起一种心
and that consciousness is accompanied by let us say, greed.
贪就伴随着他的心
and since he steals with happiness, his consciousness is accompanied by happiness
因为他带着愉悦偷窃，
愉悦就伴随着他的心
and since he steals with a view that there is no evil in stealing
因为他偷窃的时候，认为偷窃不是恶
it is alright to steal, he has a wrong view.
认为偷窃没问题，他就有邪见
and spontaneously he steals with not being prompted by anybody or any circumstances.
没有任何人怂恿，他自发地偷窃了
so in that case, there arises in his mind one type of consciousness
所以，在这种情况下，
他心中生起一种心
now you remember what type of consciousness that is
你们现在知道他们生起什么心
a consciousness
accompanied by greed
这种心与贪相伴
so to be short, I use with pleasure with wrong view unprompted
简言之：悦俱邪见相应无行心
so that first type of consciousness there
所以他生起的第一种心
with pleasure with wrong view, unprompted
悦俱邪见相应无行心
and it is accompanied by or rooted in attachment
与贪相伴，或以贪为根

we can know this consciousness in a boy who spontaneously steal an apple from, a mango or an apple from a fruit store.
我们知道，一个男孩从水果店自发地偷窃一个苹果或者芒果，就会生起此心
with a view that there is no evil and stealing, and he steals it with happiness
认为偷窃不是恶，带着愉悦偷窃
so in that case, this type of consciousness arises in his mind
在这个例子中，他心中生起这种心
so this is the first of the unwholesome consciousness
这就是第一种不善心
now this is called unwholesome consciousness, it is morally unwholesome
之所以叫不善心，因为从道德上讲，是不善的
and also unwholesome consciousness brings painful results.
同样，不善的心，带来苦果
in pali it is called akusala, unwholesome
巴利语是：akusala，不善
sometimes akusala is translated as unskillful
有时候，akusala 被翻译成不善巧
so unskillful consciousness or unwholesome consciousness and i prefer unwholesome to unskillful
不善心，或不善巧的心，我倾向于不善心
ok, now i will explain to you the meaning of word kusala first.
我现在先给你们讲讲 kusala 这个词的意思
when you understand the word kusala you understand the word akusala
当你懂得 kusala 这个词，就会明白 akusala 这个词
kusala means wholesome, and akusala means unwholesome
kusala 意思是善的，akusala 意思是不善的
now kusala is also translated as skillful
kusala 也被翻译成善巧的
now it is correct that it is translated as skillful but
翻译成善巧也是对的，但是
I'm not in favor of using skillful for kusala
但我不喜欢将 kusala 翻译成善巧
because people can manipulate this, people can twist this
因为有人会利用这种翻译，扭曲它
you can skillfully kill a man and get away with this
你可以善巧地杀人，并逍遥法外
you can skillfully steal a object
你可以善巧地偷东西
when you kill a human being, when you steal something it is not kusala
当你杀人或偷东西时，这不是 kusala
i think we should avoid using skillful for the word kusala,
我认为我们不要用善巧来翻译 kusala
although basically, the word kusala means skillful
虽然，基本上，kusala 这个词
意思也是“善巧的”
sometimes the meaning of the word change with times.
有时候，词语的意义，随着时间而改变
originally, the word kusala
kusala 这个词的本义
comes from two components: kusa and la
由两部分组成：kusa+la
now kusa means a kind of grass

kusa 是一种草的名字
a kind of grass whose blades are sharp
这种草的边缘很锋利
so with sharp blades on both edges, that grasses like a knife.
因为边缘很锋利，就像一把刀
I don't know whether there are grasses like this in this country.
我不知道这个国家有没有这种草
so that kind of grass
这种草
if you do not know how to handle that grass, you will cut your hand.
如果你不知道这种草，
就会割到自己的手
so if somebody says, this man can handle the kusa grass,
所以，如果有人说，这个人能应付这种草
that means this man is clever enough to handle the grass without cutting his hand
意思是，这个人很聪明，不会被此草割到手
so a man who can handle the kusa grass without cutting his hand is called a kusala
所以，一个人不被此种草割到手就被称之为 kusala
later on this name is extended to mean anybody who is skillful, who is skillful to do anything.
后来这个词的意义扩大了，指做事具有善巧的人
so the original meaning of the word kusala is skillful
所以，这个词的本义是善巧的
but it is explained that it is also means to be healthy
但是也被解释成：健康的
so i like that meaning healthy for the word kusala
我喜欢 kusala 的这个意思：健康的
the opposite of the word kusala is akusala
kusala 的反义词是 akusala
so here akusala we translate as unwholesome, unwholesome consciousness
这里 akusala，我们翻译成不善的，不善心
so this first unwholesome consciousness arises
所以，这里生起的第一种不善心
when a boy spontaneously steals a mango or an apple
当一个男孩自发偷盗一个芒果或苹果
without being prompted by anybody
没有任何人怂恿他
and he has a wrong view that it is alright to steal, and he steals with happiness
他具有邪见，觉得偷盗没问题很愉悦地偷了东西
so the first type of consciousness is
这第一种心
accompanied by pleasure, associated with wrong view and unprompted
悦俱邪见相应无行心
if he steals that mango
如果他偷了那个芒果
when he is prompted by somebody,
是被别人怂恿的
when he is encouraged by somebody, and then he steals it
别人鼓励他，然后他就偷了东西
then at that moment
there is the second type of consciousness
这时候，他就生起了第二种心

arising in his mind that is with pleasure with wrong view and prompted
就是悦俱邪见相应有行心
so there are always these two kinds of consciousness,
所以常常碰到此两种心
one unprompted, and the other one prompted
无行，有行
so prompted and unprompted urged by someone or urged by oneself.
有行或无行，
意思是被别人或自己怂恿
or encouraged by someone, or encouraged by oneself.
被别人或者自己鼓励
sometimes you have to encourage yourself to do something
有时候，你需要鼓励你自己做某事
so that is also called prompted
这也被称为有行
sometimes you do the act spontaneously without even thinking about it
有时候，你自发地做某事，想都不想就去做了
so that is called unprompted
这就叫：无行
the unwholesome consciousness arises sometimes unprompted and sometimes prompted
不善心生起的时候，
可以是无行，也可以是有行
so we get the first two types of consciousness
我们了解了这两种心
the first one that is with pleasure with wrong view and unprompted,
第一种是：悦俱邪见相应无行心
the second one with pleasure with wrong view and prompted
第二种是悦俱邪见相应有行心
if that boy does not have that wrong view
如果那个男孩没有邪见
does not have the view that it is alright to steal
不认为偷盗是正确的
he knows that it is wrong to steal, but still he steals unprompted
他知道偷盗是错的，没有任何人的鼓励，他还是偷了
also he steals happily
他愉悦地偷了东西
then there arises in his mind, the third type of consciousness
他心中就生起了第三种心
that is with pleasure without wrong view and unprompted
悦俱邪见不相应无行心
and if he is prompted, then another type of consciousness in his mind
如果他是被怂恿的，就生起另外一种心
with pleasure without wrong view and prompted
悦俱邪见不相应有行心
so first we get four types of consciousness here
所以，我们知道了开始这四种心
that are accompanied by pleasure, and two with wrong view, two without wrong view, and two prompted, and two umprompted.
悦俱，两个邪见相应，两个邪见不相应，两个有行，两个无行

so first we get these four types of consciousness
首先，我们就知道了这四种心
to be easy to memorize i use the key words here
为了便于记忆，我这里用了关键词
if you want to know the four translation of these types of consciousness
如果你想知道这些心的翻译
please read this book: the comprehensive manual
就读读这本《概要精解》
and then there are the other four which are accompanied by indifference
所以还有四种舍俱
that is he is neither happy nor angry
就是说，他不愉悦，也不恼恨
so with the neutral mind, he steals the apple or the mango
在这种中性的心情下，他偷了芒果
and with wrong view, without wrong view, unprompted and prompted
与邪见相应或者不相应，无行或者有行
and so altogether we get eight types of consciousness
所以，一起我们知道了八种心
that are rooted in attachment, rooted in attachment really means
它们都是以贪为根，意思是
accompanied by or associated with attachment,
与贪执相伴
attachment here means just the desire to possess
贪执这里指占有欲
so we get eight types of consciousness that are rooted in attachment.
以贪为根的心有 8 种
and then there are two types of consciousness rooted in ill-will or anger.
以嗔为根的心有 2 种
now the example here is
with hatred, one man murders another.
举例：一个人带着仇恨杀了另一人
in his spontaneous fits of rage
他自发生起怒火
so one person gets angry, and then he just kills another person
一个人带着愤怒，杀掉另外一个人
so when he kills another person he has anger or hate in his mind
当他杀掉另外一个人时，心里有嗔恨
since he murders without being prompted by anybody on the spot of the moment
因为此时他杀人的行为不是被人怂恿的
now his consciousness is said to be umprompted, so in this case
所以这是无行心，这种情况下
the first of the two consciousness rooted in ill-will arises in his mind
在他心里生起两种嗔根心的一种
that is with displeasure that means with hate or with hatred i mean with anger, with ill will and unprompted
忧俱嗔恚相应无行心
by he murders a man with premeditation
如果他经过谋虑之后杀人
then the consciousness that arises in him is with displeasure
他心里生起的就是：忧俱
with ill will and prompted
嗔恚相应有行心

so there are only two types of consciousness accompanied by ill will or anger or hate
所以嗔根心只有两种
but there are eight types of consciousness accompanied by attachment or lobha
贪根心有 8 种
i think we are fortunate that there are only two types of consciousness rooted in anger, ill will
我想我们还是很幸运，嗔根心只有两种
if there were eight of them, we can not imagine how miserable the world would be
如果它们也有 8 种，我们很难想象，这个世界将是多么地痛苦啊
even these two kinds create a lot of cruelty or violence in the world.
即使只有这两种，也让这个世界充满了残暴行为
so there are two types of consciousness rooted in ill will
所以，嗔根心有两种
and then there are two more that are rooted in delusion, now delusion means ignorance
还有两种是痴根心，“痴”意思是愚痴
later on i will tell you the pali words for them
稍后我会告诉你们它们的巴利语
so delusion really means ignorance
痴实际上就是愚痴
consciousness rooted in ignorance, there are two of them
痴根心有两种
and the first one is with indifference and with doubt
第一种就是舍俱疑相应
now sometimes people have doubt about the buddha, about the dhamma, about sangha, abouth enlightenment of the buddha
如果有人对佛法僧有疑问，
对觉悟有疑问
or about the practice and so on,
或者对修行有疑惑
so when a person due to delusion, that means he is deluded he is ignorant
当一个人因为愚痴，意思是他被蒙蔽了
and doubt the enlightenment of the buddha,
对佛陀的觉悟产生怀疑
or the efficacy of the dhamma as a way to deliverance.
对佛法的解脱功效产生怀疑
then he has this type of consciousness in his mind
在心里就生起此种心
with indifference with doubt,
舍俱疑相应
and here there is
no difference between unprompted and prompted
这里就不存在无行、有行的差别
so there is no such division here
所以这里就没有此种区分
now this doubt is very damaging, especially when you practice meditation
这种怀疑，很有害处，特别是在禅修的时候
sometimes doubt arises when you are meditating
有时候，你在禅修时会产生疑问

whether this method is really good,
这种方法是不是有效?
whether it will really lead to the understanding the true nature of things and so on
他是不是导向对事物性质的理解等等
but sometimes people will doubt about the efficacy of this method
有时候，人们会怀疑禅修方法的功效
or doubt about the trustworthiness of the teacher and so on.
或者对老师的可靠性也发生怀疑
so when such doubts arise a meditator can not go on meditating.
当产生这些疑问时，就不能继续禅修
so in this case when he is practicing vipassana meditation,
在内观禅修的时候
he just need to note the doubt, he just need to be aware of the doubt.
他只需要标记他的疑惑只需要觉知他的疑惑
and thus he eliminates the doubts
这样就消除了疑惑
so that is the consciousness accompanied by doubt
这就是疑相应的心
and with indifference
舍俱
since that doubt, his mind can not be happy, or can not have ill will
因为有疑，他的内心不会愉悦，也不会怀有嗔恨
so it is neutral
所以是中性的
and the last one is with indifference and with restlessness
最后一个是舍俱掉举相应
now a person is so distracted in mind, that he cannot focus his mind on any object.
一个人他的内心受到很大的干扰，无法专注于任何所缘
did you have such an experience?
你们有没有此种经验?
i think you did
我觉得你们有
everybody has such an experience
每个人都有这种经验
sometimes we practice meditation and our mind doesn't seem to be on the object.
有时候我们禅修，
我们的心似乎不能安住于所缘
we don't seem to be able to concentrate on the object
我们似乎不能够专注于所缘
our mind is like not stuck to the object
我们的心不能附着于所缘
but above the object, moving a little
只是在所缘上，略微动动
so that is called
restlessness of mind
这就被称为心的掉举
so in abhidhamma restlessness means restlessness of mind
在阿毗达摩里，掉举指心的掉举
and restlessness of mind really means shaking or moving above the object
心的掉举实际指心在所缘之上晃动或者移动
our mind is not with the object,
我们的心并不与所缘在一起
now we do not see the object clearly when there is restlessness in our mind

如果心里有掉举，我们就不能清晰地观察所缘
at that moment this type of consciousness arises in our mind,
此刻，这种心就会生起
and so there are altogether two types of consciousness rooted in delusion
所以，痴根心共有两种
now the first eight consciousnesses rooted in attachment
贪根心有 8 种
in pali they are called lobha mūla
巴利语称之为 lobha mūla
you have the other sheet
你们有另外一张表
you may look at the pali sheet also, so lobha mūla
你们也可以看看巴利语的那个表
now mūla means root
mūla 就是根
and lobha means lobha attachment so lobha mūla means
lobha 就是贪执，合起来意思是
having lobha as root
以贪为根
and there are eight of them,
有八种
and the second group is called dosa mūla
第二种就是 dosa mūla
so dosa means ill will or hate or anger
dosa 意思是嗔恨、愤怒
so rooted in hate or rooted in ill will or rooted in anger
以恨、嗔、怒为根
they are called dosa mūla, two
就成为嗔根心，有两种
and then the third group is called moha mūla
第三种称为痴根
so moha means delusion or ignorance and
痴就是指受到蒙蔽，愚痴
the consciousness rooted in moha is called moha mūla
以痴为根的心就是痴根心
so altogether there are 12 types of consciousness,
所有一起一共是 12 种
and these 12 types of consciousness are called unwholesome consciousness
这 12 种心被称为不善心
you may also call it unskillful
你也可以称之为不善巧的心
but i think we better call it unwholesome
我觉得最好称之为“不善心”
so unwholesome types of consciousness
所以不善心这个类型
whatever bad karma we do, we do with one of these types of consciousness
我们造恶业的时候，
就会生起它们之中的一种
sometimes we are
attached to something,
有时候，我们贪执于某事
sometimes we may take something that is not given to us.
有时候，我们不予而取
then there is this lobha or the lobha mūla consciousness in our mind and so on.
这样贪根心就会生起，诸如此类
sometimes we get angry and
有时候我们发怒
then there is one of the two types of consciousness arising in our mind

所以就会生起嗔根心中的一种
now in abhidhamma the anger or hate includes fear
在阿毗达摩中，嗔包括恐惧
so when we are afraid of something, when we fear something
当我们惧怕某事时
then one of these two types of consciousness rooted in ill will arises in our mind
嗔根心中的一种就会生起
so when we're afraid of something, we have dosa mūla consciousness
当我们害怕某事的时候
嗔根心就会生起
or when we fear something, we have dosa mūla consciousness
当我们恐惧的时候，也会生起嗔根心
so the dosa can cover many types of emotions
所以，嗔可以包括很多种情绪
sadness, depression, dissatisfaction, anger, hate and fear
忧伤、沮丧、不满、愤怒、痛恨、恐惧
all come under the head of ill will
都归于嗔
so when we are afraid of something, we have one of these two types of consciousness
当我们害怕某事的时候嗔根心中的一种就会生起
now prompted or unprompted
现在谈：有行、无行
you may read the note at the bottom of the page
你们可能看到了这页底部的注释
the pali word saṅkhāra is used here in the sense specific to abhidhamma
“行”这个词在这里是阿毗达摩的特有用法
to mean prompting, instigation, inducement, or the application of an expedient.
意思是：怂恿、教唆、劝诱、采用方便手法
this prompting may be induced by others or it may originate within oneself.
这种怂恿，可能来自别人，也可以源自自身
the means employed may be bodily, verbal, or purely mental.
使用的方法可以是肢体的、语言的或者仅仅是思想方面的
that consciousness which arises spontaneously
如果心自发生起
without prompting
or inducement by expedient means,
没有被怂恿或者劝诱
it's called unprompted
就被称为无行
that consciousness which arises with prompting or inducement by expedient means
如果心被怂恿或者被劝诱
it's called prompted
就被称为有行
so this is from the comprehensive manual of abhidhamma
这些都来自《阿毗达摩概要精解》
so prompting can be one's own, or it may can from outside other persons
所以怂恿可以来自自身，也可以来自外部别人
sometimes when we want to do something, we want to encourage

ourselves.
有时候，我们想做某事，需要自我鼓励
sometimes we do it spontaneously,
有时候，是自发地去做
and so when we do it spontaneously the consciousness that arises in our mind is called unprompted and
如果是自发地做，我们生起的心就是无行心
when we do with prompting it's called prompted
当我们受到怂恿，就是有行心
now the pali words for this word prompted or unprompted are asaṅkhārika and sasaṅkhārika
无行有行的巴利语分别是：
asaṅkhārika 和 sasaṅkhārika
now you may notice that there is the word saṅkhāra there in the word asaṅkhārika and sasaṅkhārika
你可能注意到里面有 saṅkhāra 这个词
now the word saṅkhāra in pali is a difficult word to understand,
巴利语里 saṅkhāra 这个词很难理解
and also it can not be translated by just one english word.
也不能用仅仅用一个英语单词来翻译
so you have to find out what it means to get the correct translation of the word.
所以，你必须理解意思，才能找到合适的词来翻译
for example, when we say all saṅkhāras are impermanent
例如，当我们说：诸行无常
we mean those that are conditioned
这里指的是有为法
but in the formula dependent origination the sentence is
但是在十二缘起支里
because there is ignorance there is a condition
无明缘行
there are saṅkhāras
这里也有“行”
now in that sentence the word saṅkhāra can not be translated
这里的“行”就不能翻译成
as conditioned things, or conditioned phenomena
有为法
there saṅkhāra is
translated as formations or kamma formations
这里的“行”就被翻译成造业的心所
the word saṅkhāra has at least two meanings, one is active and the other is passive
“行”这个词至少有两个意义，一个是主动的意义，一个是被动的意义
so saṅkhāra means something that makes, or that produces
“行”指：造作、创造
and also saṅkhāra means that something is made or that is produced.
也指：被造作，被创造
so we need to understand what meaning is appropriate in a given context
所以，我们要明白在特定的语境下，它是什么意思
that is why we can not translate this word with just the mental formation or just conditioned phenomena
所以，我们不能将它一律翻译成：思想活动，

或者有为法
so we have to depend on the context
所以得参照语境
but here in this particular context, the word saṅkhāra means effort.
在这里，在这个语境下，“行”指：使力
that is why it is very difficult to get a correct translation
所以说很难找到一个正确的翻译
when you translate from pali into english or any other language
很难将巴利语翻译成英语或其他语言
so here prompted and unprompted are
这里有行、无行
the translations of the pali word sasaṅkhārika and asaṅkhārika
就是对这两个巴利语的翻译
and here saṅkhāra means effort
这里，“行”指“使力”
but in other places saṅkhāra may mean all conditioned phenomena or kamma formation
在其他地方“行”可能指：有为法，或者造业的心所
that means or that produce results
意思是：造作结果的
so now we have the 12 unwholesome types of consciousness
我们已经学了 12 种不善心
do you bring the small card with you today
你们今天带了那张小卡片吗?
that is for memorization of the consciousness
它们是用来帮助记忆这些心的
so please look at the first column
represent the 12 unwholesome types of consciousness
请看第一列，代表 12 个不善心
and in order to differentiate those that are accompanied by pleasure from those that are accompanied by indifference
为了区分悦俱、舍俱
we use colors, so red color means accompanied by pleasure
我们用不同的颜色，红色表示悦俱
and blue color means accompanied by indifference
蓝色表示舍俱
so this card will help you to memorize the different types of consciousness
这卡片将帮助你记忆不同种类的心
in a different sheet, you may write down the name so those,
你可以用另外一张纸
写下这些心的名称
but later you may not need the descriptions
但以后你可能就不需要这些描述
just look at this chart, and you know this is
看这张表，你就知道
pleasure with wrong view unprompted, with pleasure with wrong view prompted and so on
悦俱邪见相应无行，悦俱邪见相应有行，诸如此类
the first column represents the 12 unwholesome types of consciousness
第一列代表 12 种不善心
the first 8 are those accompanied by or rooted in attachment
前八种是贪根心

and then the two green color,
然后是两个绿色的
the two are accompanied by ill will with displeasure
这两个是忧俱嗔恚相应
and the last two
the blue ones are accompanied by indifference.
最后两个蓝色是舍俱
indifference means neutral feeling
舍俱指中性的感觉
neither pleasure nor displeasure, neutral feeling
不愉悦也不忧伤，中性感觉
so we study these 12 looking at these dots
我们通过这些圆点来学习此 12 种心
so the first 8 are
accompanied by attachment
首先的 8 个是贪根心
and the two green dots are accompanied by hate or anger
两个绿色的嗔根心
and the last two accompanied by delusion or moha
最后两个是痴根心
and we can exercise with these chart
我们可以通过这张表来练习
so how many are
accompanied by pleasure
悦俱的有几个?
out of these 12, how many are accompanied by pleasure
这 12 个之中，有多少是悦俱的?
number 1, 2, 3 4
第 1、2、3、4
how many are accompanied by indifference or neutral feelings
有多少是舍俱的?
5,6,7,8
oh, there are no numbers
哦，这些没标数字
5, 6, 7, 8, and 11 and 12
5, 6, 7, 8,11,12
and how many are accompanied by displeasure or dosa
有多少是忧俱的
the two green dots
两个绿色的圆点
so now we know
我们现在知道
that out of 12 unwholesome types of consciousness
12 种不善心中
4 are accompanied by pleasure
有四种是悦俱
and 6 are accompanied by indifferent feeling or neutral feeling
6 种是舍俱
and the 2 accompanied by ill will or anger
2 种是嗔根心
so you keep this card with you, put it in your pocket
你将这张卡片随身带着，放在口袋里
and then you take it out at odd moment
and look this and memorize it
在空闲时拿出来记记
so if you do this, you will get the whole card very easily
如果你这样做了，
就很容易记下整个卡片
once you're familiar it
一旦你熟悉这张卡片

you know the value of this card.
你们知道这张卡的价值
because it is like a map
因为它就像一张地图
so wherever you go, you read a map
当你旅行时，你就要看地图
before you're going
在出发之前就要读地图
so when you know the map, then when you reach the place
你如果读过地图，抵达之后
you know where to go or where you are and so on
你知道该去哪里，你在哪里
诸如此类
so in the same way, it's important that you remember this,
所以，同样，你记住这些也很重要
because in the next chapters
因为在以后的章节里
they will be referred to again and again
这些将被反复提到
so it is important that you are familiar with this before you to the next chapter and so on
所以，在学习下一章之前，
熟悉这些很重要
and if you're familiar with this, then you will find joy in studying and understanding
如果对这些熟悉了，你们就会在学习和理解中找到乐趣
so please give some time to this card and then memorize this
所以，请对这张卡片花些时间记住这张卡的内容
so ok now we have 12 unwholesome types of consciousness
我们学了 12 种不善心
and I think we know what types of consciousness is arising in our mind when we do something bad
我想当我们做坏事的时候，就会知道生起什么心了
so when we get angery with somebody,
当我们对某人生气时
then what type of consciousness will be in our mind?
在心里会生起哪一种心?
one of the two green ones
两个绿色之一
suppose after the class you drive and somebody cut in front of you
假设下课后，你开车时，有人插到你前面
and you are angry
你生气了
so in that case, one of these two, and i think your anger will be umprompted
这样，就是这二者之一，我想你的愤怒是没人怂恿的
and so it may be the first type of consciousness.
就是嗔根心的第一种
and if you have doubt about the teachings, doubt about the buddha,
如果你对佛法有怀疑对佛陀有怀疑
the consciousness accompanied by delusion has arisen in your mind, number 11
痴根心，也就是 11 号，就会生起
so something like that
诸如此类

then you want something, when you want something
当你想得到某物的时候
then one of the 8 may be in your mind
8 种贪根心的其中一个就会生起
so this is the practical benefit we get from understanding abhidhamma
这就是我们理解阿毗达摩的实际益处
because now you know that the unwholesome consciousness is described as morally unwholesome or morally unhealthy
因为现在你们知道了不善心就是道德上不善或道德上不健康的心
and it is productive of painful results
它会导致苦果的产生
now if we get painful results then we must avoid having these types of consciousness
如果我们不想得到苦果，就必须避免这些不善心
we may not be able to avoid all together.
我们可能不能一下子全部避免这些
because only when we become buddhas and arahants
因为只有我们成了佛，或者阿罗汉
we will be able to avoid all of them but
我们才不会生起所有这些心
we can avoid as much as we can and
但是我们可以尽可能多地避免
in provision as we can avoid these types of consciousness
如果我们能避免这些不善心
so we will have less painful results in the future.
在未来就会少受一些苦果
so if we hate pain or if we want to avoid painful results in the future
如果我们不喜欢苦，想在未来避免苦果
try to prevent these types of consciousness from arising in our mind
尽量阻止这些心的生起
and yesterday i told you about the teaching of buddha that not to do any evil
昨天我告诉你们诸佛通偈中的诸恶莫作
now you know what evil is
现在你们明白了何为恶
now whenever one of these types of consciousness arise in our mind
当这些不善心中的一个生起时
that means there is evil in our mind
就表示我们心中有恶
so when we know that it is evil then we will get rid of it as soon as we can.
当我们知道它是恶，就要尽快处理它
so that we do not acquire much unwholesome or bad karma
所以我们就不会造作太多的恶业
so when we know that something is harmful then we can avoid it
所以当我们知道有害的事情
我们就可以去避免它
if we do not know that something is harmful we will be doing it
如果我们不知道它是有害的，
就会去做这些事情
so this is the practical benefit we get from the knowledge of abhidhamma
这就是我们从阿毗达摩里
得到的实际利益
now there is some sheet saying that not all craving is bad
有些地方说并非所有的贪都是坏的

so not all craving is bad
并非所有的贪都是坏的
I'm not encourage you to have craving
我并非鼓励你们起贪心
but i want you to understand that some craving is not bad for us
我希望你们了解有些贪心
对我们而言，并非是不好的
so here craving is
这里的贪
craving for enlightenment
对觉悟的贪心
we want to get enlightenment, so we are attached to enlightenment
我们希望获得觉悟，所以执于觉悟
that craving is good or bad
这种贪心是好是坏?
now the commentary says that
注释书说
based on the present craving, that is desire for becoming an arahant
基于现在的贪欲，即贪求成为阿罗汉
he gives up previous craving
而放弃之前的贪欲
that was the root cause of once involvement in the cycle of rebirth.
而之前的贪欲是轮回的根本原因
depending on one craving
依靠现在的这个贪心
you try to give up another craving
你放弃之前的那些贪
because you want to attain enlightenment
you try to get rid of attachment
因为你想获得觉悟，想对治贪执
or you try to get of craving,
或对治贪欲
so that kind of craving, craving for enlightenment
所以那种对觉悟的贪
desire to become enlightenment is here said that
贪求觉悟在这里
what does the commentary say
注释书怎么说?
now it may be asked whether such present craving for arahantship is wholesome or unwholesome
这种现前对阿罗汉果的贪求是善的，还是不善的?
it is wholesome or unwholesome to crave for enlightenment
贪求觉悟是善，还是不善?
now we want to get enlightenment, that desire, is that wholesome or unwholesome
我们现在追求觉悟，这种欲望，是善还是不善?
abhidhamma, look at faces, in the pun as we call look at faces that mean
abhidhamma does not exercise partiality
阿毗达摩直面这个问题并没有厚此薄彼
so it must be impartial when we come to abhidhamma
阿毗达摩对此一视同仁
so that craving, is that wholesome or unwholesome? it is unwholesome.
这种贪心，是善还是不善？它是不善的
then the commentary said here, should it be pursued or not,
注释书在这里说：要不要追求
that kind of craving?
这种贪心?
it should be pursued, so it is alright to

have such craving
应该追求，所以可以有这种贪心
does it drag one into rebirth or not
它会不会把人拽入轮回?
that means, now the unwholesome kamma gives painful results.
意思是，不善的业带来苦果
but this kamma will not drag you into rebirth
但是这种业不会拽你入轮回
that means it is not too bad
意思是这种业并不是那么糟糕
so it does not drag one into rebirth
所以，它不会把人带入轮回
such permissible craving is abandoned when its object is obtained
当目的达成之后，就会舍弃这种贪心
now we crave for enlightenment
我们现在贪求觉悟
when we become enlightened, then we are able to discard or abandon the craving
当我们觉悟之后，我们就能舍弃这种对觉悟的贪心
so we should have some kind of craving for enlightenment
所以我们应具有对觉悟的某种贪
we should have some kind of craving to get result when we practice meditation
我们在禅修的时候，也需要具有某种贪心，以便获得成果
only when we have this expectation
只有当我们具有此种期望
we will practice
我们才会去修行
if we do not expect anything out of the practice of meditation we will not practice at all
如果我们对禅修没有任何期待我们就不会去禅修
therefore
所以
expecting for result of the practice of meditation is pursuable as the commentary says here
根据注释书在这里说的对禅修的结果抱有期望，是可以的
but what is important when you practice meditation is
但是当你禅修的时候，重要的是
to leave them alone
就不要理睬这些贪求
that means it is good to have expectation before you practice meditation
意思是在禅修之前，具有期望很好
but when you are right in the practice, when you are sitting down in practicing they will become obstacles
当你正在禅修，正在禅坐时这些期望就会成为你的障碍
so at that time you can not afford to have this kinds of expectations
所以，禅修当中，带着这些期望你就会不堪其负
but they may come they will come quite often to you
但是这些期望可能会经常现身
and when they come up, you just be mindful of them
当它们出现时，你只要对它们保持正念
make mental notes of them
在心中对它们进行标记
so that is advice for practice meditation

所以这就是对于禅修的建议
although lobha or craving is
unwholesome mental states
虽然贪是一种不善的心所
craving for arahantship, craving to
become an arahant, craving to gain
enlightenment
贪求成为阿罗汉或者觉悟
is a pursuable craving
是可以被允许的贪求
and so it is not so bad, now that is one
thing
并没有那么不好，这是一点
and another thing is, another sheet, what
is the greater evil
另外一点，另外一张纸，
哪种恶更大一些
once king milinda asked reverend
venerable nagasena now he asked
有一次弥兰王问那先比丘
revered nagasena
那先长老
for whom is the greater demerit
这两者谁的恶更大
he who does evil deeds knowingly
一个是知其恶而为恶者
or he who does an evil deed unknowingly?
一个是不知其恶而为恶者
so which would be greater demerit,
greater akusala, greater unwholesome act
哪一种罪恶更大呢?
when he does an evil deed unknowingly
or
是不知其恶而作恶者
he does it knowingly.
还是知其恶而作恶者?
the answer is
答案是
his is the greater demerit sir, who does an
evil deed unknowingly
大王，不知其恶而作恶者，罪恶更大
now it is opposite to what we think, right?
这跟我们想的相反，对吧?
because we can forgive people who say:
oh because i don't know i did this, please
forgive me
因为如果别人说：哦我不知道，所以做了错事，
请原谅，我们就会原谅他
then we can forgive him readily
我们就会欣然原谅他
but here the venerable nagasena saying,
he who does an evil deed unknowingly
在这里，那先比丘说不知恶而作恶者
get greater demerit
罪恶更大
milinda was not satisfied with just this
answer so he said
弥兰王对这个答案并不满意，说
well then bhante, do we doubly punish the
royalists of ours or chief minister who
does an evil deed unknowingly
尊者，对于那些王室成员，或者大臣如果他们
不知其恶，而去作恶是不是应该加倍地处罚?
then the venerable nagasena said: what
do you think about this?
那先比丘说：想想下面这个例子
if one man should
unknowingly take hold of a red hot bowl
of iron
如果一个人无意地去拿一个很烫的铁碗
aglow, aflame, ablaze
这个铁碗很红很烫

and another should take hold it knowingly
另外一个人有意地去拿这个碗
which would be more severely burned
哪个人被烫的更厉害?
it is very apt question, right?
这个问题很聪明，对吧?
so you know that it will burn your hand but you pick it up
你知道会烫手，但是你拿起它
and you don't know that it will burn your hand and you pick it up
你不知道它烫手，你拿起它
so if you pick up without knowing it
如果你在不觉察的状态拿起它
and you will take hold of it firmly, so you will be burned more
你会紧紧抓住它，就会被烫的更厉害
so that is what the venerable nagasena was saying here
这就是那先比丘的意思
so king milinda said, he who took hold of it unknowingly would be more severely burned
弥兰王说：没有觉知而拿的那个人，他被烫的更严重
then venerable nagasena said that if so sir
那先比丘说：如果这样，大王
the greater demerit is his who does an evil deed unknowingly
不知其恶而为恶者，罪恶更大
and milind said, you are dexterous, reverend nagasena
弥兰王说，你很有智慧，那先长老
so according to this
根据这个故事
answer given by the venerable nagasena
doing demerit unknowingly
那先比丘的回答，不知其恶而作恶
will bring us more demerit
会有更大的罪恶
or bring us more painful results
带来更多的苦果
because when we know that it is unwholesome it brings painful results
因为当我们知道他是不善的，会带来苦果
then we will be careful when doing it
我们就会小心一点
but if we don't know it then we will do it with might and main
但是如果我们不知其恶，就会尽全力去做
so that we will get the painful results of it in the future.
所以在未来就会获得苦果
so this is the answer given by venerable nagasena
这就是那先比丘给出的答案
we should keep it mind whatever the situation is we should try to avoid doing evil
我们要记住它，在何种情况下都要尽量避免作恶
having the akusala cittas as much as possible
尽可能地避免作恶
now we know these 12 akusala cittas we will be able to avoid them
我们知道了这 12 种不善心，我们就能避免它们
in our daily activities in our dealing with people and so on
在日常生活，与人相处中等等
and so this is one great advantage we

have when we understand abhidhamma
这就是我们理解阿毗达摩的益处
so i want you to look at the chart again and memorize it
希望你们再看看那个表，记住它
ok, the first one
第一个
with pleasure with wrong view unprompted
悦俱邪见相应无行心
the second one
第二个
with pleasure with wrong view prompted
悦俱邪见相应有行心
the third one
第三个
with pleasure without wrong view, unprompted
悦俱邪见不相应无行心
the fourth one
第四个
with pleasure without wrong view prompted
悦俱邪见不相应有行心
the fifth
第五个
with indifference with wrong view unprompted
舍俱邪见相应无行心
the sixth
第六个
with indifference with wrong view prompted
舍俱邪见相应有行
seventh
第七个
with indifference without wrong view unprompted
舍俱邪见不相应无行心
then eighth
第八个
with indifference without wrong view prompted
舍俱邪见不相应有行心
these eight are accompanied by or rooted in lobha or attachment
这八个是贪根心
and then the next two
接下来两个
the first one with displeasure with ill will unprompted
第一个忧俱嗔恚相应无行心
the second one with displeasure with ill will prompted
第二个忧俱嗔恚相应有行心
these are the two that are accompanied by ill will or dosa
这两个是嗔根心
and the last two, the first one
最后两个，第一
with indifference with doubt,
舍俱疑相应
and the second one with indifference and with restlessness.
第二个舍俱掉举相应
here the feeling is indifferent
舍俱
and there can be no pleasure or displeasure
就是不愉悦也不忧伤
because when there is delusion, mind is dull

因为愚痴的时候，心很暗淡
so when mind is dull it can not experience the object
当心暗淡的时候，就不能体验到所缘
pools of folly
一团浆糊
and so the feeling is only indifference or neutral
这就是舍俱，中性的感觉
so now we know that 12 types of consciousness
我们现在知道了 12 种心
that are unwholesome and unwholesome means morally unhealthy
不善心，不善意思是道德上不健康的
and also productive of painful results
也会导致苦果
and when we know this, we will try to avoid, we will try to prevent these types of consciousness
知道这点，我们就会尽量避免这些不善心
from arising in our mind as much as possible,
尽量让它们不生起
we will be able to get rid of them altogether when we reach arahantship.
当我们证得阿罗汉果就能全部舍弃它们
so today we come to the end of unwholesome consciousness
对于不善心的学习，今天就到此为止
and we will continue our study of cittas tomorrow
明天继续学习心
any questions?
有问题吗?
student: ...one question on the which is the greater evil
学生：关于“哪个罪恶更大”的问题
which you mentioned that the person to do the demerit unknowingly actually has the greater demerit
你提到不知其恶作恶的人罪恶更大
I think to find out is it because of the wrong view elements that present when he's doing it unfavorably?
我觉得因为这种心与邪见相应，所以它的罪恶就更大，对么?
sayadaw: it can be wrong view
尊者：可以是邪见相应
yes, because, unknowingly means he is not aware it will bring painful results to him
是的，因为不知其恶，意思是他不知道这种行为会带来苦果
so it is a kind of wrong view
这是一种邪见
anyone?
还有人问么?
student: venerable sir, suppose someone were to kill a small creature by stamping on it knowingly
学生：假设一个人故意踩死了一个小虫
and someone who unknowingly stamp on a creature and kills it
另外一个人不经意踩死了一个虫子
who has the greater demerit?
谁的罪恶更大?
sayadaw: that depends on step on it intentionally or unintentionally?
尊者：这取决于他是有意还是无意?
sometimes he doesn't know he is stepping on an insect

有时候人们不知道踩到了昆虫
so in that case there is no unwholesome deed or demerit for him
这样他并没有犯下罪过
but if he intentionally step on the insect and kills it
如果他故意踩死昆虫
that will be a great demerit for him
这就是很大的罪过
because here in the other case he has no intention to kill
因为那种情况，如果他没有杀生的动机
he step on it accidentally
只是不小心踩到了
so i think you know the story of the monk cakkhupāla during the time of buddha he was an arahant and he was blind.
我想你知道佛陀时代的护目长老，他是一个阿罗汉，眼睛瞎了
and then he practice meditation walking up and down
他行禅的时候
he step on many insects and kill them, right?
踩死了很多昆虫，对不对?
so but when it is reported to the buddha, buddha said:
当有人将此报告给佛陀，佛陀说：
he was innocent because he did not see these insects.
他没有任何罪过，因为他看不到这些虫子
so he steps on the insect unintentionally, if he does not know
如果他无意之中踩死了昆虫，他并不知道
that there are insects and step on them
不知道有昆虫，踩到它们
and that he is free from akusala
他就没有任何不善心
but there would be akusala only when he steps on them intentionally
只有他刻意去踩死蚂蚁，才生起不善心
but if he intentionally steps on the insect
如果他故意去踩昆虫
and he knows that it is akusala it may be
知道那是不善
for him, it maybe a little less akusala than he steps on it without knowing it is akusala
比他不知道是不善，而去踩这个罪过可能会小一点
student: venerable sir, one of them refer to the cittas
学生：尊者，当你提到心时
you define citta as pure awareness of the object
你对心的定义是：对所缘的纯粹觉知
so what is the definition of object
那么所缘的定义是什么?
for example with sound an object
例如，对于声音的所缘
and the second question is
第二个问题是
awareness, does it depend on senses? we have five senses?
觉知依赖于诸根么？我们有五根?
sayadaw: first everything is the object
尊者：首先，任何东西都是所缘
this class is an object, this bag is the object, also the mind is the object of the other mind
这门课是所缘，书包是所缘心也可以是另外一个心的所缘

we're aware of our mind
我们觉知到我们的心
we are aware of the mind of other's
我们觉知到别人的心
and so the object means anything we can experience
所缘意思是我们能体验到的任何东西
that we can see that we can hear and so on, so they are all called object.
我们可以看到听到等等它们可以被称为所缘
next one?
第二个问题?
so does consciousness mean something experienced by the senses, the five senses like
心意思是被五根所体验到的么？例如五根
the eye and the ear
眼、耳
sayadaw: consciousness is experienced not five senses in buddhism there are six senses
尊者：心通过六根而被体验到在佛教里，不是五根，是六根
mind is also called a sense in buddhism
还有一个意根
actually, they are called doors,
实际上它们被称为“门”
so you will study the doors in the third chapter of this book
在本书第三章
你们就会学到各种“门”
so consciousness is something that arises in one of or through one of these senses
心就是在诸根或者通过诸根产生的
you should have no more questions, shall we call it a day, please rise
提问结束，到此为止，请起立

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now we go back to akusala
现在我们回到 akusala
last time we studied the akusala citta, unwholesome consciousness
上次课，我们学了不善心
with that you see, with pleasure with wrong view unprompted and so on
悦俱邪见相应无行等等
now consciousness or citta is said to be pure
因为心是纯净的
consciousness is not
wholesome or unwholesome
心不是善或者不善
it is exactly neutral
它是完全中性的
but when it is accompanied by unwholesome mental states
如果伴随它的是不善的心所
then it is called
unwholesome citta
就被称为不善心
when it is accompanied by wholesome mental state it is called wholesome citta
如果伴随它的是善的心所，就被称为善心
now in the first citta, pleasure, pleasure is a mental factor
在第一个心里，悦俱，喜悦是一个心所
pleasure can be either wholesome or unwholesome
喜悦可以是善或不善的
but the second one wrong view is an unwholesome mental state

第二邪见，这是一个不善的心所
and also there are other unwholesome mental states arising with these consciousness
伴随心的还有其他不善的心所
so these consciousness is called unwholesome consciousness
所以，这些心被称为不善心
so the consciousness becomes wholesome or unwholesome depending on
所以心是善还是不善取决于
whether the cetasikas or whether mental factors arising together with it wholesome or unwholesome
伴随这个心的心所是善还是不善
that is why cetasikas are compared to color, citta is compared to pure water
所以将心所比作颜料，心比作纯净的水
so when water is pure, it is pure and there is no color
纯净的水没有颜色
but you put red color in the water and we call it red water
你将红色颜料放进去，我们就称之为红色的水
and when you put green color we call it green water and so on
你将绿色的颜料放进去，我们就称之为绿色的水，等等
citta by itself is neither wholesome nor wholesome
心本身非善非不善
but when it comes into contact with or when it is associated with the mental factors that are unwholesome
当与不善的心所为伴时
then it is called an unwholesome citta
它就被称为不善心
and when it is accompanied by wholesome mental states or mental factors, it is called wholesome citta
当它与善的心所相伴时就被称为善心
so last night we studied the unwholesome cittas,
昨天晚上，我们学习了不善心
now how many unwholesome cittas are there?
不善心有多少种?
12, right?
12 种，对不对
how many are rooted in attachment?
以贪为根的有几种?
8, how many in ill will?
8 种，以嗔为根的几种?
2, and how many in delusion, 2, ok.
2 种，以痴为根的几种?
how many are
accompanied by pleasure?
悦俱的几种?
4, how many by indifference?
4 种，舍俱的几种?
6, and how many by ill will? 2, very good
6 种，忧俱的几种？2 种
now imagine yourself are back to school, like school children
把自己想象成小学生，重返校园
ok, now we will go to next section of the consciousness
好，现在进入心的下一章节
the rootless consciousness.
无因心
now last night i told you that

consciousness is divided into different categories.
昨晚我讲过心被分成不同的类型
according to the sphere or the realms it frequently arises in
根据心在哪一界经常生起
now consciousness can be divided in another way
心也可以按照其他方式分类
and it is according to the books by way of its nature
在本书还可以按照它的性质来分类
but we may call it by karmic activity
我们可以说是业果活动的性质
that means, consciousness that produces results
意思是，造业的心
and consciousness that are results
和受报的心
and consciousness that neither produces results nor results themselves.
不造业也不受报的心
so result-producing consciousness
造业的心
result-consciousness
果报心
and consciousness that is neither producing nor result themselves
还有不造业也不受果报的心
akusala citta or unwholesome consciousness are those that produce results
不善心属于造业的心
and in this case, they produce painful results
在这里，它们会造成苦果
today we are going to study another kind of cittas or types of consciousness
今天我们要学习另外一种心
and they are mostly the resultant consciousness
基本上都是果报心
now when we see something
当我们看到某物的时候
there arises in our mind a consciousness
我们生起一个心
actually we see with that consciousness
实际上，我们用那个心看
so that consciousness is called eye consciousness
这个心被称为眼识
because it depends on the eye for its arising
因为它依赖于眼睛而生起
if there is no eye, there can be no eye consciousness
如果没有眼睛，就没有眼识
and we may call it seeing consciousness, but in the books, it is called eye consciousness
我们也可以称之为“观看的心“
在这本书里称之为眼识
consciousness that depends on the eye to arise
依赖于眼睛而生起的心
so in order for the eye consciousness to arise
所以，眼识的生起
first we need the eye and we need the thing to see
首先我们要有眼睛，被看的物体
the eye means not the whole eye ball but

眼睛并不是指整个眼球
but the sensitive part in the eye
是指眼睛里敏感性的部位(眼净色)
the material properties in the eye that are sensitive to the light
就是眼睛里对光敏感的物质属性
so according to medical science, it may be the retina in the eye
所以根据医学理论，
可能是眼睛的视网膜
so that we call eye,
我们称之为眼[净色]
so in order for the eye consciousness to arise
所以眼识的生起
we need that eye and also we need that is to be seen or a visible object
需要有眼净色、色所缘
so when these two come into contact then
当这两者接触时
the eye consciousness arises, or eye consciousness is produced
眼识就会生起
so that eye consciousness is called seeing consciousness
这就是眼识
now we need not just
我们不仅需要
the eye and the visible object
眼净色和色所缘
we need two more conditions for the eye consciousness to arise
眼识生起，还需要两个条件
and there are light and attention
光、作意
because even though we have the eyes and there is a visible object when there is pitch dark
因为即使我们有眼净色，色所缘如果是一片漆黑
when there is no light, the consciousness will not arise
如果没有光，眼识就不能生起
so light is one condition for eye consciousness to arise
所以光线是眼识生起的一个条件
and also attention is important
作意也很重要
sometimes, even a big object may pass in front of us but we may not see it
有时候，即便是一个很大的东西从我们眼前经过，我们也可能看不到它
if we are not attentive, if we do not pay attention
如果我们不作意
then eye consciousness or seeing consciousness can not arise
眼识可能就不会生起
so for the seeing consiousness to arise we need four conditions
所以眼识的生起，需要四个条件
the eye, the visible object, light and attention
眼净色、色所缘、光、作意
when these four come together, there is what we call seeing consciousness or the eye consciousness
具备这四者，才生起眼识
now this first consciousness
所以这第一个心
is called eye consciousness
就被称为眼识

and this is the result of past karma
这就是过去的果报
when we see something ugly
当我们看到一个丑东西
when we see something we don't want to see
当我们看到我们不想见的东西
there is this eye consciousness arising in our mind
这种眼识就会生起
and this eye consciousness is the result of the akusala kamma we did in the past
这种眼识的生起是由于我们过去所造的不善业
so when we see something, let us say here an ugly thing
当我们看到某物，例如，一个丑陋的东西
it is because of our past akusala kamma, that we see it
这是因为我们过去世的不善业，我们才会看到它
if we understand this
如果我们理解这点
we will not blame anybody
我们就不会迁怒于别人
if we want to blame we must blame our kamma in the past
如果说非要责怪谁，那就要责怪我们过去造的业
so knowledge of abhidhamma can help us to avoid unnecessary anger
所以，阿毗达摩的知识可以帮助我们避免生起不必要的愤怒
when we see something bad
当我们看到不好的事情
so when we see something bad there is the eye consciousness
当我们看到不好的事情，眼识生起
and this eye consciousness is the result of past kamma
这个眼识是过去的果报
and so we alone are responsible for this seeing an ugly object.
我们自己得对看到这个丑陋的东西负责
so if to blame at all we must blame ourselves
如果要责怪，就责怪我们自己吧
and not the other people and not the object
而不是去怪别人，或怪某个东西
so we are not to get
angry with the object so abhidhamma can help us
所以我们就不会对所缘发怒阿毗达摩可以帮助我们
and to keep ourselves away from unwholesome mental states arising in our mind
帮助我们的心远离不善的心所
now the second consciousness is called ear consciousness
第二个心是耳识
and in order for the ear consciousness to arise
耳识的生起
we need four conditions again
也需要四个条件
auditory organ that means the ear
听觉器官，也就是耳净色
or sensitive material qualities particles in the ear
或者说是耳朵里的敏感细胞
and then sound and then space and then

attention
声所缘、空间、作意
if there is no space no ether
如果没有空间
we will not hear the sound
我们就听不到声音
so space is one condition for the ear consciousness to arise
所以空间是耳识生起的一个条件
so here this consciousness is the result of akusla kamma in the past
所以这个心也是不善果报心
and so the object here is an ugly sound the sound we don't like
所以所缘就是难听的声音我们不喜欢听的声音
and then the next is the third one is nose consciousness
第三个就是鼻识
that means smelling consciousness
嗅知的心
the smelling consciousness arises when an odor comes into contact with our nose
香所缘和鼻净色接触就生起鼻识
and this particular citta is the result of akusala, so in this case the smell is bad smell
这个心也是不善果报心所以这种香所缘是难闻的气味
when we had bad smell these types of consciousness arises in our mind
当我们闻到难闻的气味就会生起这种心
for the smelling consciousness or nose consciousness to arise
鼻识的生起
we need the nose, smell, and air, and attention
需要：鼻净色、香所缘、风界、作意
and the next one is
tongue consciousness
下一个是舌识
when we experience some taste
当我们尝到某种滋味
so for the tongue consciousness
to arise we need the gustatory organ
舌识的生起，需要尝味的器官
that means we need the tongue
需要舌头
there are taste buds in the tongue
舌头上有味蕾
and when these taste buds come into contact with some taste
当舌净色和味所缘接触时
then we have this consciousness called tongue consciousness
就会生起舌识
so for the tongue consciousness to arise we need the tongue the taste or the food with the taste
舌识的生起需要：舌净色、味所缘
water or moisture and attention
水界、作意
and the next is body consciousness
下一个是身识
or touch consciousness
或者触碰时产生的心
in order for this type of consciousness to arise we need the tactile organ, that means we need the body
这个心的生起需要：身体器官
some parts of the body and then something to be touched tactile object
身净色、触所缘

and the earth element and attention
地界、作意
so when these four conditions are fulfilled then the body consciousness arises
满足这四个条件，身识就会生起
and since this group is the result of akusala
因为这组心都是不善果报心
the touch must be displeasurable touch such as pain or numbness and so on
这种触碰肯定是不舒服的，例如：疼痛、麻木等等
so corresponding to the five senses we have these five types of consciousness
对应于五根，我们有五识
so these are eye consciousness ear consciousness nose consciousness tongue consciousness and body consciousness
眼识、耳识、鼻识、舌识、身识
so again eye consciousness means consciousness depending only eye for its arising and so on
眼识指依赖于眼生起的心，等等
and the sixth is called receiving consciousness
第六个是领受心
when the object is presented to the senses
当所缘呈现于诸根
first the consciousness arises that experiences the object
首先生起的那个心体验到这个所缘
you smell, taste and touch
你闻、尝、触
immediately after that moment, there comes in your mind another type of consciousness
随即生起另外一种心
that receives the object
领受目标
now first the object is presented we experience it
首先目标出现，我们体验到了
just for a very brief moment
只是一个很短的时间
and then there arises a type of consciousness that receives its object
然后有一种心来领受这个目标
now when we talk about these things we have to blow up the picture maybe a million times
当我们谈论这些事情的时候我们要将这个图景分成一百万次
as I said on the first night
第一天晚上我讲过
thought moments can come and go a million times in a second
一秒钟可以出现十亿次心路
so these types of consciousness last for that just one billion or one nine billions of a second
所以这种心的持续时间只是十亿或者九十亿分之一秒
so after seeing let's say regarding seeing
现在以视觉为例
after seeing consciousness arising and disappears
眼识生起又灭去之后
there arises another consciousness that receives the object
生起的另外一个心领受目标
so that is called receiving consciousness
所以它被称为领受心

and after receiving consciousness
领受心之后
there arises another consciousness called investigating consciousness
生起另外一个心，叫推度心
after receiving it the mind investigate it
领受目标之后就要分析目标
so altogether we get seven types of consciousness
所以，一起有七种心
and these seven types of consciousness are the result of unwholesome kamma in the past
这七种心是过去不善业的果报
these are called ahetuka rootless
这些心被称为无根心(无因心)
now before we try to understand rootless we must understand what are the root
在理解“无根”之前，我们必须理解什么是“根”
in abhidhamma there are six mental states they are called roots
在阿毗达摩里有七个心所被称为“根”
three are unwholesome roots
三个是不善根
and another three beautiful or good roots
另外三个是美根
now three unwholesome roots are greed hate or hatred and delusion
三个不善根是：贪嗔痴
in pali lobha dosa and moha
巴利语是：lobha dosa 和 moha
and three good roots are the opposite of these three
三个美根与此相反
so non-greed, non-hatred and non-delusion
无贪无嗔无痴
these are called good roots
这些被称为美根
I do not say wholesome roots because both wholesome and other roots are called beautiful roots
我没有称之为善根，因为善根和其他根，被统称为美根
so there are these six roots
一共是这六根
since there are mental factors they always arise with certain types of consciousness
因为它们是心所，它们总是与某种心一起生起
but with these actually they are 18 in this section
在这章里，实际介绍了 18 种
with these types of consciousness none of these roots arise
这 18 种心里，没有这些心所
so they arise without these mental factors that they are called roots
这些心的生起并没有此六个称为根的心所
last night when you studied the unwholesome consciousness you found the word rooted in attachment, rooted in ill will rooted in delusion
昨晚，学习不善心的时候，你们知道有些心以贪为根，以嗔为根，以痴为根
that means accompanied by attachment and so on
意思是伴随着贪等等
but these today's types of consciousness are not accompanied by anyone of these roots
但今天所学的心没有这些根的伴随

either unwholesome root or beautiful root so they are called rootless consciousness
没有不善根，也没有美根，所以被称为无根心(无因心)
since they are rootless they are not as strong as others that have roots
因为它们是无因心，所以比有因心弱
so this first group consists of seven types of consciousness
所以第一组无因心有七个
and these seven types of consciousness arise when we experience something we don't like
当我们经历不喜欢的事情这七个心就会生起
we experience the visible object audible object and so on
我们经历的色所缘、声所缘等等
and
并且
all these types of consciousness are accompanied by what feeling?
所有这些心伴随的是什么样的感受?
indifferent or neutral feeling
中性的心，也就是舍心
so when we see something when we hear something
所以当我们看到或者听到
that seeing consciousness or hearing consciousness is always accompanied by indifferent or neutral feeling
眼识或耳识总是舍俱的
but the fifth one arises with what feeling?
painful feeling.
但是第五个生起的时候是什么感受？苦受。
it is called in pali it is called dukkha
巴利语成为：dukkha
now in order to understand why the others are accompanied by neutral feeling,
为了理解为什么其他的是舍俱
and number five accompanied by pain
第五个是苦受呢
we need to understand some material properties
我们需要了解一些色法
now there are 28 material properties taught in abhidhamma
阿毗达摩里讲了 28 种色法
among them the first 4 are called the primary elements
其中前 4 个被称为元素色(四大种)
and the primary elements are as you know the element of earth water fire and air
元素色，就是地水火风
these primary elements are said to be great essential
这四种元素色也被叫做大种
these primary elements are said to be hard
这些元素色是坚硬的
and the other material properties like the material properties in the eye in the ear and so son
其他色法，例如眼净色、耳净色等等
are called dependent material properties
被称为所造色
they depend on the great essential to arise and to exist
它们依靠四大种生起并存在
and they are said to be not hard so let us say they are soft
这些都不具坚硬性，所以称之为柔软的

the four great elements are hard
四大种是坚硬的
and the other material properties are soft
其他色法是柔软的
now when we see something
当我们观看的时候
that is the eye, the eye is also a soft material property
这是眼净色，眼净色也属于柔性的色
and what we see the visible object is also dependent matter so it is also soft
色所缘也是所造色，也是柔性的
when one soft thing hit another soft thing there is no strong impact
一个柔性的物体撞击另外一个柔性的物体，没什么强烈作用
since there is no strong impact the feeling that arises with this consciousness can not be strong feeling
因为没有强烈的作用，所以随着那个心生起的感受也不强烈
so it is the neutral feeling
所以是舍受
now it is compared to this, you have this diagram in the handout also?
与此比较，你们有没有这个表?
yes, the one of the screen may not look the same as on the sheet you are distributed
是的，屏幕上的与发给你们的表可能看起来有所不同
this diagram on the screen was created just today
屏幕上的表格是今天做的
and it was not by professional person
也不是出自专业人士之手
actually venerable nandisena did it this afternoon
实际上是一位法师做的
but it serves the purpose
但是可以实现我们的目的
the two yellows balls on the left represent the cotton balls
左边的两个圆球代表棉花球
when one cotton ball is hit by another cotton balls
当一个棉花球被另外一个棉花球撞击
even though it is on the anvil the hitting cotton ball will not hit the anvil
即便它在铁砧上，撞击它的棉花球，也碰不到铁砧
even it hits the anvil, it hits very softly
即便撞到了铁砧，也很柔软
so that is no strong impact
所以不是很强的作用
in the same way, when you see something
同样，当你看到某物
what you see is soft material property and your eye is material property
你看到的是柔性的色法，你的眼净色也是柔性的
but your eye depends on the four essential elements
但是眼净色也是四大所造
like the anvil here
四大就像是铁砧
so the visible object when it strikes the eye
当色所缘撞击眼净色时
since both are soft material properties
两个都是柔性的色法
there is no strong impact and so there can be no pronounced feeling

所以没有强烈的作用，就产生不了感觉
when there is no pronounced feeling, then the feeling is neutral
产生不了作用，就是舍受
now with regard to the number five
现在来看第五个
touch, now touch means the combination of the three great essential
触(身所缘)，身所缘就是三个大种的结合
the earth element, fire element and air element
地、火、风
so what we call touch or tactile object
所以触，也就是身所缘
is just the combination of these three great essential so they are hard material properties
是三大种的结合，所以是坚硬的色法
so in the diagram they are like the hammer
所以在图表中，就像是锤子
so when the hammer hit the cotton ball on the anvil
当锤子撞击铁砧上的棉花球
it will not stop on the cotton ball but it will take the anvil so there is impact
它不会停止在棉球上，它会触及到铁砧，产生作用
so in the same way when the tactile object hit the tactile organ in the body
同样，当身所缘撞击身净色
which is soft material property
身净色是柔性色法
it strikes at that material property
它撞击到那个色法
and reaches the great essential which are like anvil here
然后冲击到大种，这里就是铁砧
so the impact is strong and so here the feeling is not neutral
这种作用就是强烈的，感受就不是舍俱
when it is a good or pleasant tactile object then it is pleasure
当身所缘是美好的，感受就是愉悦的
and when it is an unpleasant object then it is unpleasant feeling
当身所缘是不好的，就是不愉悦的感受
that is why number five it is said to be accompanied by pain not by joy or neutral feeling
所以第五个就是苦受不是乐受、舍受
now this is at the moment of seeing consciousness and so on
这仅仅是眼识等等的生起
but immediately following the seeing consciousness, are receiving consciousness, investigating consciousness
紧随眼识之后，就是领受心和推度心
and also the other types of consciousness will follow
同样其他类型的心也随之生起
and then comes the full experience of the object
这就是对目标的完整体验
so at that moment when it comes the full experience of the object
当达成对目标的完整体验时
it may be accompanied by pleasure or it may be accompanied by pain or it may be accompanied by the neutral feeling.

伴随的可能是乐受、苦受、舍受
but at the very moment of seeing hearing and so on
如果是看、听等等
the consciousness is always accompanied by neutral feeling
这些识都是舍俱的
and if it is the tactile object, it is always accompanied by painful feeling
如果碰到的是身所缘境，那就是苦受
so these 7 are called the rootless resultant consciousness of unwholesome kamma
所以这七种被称为无因不善果报心
in pali they are called akusalavipāka
巴利语就是 akusalavipaka
akusalavipākacitta
不善果报心
now here akusala qualifies vipaka not citta
这里的不善，是形容果报的并不是形容心的
so these 7 types of citta or these 7 types of consciousness
所以这七种心
are the result of the akusala are the result of bad kamma in the past
是过去不善业的果报
but when we see something beautiful when we see something we like to see
但是当我们看到美丽的东西看到我们喜欢的东西
then the seeing consciousness arises and again it is accompanied by indifferent feeling and so on
眼识生起，伴随的是舍受等等
so when we experience somthing that is pleasurable that is good that we like
当我们体验到愉悦的、美好的事情
then we have these types of consciousness
我们就会生起这些心
and ahetukakusalavipākacitta
无因善果报心
they are eye consciousness, ear consciousness, nose consciousness
眼识、耳识、鼻识
tongue consciousness and body consciousness
舌识、身识
now when it comes to body consciousness
对于身识
since it is the result of wholesome kamma in the past
因为是过去善业的果报
the feeling is pleasure
感受是快乐的
and in the kusalavipaka or the wholesome resultant cittas
在善果报心里
there is one more the number seventh called in pali it's called santīraṇa, the investigating consciousness
多一个，第七个是推度心
now there are two investigating consciousness among the resultant cittas of kusala
对于善果报心，有两种推度心
that is because there are two kinds of objects
因为有两种所缘
ordinarily desirable or very desirable
中等可喜、极可喜
so when the object is very desirable, the investigating consciousness is

accompanied by pleasure
当所缘是极可喜，就是悦俱推度心
and if the object is just ordinarily desirable
如果所缘是中等可喜
then the investigating consciousness is accompanied by neutral feeling
就是舍俱推度心
so there are two types of investigating consciousness among the cittas that are the result of wholesome kamma
所以善果报心里的推度心有两种
now again there when we see something beautiful when we see something that we like to see
当我们看到愉悦的事物
we can praise ourselves
我们就可以赞美自己
because we did something good in the past now we see or we hear and so on the beautiful objects or the objects we like
因为我们过去造了善业，所以我们就看到或听到这些美好的东西，等等
so if we understand this, we understand a lot of kamma
如果我们理解了这点，就对业有所了解
good kamma produces good result, bad kamma produces bad result
善有善报，恶有恶报
when we see something good that is the result of the good kamma in the past
当我们看到好的东西，就是过去善业的果报
and when we see something bad, and again that is the result of bad kamma in the past
当我们看到不好的东西同样，是过去不善业的果报
so we alone are responsible for our pleasure or our suffering
所以我们对自己的苦乐负责
so there are eight types of consciousness in this group
所以这一组心有八种
seven plus just one which is the investigating consciousness accompanied by pleasure
七种之外，加一个悦俱推度心
so these two groups are the resultant consciousness
这两组心都是果报心
there are the result of past kamma
是过去所造业的果报
now we come to the third group, there are called functional consciousness
现在谈第三组：唯作心
functional consciousness means these consciousness just arise they do their function and disappear
唯作心意思是这些心生起实行其作用，然后灭去
without leaving any karmic force in the continuity of a being.
这种心并不造业
and they just arise and they disappear without leaving any karmic force
只是生起，然后灭去，不造业
and these three are first five-sense-door-adverting
这三个心中的第一个是五门转向心
now it is a long name in pali also it is a long name
这个名字很长，巴利语也很长
so five-sense-door-adverting

五门转向
now when let's say when the visible object is presented to the mind
例如，当色所缘呈现于我们心里
the mind turns to that object
心转向这个目标
so that point of turning is called here five-sense-door-adverting
这个转向就被称为五门转向
before the visible object strikes the mind
色所缘撞击心之前
our mind may be on some other object
我们的心可能在其他所缘上
our mind may be on the obscure object
我们的心可能在隐晦的所缘上
but when a visible object comes into the avenue of our eyes
当色所缘进入我们眼睛的领域
this visible object is said to strike at the sense organs
这个色所缘要撞击感觉器官
after it is taking, the four of the inactive thought moments stopped and the mind turned to the object
撞击之后，四个不活跃的心识刹那就停止，心就转向目标
that turning to the object is what we call five- sense-door-adverting
这种转向，就被称为五门转向
maybe let us say, you're looking at another place
例如，你看其他地方
and then you hear a noise you turn to the noise
然后你听到一个声音，你就转向那个声音
so that turning [inaudible] you call five sense-door-adverting
这个转向就是五门转向
because it arises with regard to five senses
因为它与五根有关
with regard to eyes, ears, nose, tongue and body
眼、耳、鼻、舌、身
and this also is accompanied by indifferent or neutral feeling
这也是舍俱的
so this is one type of consciousness
所以这种心
it is no karmic power it does not give any results
是不造业的，不产生业果
and it is not the result of any kamma
也不是果报心
now second one mind-door-adverting
第二个是意门转向心
that means when you think of something without the use of the five sense you just think of something
意思是你思虑某事，没有涉及五根，仅仅是思虑
then a type of consciousness arises that turns the mind to the object
你的心就转向所缘，生起这种心
so that is the mind door adverting consciousness
这就是意门转向心
this mind door adverting consciousness is also not the result of any kamma and it does not give any result
这种意门转向心，不是果报心，也不造业
and this second type of consciousness arises in five senses as well as in the mind

这第二种心可以生起于五门心路过程也可以生起于意门心路过程
so when it arises in the five senses or through the five senses, it has just one function
当它生起于五门心路过程时
只有一个作用
that is called determining
就是：确定
and when it arises through the mind door it has the function of turning the mind to the object
当它生起于意门心路过程，它的作用就是转向目标
you will understand more of this when you study the thought process because it is contained with thought process
当你学习心路过程时，你就能了解更多，这包含在心路里面
and the last one is called smile producing
最后一个是生笑心
but do not think that you can experience this type of consciousness
不要觉得你也可以体验到这种心
now you are smiling, right?
你们现在在笑，对吧?
but you're smiling with another type of consciousness not with this type of consciousness
但是你们笑的时候，生起的不是这种心
because this type of consciousness is peculiar to arahant
因为这种心专属于阿罗汉
arahant here means both arahants, buddhas and paccekabuddhas
阿罗汉这里指：阿罗汉、佛、辟支佛
so these beings or arahants smile with this type of consciousness
他们笑的时候，就生起此心
so this is called smile producing
它就被称为生笑心
since it is smile producing it is accompanied by pleasurable feeling
这种生笑心是悦俱心
so these three are called
所以这三种心被称为
rootless functional consciousness
无因唯作心
they are rootless because they are not accompanied by any of the roots any of the six roots
它们没有任何六根之一为伴所以被称为无因心
and they are called functional because they just arise and they disappear they do not have any productive power
它们被称为唯作心，是因为它们仅仅生起，然后灭去没有造作任何业
and among these three the first two can arise both in ordinary worldings and arahants,
这三者中，前两种都可以在世间人和阿罗汉心中生起
but the last one can arise only in the minds of arahants,
但是最后一种只能在阿罗汉心中生起
here arahant means arahants as well as buddhas and paccekabuddhas
这里的阿罗汉指：阿罗汉、佛、辟支佛
that means those who have eradicated all mental defilements
就是已经灭尽心中诸漏的人
so all together now we have 18 rootless

consciousness
我们一起学了 18 种无因心
seven are the result of unwholesome kamma
7 种是不善果报心
and eight are the result of wholesome kamma
8 种是善果报心
and the three are not the result of any kamma and they are not kamma themselves
三种不造业，也不是果报
they just arise and disappear performing their function
只是生起，灭去，实行其作用
the last three are called functioning
最后三种被称为唯作心
so all together these 18 cittas are called rootless consciousness
所以一起这 18 种被称为无因心
because they are not accompanied by any of the six roots
因为它们不和任何六根相伴
now in pali the word hetu
在巴利语里 hetu 这个词
hetu, the meaning of the word hetu is a cause
hetu 的意思是：原因
so if you take just pali ahetuka you may misunderstand this word
如果仅仅从巴利语 ahetuka 来看你可能会对这个词产生误解
since hetu is a cause, ahetu means no cause
因为 hetu 的意思是原因 ahetu 就是指没原因
so you may think that these types of consciousness arise without cause, but that is not true
所以你可能觉得这种心的生起不依赖于任何原因，但这是不对的
so here hetu represents what we call the roots or in pali mula
这里的 hetu，就是指“根”，用巴利语讲就是 mula
you're familiar with the word mula, mula(根)这个词你们已经熟悉过了
when we say lobha mulu dosa mula and moha mula
我们讲：贪根、嗔根、痴根
so these types of consciousness are called ahetuka or rootless because
这种心被称为 ahetuka 或无根心
they are not accompanied by any of the roots
因为没有任何“根”伴随
and how many roots are there? there are six roots
一共有多少"根“，六种
three are unwholesome roots, and the other three are called beautiful roots
三种是不善根，其他三种是美根
and now the first group in pali they are called akusalavipaka
第一组心是不善果报心
and the second group ahetukakusakavipaka
第二组是无因善果报心
do you have the correct name they are?
你们上面印的巴利语是正确的吗?
in pali ahetukakusalavipaka
巴利语：ahetukakusalavipaka
now the first seven are called just

akusalavipaka
第一组七个是不善果报心
but the second are called ahetukakusalavipaka not just kusalavipaka
但是第二组无因善果报心不仅仅是善果报心
they are qualified by the word ahetuka
前面有“无因”来形容
that is because later
we will find kusalavipaka that are with roots
因为，稍后我们会学到
“有因”善果报心
so in order to differentiate these eight from the resultant consciousness that are with roots
为了将这 8 种与有因果报心区别
they are here qualified by the word ahetuka
前面就加了“无因”这个词
the rootless resultant consciousness
无因果报心
the third group is also called ahetukakiriyā
第三组也被称为无因唯作心
because there are functional consciousnesses that are accompanied by hetus or roots
因为有些心是：有因唯作心
so to differentiate these three from the others that are with roots
所以为了将这三者与有因心区分
they are called ahetukakiriyā
称其为：无因唯作心
now when we talk about these types of consciousness we will be using these names again and again
当我们谈到这些心的时候，我们会反复用到这些名称
so we want to refer to the last three we will say ahetukakriya, three ahetukakriya and so on
当我们要称呼最后三种，我们就会用巴利语讲出名字
so these 18 types of consciousness are called rootless because they have no concommitant root.
所以这 18 种心，被称为无因心因为没有任何根与之相随
and these arise when we see something when we hear something and so on
当我们看到、听到等等，它们就生起
and all these have, they are placed in thought process
它们在心路里都有自己的位置
now when we see something, we see the object with thought process
当我们看到某东西，我们就会经历心路过程
not just with one type of consciousness,
不仅仅生起一种心
actually our mind has to go through different types of thought processes
实际上我们的心经历不同的心路
and there we can say we see something or we see a man and so on
我们才能看到某物、某人等等
these types of consciousness taught in this section
在这章学到的这些心
have a place in the thought processes
在心路过程里有它们的位置
and when we come to thought processes, you will understand them more clearly
当我们学习心路过程时，你们就会了解的更清

楚
here the sequence is first turning to the object
这个过程在这里首先转向目标
the first and second of the last group
最后一组的第一个、第二个心
turning to the object and then seeing the object hearing the object and so on
转向目标，看到或听到目标等等
and then accepting or receiving the object and then investigating the object and then determining the object
然后领受目标、推度目标，确定目标
and after determining comes, the full experience of the object
确定目标之后，我们就有关于目标的完整体验
so we will study these different stages in the experience of the object when we come to the thought processes
我们学到心路过程时，我们就会学习心的这些不同的阶段
so we will have a break now
现在休息一下

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so at the beginning
开始的时候
I told you about the pali alphabet and pali pronunciation
我教了巴利语字母的发音
now I want you to read the pali on the screen
我希望你们读一下屏幕的巴利文字
get familiar with the pali
熟悉一下巴利语
upekkhāsahagata
cakkhuviññāṇa
捨俱眼識
upekkhāsahagata
sotaviññāṇa
捨俱耳識
upekkhāsahagata
ghāṇaviññāṇa
捨俱鼻識
upekkhāsahagata
jivhāviññāṇa
捨俱舌識
dukkhasahagata
kāyaviññāṇa
苦俱身識
upekkhāsahagata
sampaṭicchana
捨俱領受心
upekkhāsahagata santīraṇa
捨俱推度心
I want you to guess the meaning of these words
我希望你们猜猜这些词的意思
upekkhāsahagata
with indifference or with neutral feeling
舍俱
cakkhuviññāṇa
eye consciousness
眼识
sotaviññāṇa
ear consciousness
耳识
ghāṇaviññāṇa
nose consciousness
鼻识
jivhāviññāṇa
tongue consciousness

舌识
dukkhasahagata
dukkhasahagata, with pain
苦俱
kāyaviññāṇa
body consciousness
身识
upekkhāsahagata, with indifference
舍俱
sampaṭicchana
receiving, accepting, sampaṭicchana
领受[心]
upekkhāsahagata, with indifference
舍俱
santīraṇa, investigating
推度心
ok, little by little you come acquainted with these pali words
你们将慢慢熟悉这些巴利词
and then the next again upekkhāsahagata cakkhuviññāṇa
再来一次：捨俱眼識
upekkhāsahagata sotaviññāṇa
捨俱耳識
upekkhāsahagata ghāṇaviññāṇa
捨俱鼻識
upekkhāsahagata jivhāviññāṇa
捨俱舌識
sukhasahagata kāyaviññāṇa
樂俱身識
upekkhāsahagata sampaṭicchana
捨俱領受心
somanassasahagata santīraṇa
喜俱推度心
upekkhāsahagata santīraṇa
捨俱推度心
ok, again, cakkhuviññāṇa
好，再来，眼识
eye consciousness
眼识
sotaviññāṇa, ear consciousness
耳识
ghāṇaviññāṇa, nose consciousness
鼻识
jivhāviññāṇa,
tongue consciousness
舌识
Kāyaviññāṇa body consciousness
身识
Sampaṭicchana receiving consciousness
领受心
Santīraṇa investigating
推度心
santīraṇa, again, investigating, ok
再来一次，推度心，好
now the last three
最后三个
upekkhāsahagata pañcadvārāvajjana
捨俱五門轉向心
upekkhāsahagata manodvārāvajjana
捨俱意門轉向心
somanassasahagata hasituppāda
喜俱生笑心
now, pañcadvārāvajjana, pañca means five
pañca 的意思是“五”
dvāra means door
dvāra 意思是“门”
and āvajjana means turning
āvajjana 意思是“转向”
so turning to the object in five sense doors
所以转向于五根门中的目标

the eye, ear and so on are called doors
眼耳等等被称之为门
because it is through these that consciousness enter our mind, so they are called doors
因为通过它们才生起心，所以，它们被称之为“门”
altogether they are six door, the five senses and the mind
门一共有六个，五根、意
and manodvārāvajjana, mano means mind,
mano 意思是“意”
dvāra means door
dvāra 的意思是“门”
and āvajjana means turning
āvajjana 意思是“转向”
so turning in the mind door
所以：意门转向
the last one hasituppāda, hasita means smiling
最后一个 hasituppāda，
hasita 是笑的意思
uppāda means producing or cause to be
uppada 的意思是：产生
so hasituppāda means smile producing
所以这个是生笑心
and when we see something, what consciousness arises
当我们看到某物，生起什么心
eye consciousness
眼识
and when we see something ugly?
当我们看到丑陋的事物呢?
akusala resultant
不善果报心
when we see something we like, beautiful?
当我们看到美丽的事物，
我们很喜欢
kusalavipaka, very good
善果报心，非常好
say, when we hit ourselves against something, we have pain?
当我们撞到了自己，很痛?
body consciousness, akusalavipaka, body consciousness.
身识，不善果报心
when we have good touch?
当我们触摸到很舒适的东西?
again body consciousness, resultant of kusala, very good
也是身识，善果报心，非常好
and when buddha smiles, not us.
当佛陀微笑时，不是我们微笑
then why are these called ahetuka or rootless?
为什么这些被称为无因心
because they have no concommitant roots
因为没有任何“根”伴随着它们
because they arise without roots, what are the roots?
因为它们无根而生起，什么是根
three unwholesome roots and three beautiful roots.
三个不善根，三个美根
what are the
unwholesome roots?
哪些是不善根?
greed, hatred and delusion, and the beautiful roots? non-greed, non-hatred, and non-delusion

贪嗔痴，美根呢？无贪无嗔无痴
very good, so the six are called roots
非常好，所以这六个就是根
so next will go to
kāmāvacara sobhana citta
sense-sphere beautiful consciousness
下面我们学习欲界美心
these types of consciousness are called beautiful consciousness because
这些被称为美心因为
they are accompanied by beautiful mental factors
美心所与它们相伴随
now in the second chapter of the manual you will study the 52 mental factors
在本书第二章，你们会学到 52 心所
and these 52 mental factors are divided into
这 52 个心所被分为
the common or neutral mental factors, unwholesome mental factors and beautiful mental factors
通一切心所、不善心所，通一切美心所
those types of consciousness that are accompanied by beautiful mental factors are called beautiful consciousness
美心所伴随的心，就被称为美心
and here in this section these types of consciousness
这章里，这种心
mainly arise in the sense sphere
主要在欲界生起
sense sphere means 11 planes of existence
欲界指的是十一欲界地
so they mainly or frequently arise in these realms and so they are called sense sphere beautiful consciousness
这些心主要或经常出现在这些界，所以被称为欲界美心
and they are again divided into three
它们又被分为三种
wholesome, resultant and functional
善、果报、唯作
so sense sphere wholesome consciousness, sense sphere resultant consciousness with roots
欲界善心，有因欲界果报心
and sense sphere functional consciousness with roots
有因欲界唯作心
now if you are familiar with the 8 types of consciousness accompanied by attachment or rooted in attachment
如果你们熟悉 8 种贪根心
you can easily understand these 8 sense sphere wholesome consciousness, there is only one difference
你们就很容易理解这 8 种欲界善心它们只有一个地方不同
now if you read the consciousnesses you will see with pleasure with knowledge unprompted
你们看看这些心就知道悦俱智相应无行
so the only difference is with knowledge, instead of with wrong view, it goes with knowledge
所以唯一的区别就是：智相应，而不是邪见相应
so with pleasure with knowledge and unprompted, this is the first type of consciousness

所以，悦俱智相应无行心，这就是第一种心
so the examples are given in the manual
书里也举了例子
someone joyfully
performs a generous deed
某人愉快地布施
understanding that this is a wholesome deed
认识到这是一种善行
spontaneously without prompting
自发自愿，不是被人劝说的
so that means say you go to a temple and happily you make a donation
意思是你去寺院，愉快地供养
spontaneously without being prompted by any person
自发自愿，而不是被人劝说
so in that case the first type of consciousness in this group arises in your mind
所以，生起这组心里的第一种
someone performs the same good deed with understanding after deliberation or prompting by another
在别人的鼓励下，一个人有着同样的认知行布施
sometimes another person may say to you why not make donations to the temple and then make the donation,
有时候别人对你说：怎么不去寺院做供养，然后你就去做供养
or sometimes you encourage yourself
有时候你自己鼓励自己
so in that case the consciousness is prompted that is with knowledge with understanding
所以这时候的心就是智相应有行心
someones joyfully performs a generous deed without prompting but without understanding
一个人愉快地布施没有别人鼓励，也没有认知
that it is a wholesome deed
这是善行
without understanding sometimes means without understanding the law of kamma
没有认知有时候指不理解因果法则
so in that case the third type of consciousness arises
这样就生起第三种心
and the fourth type of consciousness is someone joyfully performs a generous deed
第四种心是一个人愉快地布施
without understanding after deliberation or prompting by another
是被自己或别人劝说的，没有智慧的认知
so in that case the fourth type of consciousness arises
所以就生起了第四种心
and number five to number eight types of consciousness should be understood in the same way as the presetting four
第 5 到 8 种跟前面四种一样
but with neutral feeling instead of joyful feeling
只是把悦俱换成舍俱
sometimes you do a meritorious deed with neutral feeling
有时候你带着舍受做好事
you're not happy but you do the meritorious deed
你并不愉悦，但是你做了好事

so in that case the type of consciousness is accompanied by indifference or neutral feeling
所以，这种情况下，就是舍受的心
so like the eight types of consciousness rooted in attachment
如同贪根的那八种心
here we have eight types of consciousness accompanied by knowledge and not accompanied by knowledge
这里我们有八种心，智相应或智不相应
so sometimes we do some meritorious deed with understanding
有时候我们带着正确的知见做好事
with understanding the law of kamma, with understanding that
认识到因果的道理
this is the good kamma this good kamma will give us pleasant results in the future
认识到善业将会带来好报
with that understanding we do meritorious deeds
带着这种知见，我们去做好事
so sometimes we do meritorious deeds without understanding
有时，我们做好事时与智不相应
that can happen when we do it lightly when we do not pay attention to the deed
当我们对所作所为不注意就会发生这种情况
now this teaches us that when we do some meritorious deeds
这教导我们，当我们做好事的时候
we must see to it that knowledge is present in us
我们要生起智慧
you do some good deeds you do some charity
你做好事，做慈善
you keep precept or you help other people and so on
你持戒，你帮助别人等等
but whatever you do you try to know or you try to understand the law of kamma when you do the meritorious deed.
不管你做什么，当你做好事时你尽量去理解业果的道理，
so that is important for us
对于我们来说，这很重要
sometimes we do meritorious deeds without thinking of it
有时候我们做好事，不假思索
say, you may just pick up a flower and offer to the buddha without understanding
例如，你可能摘一朵花供佛没有任何智慧的认知
so in that case it will be merit without knowledge
在此情况下，就是智不相应的好事
so when we understand these types of consciousness
当我们理解这些心的时候
then we can do meritorious deeds which will give us best results
我们就能让我们的好事给我们带来最好的果报
so these are the wholesome consciousness, kusala consciousness
所以，这些都是善心
and since these types of consciousness are wholesome they are bound to give good results
因为这些心是善的，所以与善果报相连

and the good results are in the form of another type of consciousness that are called resultant consciousness
善的结果就是另外形式的心是一种果报心
so the resultant consciousness of the eight wholesome consciousness are the same or identical
所以就会有八种相同的果报心
so we can with regard to resultant consciousness
对于这些果报心
we also say, with pleasure with knowledge unprompted, with pleasure with knowledge prompted and so on
我们也说：悦俱智相应无行悦俱智相应有行等等
now these eight types of consciousness
这八种心
arise as a result of the eight wholesome consciousness shown above
就是上面八种善心的果报
it is said that the sense sphere wholesome kamma can produce identical as well as non-identical results
欲界善业可以产生相同的果报心，也可以产生其他类型的心
so these eight the second group resultant consciousness,
所以第二组的八个果报心
these eight are identical results
这八个就是相同的果报
can you tell me which are the non identical results?
你们能告诉我不同的是哪些吗?
where do you find the non-identical results?
不同的在哪里可以找到
you go back to ahetuka
翻回到无因心
rootless consciousness, the second group of the rootless consciousness is the result of the wholesome kamma, right?
无因心，第二组无因心，它们是善业的果报，对不对?
so you see something good, that is the result of kusala, right?
你们看到好的东西，这就是善业的果报，对不对?
you hear something good you smell something good and so on, and
你们听到、闻到好的东西，等等
that consciousness is the result of the wholesome sense-sphere wholesome consciousness
这些心都是欲界善心的果报
so the sense-sphere wholesome consciousnesses give identical results as well as non-identical results.
所以欲界善心产生相同的果报心，也产生不同的果报心
identical results are given here as eight sense-sphere resultant consciousness with roots
相同的就是这里的八个，有因欲界果报心
and the non-identical result consciousness can be found among the eight rootless resultant consciousness
不同的就是八个无因果报心
and the third group sense-sphere functional consciousness with roots
第三组欲界有因唯作心
now these eight types of consciousness

are called functional
这八种心被称为唯作心
again, functional means they just arise and disappear without any potential to give results or without any karmic activity.
同样，唯作意思是生起灭去，不产生果报，也不造业
and these eight types of consciousness are identical with the first eight, the sense-sphere wholesome consciousness
这八种心与第一组，八个欲界善心是一样的
but they arise in the mind of buddhas and arahants
但是佛陀和阿罗汉才有这些心
they are called functional consciousness
它们被称为唯作心
now when we do some act of charity or we make some donation, we get kusala we get merit
当我们做慈善，当我们捐款我们获得善业
but when arahants make the same kind of charity, what does he get?
但是当阿罗汉做同样的慈善，他得到什么?
does he get good kamma?
他也得到善业吗?
no, he is just doing the act
不会，他只是施行那个行为
his act is not called kamma
他的行为不叫“业”
because he has eradicated the roots of kamma that are ignorance and craving
因为他已经断尽了业根：无明和贪
since he has no ignorance and no craving whatever he does is just doing
因为他没有无明、贪，不管做什么，仅仅是一种行为
without any potential to give results.
没有产生果报的可能性
so when a arahant does an act of charity
所以当阿罗汉做善事
then one of the functional consciousness here the sense-sphere functional consciousness will arise in his mind
其中一个欲界唯作心就会生起
it is the same type of consciousness as the wholesome consciousness
跟善心是一样的
but the difference is that it doesn't give any results.
区别是它不会产生任何果报
because the volition in these types of consciousness does not constitute kamma
因为这种心里面的“思”心所不会产生任何“业”
so when we add these eight wholesome eight resultant and eight functional consciousness
所以这八个善心、八个善果报心、八个唯作心一起
we get altogether 24 types of consciousness
一共就是 24 种心
and these 24 types of consciousness are called sense-sphere beautiful consciousness
这 24 种心被称为欲界美心
when we do enumerations of the cittas
当我们数这些心时
sometimes we have to use short collective names for group of consciousness
有时，我们要用集体名词称呼不同分类的心
so since these are called sense-sphere

beautiful consciousness
这些被称为欲界善心
the others that we have just studied
我们学习的其他心
are called non-beautiful consciousness
就被称为“不美心”
12 unwholesome consciousness and 18 rootless consciousness are called non-beautiful
12 个不善心，18 个无因心一起被称为“不美心”
called means they're called in myanmar in our country
这只是在我们缅甸这么叫
but they're not called non-beautiful in the books
在书本里，并没有称它们为：不美心
but when we study these types of consciousness
当我们学习这些心
we need to be very familiar with the particulars of these types of consciousness
我们需要对于它们的特性很熟悉
so when we try to be familiar with these types of consciousness
当我们尽量去熟悉这些心时
sometimes we have to use short names for groups, types of consciousness
有时候我们要用简称称呼不同分类的心
so if you want refer to the 30 types of consciousness
所以如果你想称呼 30 种心
that are 12 unwholesome and 18 rootless consciousness
就是 12 个不善心和 18 个无因心
we will say non-beautiful consciousness
我们就称他们为：不美心
it is important that we remember
重要的是要记住
we always are able to see these types of consciousness clearly in our mind
我们时刻要在心里清楚地知道这些心
in order to mermorize them
为了记住它们
that card is very useful
那张卡很有用
so please take out that small card
请拿出那张小卡
and let us see, identify the consciousness
让我们看看，认一认这些心
types of consciousness represented by each
每个代表一种心
now altogether we have finished 54 types of consciousness
我们现在一共学了 54 种心
now the first 12 are akusala
首先的 12 种是不善心
and then the 3 columns consist of 18 rootless consciousness
接着三列是 18 种无因心
and then the next 3 columns consist of sense-sphere beautiful consciousness
接下来的三列是欲界美心
so we get altogether 54 types of consciousness
一共是 54 种心
and these 54 types of consciousness are called sense-sphere consciousness
这 54 种心被称为欲界心
so among the sense sphere consciousness, 30 are non beautiful and 24 are beautiful.

这些欲界心，30 个为不美心，24 个为美心
now I want you to find out some types consciousness
现在告诉我一些心的类型
ok, seeing a ugly object, right
好，看到一个丑陋的东西，对
seeing a beautiful object, right.
看到一个美丽的东西，对
hearing a ugly sound, hearing a beautiful sound
听到不好听的声音，听到好听的声音
and when we are angry, one of these two
当我们生气时，这两者中的一种
when we doubt about the efficacy of the dhamma
当我们怀疑佛法的功效
when our mind can not take the object clearly
当我们的心不能清晰地专注目标
whe it is just moving above the object
只是在目标上移动
the last one called restlessness
最后这个被称为掉举
then when we are attached to something and we have no wrong view
当我们贪执于某事物，没有邪见
fourth of them, right?
第四个，对不对?
you can exercise like that
你们可以这样练习
looking at this and then imagine different situations, what type of consciousness arises in your mind?
看这些，想象不同的场景，各生起什么心?
and with the help of this card, you are get more and more familiar with these types of consciousness
在这张卡片的协助下，你们会对这些心越来越熟悉
so all together there are 54 types of consciousness
一起是 54 种心
and among them how many are unwholesome?
其中有多少不善心?
12
how many are wholesome?
多少善心
8
how many are resultant?
多少果报心
how many?
多少?
8, 7, 8
23
so 23 are resultant, how many are functional?
23 种果报心，多少唯作心?
3 plus 8, 11
3 加 8,11 种
now the wholesome and unwholesome
善心，不善心
can they produce results or not?
它们可以产生果报吗?
yes, they can produce results
是的，它们可以产生果报
then the resultant consciousness can they produce results?
果报心，它们能产生果报吗?
no, because they are themselves results
they have no ability or power to produce results

不能，因为它们自身就是果报
没有能力产生果报
and then functional consciousness can they produce results?
唯作心，它们能产生果报吗?
no, are they results of anything? no
不能，它们自身是果报吗？不是
so they are called indeterminate
所以，它们被称为“不定的”
that means not declared as kusala or akusala
意思是不由善与不善而定
so the functional consciousness are also called indeterminate
所以唯作心也被称为：不定
that means not declared as kusala or akusala
意思是也不是由善与不善而定的
now let us say how many are accompanied by pleasure?
看看，悦俱的有多少种?
so 30 [18] are accompanied by pleasurable feeling
18 种悦俱
how many are accompanied by neutral feeling?
舍俱的有多少种?
you can pick up the blue dots, right?
你们可以数蓝色的点，对不对?
maybe 32
可能是 32 种
so in this way also you can make yourself familiar with these types of consciousness
这样你就能熟悉这些心
so when we study abhidhamma
当我们学习阿毗达摩时
in the beginning when we are novices
刚出家当沙弥时
we are expected to be very familiar to this
被要求对这些很熟悉
and we are expected to be able to give the answers right away
要立刻就能回答这些问题
so we have to exercise again and again so that we are asked we are able to give answers
所以我们需要不断练习，当被问的时候，就能迅速作答
now you're not taking any examinations
你们现在不是在考试
and so it's alright if you cannot give the answer without looking at the books
所以，如果你们不看书，就无法作答， 也没关系
so what i want you to be able to do is to find the answer you want in the book or in your notes
我只希望你们能够从书中或者笔记里找出答案
so if you can give the answer looking at the book it's ok
如果你们看书能找到答案，就可以了
now we finish the types of consciousness that are called sense-sphere consciousness
我们学完了欲界的心
they are called sense-sphere consciousness, why?
它们被称为欲界心，为什么?
because they arise mainly in the realms called sense sphere
因为它们主要在欲界生起
and how many realms are there? how

many planes of existence are there?
欲界一共是多少个界?
11, so they arise in the minds of human beings
11 个，所以这些心生起于人类心里
they arise in the minds of animals
也生起于动物心里
and hell, hell beings, and they arise in the minds of celestial beings.
也生起于地狱众生，或者天人心里
but they arise in the minds of brahmas also
它们也在梵天人心里生起
but since they arise mainly or frequently in the minds of the beings in the sense sphere
但是它们主要或经常生起于欲界众生的心里
they are called sense-sphere consciousness, so we must understand this.
所以被称为欲界心，我们要明白这点
because they are called sense-sphere consciousness
因为它们被称为欲界心
we must not say that they arise only in sense-sphere,
我们不要说它们只生起于欲界
not in material sphere and immaterial sphere
不会生起于色界和无色界
because they arise in those spheres too
实际上它们也生起于色界、无色界
but their main area of arising is the 11 sense-sphere planes
但是它们主要生起于 11 欲界地
so they are called sense-sphere consciousness
所以它们被称为欲界心
and the types of these sense-sphere are altogether 54
欲界心一共有 54 种
so the next group of consciousness is called rūpāvacara consciousness or form sphere consciousness
另外一组心被称为色界心
or we may call it material sphere consciousness
色界心
and these form sphere or material sphere consciousnesses
色界心的种类
are 15 in number
一共是 15 种
and they're divided into again wholesome
分为善心
resultant and functional
果报心、唯作心
now the first sentence you see the first jhana
你们看到的第一句就是初禅
and the second the second jhana, third jhana, fourth jhana and fifth jhana
第二句二禅，三禅，四禅，五禅
now
现在
these types of consciousness are we may call them higher states of consciousness
这些类型的心我们可以称之为比较高层次的心
they arise in those who practice meditation and who attains what are called jhanas
禅修者如果获得禅那，就会生起这些心

now a person may practice a kind of samatha meditation
一个人可能修习止禅
now there are different types of samatha meditation
止禅有很多种
and let us say a person is practicing the disk meditation
我们假设他用盘子修禅
now disk meditation means you make a disk with clay and
这种禅修就是用泥巴做一个圆盘
you put the disk in front of you and then look at it and keep your mind on the disk
将圆盘放在你面前，看着它将你的心专注在盘子上
saying, it is a earth disk, so: earth, earth, earth
因为是泥盘，你就念：泥、泥、泥
thousands of time actually memorizing that earth disk
经过成千上万次，你实际就记住了那个泥盘
and a time will come you have memorized that image
最终你就记住了它的形象
and so you can see that image without looking at it
然后你不需要盯着圆盘就可以看到它的形象
with your eyes close even you can see that image
即便是闭上眼睛，你也可以看到它的形象
then when you can see that image
当你可以看到它的形象
you go on practicing meditation on that mental image
你就通过你心里的这个形象继续禅修
and that mental image will become more and more refined
这个心里的形象会越来越精细
now the first the mental image will appear to you
首先你心里的这个形象就会向你显现
the same as the real image
跟真实的样子一模一样
that means if there are some blemishes in the disk
如果原来泥盘上有瑕疵
then they will appear in the mental image
这些瑕疵也会出现在心里
when you practice meditation on it again and again
你这样以它为对象不断禅修
then that mental image will become refined and clean and
那个心里的形象变得精细，干净
all the blemishes will disappear
所有瑕疵都会消失
it will appear to you as a polished mirror
它就像一个抛光的镜子显现在你面前
and then you practice meditation on it
你用它做对象进行禅修
and then a type of consciousness arises
然后就会生起一种心
as the results of that practice
这是禅修的结果
that type of consciousness you have not experienced before
这种心你之前没有体验过
and that type of consciousness is called jhana consciousness
这种心就被称为禅那心
and this jhana consciousness is

accompanied by mental factors
这种禅那心也伴随着心所
and the important mental factors are they are given
重要的几个心所如下：
vitakka, vicāra, pīti, sukha, ekaggatā
寻、伺、喜、乐、一境性
now will have to memorize these pali words
你要记住这些巴利词语
because english translations are long
因为英译太长了
so vitakka, vicāra, pīti, sukha, ekaggatā
记一下：vitakka, vicāra, pīti, sukha, ekaggatā
these five are called factors of jhana
这五个被称为禅支
or constituents of jhana or members of jhana
就是组成禅那的要素
so the first jhana consciousness arises accompanied by these five jhana factors
初禅心的生起伴随着这五种禅支
after getting the first jhana a person wants to attain the second jhana
获得初禅后，
禅修者就想获得二禅
so in order to attain the second jhana he practices meditation again
为了获得二禅，他继续禅修
this time finding fault with the first one vitakka
这时候他就发现“寻”的问题
it is like after you graduate from high school
就像你从高中毕业
you want to get a degree
你希望获得一个文凭
so after you get a BA degree you want to get a MA degree
然后你获得学士学位，
你就想获得硕士学位
after you get a MA degree you want to get a Phd degree
获得硕士学位之后，
你希望获得博士学位
so in the same way a person who has reaches the first jhana wants to get the second jhana
同样，获得初禅的人
就会想获得二禅
so in order to get the second jhana
为了获得二禅
he has to see fault in vitakka
他要明白“寻”的弊端
now vitakka means thinking
“寻”的意思是思考
so this thinking is a little distracting
这种思考有一点干扰性
so it can distract the mind
你可以扰动你的内心
so he finds fault with vitakka and practice meditations
禅修者看到“寻”的弊端
so when he gets the second jhana
获得二禅
vitakka is missing in his jhana
他的禅那里就没有“寻”
simply because he doesn't want vitakka
仅仅是因为他不需要“寻”
so in this way he eliminates one after another of these mental factors or jhana

factors
同样，他一个个舍弃禅支
so when he gets the second jhana there are only four jhana factors with it
他获得二禅时，只有四个禅支
when he gets the third jhana there are only three jhana factors with it.
当他获得三禅时，只有三个禅支
when he gets the fourth jhana there are only two jhana factors with the jhana consciousness
当他获得四禅时，
他的禅那心只有两个禅支
when he gets the fifth jhana there are only two jhana factors.
当他获得五禅时，也是两个禅支
so the first jhana factors are accompanied by vitakka, vicāra, pīti, sukha, ekaggatā
所以初禅禅支是：寻伺喜乐一境性
second is vicāra, pīti, sukha, ekaggatā
二禅是：伺喜乐一境性
third: pīti, sukha, ekaggatā
三禅：喜乐一境性
fourth: sukha, ekaggatā
四禅：乐一境性
and fifth with upekkhā and ekaggatā
五禅：舍一境性
so these five types of consciousness are called jhana consciousness
所以这五种心被称为禅那心
now
现在
the pali word jhana
巴利语：禅那
you see the note,
你们看注释
the pali word jhāna is derived from the pali root jhe,
巴利语 jhana 的词根是 jhe
meaning to contemplate and to burn up
意思是：念虑、烧尽
does the jhanas are so called because they closely contemplate the object
因为它们密切地念虑目标
and because they burn up the adverse states or pours to concentration
还因为它们烧尽与定对抗之法
the adverse states are the five hindrances or nivāraṇas
与定对抗之境即是五盖
of sensory desire, ill-will, stoth-and-torpor, restlessness-and-worry, and doubt
五盖即：欲欲、嗔恨、
昏沉与睡眠、掉举与恶作、疑
so jhana the word jhana has two meanings,
所以禅那有两个意思
one is to closely
contemplate the object
第一是密切地念虑目标
and the second meaning is burning up the mental hindrances
第二个意思是：烧尽五盖
when one gets jhana, the mental hindrances are subdued
当一个人获得禅那，
五盖就得到镇服
so there subduing is called burning up,
所以这种镇服被称为烧尽
so the word jhana has these two meanings
禅那这个词有这两个意思
closely observing the object

密切地观察目标
and also burning up the mental hindrances
烧尽心中诸盖
now the five factors of jhana:
禅那的五支：
vitakka, vicāra, pīti, sukha, ekaggatā
寻伺喜乐一境性
now vitakka is translated into english as initial application of mind
寻翻成英语是：心的初次应用
initial application of mind to the object
心对目标的初次应用
and vicāra is translated as sustained application of the mind to the object
伺的翻译是：心对目标保持应用
pīti is translated as zest
喜翻译成热情
sometimes it is translated as joy
有时候被翻译成愉悦
some authors translated it as happiness
有些人翻译成幸福
and also it is
translated as rapture
也被翻译成狂喜
so, which translation do we stick to?
所以，我们要用哪个翻译?
we would rather stick to the word pīti
还不如直接用巴利语
right?
对吧
so otherwise
否则
we can not be accurate
就不准确了
or people may
misunderstand us
或者造成别人的误解
suppose I say joy as the meaning pīti
如果我用愉悦指“喜”
but you may understand joy to be sukha or somanasa
但是你可能会讲它
理解成 sukha 或 somanasa
and so in this case we have to keep the word, pali word as it is
所以，在这种情况下，
我们就要使用巴利语
and use it pīti
就用 piti
so pīti is a kind of joy it is a kind of pleasurable interest in objects.
所以“喜”是一种愉悦，
也是一种对目标喜悦的兴趣
and then sukha, sukha is translated as happiness
“乐”被翻译成幸福
now piti and sukha are different
喜和乐是不同的
sukhu is one kind of feeling, vedanā
“乐”是一种受
piti is not vedanā,
而“喜”不是受
so these two are different
所以这两者是不同的
and then the last one is ekaggatā,
one pointedness of mind
最后一个是一境性
mind having only one object
心只有一个所缘
so ekaggatā is actually another name for samadhi or concentration

所以一境性实际上是
三摩地或者禅定的同义词
now only when you have strong concentration do you get jhana
只有当你有强烈的禅定时，
才获得禅那
so in the jhana factors
ekaggatā is very important
所以在诸禅支中，一境性很重要
now vitakka these are all mental states mental factors
“寻”，这些都是心所
and so we will find them in the second chapter in the manual
我们可以在本书第二章
心所里找到它们
the function of vitakka is to put the mind on the object
“寻”是将心置于目标上
without vitakka mind cannot climb onto the object it is said
没有寻，据说心不能投入目标
so vitakka is a mental factor
所以寻是这样一个心所：
that takes the mind and put the mind on the object
把心投入到目标
the function of vicāra is to keep the mind on the object
伺的作用是将心保持在目标上
now vitakka put the mind on the object, vicāra keep the mind on the object
寻将心投入到目标，
伺将心保持在目标上
and pīti is just pleasurable interest or zest or joy
喜只是愉悦的兴趣
或者热情或愉悦
and sukha is happiness and ekaggatā firmly fixed on the object
乐就是幸福，
一境性是牢固地专注于所缘
so when these five jhana factors are strong
当这五个禅支很强烈
and they are doing their own function properly
正确地实行起功用
then a person is said to get the first jhana
这个人就获得了初禅
and after the first jhana, he may want to get the second jhana
获得初禅，他就想获得二禅
and so he practices meditation and he gets the second jhana and so on
所以他禅修，获得二禅等等
so first jhana has five factors and second jhana has four, the third jhana has three
所以初禅有五禅支，
二禅四个，三禅三个
fourth jhana has two, and fifth jhana has two also
四禅和五禅都是两个
now you see the difference between the fourth and fifth jhana
你们可以看到四禅和五禅的区别
fourth jhana is accompanied by sukha and ekaggatā, happiness and one pointedness of mind
四禅的禅支是：乐、一境性
and the fifth jhana is accompanied by upekkhā and ekaggatā
五禅的禅支是：舍和一境性

so when he gets these types of consciousness are called wholesome consciousness
当他获得这种心，被称为善心
wholesome jhana consciousness
善的禅那心
if a person dies with these jhanas intact
如果一个人带着
完整的禅那心死亡
then he will be reborn in the world of brahmas
他就会投生为梵天
he will not be reborn in the world of human beings
他就不会投生为人
or he will not be reborn in the world of lower celestial beings called devas
也不会投生到低一级的欲界天
so he will be reborn in the world of brahmas
他会投生到梵天
when he is reborn in the world of brahmas
当他投生为梵天
his first type of consciousness in that life will be the resultant of these five jhanas
他此世的结生心就是相应
五禅的果报心
suppose a person gets first jhana in this life
假设一个人在此生获得初禅
and he dies with that first jhana intact
他的死心是完整的初禅心
then he will be reborn as a brahma in the world of brahmas
他就会投生为梵天
and the first consciousness that arises there
他在那里的结生心
will be the resultant first jhana form-sphere resultant consciousness
就是色界初禅果报心
so in the same way, if the person gets the second, third, fourth and fifth jhana
同样，如果他获得
二、三、四、五禅
and he dies with the jhana intact
他的死心是这些禅那心
and he will be reborn as a brahma
他就会投生为梵天
and the first type of consciousness that arises in that life will be the resultant of these jhanas
他的结生心就是
这些禅那的果报心
so these five jhana consciousness produce five identical results
所以，这五个禅那心产生
相同的果报心
and these five vipāka or resultant consciousness can be experienced only in the world of brahmas
这五个果报心只能在
梵天心里生起
now the first five can be experienced in the human world and in the world of devas
第一组五个心
可以在人间和欲界天生起
but the five vipāka consciousness can be experienced only in the brahma world.
但是五个果报心
只能在梵天生起

and the third group kriyā citta, rūpāvacara kriyā citta, or form-sphere functional consciousness
第三组唯作心，或色界唯作心
can be experienced in the world of human beings in the world of devas in the world of brahmas
可以在人间、欲界天、梵天生起
they are experienced by buddhas and arahants
他们属于佛陀和阿罗汉
whenever you see the world kriyā, you remember buddhas and arahants mostly
当你看到唯作心，大多数情况
就要想到佛陀和阿罗汉
so when a person
becomes an arahant
所以当一个人成为阿罗汉
and then he practices samatha meditation and he gets jhana
他修止禅，获得禅那
so when he gets jhana, then his jhana consciousness is said to be functional,
当他获得禅那后，
他的禅那心就是唯作心
because even though that is the jhana consciousness, it has no potential to give results
因为即便是禅那心，
它也没有造业的可能
simply because he has eradicated the root of existence
仅仅因为阿罗汉
已经断尽了轮回的根源
which are ignorance and craving
就是断尽了无明和贪爱
so an arahant has no more rebirth in the future,
所以阿罗汉不会再投生
so whatever he does constitute just doing and there are no results
不管他做什么，只是纯粹做
不会产生业果
so the form-sphere consciousness consists of five wholesome five resultant and five functional
所以色界心包括五个善心，
五个果报心，五个唯作心
and they are not
difficult to remember
记起来也不难
because just first jhana, second jhana, third jhana, fourth jhana and fifth jhana
因为仅仅是初禅、二禅、
三禅、四禅、五禅
now please
现在请
you have the sheet with the title factors in jhanas
你们有那张禅支的资料
now you will see the heads fivefold method fourfold method and factors
你会看到标题：
五分法、四分法、禅支
now in the sutta discourses
在经藏里
four jhanas are always mentioned not five
经常提到的是四禅那，
而不是五禅那
it is very rare that we find five jhanas mentioned in the discourses or in the suttas

我们很少看到经文里
提到五禅那
even then not expressly with the name five jhanas
即便是五禅那这个名字，
也没有明确提出
but we infer from the words used by the buddha
但是我们从佛陀的法语推导
as to mean five jhanas
得出五禅那
so almost always in the sutta pitaka we find mention of only four jhanas
所以在经藏里，
我们只能找到四禅那
but in abhidhamma
但是在阿毗达摩里
jhanas are mentioned as four and also as five
提到四禅那，也提到五禅那
so we have these fivefold method of jhanas and fourfold method of jhanas
所以我们有对禅那
的五分法、四分法
now in the suttas we find fourfold method of jhanas,
在经文里，我们看到禅那的四分法
and in abhidhamma we find both fivefold and fourfold
在阿毗达摩里，两种都可以看到
now why are there four jhanas and five jhanas
为什么有四禅那和五禅那两种?
it maybe confusing
可能让人困惑
why not they have the four jhanas or five jhanas only?
为什么不只有这二者中的一种?
now it depends on the ability of the yogi
其实这取决于瑜伽士的能力
now some yogis some meditators have so high standard of intelligence
有些禅修者的智力很高
or high standard of understanding
或者理解力很强
that they are able to
get rid of the two jhana factors at one time
他们能够一次性舍弃两种禅支
now there are five jhana factors: vitakka, vicāra, pīti, sukha, ekaggatā
五个禅支是：寻伺喜乐一境性
there are meditators who can get rid of vitakka and vicāra at just one time
有的禅修者可以同时舍弃寻伺
so for them there are only four jhanas, not five
对于他们而言，
只有四禅那，不是五个
but for those who can get rid of the jhana factors just one by one
但是对于那些
一个一个舍弃禅支的
there are five jhanas
就有五个禅那
so that is why jhanas are described four or five
所以这就是为什么有
四个或五个禅那的方法
so when jhanas are described as four we call it fourfold method
所以当分为四个禅那时

我们就称之为四分法
and when they are described as five we call it fivefold method
当分成五个，就称为五分法
the first jhana in fivefold method is the first jhana in fourfold method
五分法的初禅
就是四分法的初禅
there is no difference here
这个没有区别
but the second jhana in fivefold method has no corresponding jhana in fourfold method
但是五分法的二禅
在四分法里没有对应的
the third jhana in fivefold method corresponds to second jhana in fourfold method
五分法里的三禅
对应四分法的二禅
and the fourth jhana in fivefold method correponds to third jhana in fourfold method
五分法的四禅
对应于四分法的三禅
then fifth jhana in fivehold method correponds fourth jhana in fourhold method
五分法的五禅
对应于四分法的四禅
so first jhana in fivehold method has five factors: vitakka, vicāra, pīti, sukha, ekaggatā
所以五分法的初禅有五禅支
寻伺喜乐一境性
second jhana, first jhana in fourhold method has the same number of factors
四分法的初禅
跟五分法初禅一样的禅支
but the second jhana of fivefold method has four jhana factors
五分法的二禅有四个禅支
and the third jhana of fivehold method
五分法的三禅
and the second jhana of fourhold method
和四分法的二禅
has the same number of jhana factors they are: pīti, sukha, ekaggatā
有相同禅支：喜乐一境性
fourth jhana of fivehold method and third jhana of fourfold method have two jhana factors: sukha and ekaggatā
五分法的四禅和四分法的三禅
有两个禅支：乐、一境性
and the fifth jhana of fivefold method and fourth jhana of fourfold method have upekkhā and ekaggatā
五分法的五禅和四分法的四禅
都有：舍、一境性
so
所以
if we understand the fivefold method we can easily understand the fourfold method
如果我们了解五分法
也就很容易了解四分法
we skip the second jhana in fivefold method
也就是忽略五分法的二禅
and go to the third jhana as second in fourfold method and so on
直接跳到三禅，

与四分法的二禅对应，以此类推
so, we should be familiar with both the fivehold method and fourfold method
所以，我们要熟悉这两种分法
五分法和四分法
and these jhanas are also called attainment or samāpatti
这些禅那也被称为"等至“
now we will come to that later when we start with formless jhanas also
我们讲无色界禅那时会讲到
now these jhana factors have their opposites
这些禅那有其对抗之法
and we should understand these opposites too
我们也要了解这些对抗之法
it is said that vitakka is the opposite of thina-and-middha that is sloth-and-torpor
寻是对治昏沉睡眠的
now sloth-and-torpor are called hindrances
昏沉睡眠被称为“盖”
there are five hindrances, so sloth-and-torpor is one hindrance
盖有五种，昏沉睡眠是其中之一
so vitakka is the opposite of sloth-and-torpor,
寻对治昏沉睡眠
sloth-and-torpor simply means sleepiness
昏沉睡眠就是爱睡觉
so when you have so much thought, you can not go to sleep
当你有许多思虑，就无法入眠
sometimes you can not go to sleep because you are thinking too much
有时候，你想的太多，
就无法睡眠
so that means vitakka is at work and so it drives away sloth-and-torpor or sleepiness
就是说“寻”在起作用
赶走了昏沉睡眠
and vicāra is the opposite of doubt, vicikicchā or doubt
伺对治疑
now vicāra is keeping the mind on the object for some more time
伺就是让心在目标上
保持更长时间
and so when mind is on the object for some long time, it is able to discard doubt of the object
当心能在目标上保持
更长时间，就能够消除疑
so vicāra is said to be
所以说伺
the opposite of
vicikicchā or doubt
是对治疑的
and pīti is the opposite of ill will
喜对治嗔恨
pīti is opposite of anger,
喜是愤怒的对治法
and sukha, happiness is the opposite of restlessnes and remorse
乐对治掉举与恶作
so when a person is in happiness, there is no restlessness in mind there is no remorse
所以当一个人快乐时，

心里就没有掉举和恶作
now remorse means regret about some bad thing done in the past
恶作意思是
对过去不好的事情后悔
and regret about some good thing that one did not do in the past
或者对过去没做的好事感到后悔
and then upekkhā is also the opposite of restlessness and remorse
舍也是对治掉举与恶作
the last one ekaggatā is the opposite of kāmacchanda or sensual desire
最后一个一境性对治欲欲
so when we know the oppoistes of these jhana factors
所以当我们知道
这些禅那的对抗之境
we can do something if we want to get rid of or if we want to diminish these mental hindrances
如果我们想消除五盖，
就可以有所作为
suppose we want to develop samadhi or ekaggatā
假设我们想开发一境性
now the opposite of samadhi is sensual desire
它的对抗之境是欲欲
so if you want to develop samadhi then you should avoid sensual desires
所以如果你想开发禅定
就要避免欲欲
if you're indulging sensual desires at the same time you want to get samadhi
如果你沉浸于欲欲，
又想获得禅定
if may not get samadhi
那是不能成功的
simply because you have not got rid of the opposite
因为你没有处理掉它的对抗之境
so understanding of these can help us
所以明白这些可以帮助我们
to get rid or to diminish these mental hindrances
对治或消除心中诸盖
the factors of jhana
禅支
are able to inhibit these mental hindrances
就可以制服这些盖
and so long as these mental hindrances are subdued, there is jhana
只要五盖被镇服，
禅那就会生起
now when they arise again, jhana will disapear
如果五盖生起，禅那就会消失
so it is important that we understand the opposites of jhana factors
所以理解禅支的
对抗之境很重要
here they are given as vitakka is opposite of sloth-and-torpor and so on
这里寻对治昏沉睡眠等等
because these five jhana factors are the opposites of sloth-and-torpor and so on
因为这五禅支
对治昏沉睡眠等等
they alone are called jhanas
它们就被称为禅那

although there are some other mental factors that arise with jhana consciousness
所以有其他心所
也随着禅那心生起
now it is not on the sheet
不过资料上没有写
we must understand three things: jhana, jhana factor, jhana consciousness
我们需要知道三件事：
禅那、禅支、禅那心
jhana, jhana factors, jhana consciousness
禅那、禅支、禅那心
the name jhana is the collective name for the five factors
禅那是对于五禅支的统称
vitakka, vicāra, pīti, sukha, ekaggatā these are collectively called jhana
寻伺喜乐一境性
一起被称为禅那
so when we say jhana we mean these five or four or three mental factors or jhana factors
当我们说禅那的时候
我们指五个或四个或三个禅支
and when we say
jhana factor we mean these individual factors
当我们说禅支的时候，
指单独的一支
if may be just vitakka, it may be just vicāra and so on
可能指寻，也可能指伺等等
and jhana consciousness means consciousness that is accompanied by these jhana factors
禅那心指被这些禅支伴随的心
so we need to understand these three things clearly
我们需要清楚地了解这三者
jhana, jhana factors and jhana consciousness
禅那、禅支、禅那心
if wen want to be precise we should follow these division or difference
如果我们想准确，就要这样区别
but sometimes when talking not seriously, we may use a word jhana meaning jhana consciousness
但有时候，在不严谨的情况下
我们可以用禅那指禅那心
but it is good to understand the terms used in abhidhamma as they are taught in abhidhamma
但是最好了解这些词
在阿毗达摩里的用法
and so we must understand precisely what each term represents
我们必须准确理解
每个名相的内涵
so here these three terms jhana, jhana factors and jhana consciousness, these three are different
所以，这个三词：
禅那、禅支、禅那心
他们是有区别的
when we say jhana we mean these five or four or three factors together
当我们说禅那的时候
我们指五禅支、或者四禅支、
或者三禅支
so they are called jhana
他们被称为禅那

and jhana factors means these individual members of the jhana
禅支是指禅那里的单独某一个
and jhana consciousness means consciousness associated with or accompanied by these five four three two factors
禅那心指具有这些禅支的五个、
四个或者三个的心
these 15 types of consciousness are called form-sphere consciousness
这 15 个心被称为色界心
so five wholesome five resultant and five functional
五个善心、五个果报心、
五个唯作心
and these types of consciousness arise in human beings arise in celestial beings also
这些心生起于人间，
也生起于欲界天
and they arise frequently in the form-sphere realms
它们经常在色界天生起
so they are 15 form-sphere consciousness
15 色界心
they are called jhana consciousness because they contemplate the object closely
它们被称为禅那心，
因为他们密切地念虑所缘
and also they burn up the mental hindrances
同时也烧尽心中诸盖
ok, tomorrow we will continue our study of the types of consciousnesses
明天我们继续
学习其他种类的心
so formless, [inaudible] jhana text, ok, tomorrow we will continue
明天我们继续
now we have question time, we have five minutes for questions, anybody?
现在是五分钟的问答时间，
有人问吗?
student: venerable sir, just one, i think i have two questions,
学生：尊者，我想我有两个问题
the first question is that, does nimitta or bright sign have to arise before you actually continue practice to attain jhana
第一个，
当你禅修真正获得禅那之前，
是不是需要生起明亮的禅相?
ok that the first queston
这是第一个问题
second question is that how deep the concentration is needed that [means still??] require to reach jhana in order to do vipassana
第二个问题需要多深的禅定，
来获得禅那以便进行观禅?
or is it a normal nimitta when we do vipassana?
当我们修观禅的时候，
是需要一个普通的禅相吗?
sayadaw: in order to get jhana you need to get nimitta, nimitta means a sign
尊者：为了获得禅那，
你需要得到禅相
let us say you practice the kasiṇa, or disk meditation
例如你修基础遍相，

或者说用圆盘作为修定的目标
so when you have memorize the disk in your mind and you can see it even with your eyes closed
当你在心里默念这个圆盘
你闭着眼睛都可以看到它
and that is one sign one nimitta
这是一个禅相
and when that sign becomes a mental image
当这个禅相
成为你心里的一个形象
when that mental image becomes more and more refined and it is like a polished mirror
当这个心里的形象变得
越来越精细，就像一面光亮的镜子
then it is call a counterpart sign, patibhāga-nimitta
它就被称为：似相
so in order to get jhana you need to get the counterpart sign
为了获得禅那，
你需要获得“似相”
so the first sign is called, it is translated as learning sign
第一个相被称为：学习之相
but I don't like that translation, the pali word is uggaha nimitta
我不喜欢这个翻译
now uggaha means it can mean learning also
uggaha 也可以指学习
but I think here it is not learning sign the sign which has been grasped
但是我认为不是学习之相，
应该是被抓取的相
the sign which has been taken up
something like that
就是被获取的相，类似的意思
so first that is uggaha nimitta the sign let us say memorized sign
所以，首先是“默念的相”
and then the second one is called patibhāga-nimitta or counterpart sign
然后是“似相”
that is polished or refined image of the kasina disk
这就是遍相圆盘的
精细光亮形象
so only after getting the counterpart sign can one reach jhana
只有获得“似相”，
才能获得禅那
and then practice of vipassana
然后修观禅
now a person can practice samatha meditation and gets jhana
一个人可以修止禅，获得禅那
so after getting the jhana he may take that jhana as the object of his vipassana meditation
获得禅那之后，他可以用那个禅那
作为他修观禅的所缘
he may take the factors of jhana as the object of his meditation
他可以将禅支作为禅修的所缘
he will contemplate on these factors as impermanent, suffering, and non-soul
他省思这些禅支：
无常、苦、无我

so a person can change to vipassana after getting jhanas
当获得禅那之后，可以去修观禅
that is one way of the practice of vipassana
这是修观禅的一个方法
first samatha meditation and then change to vipassana
先修止禅，然后修观禅
and the other method is
另外一个方法是
just practice vipassasna meditation without practice of samatha meditation
不修止禅，直接修观禅
so there are two ways of the practice of meditation taught in the text and also in the commentaries
根据经文和注释书，
有这两种禅修的方法
so you can follow any path you like
你可以选择任何你喜欢的方法
you may practice samatha mediation first and then change to vipassana meditation
你可以先修止禅，再修观禅
or you may practice vipassana meditation in the outside
也可以直接修观禅
student: sayadaw just now you want us to practice about using this small card
学生：刚才你让我们作卡片练习
and you asked us there are how many citta or so called consciousness associated with joy,
你问我们有多少悦俱的心
but this card I counted there are 18,
我数了这张卡片，是 18 个
but just you mentioned about 30, so which are accurate?
但是你说是 30 个，哪个正确?
[sayadaw laughs]
maybe
可能
student: because all the red one i counted it only have 18
学生：
我数了所有的红点，只有 18 个
sayadaw: 18, ok, maybe I made a mistake
尊者：18 个，好，可能我讲错了
you get only 18, yeah, ok
你只找到 18 个，好
student: good evening, venerable sir can you elaborate again on receiving consciousness and investigating consciousness?
学生：尊者，晚上好
你能将领受心和推度心再讲讲吗?
is this subset of mind consciousness or
它们是意识的子项吗?
sayadaw: they are different types of consciousness
尊者：它们是不同的心
receiving consciousness is one type of consciousness and investigating consciousness is another type of consciousness
领受心是一种心
推度心是另外一种心
as the name implies, receiving consciousness means receiving the objects
根据它的名字可知
领受心就是领受目标

the object is presented to the senses
目标呈现于诸根
and then the senses
experience the object
诸根体验到目标
after the experience the object is received or accepted by the mind
体验到目标之后，
心就领受目标
and then after receiving it the mind investigate this object
领受之后，就推度目标
whether it is desirable or undesirable and so on
是令人愉悦
还是让人难受等等
so they are two different types of consciousness
所以它们是两种不同的心
these two types of consciousness arise through five sense doors
这两种心通过五根门生起
so they are different, distinct types of consciousness
所以它们是不同的心
with different functions
有不同的作用
so receiving is one function, investigating is another function
领受是一种作用，
推度是另外一种作用
but in the thought process, it does not stop there
但是在心路过程里，
这并不是终点
after investigating will come determining
推度心之后，是确定心
so after determining there will come the full experience of the object
确定心之后，
就是对目标完整的体验
so we study the thought process, we have to explain this
所以等我们学习心路过程时，
会解释这些
so you wait until we come to the thought processes
所以你等到我们学心路过程时
no more questions, shall we call it a day, please rise
提问到此结束，请起立

disk01track07

yesterday we finish the study of form-sphere consciousness
昨天我们学习了色界心
so today we will study the formless-sphere consciousness
今天我们学习无色界心
i hope you remember the formless-sphere
我希望你们记得无色界
among the 31 planes of existence
在 31 生命界里
there are 4 planes, the 4 highest planes that are called formless-sphere
有 4 个最高的界，被称为无色界
formless means immaterial, so in that world there is no rupa no matter
无色界意思是非物质性的
在那个世界没有色法
these beings are only citta and cetasikas
这些众生只是心和心所

so bodiless beings we may call them
所以我们可以称他们
为无身体的众生
so only mind exists in these realms
所以这些界地只有名法
and there are types of consciousness
有些种类的心
that lead to the rebirth in these realms
会让人投生到这些界
and also the same types of consciousness that arise in arahants
这些心也会在阿罗汉心里生起
so the formless sphere consciousness is divided into three wholesome, resultant and functional
所以，无色界心被分为三种：
善心、果报心、唯作心
and the wholesome consciousness of formless sphere are four
无色界的善心有四个
the first is first arūpāvacara jhana consciousness
首先是第一个无色界禅那心
now the pali name of this is long and it is difficult to remember
此心的巴利名字很长，很难记
it is ākāsānañcāyatana
是空无边处心
so we may just call the first citta, first arūpāvacara jhana consciousness
我们可以称它为第一心
第一无色界禅那心
and then the word infinite space is remind you these types of consciousness
“空无边”这个词提醒你们这种心
has infinite space as object
的所缘是：无限的空间
or these consciousness takes the infinite space as object
或者这些心以无边的空间为目标
now in order to attain the arūpāvacara jhana or formless jhana
为了获得这种无色界禅那
a person must has already attained the five form jhanas the five rūpāvacara jhanas
一个人必已获得五个色界禅那
now after getting or attaining the fifth rūpāvacara jhana
获得色界五禅之后
he wanted to go on
他想继续
now in his case he first tries to see fault in the physical body
于是他就努力找出色身的过患
so he thinks that because people have physical bodies
他想，因为人有色身
they come to blows they come to killing each other and so on.
他们就互相争斗、杀戮
if there were no physical body there would be such suffering in the world
如果没有色身，
世间就不会有这种痛苦
so he hates matter or material body and so he practices meditation with that disgust for matter.
所以，他厌恶色身，所以他带着
这种对色身的厌恶禅修
now when he practices meditation to attain the formless jhana first he enters the fifth jhana

当他禅修要获得无色界禅时
首先他要进入第五禅
and then getting out of that jhana he takes the object of that jhana
然后他从第五禅出来
将它作为所缘
now the object of fifth jhana is the counterpart sign
现在第五禅的所缘就是似相
if he begins his practice with the earth kasiṇa the earth disk
如果他开始修的是地遍，
也就是泥巴做的圆盘
then the mental image of that earth disk is the object of his fifth jhana
所以这个泥盘的在心中的形象
就是第五禅的所缘
now he takes that mental image of the disk
他将这个圆盘在心中的形象
as the object of his meditation
作为禅修的所缘
and he tries to expand that object to as much as he likes
他尽量将这个所缘扩大
even to the end of the world
甚至扩大到世界的边缘
and then after expanding that mental image in his mind
然后当他已经将这个
心中的形相扩大
he just stops paying attention to that image
然后他停止对这似相作意
instead he pay attention to the space touched by or occupied by that image
去注意该似相所占有的空间
so when he does not pay attention to the counterpart sign or mental image
当他不注意这个似相的时候
then that mental image disappears and only the space remains and he dwells on that space
这个似相就消失了，只剩下空间
他就安住于这个空间
as space space or infinite space infinite space many times
空间，空间，空无边，空无边
这样重复很多次
and when his meditation become mature and he will attain the first arūpāvacara of formless jhana
当他对这种禅修熟练之后
他就获得第一个无色界禅
or a type of consciousness will arise in his mind and that type of consciousness will take that infinite space as object
就会生起一种心，
这种心以无边空间作为所缘
so this is how a person practices meditation to attain the first formless jhana
这就是禅修者获得
无色界第一禅的方法
now the second one is
second arūpāvacara jhana consciousness
第二个无色界禅心
now after attaining the first arūpāvacara jhana he wants to go on
获得第一个无色界禅心后，想继续
so he tries to practice meditation again,
所以继续禅修

and this time he takes the first arūpāvacara jhana consciousness as the object of his meditation
此时，他将第一个无色界禅心
作为他禅修的所缘
so he takes the first arūpāvacara jhana consciousness
所以他缘取第一个无色界禅心
and contemplates on it as infinite consciousness, infinite consciousness, infinite consciousness and so on
专注于该心为“识无边，识无边”
that consciousness is said to be infinite because it takes the infinite space as its object
这个识之所以无边，因为
它的所缘是无边的空间
so in the case of second arūpāvacara jhana consciousness
所以对于第二种无色界禅心
the object is infinite consciousness or the first arūpāvacara jhana consciousness
所缘是无边之识，或者说是
无色界第一个禅心
after getting the second arūpāvacara jhana consciousness he continues his meditation
获得无色界第二禅心后，继续禅修
and he reaches the third arūpāvacara jhana consciousness
就会获得第三个无色界禅心
in order to gain third arūpāvacara jhana consciousness
要想获得第三个无色界禅心
he takes the absence of first arūpāvacara jhana consciousness as object.
就要将第一个无色界禅心
的“不存在”作为所缘
now when he gets
the second arūpāvacara jhana consciousness
当他获得第二个无色界禅那心时
that is no first arūpāvacara jhana consciousness, it has disappeared
第一个无色界禅心就消失了
so when he practices meditation to gain the third arūpāvacara jhana
当禅修者获得第三个无色界禅心
he takes that absence of the first arūpāvacara jhana consciousness as object
他将第一个无色界禅心
的不存在作为所缘
that absence is a concept it is called nothingness
这种不存在是个概念，
被称为“无所有”
so nothingness of the first arūpāvacara jhana consciousness
就是第一个无色界
禅心的“无所有”
that nothingness or that absence he takes as the object of his meditation
这种“无所有”或“不存在”
被用来作为禅修的所缘
so he may take that object as meditation and say to himself
他可以用这个所缘禅修，
并对自己说：

nothing, there is nothing, there is nothing,

something like that
无所有，无所有，诸如此类
and so when his meditation becomes mature
当他这样禅修，熟练后
he gains the third arūpāvacara jhana consciousness
就获得第三个无色界禅心
again he goes on practicing meditation for attaining the fourth arūpāvacara jhana consciousness
然后他继续禅修，想要获得
第四个无色界禅心
when he practices meditation for the fourth arūpāvacara jhana consciousness
当他为获得第四个
无色界禅心禅修
he takes the third arūpāvacara jhana consciousness as object
他将第三个无色界禅心作为所缘
so he takes third arūpāvacara jhana as object and he contemplates on it
他将第三无色界禅心
作为所缘，专注于它
as it is peaceful it is sublime, it is peaceful it is sublime and so on
安宁庄严，安宁庄严，诸如此类
and when his meditation becomes mature then he reaches the fourth arūpāvacara jhana
当他的禅修熟练后
就获得第四个无色界禅那
or fourth arūpāvacara jhana consciousness arises in his mind
或者说心中生起
第四个无色界禅心
so in this way a yogi attains the jhanas that are called arūpāvacara
禅修者就是这样获得无色界禅那
because the attainment of these jhanas were enable him to be reborn in the arūpāvacara realms or formless-sphere realms
获得这种禅那，
可以让他投生到无色界天
now the fourth is called neither perception nor non-perception
第四个就是非想非非想处
the names of these, long names in pali and also the meaning is not easy to understand
这些名字的巴利语都很长
它们的意思也不是很容易理解
the first arūpāvacara jhana is called ākāsānañcāyatana
第一个无色界禅那被称为
空无边处
ākāsa means space
空，意思是空间
ākāsānañca means infinite space
空无边，意思是无边的空间
so the object of the first arūpāvacara jhana consciousness is the infinite space
所以第一个无色界禅心的所缘
就是无边的空间
infinite space means the counterpart sign of the fifth jhana consciousness
空无边，指第五禅心的似相
he takes the infinite space which is obtained by removing the counterpart sign
除去似相之后，缘取无边空间

regarding the first arūpāvacara jhana consciousness
对于第一个无色界禅心
when he practices meditation and he stops giving attention to the counterpart sign
当他禅修时，不再注意似相
and then contemplating on the space occupied by the counterpart sign as infinite space
专注于似相所占据的空间:
空无边，空无边
he is said to remove the counterpart sign
这样就移除了似相
so removing the counterpart sign means just not paying attention to it
移除似相，就是不再注意它
and instead paying attention to the space occupied by that sign
去注意似相所占据的空间
so that is called removing in abhidhamma term
在阿毗达摩里称为“移除”
the commentaries explain to us that removing does not mean like rolling the carpet
注释书说“移除”
不是像卷起地毯
or removing the pancake from the pan and so on
也不是像在锅里拿起煎饼等等
so here removing means just not paying attention to that object and instead paying attention to the space
这里的“移除”是说
不注意似相，注意空间
and that space is called infinite space
这个空间就是“空无边”
since space has no existence of its own, it is a concept
因为空间自身并不存在，
只是个概念
we call space to be void place we call space
我们称没有东西的处所为空间
and so that infinite space a concept
所以，空无边只是个概念
and the first arūpāvacara jhana consciousness takes that infinite space which is concept as object
第一个无色界禅心将
无边空间这个概念作为所缘
but the second arūpāvacara jhana consciousness takes the first arūpāvacara jhana consciousness as object
第二个无色界禅心将
第一个无色界禅心作为所缘
so here the object of the first and second are different
这里第一个禅心和第二个禅心
的所缘是不同的
so the object of the first is infinite space
第一个的所缘是无边的空间
the object of the second is the first arūpāvacara jhana consciousness
第二个的所缘是
第一个无色界的禅心
and the object of the third arūpāvacara jhana is absence of the first arūpāvacara jhana consciousness
第三个无色界禅心的所缘是
第一个无色界禅心的“不存在”

again this is a concept
这同样是个概念
or nothingness of the first arūpāvacara jhana consciousness
或者说是第一个
无色界禅心的“无所有”
and the fourth arūpāvacara jhana consciousness takes the third arūpāvacara jhana consciousness as object
第四个无色界禅心将第三个
无色界禅心作为所缘
now when it reaches the fourth stage it becomes so subtle
心达到第四个阶段，
就变得很微细
that it is very difficult to say that there is mental activity at all
所以很难说心的活动是否存在
there is no apparent mental activity
此时心没有明显的活动
when a yogi reaches the fourth arūpāvacara jhana
当禅修者获得第四个无色界禅那
but still there is a very subtle residual of mind or mental activity
仍然有非常微细
的心理活动残余
that is why this fourth jhana is called neither perception nor non-perception
所以，第四个禅那被称为：
非想非非想
perception here means not just perception but also all mental activities
“想”并不是只是指“想”
也指其他心理活动
so it means neither mental activity nor non-mental activity
意思是，不能说有心理活动，
也不能说没有
and it is explained with the simile in the commentaries
在注释书里有一个寓言来阐释
there were a monk and a novice
一个和尚和沙弥
and there was some oil in the bowl of the monk very little oil
在和尚的钵里有一点点油
when the monk asked the novice to give him the bowl, the novice said, bhante there is oil in the bowl
当和尚让沙弥把钵拿给他
沙弥说：尊者，里面有油
now the monk thought that there was much oil in the bowl, so he said that
和尚以为钵里有很多油，他说
ok, bring it to me i want to fill my oil tube
拿过来，我想给我的油筒加油
then the novice said, bhante there is no oil
随后，沙弥说：尊者，没有油
because there is not enough oil to fill the tube in the bowl
因为钵里并没有足够的油
给油筒加油
so first he said there is oil in the bowl and next he said there is no oil in the bowl
开始沙弥说有油，
然后又说没油
so in the same way, there is some kind of mental activity in this fourth arūpāvacara jhana
同样，在第四个无色界禅那里
有某些心理活动

but it is so subtle it is almost no existent
但是很微细，几乎是不存在
so this fourth arūpāvacara jhana is called neither perception nor non-perception
所以第四无色界禅那
被称为非想非非想
oh here perception is used in the sense of all mental activities not just perception
这里“想”指所有心所，
并不是专指“想”
these four are called wholesome, because they are accompanied by wholesome mental factors
这四个被称为善心，
因为伴随它们的心所都是善的
if a person get first arūpāvacara jhana and he dies with this first arūpāvacara jhana intact
如果一个人获得第一个无色界禅
死亡的时候，这个禅那还没退失
and he will be reborn in the formless brahma world
他就会投生到无色界梵天
and the first consciousness that arises in that realm for him would be this first arūpāvacara jhana consciousness
他投生到那一界的结生心就是
第一个无色界禅那心
since it is the result of the wholesome arūpāvacara jhana consciousness it is called first resultant arūpāvacara jhana consciousness
因为它是无色界善心的果报
所以被称为第一个无色界果报心
and if a person gets the second arūpāvacara jhana here and then he dies
如果一个人获得
第二个无色界禅那，他死后
then he will be reborn in the formless brahma world
他会投生到无色界梵天
and the first consciousness he experiences in that life would be the second arūpāvacara jhana consciousness as a result
在那里的结生心就是
第二个无色界果报心
if he gets third
arūpāvacara jhana here
如果他在此世获得
第三个无色界禅那
then he will be reborn in the formless brahma world
他就会投生到无色界梵天
and his first consciousness there will be the result of the third arūpāvacara wholesome consciousness here
他在那里的结生心就是
第三个无色界果报心
and if he gets fourth arūpāvacara jhana here
如果他在此时获得
第三个无色界禅那
then he will be reborn in the fourth formless brahma world
他就会投生到第四个无色界梵天
and the first consciousness will be the resultant of the fourth wholesome arūpāvacara jhana consciousness
他的结生心就是第四个
无色界果报心
so corresponding to the four wholesome

consciousness of formless sphere there are four resultant formless sphere
对应于四个无色界善心
有四个无色界果报心
and if an arahant experiences these four arūpāvacara jhanas then they are called functional
如果一位阿罗汉获得
此四个无色界禅那，
那这些心就被称为唯作心
an arahant may attain any one of these jhanas or all four jhanas
阿罗汉可以获得
此四个禅那之一或者全部
but for him these jhanas will not give results
但是对于阿罗汉，
这些禅那不会造业
because he has eradicated ignorance and craving all together
因为阿罗汉已经断尽了无明和贪
whatever he does whatever an arahant does is just the doing, it has no karmic force, it does not give any results
无论阿罗汉做什么
都是纯粹的作为，不会造业
so these same types of consciousness when they arise in the mind of an arahant,
所以，这些心，
如果在阿罗汉心里生起
so they are called
functional consiousness
它们被称为唯作心
so there are four functional consciousness of formless sphere corresponding to the four wholesome consciousness of formless sphere
所以对应于四个无色界善心
就有四个无色界唯作心
now you may have notice that no jhana factor no factors of jhana is mentioned here
你可以注意到了，
这里没有提到禅支
in the case of rūpāvacara jhanas in the case of material jhanas
在色界禅那里
you remember it's said first jhana with vitakka, vicāra, pīti, sukha, ekaggatā
你们记得初禅：寻伺喜乐一境性
but here no factors are mentioned instead the objects are mentioned
但是在这里没有提到禅支
但是提到了所缘
the first is called the consciousness that has infinite space as object
第一个无色界心的所缘
是空无边
the second is called consciousness that has infinite consciousness as object
第二个心的所缘是识无边
and the third is called consciousness that has absence of first arūpāvacara jhana consciousness as object
第三个是以第一个无色界心
的“不存在”作为所缘
and the fourth is called consciousness that has the third arūpāvacara jhana consciousness as object
第四个是以第三个
无色界心作为所缘
so with regard to formless-sphere

consciousness the objects are mentioned, and not the jhana factors
所以，对于无色界心，
提到的是所缘，而不是禅支
but a jhana must have jhana factors
但是禅那必定有禅支
because as i explained yesterday jhana means a group of the jhana factors
因为我昨天解释过，
禅那指一组禅支
so how many jhana factors arise with these formless-sphere consciousness?
所以这些无色界心有多少禅支?
it is said that formless-sphere consciousness are similar to the fifth form-sphere consciousness
据说无色界心与
色界第五禅的禅支类似
so you go back to fifth form-sphere consciousness and find out how many jhana factors arise with fifth jhana consciousness
所以回到色界五禅，
看看有多少禅支
how many jhana factors? only two jhana factors
有多少禅支，只有两个禅支
and they are upekha and ekaggata
舍、一境性
so with regard to factors of jhana all these 12
所以这 12 个禅那的禅支
formless-sphere consciousnesses are accompanied by two jhana factors, they are:
无色界心有两个禅支，分别是：
upekkha or neutral feeling and ekaggata, one pointedness of mind
舍（中性感觉)、心一境性
now the difference between the form-sphere consciousness and formless-sphere consciousness
色界心和无色界心的不同是
is that in order to get the higher jhanas in form-sphere consciousness you have to
对于色界心，为了获得更高的禅那
overcome or surmount the jhana factors
你必须克服一个个的禅支
that means you have to eliminate the jhana factors
意思是你得舍弃禅支
so in order to get the second jhana you have to eliminate vitakka the first jhana factor
所以为了获得二禅
你必须舍弃“寻”禅支
in order to get the third jhana you have to eliminate one more, vicara
为了获得三禅， 你需要再
舍弃一个禅支：伺
and in order to get the fourth jhana you eliminate piti and so on
为了获得四禅，你要舍弃：喜
诸如此类
so by eliminating the jhana factors you get the higher jhanas
所以，通过舍弃禅支，
你就可以获得更高的禅那
and that eliminating is called surmounting in abhidhamma
这种舍弃，在阿毗达摩里
称之为：克服

but in the formless-sphere consciousness
但对于无色界心
there are only two jhana factors every one of these 12 types of consciousness has two jhana factors
只有两个禅支，这 12 种心
每个都只有两个禅支
and these two jhana factors can not be surmounted
这两个禅支是不能被克服的
so instead of surmounting the jhana factors here in the formless-sphere consciousness
所以，对于无色界心
不是克服禅支
they are said to surmount the object
是要克服所缘
so every type of formless-sphere consciousness has two kinds of objects
所以每个无色界心都有
两种所缘
objects taken and objects surmounted or objects transcended
缘取的所缘，克服的所缘
so at the bottom of the page you see those
你可以在该页的底部
可以看到这些
so the object taken by first arūpāvacara jhana is infinite space
所以第一个无色界禅那
的所缘是空无边
and the object it surmounts is the counterpart sign
它克服的所缘是似相
because the yogi does not pay attention to the counterpart sign and that
因为禅修者不注意似相
that means he has surmounted the counterpart sign
意思是他已经克服似相
now the second arupavacara jhana takes first arupavacara consciousness as object
第二个无色界禅那
将第一个无色界心作为所缘
and it surmounts the infinite space
它克服空无边
and the third arupavacara jhana takes absence of first arupavacara jhana consciousness as object
第三个无色界心将第一个
无色界心的“不存在”作为所缘
and it surmounts the first arupavacara jhana consciousness
它克服第一个无色界心
and the fourth arupavacara jhana consciousness takes
第四个无色界心的所缘是
the third arupavacara jhana consciousness as object
第三个无色界心
and it surmounts the absence of first arupavacara jhana consciousness
它要克服的是
第一个无色界心的“不存在”
so there are two sets of four objects,
所以有两组所缘，每组四个
one set is the set of objects taken and the other is the set of objects that are surmounted
一组是要缘取的所缘，
另一组是要克服的所缘

in order to get
the arupavacara jhanas
以便获得无色界禅那
now it is said in our books those who attain arupavacara jhanas
根据佛经，获得无色界禅那的人
are those who hate matter who hate body
是厌恶色法，厌恶色身的人
and actually their view is not correct
实际上，他们的见地不正确
they think that because of this body we suffer
他们认为因为色身所以受苦
but even without the physical body there is still suffering
但是即使没有色身，也会受苦
because suffering means being oppressed by arising and disappearing
因为“苦”意即被生灭所压迫
now there is always arising and disappearing even though there is no matter and no body
即便没有色法和色身，
生灭总是存在，
but these people think that
但是这些人认为
there will be happy they will experience happiness if they are without physical body
如果没有色身，就会快乐
but what about noble persons what about those who has obtained enlightenment
但是对于圣者而言，
对于觉悟的人呢?
what about those who have become Sotapanna, Sakadagami, Anāgāmi, and Arahant
对于，初果、二果、三果圣人
还有阿罗汉而言
they may also practice meditation to get these jhanas
他们也可能通过禅修
获得这些禅那
since they are noble persons since they are already enlightened persons
因为他们已经是圣人
已经是觉悟的人
they may not have that notion that
他们可能没有这样的观念
if they are without physical body there would be no suffering for them
不会觉得没有色身就不会有苦
this is not explained in the book
佛经里对此并没有解释
so i don't know the answer to this problem
我不知道这个问题的答案
i think that
我认为
when noble persons try to get these jhana
当圣者要获得这些禅那
they try to get this jhana not for the sake of this jhana only, they have something higher than this in mind
他们并非为了禅那而修禅那
他们心里有更高的目标
and that is what is called the attainment of cessation
这就是灭尽定
now attainment of cessation means attainment of cessation of mental activity altogether
灭尽定意思是所有的

心理活动都消失了
in pali it is called nirodha-samāpatti
巴利语是 nirodha-samāpatti
and it is said that
据说
nirodha-samāpatti can be attained only by anāgāmis or non-returners and arahants
灭尽定只有三果圣者
和阿罗汉才能修得
and those anāgāmis and arahants who have attained all rupavacara and arupavacara jhanas
这些三果圣人和阿罗汉获得了
所有的色界无色界禅那
so when they attain this cessation then all mental activities are temporarily suspended
当他们获得灭尽定，
所有的心理活动都会暂时停止
so during the attainment of cessation they maybe like statues
所以在灭尽定时，
他们可能就像是雕像
they have no mental activity only the body goes on
他们没有心理活动，
只有生理活动
but it is said that when they are without mental activity
据说当他们没有心理活动时
they have less suffering
苦迫就更少
so it is a kind of enjoying the peacefulness that that the non-returners or arahants get into this kind of attainment
当三果圣者和阿罗汉
进入灭尽定时，好像在享受安宁
and this kind of attainment can be entered into only by those who have attained all nine jhanas
进入灭尽定的人必然
已经证得了九个禅那
all five rupavacara jhanas and four arupavacara jhanas
也就是色界的五禅
和无色界的四禅
i think it is for that purpose that the noble persons especially the non-returners and arahants
我觉得就是为了获得灭尽定，
这些圣者，特别是三果圣者
和阿罗汉
try to get the four
arupavacara jhanas
就想获得四个无色界禅那
now we have studied the different types of jhana consciousness
我们已经学了不同的禅那心
form jhana and formless jhana, or material jhana and immaterial jhana
色界禅那，无色界禅那
the form jhana consciousness are 15 the formless jhana consciousness are 12
色界禅那心 15 个，
无色界禅那心 12 个
and when we add these together we get 27
将这些加起来，一共是 27 个
and these 27 are called sublime types of consciousness in pali they are called mahaggata
这 27 个被称为广大心

later you will see the chart, now
稍后，你们会看表格，现在
the rupavacara jhanas, first jhana
accompanied by what, what feeling?
色界禅那，
初禅，伴随什么感觉?
rupavacara first jhana accompanied by joy
色界初禅伴随的是喜悦
and second jhana? same
二禅呢，同样
third jhana? same
三禅呢？同样
fourth jhana? same
四禅呢？同样
fifth jhana, by indifference or neutral feeling
五禅呢？舍受，中性感觉
then what about formless-sphere consciousness?
无色界心呢?
these formless-sphere consciousness
这些无色界心
since they resemble the fifth jhana
因为它们类似于色界五禅
they are all accompanied by neutral feeling
所以都是舍受
there is no formless-sphere consciousness that is accompanied by joy
所以无色界心没有悦俱的
if you look at the chart now rupavacara cittas 15
现在看表，15 个色界心
so they are above shown in three columns
上面有三列
and the first four are colored red and the last one blue
第一列前四个是红色，
最后一个是蓝色
so the first four are accompanied by joy
前四个是悦俱
the last ones are accompanied by indifference and neutral feeling
所有的最后一个都是舍俱
but all the 12 arupavacara cittas
但是所有的无色界心
or all the 12 formless sphere cittas are accompanied by neutral feeling or upekkha
所有的 12 个无色界心都是舍俱
and rupavacara cittas and arupavacara cittas
色界心和无色界心
are collectively called mahaggata or sublime cittas
统称为广大心
they are jhana cittas and they are higher than the kāmavacaracittas or sense-sphere consciousness
他们是禅那心，比欲界心高级
now up till now we have studied how many types of consciousness?
到目前为止，
我们学习了多少心?
12 akusala consciousness 18 ahetuka or rootless consciousness
12 个不善心，18 个无因心
24 kamavacarasobhana or beautiful consciousness and then
24 个欲界美心
rupavacara consciousness and arupavacara consciousness altogether 81

色界心，无色界心，一共是 81 个
now these 81 types of consciousness are called mundane in pali they are called lokiya
这 81 个心，被称为世间心
lokiya cittas mundane consciousness they belong to this world
世间心，属于这个世界
so there are 81 types of consciousness that belong to the world,
所以，这 81 个心属于这个世界
that belong to the world means that belong to the five aggregates of clinging
属于这个世界
意思是属于五取蕴
now there are two more categories of consciousness
还有两类心
and these types of consciousness are called lokuttara cittas
它们被称为出世间心
lokuttara means loka means the world the world means the five aggregates of clinging, uttara means transcending
loka 意思是世间，五取蕴，
uttara 意思是超越
so that which transcends the world of five aggregates are called lokuttara
超越五蕴之世间的，就是出世间
so there are eight lokuttara cittas and we will study these now
有 8 个出世间心，
我们现在学习它们
and after we study all the cittas we will go back to this chart with dots
学习了所有的心，
我们会回到带点的图表
find out the different types of consciousness accompanied by joy indifference and so on
找出不同的心，
悦俱的，舍俱的，等等
so now we come to the lokuttara cittas
现在我们看看出世间心
so lokuttara cittas are called supramundane consciousness
出世间心被称为远离俗世的心
and there are only two categories in the supramundane consciousness,
出世间心只有两类
wholesome and resultant and no functional consciousness in this group
善心和果报心，没有唯作心
and there are four wholesome supramundane consciousness and four resultant supramundane consciousness
有四个出世间善心，
四个出世间果报心
again supramundane means those that go beyond the world that are out of the world so to say
出世间，意思是超越世间，
或者说在俗世之外
and they are number one first path consciousness in pali it is called sotapatti magga of the stream entrance
第一个须陀洹道心
this consciousness can be attained only by the practice of vipassana meditation
这个心只能通过修观禅获得
suppose a person practices vipassana meditation

假设一个人修观禅
and he will go through different stages of vipassana knowledge actually 10 or 12
经过不同的观智，
实际上是 10 或 12 个
so he go through these stages of vipassana knowledge one by one
他通过这些观智，一个个
and when his vipassana becomes matured
当他的观禅修的很成熟时
then a type of consciousness will arise in his mind
就会生起一种心
and that type of consciousness is the one that he has never experienced before in his life
这种心他之前从未体验过
and that consciousness takes nibbana as object
这种心将涅槃作为所缘
and at the same time it eradicates some mental defilements
同时它断尽了一些心中之漏
and that type of consciousness is called path consciousness or in pali magga consciousness
这种心被称为道心
when a person reaches this stage he is called a stream entrant or sotāpanna
当禅修者达到这个阶段，
就被称为入流，或者须陀洹
the state of a sotāpanna is called sotāpatti
须陀洹的状态称为须陀洹果
that means stream entering or stream reaching
意思就是入流
and the person is called sotāpanna stream entrant
这样的人被称为
须陀洹，或者入流者
now here stream means the stream of the noble eightfold path
这里的“流”指八圣道之流
the noble eightfold path means the group of eight mental factors beginning with right understanding
八圣道是指一组心所，
第一个是正见
i hope you all are familiar with the eight factors of the path
希望你们都能熟悉八正道的内容
these eight factors of the path that arise simultaneously with the path consciousness are called stream here or current
八正道的道支同时与道心生起，
在此称为“流”
these eight factors of path are called stream
这八个道支被称为“流”
because once a person has got into this stream he is sure to reach nibbana
因为入流者必定证得涅槃
if something gets into the stream of a river or in the current of a river.
如果一个东西进入河流
and the current will carry it surely until it reaches the ocean
河流必定会带它到大海
so once a thing is the current
所以入流者
then it is sure to reach the ocean

必定抵达大海
in the same way once a person reaches the stream here the noble eightfold path
同样，一个人进入八正道之流
he is sure to get out the round of birth and death or to get out of the samsara
必定脱离生死轮回
so such a person is called a sotapanna
这样的人被称为须陀洹
and at the first stage of enlightenment
在觉悟的第一阶段
he eradicates two mental defilements, one is the wrong view the other is doubt
他断除了两个烦恼：
邪见、疑
so a person who has reached the first stage of enlightenment
所以达到觉悟第一阶段的人
who has attained the first path consciousness
获得第一个道心的人
eradicates doubt and wrong view from his mind
在心里断除了疑、邪见
so that they do not arise in his mind anymore
它们不再在他心里生起
doubt means doubt about the buddha, doubt about the enlightenment of the buddha,
疑意思是对佛、佛陀觉悟的怀疑
doubt about the teachings doubt about the sangha doubt about the practice
对佛法、僧团的怀疑
对修行的怀疑
dependent origination and so on so these are called doubt.
对缘起的怀疑，等等，都是疑
so a person who has reached the first stage of enlightenment
达到觉悟第一个阶段的人
we have no doubt about the buddha and so on
不会对佛陀等起怀疑
and also he is said to eradicate the wrong view, wrong view that there is a self. there is a body
他也断除了邪见，
也就是我见、身见
so he is able to discard or he is able to eradicate these two mental defliments when he reaches the first stage of enlightenment
当他达到觉悟的第一阶段
他能够舍弃或断除这两个烦恼
people talk about enlightenment very freely
人们非常随性地谈论觉悟
but i wonder if they really know what enlightenment is
我想他们是否真知道什么是觉悟
[inaudible] to say enlightenment enlightenment
不断说觉悟觉悟
according to the teachings of abhidhamma
根据阿毗达摩的说法
enlightenment means the arising of this path consciousness in the mind of the meditator
觉悟指禅修者心中生起道心
and the eradication of some mental

defilements
并且断除某些烦恼
so if a person has kind enlightenment he must have eradicated some or all of the mental defilements
如果一个人获得某种觉悟，
必定断除某些或者全部烦恼
so if a person claims to have attained any one of these stages of enlightenment
如果一个人声称达到
觉悟的某个阶段
then he must have eradicated some mental defilements
他必须断除了一些烦恼
and when a person reaches the first stage of englihtenment
抵达第一个觉悟阶段的人
it is said that he will never break the five precepts
据说就不会再犯五戒
he will keep his five precepts pure
受持五戒清净
so we can judge from his sila
我们可以通过他的戒行来判断
that whether he is a real sotapanna or not
他是不是真的初果圣人
if he is still capable of breaking any one of the five precepts
如果他还犯五戒
then we can conclude that he is not yet a sotapanna
我们可以得出结论：
他并不是初果圣人
so it is mentioned in the books that a sotapanna keeps the five precepts intact
所以在经论里提到：
须陀洹保持五戒具足
even at the risk of his life
甚至不惜生命
he would avoid break these rules
避免毁犯五戒
even if he is reborn he is a child he would not kill any living beings
即便他投生之后是个小孩
也不会杀生
even if he is given two fishes, one alive one dead he will pick up the dead one not the alive one for eating
如果给他两条鱼，
一条活的，一条死的
他也只会拿死鱼去吃
so a person who has become a sotapanna
所以称为须陀洹的人
is said to keep his moral precepts pure
持戒清净
and he has eradicated the two mental defilements: doubt and wrong view
他断除了心中的两种烦恼：
疑和邪见
now with regard to what are called fetters he eradicates the wrong view about rites and rituals or about the practices of some creatures
这些烦恼被称为“结”
他断除了关于戒禁取的邪见
now during the time of the buddha there are people who believe if they behave like animals
在佛陀时代，有些人相信
如果学习动物的行为
and they will get free from mental defilements

他们就会从烦恼中解脱出来
so they would go like a dog
所以他们就像狗一样行走
sleep like a dog eat like a dog and so on
像狗那样睡觉，吃东西等等
so there were many such people during the time of buddha
所以在佛陀时代，有很多这样的人
and some believe that if he behave like cattle
有些人相信，如果他们像牲口那样
if they behaved like an ox and so on they will get from from mental defilements
如果像牛那样，
就会从烦恼中解脱
and they practice or they behave in that way
他们那样修行
eating like cattle or sleeping like cattle and so on
像牲口那样吃东西、生活
so these called in pali sīlabbata
这用巴利语叫做：戒禁取
Sīla means, you can call it habit
sila 意思是戒律，
你可以称之为习惯
so the habit or the behavior of living style of some animals
就是一些动物的生活习惯
so if a person believes
如果一个人相信
that by behaving like a dog
像狗那样生活
he can attain enlightenment by behaving like an ox
他就可以获得觉悟，像牛那样生活
he can attain enlightenment then he has these kinds of wrong view
他就可以获得觉悟，
这些都是他的邪见
a sotapanna has eradicated these kinds of wrong view
须陀洹断除了这些邪见
so a sotapanna will never take those practices
所以须陀洹就不会这样去修行
to be a way to gain enlightenment to be a way to get out of these samsara
不会将这些修行作为解脱的方法
so the abandoning of the belief and rites and rituals means
所以断除戒禁取见意思是
abandoning the notion that leads practices will lead to freedom from mental defilements and freedom from suffering
舍弃以上这些观点，
即认为这些行为可以导致解脱
now what about just by practicing dana
如果认为通过布施
we can attain enlightenment, if we believe in this way what will it be?
就可以获得觉悟，
如果这样认为，怎样?
say we believe just by practicing dana we can attain nibbana
我们相信，只要通过布施，
就可以获得涅槃
just by practicing sila we can attain nibbana
只是通过持戒，就可以获得涅槃
it maybe that kind of wrong view
这可能也是那样的邪见

because by dana alone we can not attain nibbana
因为仅仅通过布施，
是无法获得涅槃的
and by sila alone we can not alone attain nibbana
仅仅通过持戒，
也是不能获得涅槃的
only by practice of vipassana meditation can we attain nibbana
只有通过观禅，才能获得涅槃
so if you think that dana alone can get you to nibbana
所以，如果你觉得仅靠
布施可以让你获得涅槃
then you have this kind of wrong view
你就有这样的戒禁取见
although practice of dana is encouraged in the teachings of the buddha and practice of sila also
虽然布施和持戒
都是被佛陀鼓励的
there are some practices that people think are the rites and rituals
还有一些人们认为是仪式
now when you do some meritorious deeds don't you pour water?
当你做一些善事的时候
你不难道不洒净吗?
and some people said this is also sīlabbata, so you don't do it
有些人认为，这也是
戒禁取见，不能做
but i don't think so
但是我不这样认为
if you think that this is the real way to nibbana, this may be the wrong way for you
如果你觉得这样做可以导致涅槃
这样对你可能就是邪见
but if you don't think it's a way to nibbana, but it just a symbolism
如果你不觉得这可以导致涅槃
它不过是一种形式
that you follow when you do meritorious deeds, that's ok
如果你做善事的时候，
这样去做，就没问题
and then there are some people think that chanting parittas and so on are also sīlabbata
有些人觉得唱诵
护卫经也是戒禁取
but i don't think so, i chant everyday
但是我不这样认为，
我每天都唱诵
i chant everyday for the protection and for my peace of mind
我每天唱诵，为了得到护卫
并且为了我的心得到安宁
i don't take it to be the way to nibbana
我并不将它作为到达涅槃的方法
so i think it is alright to do the chanting or to listen to the chanting
我觉得唱诵经文，听这些唱诵
是没有任何问题的
ok a sotapanna
好，这是须陀洹
can or does eradicate this kind of wrong view
他断除了这些邪见
now after becoming a sotapanna he may

be satisfied with just that attainment and he may not practice any more
成为须陀洹后，
他可能满足于现状，不再修行
if he does not practice any more and remain a sotapanna and then
如果他不再修行，保持须陀洹
he will be reborn in this samsara for how many lives?
他会投生到轮回几次?
at the maximum of seven lives so
最多投生七次
in the seventh life he will surely become an arahant
在第七世他必定成为阿罗汉
so he has only seven more lives to go that means if he does not practice more
所以他最多只有七世
意思是，如果他不再修行
if he stops with the attainment of stream entry
如果他止于入流果位
but after becoming a stream entry he practices meditation again, and he reaches the second stage
如果他成为入流之后，继续修行
他就可以达到第二个阶段
so in order to reach the second stage he has to practice vipassana meditation again
要达到第二个阶段，
他要继续修观禅
and he will go through the different stages of vipassana knowledge
他会经过不同的观智
and when his vipassana becomes mature then a second path consciousness will arise in his mind
当他的内观成熟，
就会生起第二种心
so when that second path consciousness arises in his mind, he is said to have reached the second stage of enlightenment
当生起第二种心时
他就达到了觉悟的第二阶段
and he is called a once-returner
被称为一来果
that means he will come back to this human life only once
意思是他只来人间一次
and that means if he does not practice more and reaches the third stage or fourth stage
即，如果他不再修行，
不再修三果，或者四果
so if he remains as a once-returner, then he will be reborn in the world of devas once time
如果他保持一来果，
他会投生为天人一次
and then he will come back to this human world
然后再来人间
that means he will be reborn again in this human world
意思是他会投生到人间
and then he will attain arahantship in that life
在此世成就阿罗汉果
so once-returner he goes to by way of rebirth
所以，一来果表示投生一次

he goes to another life or another world
and then comes back here and he reaches arahantship in that life
投生到其他世界，再回来一次
然后就成为阿罗汉
once-returner does not eradicate mental defilements
一来果不会断除烦恼
but he attenuate it he makes weaker the remaining mental defilements
但是他会减弱剩下的烦恼
now there are mental defilements that can lead one to rebirth in four states of misery
有些烦恼会让人投生到四恶趣
rebirth in hell, rebirth in animal kingdom and so on.
投生到地狱，投生到畜生道，等等
and there are other mental defilements
还有其他烦恼
that do not lead to rebirth in these woeful states
不会导致投生到这些恶趣
but that give results during lifetime
但是会在现世产生果报
unhappy, or displeasurable results during lifetime.
不开心的，不愉悦的现世果报
now a sotapanna the first person
初果须陀洹圣人
a sotapanna eradicates doubt and wrong view but what about other defilements?
须陀洹断除了疑、邪见
那么其他烦恼呢?
he eradicates the other mental defilements that can lead him to rebirth and four states of misery
他断除了能让他投生到
四恶趣的烦恼
although he does not eradicates the other mental defilements all together.
虽然他没有把
其他所有烦恼都断除
he eradicates the potential of these the mental defilements that can lead to rebirth in four woeful states
他断除了这些可能导致他有投生到
四恶趣可能性的烦恼
now a once-returner can further weaken these mental defilements
一来果可以进一步减弱这些烦恼
now for example, a once-returner still has dosa
例如一来果圣人仍然有嗔
but his dosa may be very mild not like our dosa
但是他的嗔，很淡，
不像我们的嗔
our dosa may lead us to the rebirth in four woeful states
我们的嗔可能会导致
我们投生到四恶趣
but the dosa of the once-returner or even the dosa of the stream entrant will not lead him to rebirth in four woeful states.
但是一来果，甚至是入流果的嗔心
都不至于让他们投生到四恶趣
there are not strong enough to lead them to rebirth in four woeful states
这些嗔的强度不足以
让他们投生到四恶趣
although once-returner does not eradicate any more mental defilements

虽然一来果没有
断除更多的烦恼
he makes the remaining mental defilements weaker
但是他将这些烦恼减弱了
and he has only two more rebirths
而且他只会投生两次
once-returner means he goes to another life, another rebirth and then comes back to this rebirth
一来果，他投生到其他地方
然后再回来
so actually he has two more rebirths
实际上是两次投生
and if he practices again
如果他继续修行
then he will reach the third state of enlightenment
就会达到觉悟的第三阶段
or the third path consciousness will arise in him
或者说生起第三个道心
and that third path consciousness when it arises takes nibbana as object
这第三个道心以涅槃为所缘
and eradicates some more mental defilements
断除更多的烦恼
now at the third stage
在第三个阶段
he is called a non-returner, so a non-returner eradicates sensual desire
他被称为不来果，
不来果圣人断除了欲贪
and ill will or anger all together
也断除了嗔恚
he has no more desire for sense objects
他没有任何感官欲望
he has no more desire to enjoy the human pleasures or or heavenly pleasures
没有享受人天之法的欲望
and also he has no anger, so he will never get angry
他也没有嗔恚，永不生气
and since fear is included in anger he would not fear anything
因为恐惧也包括在嗔里
所以他不惧怕任何东西
and he is called non-returner because he will not come back by way of rebirth to this world
他被称为不来果，
因为他不会再投生到这个世界
suppose a person reaches a third stage of enlightenment
如果一个人达到觉悟的第三阶段
and when he dies he will not be reborn again in this world
当他死亡后，
他就不再投生到这个世界
but he will be reborn in the world of brahmas
但是他会投生到梵天
the world of brahmas called pure abodes, that means the abode of pure beings
梵天被称为净土，
因为那里都是纯洁的众生
so a non-returner eradicates some more mental defilements
所以不来果断除了更多的烦恼
now what are these? sensual desire, ill will and anger.

什么烦恼：欲贪和嗔恚
now although he has eradicated sensual desire, he still has some desires left
虽然他断除了欲贪，
他还剩下一些欲望
desire for rebirth in the brahma worlds he has not eradicated that desire
他没有断除投生到梵天的欲望
that is why after death he is reborn in the world of brahmas
所以他死后，投生到梵天
and if he re-practices again
如果他继续修行
and when his vipassna becomes mature then
当他的内观成熟了
he will gain the fourth stage of enlightenment or the fourth path consciousness will remain in his mind
他就获得觉悟的第四个阶段
或者说生起第四个道心
and at that time he is called an arahant
他就被称为阿罗汉
now arahant means a person who is worthy to accept offerings
阿罗汉意思是应供
or an arahant is a person who has eradicated all mental defilements
或者断除了所有烦恼的人
so when a person becomes an arahant he eradicates all the remaining mental defilements
当一个人成为阿罗汉
就断除了所有剩下的烦恼
so no mental defilements remain uneradicated
没有任何烦恼没有断除
an arahant is totally free from mental defilements
阿罗汉从所有烦恼中解脱
so an arahant is incapable of being attached to anything
所以阿罗汉不可能
再贪执于任何东西
incapable of desire for anything, incapable of getting angry
不可能有任何欲望，不可能生气
incapable of jealousy, envy and so on
不可能再嫉妒等等
so the mind of an arahant is totally pure from mental defilements
所以阿罗汉的心
从烦恼中解脱，清净无碍
and these mental defilements will not arise in his mind anymore
这些烦恼不再在他们心里生起
now buddhas also eradicates mental defilements
佛陀也断除了烦恼
buddhas are also persons who have eradicated all mental defilements
佛陀也断除了所有烦恼
what is the difference between eradication of mental defilements of arahants and the buddha
在断除烦恼上，
佛陀和阿罗汉有什么区别
there is difference, it is said that when arahants eradicate mental defilements
是有区别的，对吧?
所以据说当阿罗汉断除烦恼之后
they are not able to eradicate what is

called habit in pali it is called vāsanā
他们还不能断除习气
so that habit it is not real mental defilements
习气不是真正的烦恼
but some effects of mental defilements
只是烦恼的某些作用
so such habits sometimes they may be bad habits
所以这些习气，
有时候可能是不好的习气
the arahants are not able to eradicate, only buddhas are able to do that
阿罗汉不能断除，
只有佛陀才能断除
so when a person becomes a buddha, he is able to eradicate mental defilements
所以成佛后，能断除烦恼
and also the habits and all that are all that are connected to mental defilements
也能断除习气
but an arhant although he eradicates all mental defilements
但是阿罗汉，虽能断除所有烦恼
he is unable to eradicate that habit, habitual behavior or something like that.
但是不能断除习气之类的
so that is the difference of eradication of mental defilements between arhants and the buddhas
这就是在断除烦恼上
阿罗汉和佛陀的不同
but both are totally free from mental defilements
但是两者皆从烦恼中解脱出来
so these are the four types of path consciousness
这就是四种道心
and these path consciousness arise at the moment of enlightenment
这些道心在觉悟的时候生起
so enlightenment means the arising of any one of these four path consciousness and then eradication of mental defilements
所以觉悟就是指
生起这四种道心，并且断除烦恼
ok, we have a break
好，现在休息

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so corresponding to the four wholesome supramundane consciousness
对应于四个出世间善心
there are four resultant supramundane consciousness
有四个出世间果报心
they're called fruit consciousness or fruition consciousness
它们被称为果报心
in actual occurrence
在实际情况下
fruit consciousness immediately follows the path consciousness
果心是立刻出现在道心之后
so there is no time interval between the path consciousness and its corresponding fruit consciousness
在道心和它相应的果心
之间没有时间间隔
immediately
是立刻发生的
after the cessation of the first path

consciousness
当第一个道心灭去时
the first fruit
consciousness arises
第一个果心生起
and immediately after the second path
consciousness has ceased
当第二个道心灭去，随即
then the second fruit consciousness arises
and so on
生起第二个果心，等等
and the names are the same as the path
consciousness and so
它们的名字，跟道心一样，所以
stream entrant once-returner
non-returner and arahant
入流、一来、不来、阿罗汉
the function of the wholesome
supramundane consciousness is
出世间善心的作用是
to eradicate the mental defilement
断除心中的烦恼
the function of the resultant
supramundane consciousness is to further
tranquilize the mental defilements
出世间果报心的作用是
进一步镇服烦恼
wholesome supramundane consciousness
is like putting out the fire
出世间善心的作用就像是灭火
and the resultant supramundane
consciousness is like pouring water onto
the already extinguished fire
出世间果报心的作用是
在已经熄灭的火上浇水
so that it can not burn again
使之不能复燃
so there are only wholesome
supramundane consciousness
所以只有出世间善心
and resultant supramundane
consciousness
和出世间果报心
now on the first day i gave you the
example of akaliko, the attribute of the
dhamma
在第一天，我给你们举例 akaliko
法的一个特性
that if you do not understand
abhidhamma you do not understand the
significance of the word akalika
说明如果你不了解阿毗达摩，
就不理解 akalika 的意义
so akalika means no time
akalika 意思是：没有时间
no time in giving results
产生果报不需时间间隔
that means it does not wait for five days
seven days or whatever
就是说不需要等待
五天或七天等等
but it gives results immediately
它立刻产生结果
immediately means immediately after it
ceases
立刻意思是当它消失后，立刻
so here is the example of that
这就是例子
first path consciousness is the wholesome
or result-producing consciousness
第一个道心是善心
是产生果报的心

and the first fruit consciousness is the result consciousness
第一个果心，就是它的结果
so the results follow the result-producing immediately without any intervention of time between them
所以果心紧随道心之后，
没有时间间隔
that is why when we say dhamma is akalika
所以说：法没有时间性
dhamma has no delay in giving results
法立刻产生结果
we mean the four path consciousness, all the four path
我们这里指四个道心
now there are ten dhammas
法有十种
ten units of dhammas
法有四个构件
four path four fruit
四个道，四个果
nibbana and the scriptures
涅槃、经教
so when we say dhamma
所以当我们提到法的时候
for example we say dhammam saranam gacchami
例如我们说：皈依法
then we take refuge in ten kinds of dhamma
我们就是皈依这十种法
four paths four fruits nibbana and scriptures
四道四果，涅槃和经教
but when we say dhamma is akaliko
当我们说：法是没有时间性的
we mean only the paths
这里的法只是指道心
not fruits not nibbana not scriptures
不是指果心、涅槃
也不是指经教
so when you recite the formula svakkhato bhagavata dhammo and so on
当你念诵：法乃世尊所善说
诸如此类的课诵
and when you say svakkhato it means all ten kinds of dhamma included
这里的法，就包括所有十种法
svakkhato bhagavata dhammo sanditthiko that means
法乃世尊所善说，自见……
意思是
nine supramundane dhamma without the scriptures
九种出世间法，不包括经教
that means four paths four fruits and nibbana
就是四道四果、涅槃
but when we say dhamma is akaliko you mean only the paths and not the fruits and not nibbana
当你说：法没有时间性
只是指道心，不是果心，
也不是涅槃
and here in the supramundane types of consciousness
在这里出世间心，
there are no functional consciousness
没有唯作心
only wholesome and resultant
只有善心和果报心

but in the sense-sphere consciousness
但是在欲界心
in the form-sphere consciousness and formless-sphere consciousness
色界、无色界心里
we have three categories
我们有三种心
wholesome resultant and functional
善心、果心、唯作心
but here there is no functional supramundane consciousness
但是在出世间心里，没有唯作心
the reason is given below the resultant consciousness
理由在果报心下面有介绍
so there is no functional consciousness in supramundane consciousness
在出世间心里，没有唯作心
because path consciousness occurs only once
因为道心只生起一次
path consciousness occurs only once for a given person
道心在一个人心里只生起一次
if arises in his mental continuum only once
在他的心相续里只生起一次
it never repeats itself, it never arise in his mind again
它不会再生起，没有第二次
so because path consciousness occurs only once
因为道心只生起一次
there is no functional consciousness in supramundane consciousness
所以在出世间心里，没有唯作心
in the sense-sphere form-sphere and formless-sphere consciousness
在欲界、色界、无色界心里
you may have noticed that
你们可能注意到
the functional consciousness is actually just a repetition of the wholesome consciousness
唯作心仅仅是善心的重复
the same wholesome consciousness when it arises again in the mind of an arahant
当善心重复在阿罗汉心里生起
it is called functional consciousness
它就被称为唯作心
but here path consciousness does not arise again it arises only once
这里道心不再生起，仅仅一次
that is why there is no functional consciousness in supramundane consciousness
所以出世间心里没有唯作心
if it were to occur more than once
如果它出现多次
if the path consciousness were to arise more than once
如果道心生起不止一次
it would be possible to say that there is functional consciousness in supramundane consciousness
在出世间心里就有可能
出现唯作心
because if it arises again it arises in the mind of an arahant
因为如果它再生起，
出现在阿罗汉心里
it might be called functional consciousness but it does not arise

就可能被称为唯作心
但是它没有生起
but path consciousness does not occur again in those who have reached any of the four stages of enlightenment
但是道心在觉悟四个阶段的
修行者心里不会重复生起
because just as a lightening can destroy a tree by hitting it only once
因为闪电一次就可以将大树劈倒
so path consciousness can accomplish its function
所以道心就完成了它的功能
which is the total eradication of mental defilements just by occurring once
一次就可以将烦恼全部断除
so that there would be nothing for it to accomplish
所以它不能再做任何事情
even if it will to occur again
即使再生起一次
now path consciousness has the power to eradicate mental defilements just by arising once
道心只需要生起一次
就能将烦恼断除
even if it arises again it has no function to do
即使它再生起，
也没有作用可以发挥
so that is why it does not arise again
所以道心不能重复生起
it compares to a lightening destroying a tree
以闪电劈树为例
so when a tree is struck by lightening it will never live again it is totally destroyed
当一棵树被闪电击中
就不会再存活，完全被摧毁了
so in the same way path consciousness when it arises like lightening it eradicates mental defilements all together
同样，道心像闪电一样生起
断除所有的烦恼
so even if it were to arise again
所以即便再生起
it will have no function to do
也没有什么用
that is why it does not arise again
所以这就是道心不会重复的原因
then for living happily in this life by letting it occur again and again
为了在此世幸福生活
不断幸福
there is a fruit attainment in the form of successive moments of fruit
consciousness to undertake this job
就让果心完成这个任务
now after you gain jhana
当你获得禅那之后
you can enjoy the jhana by entering into it
你可以进入禅那，享受它
when you are in jhana for a long time you are relatively free from suffering
当你长久在禅那之中
你相对地，就从烦恼中解脱出来
so here also why can not a person who has gain enlightenment get into that path consciousness again
所以这也是觉悟的人
不能再进入道心的原因
so as to experience or enjoy the

peacefulness of path consciousness
不能再经历或享受道心的静美
it is because there is fruit consciousness
就是因为有果心
to take that undertaking to do that job
来完成这个任务
so that means after becoming enlightened persons
意思是觉悟之后
when they want to enjoy the peacefulness of enlightenment
如果他想享受觉悟之安详
then they will enter into what is called phalasamāpatti fruit consciousness again and again
他就可以一次次进入果定，
或称为果心
so instead of path consciousness arise again
所以道心不会再生起
fruit consciousness arises again
果心会重复生起
and that fruit consciousness can arise for many times
果心可以生起很多次
at the first arising, fruit consciousness will arise for two times or three times only
在初次生起时，
果心只生起两次或三次
but when a person who has gain enlightenment
但是当一个人获得觉悟
enters into that phalasamāpatti or attainment of fruit consciousness again
再次进入果定
there the fruit consciousness can arise for billions of times
果心可以重复几十亿次
as long as he wishes
愿意生多少次都可以
one hour two hour or one day two days and so on
一个小时、一天或两天等等
so for enjoying the peacefulness of enlightenment
享受觉悟的安详
there is fruit consciousness
因为有果心
that is why path consciousness does not arise in a person
所以道心不会再生起
since path consciousness arise only once, there is no functional consciousness in the supramundane consciousness
因为道心只生起一次，
所以在出世间心里没有唯作心
so there are only 8 types of supramundane consciousness
所以只有八种出世间心
four path consciousnesses and four fruition consciousnesses
四种道心四种果心
i feel more comfortable using pali words than the english
较之英语，我比较喜欢用巴利语
saying consciousnesses consciousnesses
心，心
consciousness is an uncountable word it has no plural
心这个词在英语里是不可数，
没有复数形式
so if you write consciousnesses and you

spell check it and then it will say you are wrong
如果你写了一个复数
在电脑上作拼写检查，
就会说你写错了
but when i say consciousnesses i mean consciousness is one unit
但是当我用复数的时候，
是把心作为可数名词
so i think we can use consciousnesses also
我想我也可以用它的复数形式
the same with knowledge sometimes we use knowledges
同样“知识”也是这样的，
有时候也用复数形式
ok so
好
the supramundane consciousness consists of only two categories wholesome and resultant
出世间心只包括善心和果报心
now what feeling do they arise with
伴随这些心的是什么感受
no color there?
没有颜色?
i put both colors
我涂了两种颜色
so they can be accompanied by joy or accompanied by indifference
可以是悦受，也可以是舍受
so when we count all 89 or later 121 types of consciousness especially 89 types of consciousness
当我们数这 89 或 121 种心，
特别是 89 种心
we can say that all 8 types of the supramundane consciousness are accompanied by joy or accompanied by indifference
所有这些出世间心都是悦受、舍受
the parentheses are meant to be not parentheses actually
那些括号并不是真正的括号
i do not know how to put color half red half blue
我不知道怎么涂
一半红色一半蓝色
so i use the parentheses
所以我就使用括号表示
the left parentheses should be red and right should be blue
左边的括号应该是红色，
右边的蓝色
they can be either accompanied by joy or indifference
它们可以是悦俱，或者舍俱
that will become clear when we study farther how the 8 supramundane of consciousness become 40 types of consciousness
当我们学习 8 个出世间心
怎么成为 40 个时，就清楚了
but before we go there i would like you to look at the sheet
在此之前，先看资料
with the name two kinds of jhanas
题目是：两种禅那
now so far
到目前为止
we have studied the jhana consciousnesses
我们学习了禅那心

and we use the word jhana in its technical sense with just one meaning that is rupavacara jhana and arupavacara jhana or form jhana and formless jhana
我们将禅那这个词专用于
色界禅那、无色界禅那
but the commentaries sometimes they want to give us more information
但是注释书有时候
想给我们更多的信息
and that makes us confused
让我们感到困惑
so the use of jhana can be confusing
禅那这个词的用法
可能造成困惑
because commentaries said that there are two kinds of jhanas
因为注释书说有两个类型的禅那
that which examines closely the object that is one kind of jhana
一个是密切地观照所缘，这是一种
it is in pali it is called ārammaṇupanijjhāna.
it's a long name
巴利语是个很长的词
and then there is another jhana which examines closely the characteristics
还有一个是“观照相”的禅那
that means the nature dukkha and another nature of things
即：苦相等等
so there are two kinds of jhanas
所以有两种禅那
one that examines the objects closely
一个是密切地观照所缘
that mean that dwell on the object firmly and closely
意思是牢固密切地专注于所缘
and there is another kind of jhana that examines the characteristics
另外一个禅那是观照特相
the impermanence suffering and no-soul nature the characteristics closely
无常相、苦相、无我相
密切地观照
so there are two kinds of jhanas
所以有这两种禅那
but the 8 attainments, that means four rupavacara jhanas arupavacara are called ārammaṇupanijjhānas
这八种禅那，即色界 4 种，
无色界 4 种，称为所缘禅那
because they examine closely the object of earth kasina and so on
因为它们密切地观照所缘，
如地遍等等
this is the usual jhana we understand
这是我们通常所理解的禅那
so when we say we almost always mean rupavacara or arupavacara jhana
所以当我们说禅那时，
我们通常指：色界或无色界禅那
and they are called jhana because they examine closely the object of, earth kasina water kasina and so on
之所以称为禅那，是因为它们
密切地观照地遍、水遍等等
but what is confusing is
但是让人困惑的是
the statement that vipassana, magga and phala are also called jhana
有人说内观、道、果
也被称为禅那

they are called lakkhaṇupanijjhāna
它们被叫做：观相禅那
lakkhaṇa means characteristics,
upanijjhāna means examining closely
lakkhaṇa 指特相，
upanijjhana 意思是密切观照
so vipassana is called lakkhaṇupanijjhāna
所以内观被称为观相禅那
or in short vipassana is also called jhana
或者将内观简称为禅那
magga is also called jhana phala is also called jhana
道也被称为禅那，
果也被称为禅那
so in this extension of meaning everything can be jhana
所以从广义上来说，
它们都被称为禅那
the usual 8, 4 rupavacara, 4 means actually 5
通常四个色界，实际上是五个
4, or 5 rupavacara jhanas, and 4 arupavacara jhanas are jhanas
四个或五个色界禅那，
四个无色界禅那，都是禅那
and also vipassana magga and phala can be called jhana
还有内观、道、果
可以被称为禅那
now vipassana is called jhana because it examines closely the characteristics of impermanence and so on
内观被称为禅那，
因为它密切地观照无常相等等
and magga is called jhana because the work done by vipassana comes to be accomplished through magga
道心被称为禅那，因为内观的成果
通过道心得以完成
so when one reaches the magga closely examining the characteristics
当一个人获得道心，
密切地观照诸相
it's accomplished or it comes to an end
这就是成就，就是终结
so magga is also called jhana
所以道心也被称为禅那
and phala is also called jhana because it examines closely the truth of cessation that means nibbana
果心也被称为禅那
因为它密切地观照
寂灭的真理(涅槃)
it takes nibbana as object and so it examines closely the truth of nibbana or cessation
它将涅槃作为所缘，
它密切地观照涅槃或寂灭
so phala can also be called jhana
所以果心也被称为禅那
so according to this commentary
所以根据注释书的这个说法
there are many kinds of jhanas
有很多种禅那
the usual jhanas we understand, and also vipassana magga and phala jhanas
通常意义上的禅那
还有内观、道、果
now some people
所以有些人
wanted to know whether there is jhana in vipassana

想知道内观里有没有禅那
to answer this question first we must ask again: what you mean by jhana?
想回答这个问题，你必须问他：
你这里的禅那是什么意思?
if you mean just examining closely as jhana
如果禅那的意思是
密切地观照
then vipassana is also jhana
那么内观也是禅那
magga is also jhana, phala is also jhana
道、果都是禅那
but if you mean jhana as a technical term for rupavacara jhana and arupavacara jhana
如果你将禅那专用于
色界禅那、无色界禅那
then there is no jhana in vipassana
内观里就没有禅那
because
因为
the jhana as a technical term for rupavacara and arupavacara jhana
禅那专指色界和无色界中的禅那
takes the object like kasina object as object
将遍禅中的目标作为所缘
but vipassana takes the five aggregates of clinging or nama and rupa as object
但是内观是将五取蕴
和名色作为所缘
and magga and phala take nibbana as object, so they're different
道、果也将涅槃作为所缘
所以它们是不同的
now
现在
in the abhidhamma itself in the commentaries
根据阿毗达摩，或者注释书
the supramundane cittas are described as jhanas also
出世间心也被称为禅那
that means they're not real jhanas as the rupavacara and arupavacara consciousness
意思是它们不是像色界心
和无色界心那样的禅那
but they resemble the rupavacara jhana and arupavacara jhana in having the same number of jhana factors
只是在禅支数量上
类似于色界和无色界禅那
now you have not studied the second chapter of this book
你们还没有学习第二章
so you do not know the mental factors that arise together with a sudden given citta
所以突然提到一个心的时候
你们还不知道伴随这个心的心所
now when magga consciousness, when the path consciousness arises
当道心生起时
it is said that 36 mental factors also arise
据说 36 个心所也会生起
among the 36
这 36 个心所之中
there is vitakka vicara piti and sukha as vedana and also ekaggata
有寻伺喜乐一境性

so that path consciousness
所以道心
resembles the first jhana
类似于初禅
because it has five jhana factors arising with it
因为有五个禅支伴随它生起
so in this way the path consciousness, the first path consciousness can be divided into five jhana consciousness
这样第一个道心
可以分成五个禅心
not real jhanas but resembling the jhana consciousness
不是真正的禅那，
只是说类似禅心
so first path consciousness is divided into
所以第一个道心分成
first jhana first path consciousness,
second jhana first path consciousness,
third jhana first path consciousness,
初禅、二禅、三禅之第一道心
fourth jhana first path consciousness and fifth jhana first path consciousness
四禅、五禅之第一道心
so in this way first path consciousness can be expaned into five types of consciousness
这样第一道心
可以扩展为五种心
first jhana, second jhana, third jhana, fourth jhana and fifth jhana
初禅、二禅、三禅、
四禅、五禅
the second path consciousness again can be divided into five
第二道心也可以分为五个
third path consciousness five, fourth path consciousness five
第三道心五个，第四道心五个
and so, when expanded
这样扩展之后
there are twenty wholesome supramundane consciousness or there are twenty path consciousness
就有 20 个出世间善心
即 20 个道心
and the resultant consciousnesses are the same
果报心也是同样的
so there is first jhana first fruit consciousness
初禅第一果心
second jhana first fruit consciousness and so on
二禅第一果心等等
fifth jhana first fruit consciousness and so on
五禅第一果心等等
so there are twenty fruit consciousnesses
所以有 20 个果心
and when we call them jhanas
当我们称之为禅那时
we do not mean that they are real jhanas like rupavacara jhana and arupavacara jhanas
我们不是说它们像色界、
无色界禅那那样
but there are like the rupavacara and arupavacara consciousness
它们之所以像色界无色界心
because they have the same number of

jhana factors as those jhanas have
因为它们的禅支数量是相同的
so in this way we get 40 supramundane types of consciousness
这样我们就得到了 40 个出世间心
20 wholesome or 20 magga consciousnesses and 20 fruit consciousnesses
20 个善心或者道心，
20 个果心
the difference between the jhanas, rupavacara jhanas and arupavacara jhanas
这些禅那：色界、无色界禅那
and the supramundane jhanas is given in manual
出世间禅那的区别
在概要精解里都有介绍
so it says whereas the mundane jhanas take as their objects some concepts, such as sign of kasina
书里说，世间禅那的所缘是概念
例如遍禅的禅相
the supramundane jhanas take as their object nibbana
而出世间禅那的所缘是涅槃
mundane jhanas and supramundane jhanas
世间禅那和出世间禅那
mundane jhanas take kasina objects or other concepts as objects
世间禅那将遍禅目标
或其他概念作为所缘
because when you practice meditation to reach jhanas
因为当你禅修获得禅那
you take the kasina objects or some other objects as objects
你将遍禅目标
或者其他目标作为所缘
but supramundane jhanas: magga and phala
但是出世间禅那：道、果
supramundane jhanas take nibbana as the object
出世间禅那将涅槃作为所缘
so as to the objects they are different
所以从所缘上看，它们不同
the mundane jhanas take most concepts as objects
世间禅那大多将概念作为所缘
and supramundane jhanas take nibbana as objects
出世间禅那将涅槃作为所缘
and second whereas the mundane jhanas merely suppress the defilements
第二：世间禅那只是
暂时镇服烦恼
while leaving their
underlying seeds intact
所以诸烦恼还是潜伏性地存在
the supramundane jhanas of the path eradicate defilements
而出世间禅那断尽烦恼
so that they can
never arise again
使烦恼不再生起
now mundane jhanas
can suppress the mental defilements
世间禅那可以镇服烦恼
suppress means they can not destroy them altogether
镇服意思是它们

不能彻底消除烦恼
so these mental defilements that are suppressed by the mundane jhanas
所以这些被世间禅那镇服的烦恼
may come back
可能会卷土重来
but the supramundane jhanas especially of the paths eradicate mental defilements
但是出世间禅那，
特别是道心，断尽烦恼
so they can never arise again
那些烦恼就不会重生
so the eradication is absolute
所以这种断除是彻底的
and third while the mundane jhanas lead to rebirth in the fine-material world
第三：世间禅那会
导致投生到色界天
and thus sustain existence in the round of rebirth.
因此延长了生死轮回
now mundane jhanas can lead you to rebirth in the brahma world
世间禅那可以导致投生到梵天
that means it sustains the existence in the round of rebirth
意思是延长了生死轮回
but the jhanas of the path cut off the fetters binding one to the circle and thus
但是出世间禅的道
则斩断把人紧缚于轮回之诸结
issue in liberation from the round of birth and death
因而导向解脱生死轮回
that means supramundane jhanas can take you out of the round of birth and death or out of the samsara
意思是出世间禅那
可以让你脱离生死轮回
so mundane jhanas lead to rebirth
所以说世间禅那导致轮回
supramundane jhanas lead to no rebirth
出世间禅那导致脱离轮回
and finally whereas the role of wisdom in the mundane jhanas is subordinate to that of concentration
最后，在世间禅里，慧次要于定
in the mundane jhanas concentration is more important than knowledge or understanding
对于世间禅那，定比慧更加重要
because only when you have strong concentration can you get jhana
因为只有你获得强大的定力
你才能获得禅那
but in the supramundane jhanas wisdom and concentration are well balanced
但是在出世间禅那里，
慧与定很好地得到了平衡
so at the moment of enlightenment at the moment of the realization of truth
所以在觉悟那一刻
both wisdom and concentration must be balanced
慧和定需要得到平衡
so any one of them must not in excess of another
任何一个都不能超过另外一个
so in the supramundane jhanas wisdom and concentration are balanced
所以，在出世间禅那里，
慧和定达到平衡

concentration fixing the mind on the unconditioned element or on nibbana
定把心专注于无为界，即涅槃
and wisdom fathoming the deep significance of the four noble truths
而慧则知见四圣谛之奥义
now concentration keeps the mind on nibbana finally
最终，定让心专注于涅槃
and wisdom or understanding goes deep into the significance of four noble truths
而慧则知见四圣谛之奥义
so this is the difference
between mundane jhanas and supramundane jhanas
所以，这就是世间禅那
和出世间禅那的区别
it's given in the
comprehensive manual of abhidhamma
on page 73
在《阿毗达摩概要精解》
第 73 页有解释
so now we have 40 supramundane types of consciousness
我们知道了 40 种出世间心
now we have 81 mundane consciousness
81 种世间心
81 plus 8 supramundane consciousness
81 加 8 种出世间心
we have 89 types of consciousness
一共是 89 种心
but if we expand the 8 supramundane consciousness consciousness into 40
如果将 8 种出世间心
扩充为 40 种
we get 121 types of consciousness
就获得了 121 种心
so the chart shows 121 types of consciousness
所以表格显示了 121 种心
if you want to see 89 types of consciousness
如果你想看 89 种心
then we will take the five path consciousnesses as one path consciousness
就要将五个道心看成一个
and five fruit consciousnesses as one fruit consciousness
五个果心看成一个
so in that case, the first column is sotapatti magga the first magga
这样，第一列须陀洹道心，
第一个道心
and next second magga, next third magga, and next fourth magga
第二个道心，
第三个道心，第四个道心
and then the second group
然后是第二组
the first column is sotapatti phala fruit consciousness
第一列是须陀洹果心
and second sakadagami third anagami and fourth arahatta phala consciousness
第二组是斯陀含，第三阿那含
第四是阿罗汉果心
so when we take the five as one
当我们将五个看成一个
we get 89 types of consciousness
就是 89 种心
and when we take them as 20 i mean 40

如果将它们扩展成 40 个
we get 121 types of consciousness
就有 121 种心
so these 121 types of consciousness are taught in the first book of abhidhamma
所以这 121 种心是在
第一部论书里得到讲解
called Dhammasaṅgaṇī
即《法聚论》
it is important to remember all these types of consciousness
记住所有这些心很重要
89 and 121
89 种和 121 种
because when you come to the second chapter and so on
因为当你学第二章或之后的章节
they will be referred to again and again
这些心会被反复提到
so if you do not remember you will lost interest in the book
如果你不记得这些心，
就会对这本书丧失兴趣
so please try to remember the 89 types of consciousness
所以尽量记住这 89 种心
with the help of the chart or the card given to you
借助给你们的表格和卡片
so let us do some exercises
现在做一些练习
now the first column
第一列
the first column is, what?
第一列，什么心?
akusala citta
不善心
unwholesome consciousness
不善心
and how many of them there?
有多少个?
12, and the first are?
12 个，第一类是?
rooted in attachment
以贪为根
and then the two green ones are rooted in ill will and the last two in delusion
然后两个绿色嗔根心，
最后两个痴根心
and
然后
among these 12 how many are accompanied by joy?
这 12 这种，悦俱心多少个?
4
how many by indifference? 6
舍俱心多少个？6 个
how many by displeasure? 2
忧俱心多少？2 个
very good
很好
so go to next
下一个
now the first dot, what is that?
第一个点，是什么?
eye consciousness, right?
眼识，对吧?
so, eye consciousness and then
眼识，然后
you go down, second dot
往下，第二个点
ear consciousness

耳识
third dot, nose consciousness
第三个点，鼻识
fourth dot, tongue consciousness
第四个点，舌识
and then green cross
然后绿色十字
body consciousness
身识
and then the below, receiving consciousness
然后下面，领受心
and the last one investigating consciousness
最后一个？推度心
so they are the results of what?
这些是什么心的果报?
wholesome or unwholesome?
善心还是不善心?
unwholesome,
they are the results of unwholesome consciousness or unwholesome kamma
不善心，这些是不善心的果报
and when do these types of consciousness arise?
这些心什么时候生起?
when you experience some desirable or undesirable objects?
当你体验到一些愉悦的
还是不愉悦的所缘?
undesirable objects
不愉悦的所缘
so when you see something ugly and so on
当你看到一些丑陋的事物等等
now let us go to the second column
现在看第二列
the first one, again eye consciousness, ear consciousness, nose tongue
首先，也是眼识，耳识，鼻识
and then red cross, body consciousness
然后是红色十字，身识
and then the blue one, receiving
然后是蓝色，领受心
and the red one, investigating
红色，推度心
and blue one, investigating, so there are two investigating consciousnesses
蓝色，推度心，有两个推度心
and these columns is the result of what?
这些列是什么的果报?
wholesome kamma
善业
so when you experience something pleasant, when you see something beautiful and so on
所以当你体验到愉悦，
看到美丽的东西等
the consciousness belongs to this group arise in arises in the mind
生起的心就属于此组
and then the last column
最后一列
the last column are called functional, functional consciousness
最后一列被称为唯作心
so the one, the first is what?
第一个是什么?
five-sense-door-adverting
五门转向心
that means at that moment the mind turns to the object presented to it

意思是此时心转向于
呈现给它的所缘
and the second one is
mind-door-adverting
第二个是意门转向心
so when you do not use five senses but you use your mind
当你不用五根，用你的意
when you think of something when you remember something and so on
当你思虑，或者回忆某事等等
then the second one mental adverting will turn your mind to the object
第二个，意门转向
就将心转向于所缘
and the last the red one
最后一个红色的
smile producing and it arises only in the mind of arahants or buddhas
生笑心，只在
阿罗汉和佛陀的心里生起
and these three columns are called ahetuka cittas
这三列被称为无因心
ahetuka means rootless
无因即是无根
so they do not arise or roots do not arise with these cittas
也就是说心生起的时候
没有根伴随着它
and do you remember what roots are?
你们记得有哪些根吗?
greed, hatred, delusion, non-greed, non-hatred, non-delusion
贪嗔痴、无贪无嗔无痴
so these 18 arise with none of these hetus or none of these roots
这 18 个心生起，没有这些根
so they are called ahetuka, or rootless consciousness
所以它们被称为无因心
12 akusala cittas and 18 ahetuka cittas together, 30
12 个不善心，18 个无因心
一起是 30 个心
these 30 are called what?
这 30 个心被称为什么?
non-beautiful,
non-beautiful consciousness
不美心
so 30 non-beautiful consciousness
30 个不美心
now among the 18 ahetuka citta, how many are accompanied by joy?
这 18 个无因心，悦俱多少个?
only two
只有两个
the investigating and the smile producing
推度心和生笑心
how many are accompanied by indifference?
舍俱的多少个?
14
1, 2, 3, 4, 5, 6,
1, 2, 3, 4, 5, 6,
12，and then 1, 2, 14
一共是 14 个
so 14 are accompanied by indifference
所以 14 个是舍俱的
and one is accompanied by pain
一个是苦受
and one is accompanied by pleasure

一个是乐俱
ok, the next group the three columns
好，下一组三列
they are called
kamavacara sobhana
被称为欲界美心
sense-sphere beautiful consciousness
欲界美心
and the first column is what?
第一列是什么?
wholesome, kusala
善心
and second column, resultant, so they are results
第二列是果报心
and the third column, functional, they arise in buddhas and arahants only
第三列，是唯作心，
只在阿罗汉和佛陀心里生起
and among them four are accompanied by joy and
其中四个是悦俱
the first column, the four are accompanied by joy
第一列，四个悦俱
and the other four are accompanied by indifference
其他四个舍俱
the same with the eight resultant consciousnesses and with functional consciousnesses
八个果报心和唯作心是相同的
so these 24 types of consciousness are called kamavacara sobhana beautiful consciousnesses
这 24 个心被称为欲界美心
now look at the first column of these kamavacara sobhana
这些美心的第一列
they are kusala
它们是善心
wholesome consciousness
善心
wholesome consciousnesses are result producing, right?
善心是能产生果报的，对吧?
so wholesome consciousness produces results
所以善心产生果报
and these 8 can produce identical results as well as non-identical results
这 8 个可以产生相同的果报
也可以产生不同的果报
so which are the identical results of these eight?
哪些是与这 8 个相同的果报?
the middle column, eight resultant consciousnesses
中间一列，8 个果报心
and which are the non-identical results of these eight, among the ahetukas?
哪些是与这 8 个不同的果报?
无因果报心之中
because these eight are the results of the eight wholesome beautiful consciousnesses
因为这 8 个是 8 个美心的果报
but they are not identical
但是与它们不相同
so the wholesome beautiful consciousness can produce both identical and non-identical results

所以美心可以产生相同
或者不同的果报心
let's go back to akusala
回到不善心
akusala can produce results because akusala is also result-producing
不善心可以产生果报，
and which are the results of these 12 akusalas?
哪些是这 12 个不善心的果报
the seven of the first column of ahetuka cittas
无因心第一列的七个
so they are also
non-identical results
它们也是不一样的结果
so 12 akusala cittas, 18 ahetuka cittas and 24 kamavacara sobhana cittas
所以 12 个不善心，18 个无因心
24 个欲界美心
all together make 54 cittas
一共是 54 个心
they are called sense-sphere citta or kamavacara citta
它们被称为欲界心
how many
are accompanied by joy?
有多少是悦俱?
1, 2, 3, 4, 6 plus 12, 18
6 加 12,18
18 are accompanied by joy
18 个是悦俱
and how many are accompanied by indifference?
多少是舍俱?
1, 2, 3, 4, 5, 6, 6 again, 6 again, and 2, 20, 20 plus 12, 32
三十二个是舍俱
so 32 are accompanied by indifference
所以 32 个是舍俱
and 1 is accompanied by pain again and 1 is accompanied by pleasure
一个是苦受，一个是乐受
and then we go to rupavacara
我们再看色界
form-sphere consciousness
色界心
the first column
第一列
there are five jhanas, first second third fourth and fifth
五禅，初禅、二三四五禅
so first to fourth jhanas are accompanied by joy and the fifth is accompanied by indifference
一至四禅是悦俱
五禅是舍俱
the same with the resultant and the same with the functional consciousness
它们的果报心
和唯作心也是如此
so among the rupavacara cittas 15 rupavacara cittas
所以色界 15 个心中
how many are
accompanied by joy? 12
多少是悦俱？12 个
and how many are accompanied by indifference? 3
多少是舍俱？3 个
and we go to arupavacara
再看无色界心

there is no variety
这些没有不同
so all are accompanied by indifference
都是舍俱
now
现在
we need to put one name and rupavacara and arupavacara that is mahaggata
色界心和无色界心有一个名字
这就是广大心
now
现在
if you have the chart, you may write that down
如果你们有表格，就记下来
like kamavacara cittas, 54
例如欲界心，54 个
you may draw a line under rupavacara cittas and arupavacara cittas, one line
你们可以在色界心
和无色界心下划一横线
and then under the line you write
m-a-h-a-g-g-a-t-a
然后在线下面写下 mahaggata
mahaggata
广大心
and then in the parenthesis, 27
打个括号，写上 27 个
so 15 rupavacara cittas and 12 arupavacara cittas are collectively called mahagatta citta
15 个色界心和 12 个无色界心
统称为广大心
now please remember these names because when we want to refer to these 27 as a whole we will say 27 mahaggata cittas
请记住这些名字，
当我们要作为整体提到
这 27 个心时，我们就说 27 广大心
so among the 27 mahaggata cittas
这 27 个广大心中
12 are accompanied by joy and 15 are accompanied by indifference
12 个是悦俱，15 个是舍俱
now kamavacara cittas 54 plus mahaggata 27 make 81 cittas
欲界心 54 个，加上 27 个广大心
一共是 81 个心
these 81 cittas are called lokiya cittas, mundane cittas
这 81 个心被称为世间心
that means belonging to the world of five aggregates, five aggregates of clinging
意思是它们属于五取蕴的世界
and the next group is called lokuttara cittas, supramundane consciousness
下一组叫做出世间心
so there can be 8 or 40
它们是 8 个或者说 40 个
so let us take 40
就算是 40 个吧
now the first group 20 are what cittas?
第一组 20 个是什么心?
path, path cittas
道心
and the second group are? fruit cittas
第二组？果心
in pali the first are called magga, the second group is called phala
第一组巴利语叫 magga
第二组叫 phala

and the first column of the first group is citta of the stream entrant
第一组第一列是入流果心
and the second column, of once-returner, third column, of non-returner, and fourth column of arahant
第二列一来果，第三列不来果，
第四列阿罗汉
the same with the fruit consciousness
果报心也是同样的
and the first four of the stream entrant are accompanied by joy
第一组四个属于入流果，悦俱
and the last one accompanied by indifference
最后一组是舍俱
so out of 20 path consciousnesses
所以这 20 个道心
how many are accompanied by joy? 16
多少是悦俱？16 个
so 16 are accompanied by joy and 4 are accompanied by indifference
16 个悦俱，4 个是舍俱
the same with the fruit consciousness
果心也是一样的
so when we add up 81 mundane consciousness and 40 supramundane consciousness we get 121 types of consciousness
所以我们将 81 种世间心
和 40 种出世间心相加，
一共是 121 种心
but if we take supramundane consciousness to be 8 then we have 89 types of consciousness
如果我们将出世间心算成 8 个
那么就有 89 种心
so out of these 89 types of consciousness
在这 89 种心中
how many can arise in our minds?
我们心中能生起多少种?
not many
并不多
the first column can arise in our minds, the second column? yes, third column? yes
第一列可以在我们心中生起
第二列，可以，第三列，可以
fourth column? without the last one
第四列？最后一个除外
and then kamavacara sobhana
然后是欲界美心
the first column? yes, there is possibility
第一列？是，有可能
second column, yes but no third column
第二列，可以，但第三列不行
and then rupavacara cittas, the first column
色界心，第一列
only if we get jhanas, if we do not get jhanas they are out of reach for us
只有当我们获得禅那才可以
否则，我们就不能获得这些心
the same with other types of consciousness
其他类型的心也是如此
so these are the 89 or 121 types of consciousness
所以，这 89 或 121 种心
and these are the basis for the further study of abhidhamma
是继续学习阿毗达摩的基础
and these types of consciousness are

given in the first book of abhidhamma along with mental factors arise with each of these cittas
《法聚论》介绍了这些心
还有伴随这些心的心所
so in the second chapter, we will study the mental factors one by one
所以，在第二章，
我们将一个个学习心所
and then we will study the combination of cittas and cetasikas, ok
然后我们将学习心和心所的组合
now it's time for questions
现在是提问时间
student: venerable sir
学生：尊者
the difference between the arahant and the buddha, you said that arahant has these habits
你说阿罗汉和佛陀的区别就是
阿罗汉还有习气
if they don't get rid of these habits, they will never become buddha or they will eventually become buddhas also?
如果阿罗汉不断习气，
他们最终会不会成佛?
sayadaw: according to theravada teachings, arahants will never become buddhas
尊者：根据上座部传统，
阿罗汉永远不能成佛
because there are different path different ways
因为有不同的道路，
不同的方法
so an arahant has reached the highest point of his way
阿罗汉用自己的方式
达到最高点
and so according to theravada teachings arahant will not become a buddha
所以根据上座部传统
阿罗汉不会成佛
student: thank you
学生：谢谢
any more questions?
还有问题吗?
ok, there are no more questions we will call it a day
好，没人提问，今天到此结束
please rise put the palms together
请起立合掌

disk01track09

up till now
到目前为止
we have studied the first ultimate reality which is consciousness
我们学习了第一类究竟法：心
so now we know that consciousness is divided into 89 or 121 types
我们知道心被分成 89 或 121 种
today we will study the second ultimate truth which is the mental factors
今天我们学习第二种究竟法：心所
so i hope you remember that mental factors are called cetasika in pali
希望你们记得心所的巴利语是什么
and cetasika means those that depend on the citta to arise
心所是依靠心生起的
and cetasikas or mental factors have four

characteristics
心所有四相：
and there are one: arising simultaneously with citta
一、与心同生
two: perishing or disappearing simultaneously with citta
二、与心同灭
and three: having the same object as citta
三、与心缘取同一目标
and four: having the same base as citta
四、与心拥有同一依处
since mental factors accompany or associate with consciousness
因为心所是和心相伴的
consciousness and mental must take the same object
所以心和心所缘取同一目标
so it can never happen
that citta takes one object and the mental factors take another object
心缘取的目标不能和心所相异
so since they arise together they take the same object
它们同时生起，缘取同一目标
and also they depend on the same base
也有同一个依处
now base means eyes, ears, nose, tongue, body and the heart
“依处”指眼耳鼻舌身、心脏
so mental factors are those that make cittas different from one another
心所使得心彼此不同
now citta by definition is the awareness of the object
心的定义就是对目标的觉知
since it is just the awareness of the object
因为它仅仅是对目标的觉知
it is neither good nor bad
所以心非好、非坏
it is neither wholesome nor unwholesome
非善、非不善
but when citta arises together with wholesome mental factors
当心与善心所一起生起时
and that citta is called an wholesome citta
就被称为善心
and when it arises with unwholesome mental factors
当心与不善的心所生起
the citta is called
unwholesome citta
就被称为不善心
so cetasikas are those that differentiate citta from one another
所以心所让心彼此能够区分
and actually these cetasikas are not easy to see for ourselves
实际上对于我们而言，
并不容易看清这些心所
once king milinda asked the venerable nagasena
有一次弥兰王问那先比丘
bhante, did buddha do something that is difficult
尊者，佛陀做过很难的事吗?
and the venerable nagasena said, yes great king, buddha had done very difficult thing
那先比丘说：是的，大王
佛陀做过很困难的事情
and what is the difficult thing that

buddha had done? the king asked
弥兰王问：
佛陀做过困难的事是什么
and venerable nagasena said
那先比丘说：
the difficult thing done by the blessed one
世尊做过的困难的事情
was the proclamation of the defining of the immaterial states of consciousness and its concomitants
就是宣讲：心、心所的定义
which arise on a single object or on the same object
心所和心缘取同一个目标
thus this is contact, this is feeling, this is perception, this is volition
例如：此是触、此是受、
此是想、此是思
this is consciousness and so on
此是心等等
that means cittas and cetasikas are immaterial states
意思是心和心所
是非物质的状态
so the cittas and cetasikas arise together and they take the same object
所以心、心所同生
缘取同一目标
so it is very difficult to separate cittas and cetasikas
所以很难将心与心所分开
and also to understand or see the different cetasikas arising at the same time with citta
理解、观察与心同生的
诸心所，也很困难
and point out that this is one cetasika that is another cetasika and so on
区分不同的心所也很困难，等等
so the venerable nagasena said it is very difficult
所以那先比丘说，
这是很难的事情
difficult thing the buddha had done, the king asked
虽然困难，佛陀还是宣讲了
弥兰王问了这个问题
the venerable nagasena to give him a simile
那先比丘给了他一个譬喻
and the venerable nagasena gave this simile
那先比丘举了这个例子
suppose there is a man he was going in a boat in a great ocean
假设一个人坐船出海
and he would take the water from the ocean in his hand
他将海水掬在手里
and then he would taste it with his tongue
然后用舌头尝试
and he would know this the water from the river ganga
他知道这是恒河的水
this is the water from the river yamuna and so on
那是亚穆纳河的水等等
it would be possible for a man to say, to pick up the water from the ocean and to say this is the water from this river this is the water from another water and so on
在大海里分别不同河流的水

对于这个人，是可能的
but it is more difficult to say or to define the immaterial states of consciousness and its concomitants
但是分辨心、心所的各种状态
却是更加困难的
which arise on the same object pointing them out
例如：缘取同一个目标的，
指出来
there like this is one cetasika this another cetasika this is the consciousness and so on
指出各种心所、心等等
这是非常困难的
so today we are going to follow the buddha doing this difficult thing
今天我们追随佛陀，
做这件困难的事情
so in abhidhamma
在阿毗达摩里
there are taught 52 mental factors
讲了 52 个心所
so 52 cetasikas and 52 mental factors
52 个心所
so these are mental states that arise with consciousness
这些心所伴随心生起
in practice it is very difficult to differentiate them
但是在实践中，是很难区分的
because they arise together and they seem to be not so different from one another
因为它们同时生起
看起来彼此没什么不同
now the cetasikas are first divided into ethically variables unwholesome, beautiful
心所首先分为：通一切心所、
不善心所、美心所
broadly the cetasikas are divided into three divisions or three categories
大体上，心所分三类
so the first is in english the first is called ethically variables
第一种是：通一切心所
now it is the loose translation of the pali word aññasamāna
是对巴利语 aññasamāna
不精确的翻译
now añña means other, and samāna means common
añña 意思是“其他的”
samāna 意思是“共有的”
so aññasamāna means common to other
所以这个词意思是：
与其他共有的
common to other means common to either wholesome or beautiful
与其他共有意思是：
与善、美共有
these 13 ethically variable mental factors
通一切心所有 13 个
can arise with wholesome cittas or beautiful cittas
可以伴随善心、美心生起
so they are ethically neutral
所以它们在品德上是中性的
and when they are arising with unwholesome citta
当它们伴随不善心生起
they are said to be common to the

beautiful cittas
则美心就是“其他的”，
这些心所与美心“共有”
that means they can arise with beautiful citta at another time
意思是在其他时候
它们也可以伴随美心生起
so these 13 called
aññasamāna in pali
所以这 13 个被称为通一切心所
they can arise with unwholesome cittas or beautiful cittas
它们可以伴随不善心、美心生起
and these 13 are sub-divided into two divisions
这 13 个可以继续分两类
and the first division is called universals
第一类叫：遍一切心心所
universals means they are common to all types of consciousness
遍一切意思是一切心皆有
so they arise with all types of consciousness
所以它们伴随所有的心
there are 89 or 121 types of consciousness
心有 89 或 121 种
and these 7 will arise with every one of these 89 or 121 types of consciousness
这 7 个心所在 89 或 121 之中
的任何心里都存在
so every arising of consciousness
只要心生起
is associated with these 7 mental factors
就必定与这 7 个心所相关
and the next sub-division is called occasionals
另外一类是杂心所
that means they do not arise with all 89 or 121 types of consciousness
意思是，它们并非
伴随所有 89 或 121 种心
they will arise with some of them
它们伴随其中的某些
so they are called
occasionals in english
所以被称为杂心所
now the universals
现在讲遍一切心心所
the first one mentioned under the head universals is contact
“遍一切心心所”标题下面
第一个是：触
and in pali it is phassa
巴利语是 phassa
now ph in pali should be pronounced pa
ph 在巴利语里念 p
and not as f in english
不要按照英语发音 f
now phassa means touching
phassa 意思是触碰
so here contact means touching
这里“触”意思是“触碰”
and contact does not mean physical contact it is mental contact
触碰不是指身体上的触碰
是指心理上的接触
suppose there is something to see and it comes into the avenue of your eye, and then there is the seeing consciousness
如果色所缘进入眼根，
就生起眼识
so when there is seeing consciousness

如果有眼识
the eye and the object to be seen
眼、色所缘
then contact also arises
触也会生起
so when these three comes together,
these three means
但这三者一起出现，
这三者意思是
the eye, the visible object and seeing consciousness come together
眼、色所缘，眼识
then contact also arises
触也生起
so contact it is not just contact it is a mental state
所以触是一种心理状态
that connects the mind with the object
将心和目标联系起来
and this contact is as i said mental contact not physical
这里的触指心理上的触
不是身体上的触
that can be contact with the mind
就是心的接触
sometimes we see
something very fearful
有时候我们看到恐怖的东西
then we have fear
很害怕
sometimes we fear
something in our heart
有时候我们心里害怕某事
when we see a man walking on a tight rope
例如我们看到一个人走钢丝
so such feelings actually caused by this contact
这种感觉就是“触”产生的
so this one mental factor arises when an object comes into the avenue of the senses
这个心所就是当目标
出现于诸根时产生的
and there arises corresponding consciousness like seeing consciousness and hearing consciousness and so on
对应于心，就产生触
例如眼识、耳识等等
and the second one is feeling
第二个是：受
now these are all mental states
这些都是心理状态
not the act of feeling, but something that feels
不是指感情，而是感受
and feeling means
experience of the object
“受”意思是对目标的体验
when we come across an object we experience it
当我们遇到所缘，我们体验它
and that experience is called experiencing the taste of the object
这种体验就是
体会目标的“滋味”
actually the taste and the object are the same
实际上“滋味”和目标
是一样的
so experience of the object is called feeling here

对目标的体验被称为“受”
so feeling is one mental state, one mental state among the universals
所以“受”是
遍一切心心所之一
and there are different kinds of feelings
有不同形式的“受”
and you will study about
the feelings at the third chapter also
在第三章你们也会学到“受”
so pleasurable feeling, displeasurable feeling and neutral feeling
乐受、苦受、舍受
so whatever the feeling is, feeling means the experience of the object
不管受是哪种，
都是对目标的体验
experience of the taste of the object
体验目标的“滋味”
now it is compared to a king who enjoys the taste of the food fully
它被比成一个国王
完全享受食物的味道
now the cook who cooks for the king also has the taste of the food
而御厨也能尝到食物的滋味
but his taste is very small very little
但是御厨只是尝到一点点
but when he put the food in front of the king, the king enjoys the food fully
当御厨将食物放在国王面前
国王就可以完全享用
so in the same way other mental states also experience the object
同样，其他心所也能体验到目标
but their experience is not as intense
但是它们的体验没有这么强烈
as the experience of these mental states which is called feeling
没有“受”这个心所这么强烈
so feeling is one mental state that experience the taste of the object
所以“受”是体验到
目标“滋味”的心所
number three is
called perception
第三个是：想
the pali word for
perception is saññā
巴利语是：saññā
so i want you to be familiar with pali word also not just english translation
我希望你们不仅要熟悉英语
也要熟悉巴利语名称
because sometimes we may have to go back to the pali words
因为有时我们还是要回到巴利语
so feeling is called vedanā, and perception is in pali saññā
受、想的巴利语
分别 vedanā、saññā
actually perception here means making a mark
实际上“想”这里指做记号
so whenever we see a object we experience an object
当我们看到一个目标
我们就体验到目标
our mind makes a mark of it
我们的心就给它做一个记号
making mark is for recognizing it later
以便下次能够认出它

so when we see somebody
当我们看到某人
then our mind makes a mark of that person
我们的心给他做个记号
say, he is tall, or he is short, or he is fat or thin and so on
例如，是高是矮，是胖是瘦等等
so that when we see this person again we recognize it
当我们再次看到这个人，
就能认出他
so saññā is like that
所以这就是“想”
saññā makes a mark of every object we experience
“想”对我们经历的任何目标标记
it is a mental state
“想”这个心所
and it is compared to carpenters making marks on the wood
可以比成木匠在木材上作记号
so when making something they may make mark on the wood
在制造之前，他们
先在木材上作记号
so that he knows where to put the wood, when they put together make a table or build a house
这样他就知道怎么组合
这些木材，制作桌子或房子
so these marks help them to recognize later
这些记号让他们以后
能认出这些木材
and so they know where to put that piece of wood
这样就知道它们的位置应该在哪里
so in the same way perception makes marks of objects in our minds
同样，“想”也在心里
给目标作记号
and so when we experience it later at another time we recognize it
当我们以后体验到它，
就能认出它
and perception can be right or wrong
“想”可能对，也可能错
so it is very important that we have right perception of things
所以对事物有正确的
“想”很重要
once we have wrong perception of things
如果我们对事物的“想”
是错误的
it is very difficult to remedy it
就很难修正
it is very difficult to get rid of that wrong perception
改正那个错误的“想”很困难
now when you go to other places and when you reach the place at night
当你晚上去某地的时候
you may not know which direction you're going
你可能不知道方向
not only may you not know, but you may have a wrong perception of the directions
不仅可能不知道方向
你还可能搞错方向
although you are going north, you may think you are going south

虽然你朝北走，
但你可能认为是朝南走
or although you are going west, you may think you are going east
虽然你朝西走，
但你可能觉得是朝东走
that happens very often to those who travel a lot
经常旅行的人常常碰到这种事
and especially when you reach the place at night in an airplane
特别是乘飞机在晚上抵达
recently i went to Canada
最近我去了加拿大
to Montreal for a retreat
去蒙特利尔指导禅修
and they took me to a retreat place about 100 kms
他们带我去 100 公里外的禅修地
and i thought we are going north
我以为是朝北走
but they said no, we are going east, something like that
但是他们说不是，
我们是朝东走，等等
although i later know that it is east, i cannot get rid of the notion that i'm going to the north
虽然我后来知道真是朝东走
但是向北的想法仍然挥之不去
because i have a wrong saññā wrong perception of the direction
因为我有一个错误的“想“
对方向有错误的认知
so it is very difficult to get rid of this
所以修正非常难
sometimes you may think that the direction you are going is east or west
有时候你可能觉得
是东方或者西方
suppose you think that you are going west but in the morning you see the sun rising from the other direction
假设你觉得你是向西走，但是早晨
你发现太阳从另外一个方向升起
so you know that you are wrong, but still you cannot get rid of the knowing that it is west or it is east
那你就知道你是错的，
但是你还是分不清东西
so i have a friend, who never can make out what direction he was going when he was in Yangon
我有一个仰光的朋友，
总是分不清方向
so he said
所以他说
he lost sense of direction so much that
他没有任何方向感
at one time, he was on the side of one road
有一次，他在路边
so on the, let us say, on the west side of the road
就先假设他在路西边吧
he had the correct perception of the directions
这时候他还是知道正确方向
but once he crossed the road and reached the other side of the road
当他穿过公路，到达另一侧
it was the opposite of what the true

direction
就是之前方向的对面
so he was upset with himself
他就很沮丧
and so he said next time he cross the road slowly looking at the direction and saying: south, south, south
他说，下次他要很慢地过马路，
看好方向，嘴里一直念：
南方，南方
but the moment he reached the other side it was north for him and not south
但是当他到达另一边的时候，
就是北方，不是南方了
so the wrong
perception can persist
所以错误的“想”很顽固
and it may not be serious
这件事可能不重要
but if we have wrong perception about the dhamma
如果我们对佛法有错误的“想”
it will be very serious
那就严重了
so perception is very important
所以“想”很重要
you need to get a good perception of things you need to make correct mark on the things
你需要对事物有好的“想”
对事物进行正确的标记
so that you do not misunderstand
这样就不会产生误解
so perception when we say perception we mean that mental state or that mental factor that makes marks of the objects
所以，我们提到“想”时，
意思是这个心所，
它对目标进行标记
so making marks
做记号
and number four is cetanā in pali and it is volition in english
第四个是：思，巴利语是 cetanā
now cetanā is something that urges the concomitant to do their work or to do their function
“思”促使各相应法去
行动并发挥功能
so cetanā is compared to a chief pupil in a class
所以“思”有如课堂上的班长
so the chief student does his work and also he encourages other students to do their own work
班长不但自己完成功课
也鼓励其他同学完成功课
this is what we call cetanā, volition
这就是“思”
and this cetanā is an important mental factor, because what we call kamma is this cetanā
这个“思”是个重要的心所
因为我们称之为业的就是“思”
now buddha expressly said that monks cetanā is what i call kamma
佛陀明确地说：
诸比丘，我称业为思
as a student of abhidhamma
学习阿毗达摩
you should understand this
你要理解这点

because sometimes when we ask people what is kamma
因为有时候，我们问大家：
什么是业
so they may say kamma is good or bad deed, good or bad action
他们可能说：业是善恶的行为
but strictly according to abhidhamma
但是严格按照阿毗达摩
kamma is not good or bad action
业不是善恶行为
but the volition or cetanā that accompanies consciousness when we do good or bad action
而是做善恶行为时，
伴随心的“思”
but that cetanā arises always in connection with good or bad deeds
但是“思”的生起总是
与善恶行为相关联
so that we transfer the name to good or bad deed and we say
所以我们将
善恶行为的名称让渡了
kamma is good or bad deed or good or bad action
把业等同于善恶的行为
so if we are not serious, we may say kamma is good or bad action
在不严谨的情况下
我们可以说
业就是善恶的行为
but if we want to be precise
如果我们要想准确
then we should say kamma is the volition or cetanā
我们就应该说业是“思”
that accompanies the consciousness when we do something good or bad when we do some good action or bad action
是当我们做善事恶事时
伴随心产生的心所
and this cetanā is different from other mental states
“思”与其他心所不同
now as mental states they arise and they disappear
心所生起，然后灭去
immediately after they arise they disappear
速度很快
so mental states last for only one thought moment which is shorter than a nine nine billion of a second
心所持续的时间只是一个心识刹那
比 90 亿分之一秒还短
but cetanā is different
但是思心所不同
as a mental state it arises it disappears
思心所生起，灭去
but when it disappears it leaves the potential to give results in the mental continuum of beings
但是当它灭去的时候，
它在心相续里留下造业的能力
that is why when the circumstances are favorable for it to bring out results the results are produced
所以当条件成熟时，
就会产生果报
so that is why cetanā or volition is important

这就是“思”之所以重要的原因
and when we say kamma we mean this mental factor which is called cetanā
我们说的业就是指“思”心所
and this cetanā urges other concomitants to do their own function
这个“思”促使其他
相应法发挥功能
and at the same time it does its own function like a chief student in the class
同时履行自己的功能
就像班长
and number five is one-pointedness of mind
第五：一境性
or in pali ekaggatā
巴利语是 ekaggatā
one-pointedness of mind really means mind having one object only
心一境性实际指心只有一个所缘
so when we practice meditation
当我们禅修时
we try to keep our mind on the meditation object
我们尽量将心放在禅修所缘上
on our breathing, or on rising and falling of the abdomen or on other objects
关注呼吸、腹部起伏
或其他目标
so when mind stays on the object
当心专注于所缘
and it does not go to other objects
就不会跑到其他目标上
we say that is concentration
我们就说这是：定
so one-pointedness of mind is another name for concentration
所以心一境性就是“定”的
另一个说法
and this concentration is common to all types of consciousness
这种“定”为所有种类的心共有
so whatever
consciousness arises
当心生起的时候
there is a kind of concentration or one-pointedness of mind
就会有某种形式的“定”，
即心一境性
although it may not be strong
虽然可能并不强烈
even if it is not strong still there is a kind of one-pointedness of mind with every type of consciousness
虽然不是很强烈
心一境性仍然伴随每个心而生起
and this one-pointedness of mind or concentration
这种心一境性(定)
when it becomes strong it can develop into what are called jhanas
当变得强烈时，就发展成禅那
and number six is life faculty
第六：名命根
or in pali jīvitindriya the faculty of life
名命根的巴利语是：jīvitindriya
faculty of life means making the concomitants alive supports the concomitants
名命根意思是维持
相应名法之命
and life faculty is the life or mental life

faculty
这里的命，指：名法之命
now among the 28 material properties there is another life faculty and that is material life faculty
28 色法里面有一个命根色
那是色法
so this is mental life faculty
但是这个名法命根
and it keeps other mental concomitants alive
它维持相应名法的存在
it is because of this that other mental concomitants stay alive
因为有这个心所，
其他心所得以存在
and it is asked if it keeps other mental concomitants alive
有人就问：如果这个心所
维持其他心所存在?
what keeps it alive?
是什么维持它自己存在?
the answer is it keeps itself alive
答案是，它自己维持自己的存在
at the same time it keeps others also alive
同时它维持其他心所存在
and the simile is given here to understand this, a boatman
为了理解，这里举了
一个船夫的例子
so a boatman will take other people to the other shore
船夫渡人过河
when taking the other people to the other shore he takes himself also to the other shore
当船夫渡人过河时
他自己也过了河
so in the same way the life faculty keeps itself alive and also keeps other mental concomitants alive
同样，名命根，维持自身
也维持其他心所的存在
that is also one mental factor or mental state
这也是一个心所
and number seven is called manasikāra in pali
第七个：作意
and it is translated as attention
作意
now manasikāra means doing in the mind
这个词意思是：心里的作为
it is paying attention to the object
将注意力投向所缘
so whenever an object comes into the avenue of the senses
当目标出现于诸根门
then we pay attention to the mind
我们就作意
that means we direct the mind to the object
意思是我们将心转向目标
so this is the direction to the object and
这种对目标的导向
it is compared to the rudder of a ship
比喻成船里的舵手
so when there is a rudder of a ship then the ship goes to the destination straight forwardly
当船里有一个舵手
船就能直接向着目标航行

so attention is like that
作意就是这样
directing the mind to the object
将心导向目标
that is why when we have no attention
所以如果我们不作意
we are not aware of the object
就不会觉知到目标
even though the big object may pass in front of our eyes
即便是很大的目标经过眼前
if we do not pay attention and we will not see it
如果不作意，我们就看不到
so attention is also important mental factor
所以作意也是个重要的心所
and it is one of the universal mental factors
也是遍一切心心所之一
so that every mental activity has some kind of attention with it
所以每个心的活动都有
某种程度的“作意”
so these seven are called universals
这七个被称为遍一切心心所
or in pali sabbacittasādhārana, common to all cittas
意思是：与所有心共有
and they arise with every one of the 89 or 121 types of consciousness
这些心所与 89 或 121 个心
的任何一个相伴随
now we come to the occasionals
现在讲杂心所
so these six do not arise with every type of consciousness
这六个不是伴随每一种心
they will arise with some types of consciousness only
只是伴随其中某些心
for example, the first one, vitakka in pali, initial application in english
例如，第一个，“寻”
will arise with 55 types of consciousnesses
伴随 55 种心
now the first one vitakka is translated as initial application
“寻”翻译成英语是：第一个应用
that means initial application of the mind to the object
意思是第一次将心应用到目标
the pali word vitakka means simply thinking
vitakka 这个词意思就是：想
but here thinking means actually putting the mind on the object
这里的“想”实际上
就是将心投向目标
it takes the mind and it puts the mind onto the object, that is the function of the initial application or function of vitakka
将心导向目标，
这就是“寻”的作用
so because there is this vitakka our mind reaches the object or our mind is put on the object
因为有这个“寻”
我们的心就能抵达目标
it is compared to a man who
is taken to the king by another man
被比喻成一个人

被另外一个人带到国王那里
suppose there is a man who comes from the districts he has not been to this city
假设有一个人从乡下来
从未来过这个城市
i think it is different here
我想这里情况有所不同
Singapore is a city country ok
新加坡是个城市国家
suppose a person has not been here before
假设一个人从未来过这里
so he doesn't know how to reach the common place
他不知道怎么去某个地方
then his friend who is the native of this place
他的朋友是本地人
takes him to that place
将他带到那个地方
and so he reaches that place
所以他就去了那个地方
so in the same way the initial application takes the mind to the object, puts the mind onto the object
所以同样地，“寻”
将心导向目标
that is the function of the initial application of vitakka
这就是寻心所的功能
although vitakka means literally thinking, it is not deliberate thinking
虽然 vitakka 字面意思是思考
但是它不是有意的思考
its function is to put the mind on the object
它的作用就是将心导向目标
but there are some types of consciousness that are not accompanied by initial application
但是有些心
并没有“寻”的伴随
as i just said, initial application arises with only 55 cittas
我刚说过，“寻”伴随 55 个心
so there are other cittas
所以还有其他心
how do the objects without initial application to put them onto the objects
如果没有“寻”
这些心怎么被导向目标
for example seeing consciousness does not need vitakka, or vitatkka does not arise with seeing consciousness
例如，眼识不需要“寻”
也就是“寻”不伴随眼识
there are the object and the senses come
目标和诸根出现
the impact is great so that the consciousness does not need vitakka for it to go to the object or to be on the object
作用很强烈，所以
心不需要“寻”来导向目标
and also there are jhana consciousnesses that are not accompanied by initial application
同样有些禅心也不需要“寻”
and they can be onto the object by experience
它们可以通过经验专注目标
the consciousnesses have experience in going to the object when there is initial

application with it
通过“寻“的导向之后
心就有投向目标的经验
and so by experience of that even though there is no initial application the jhana consciousness can reach the object
有了这样的经验，
即便后来没有“寻”
禅心也可以抵达目标
but for other types of consciousness initial application is necessary for these types of consciousness to be on the object
但是对有些心来说，
要投向目标，“寻”是必要的
and the second one is called sustained application and in pali it is vicāra
第二个是：伺
sustained application of mind on the object
将心维持在目标上
first the initial application put the mind on the object
寻将心投向目标
and sustained application keeps the mind on the objected, engaged
伺将心维持在目标上
so these two are different
这两个是不同的
the first one takes the mind and put it on the object
第一个将心投向目标
and the second one keeps it there
第二个将心维持在那里
there are many similes to explain the difference between the vitakka and vicara
有很多比喻解释寻、伺的区别
actually you met vitakka and vicara yesterday, or the day before yesterday
实际上，昨天还是前天，
我们碰到过寻、伺
when we studied the jhana cittas
就是学习禅那的时候
now the first jhana is accompanied by five jhana factors
初禅有五个禅支
among them there are vitakka and vicara, right
里面就有寻、伺，对吧
it is explained that vitakka is the first impact of mind
根据解释，寻是心的第一个作用
in the sense that it is gross, and it runs in front of vitakka, it foreruns vitakka
开始心是粗的，是寻的先驱
it is like a striking of a bell
就像敲钟
so when you strike a bell there is a sound
敲钟的时候，就有声音
so that striking of the bell is like vitakka
所以敲钟就像是“寻”
and vicara is subtle more subtle than vitakka
而“伺”比“寻”更细微
and it keeps the mind
anchored to the object
让心固定在目标上
and it is explained as similar to the sound of the bell after its first strike
钟敲响之后，
发出的声音就被比喻成“伺”
so you strike a bell, then there is a first sound there is vitakka

当你敲钟，第一声就是“寻”
and then the how do you call that
然后，那个，怎么说呢
the sound follows
so that following sound is compared to vicara
随后的声音，就被比喻成“伺”
and also they are
compared to a bird
它们也被比喻成鸟
spreading out its wings when it is about to soar into the air
要飞向天空时，鸟展开翅膀
so that is vitakka is compared to that
这个就被比喻成“寻”
and the
然后
vicara is compared to that bird when it reaches a certain altitude it will spread out its wings and soar into air
“伺”就是当鸟达到一定的高度
展开翅膀翱翔于天空
so we may say that taking off of the airplanes and then reaching the cruise altitude
还可以说飞机起飞，
达到巡航高度
so the airplane soar into the air with force is like vitakka
在动力带动下飞机起飞，
这是“寻”
and then when it reaches the cruising altitude it flies smoothly so that is like vicara
达到巡航高度，顺利航行
这就像是“伺”
and it is also compared to a bee
也可以比喻成蜜蜂
diving toward the flower or lotus vitakka is like that
奔向花朵或者荷花，
这就是”寻“，
and vicara is like the bee buzzing above the flower
而”伺“就是在花丛嗡嗡飞舞
and also vitakka is
compared to the hand
寻也被比喻成一只手
which firmly grips the tarnished metal dish
牢牢地抓取一只脏铁盆
and vicara is like the other hand that rubs with powder or oil or with the woolen pad to clean it
伺就像另外一只手，
用洗涤剂和擦布来清洗它
so vitakka is the gripping hand vicara is the rubbing hand, something like that
寻是握盆的手，伺是擦洗的手
差不多就是这样
or again
还有
vitakka is compared to the supporting hand of a potter when he spins its wheel with the stroke on the stick
寻被比喻成陶匠固定陶器的手
另外一只手转动轮盘
now when they make pot they use a wheel they turn the wheel
当制作陶器的时候，
他用轮盘，转动轮盘
so the supporting hand of the potter is like the vitakka

陶匠固定陶器的手就像是寻
and vicara is like the hand that moves back and forth
伺就是另外那只前后移动的手
and also it is compared to two pins when you draw a circle
它们也被比喻成画圆时
使用的两根针
so when you draw a circle you have one pin in the center
当你画圆时，在中心放一根针
and the other pin
revolving around it
另外一根针绕着它转
so the center pin is like vitakka
中心的针就像是寻
and the outer pin is like vicara
外面的针就像是伺
so vitakka and vicara are different mental states arising at the same time
所以寻、伺是不同的心所
它们同时生起
doing their respective functions
但是发挥不同的作用
so vitakka is putting the mind on the object
所以寻就是将心导向目标
and vicara is keeping the mind there
伺就是维持心在目标上
that is why venerable nagasena said buddha did a difficult job when he described different mental states that arise at the same time taking the same object
所以那先比丘说佛做了甚难之事，
因为他讲了同时生起
同一所缘的心、心所
now number...among the six number three
六个中的第三个
from the beginning number ten
从最开始数就是第十个
is called decision or adhimokkha
胜解
it is a firm decision of some objects
对目标的决意
adhimokkha literally means releasing mind on to the object
胜解字面意思是：
把心放开，让它进入目标
so there is some kind of decision when we experience any object
当我们体验目标时，
就有某种决定
so that is called
adhimokkha or decision
就被称为胜解
and next one is energy or vīriya, effort
下一个是精进
here effort means mental effort because it is a mental state here
这里的精进指心理上的精进，
因为它是一个心所
there is physical effort also but here mental effort is meant
也有身体上精进，
但是这里指心理上的
so in the mental activities there is involved this effort
所以在心理活动里，
涉及到这种精进
now to be mindful we must make mental effort

要保持正念，我们要做
这种心理上的努力(精进)
if we do not make mental effort we can not be mindful we can not practice meditation
如果我们在心理上不努力，
我们就不能有正念，不能禅修
and when we read a book
当我们读书时
then we need to concentrate on the book
and so there is energy that helps concentration
我们需要专注于书本
这也是精进，帮我们专注
so the energy or effort is a valuable or beneficial mental state even for everyday life
所以即使在日常生活中
努力、精进也是很有价值、
很有益处的心所，
and this energy is compared to heat in the books
在书里，这种精进被比喻成热量
now
现在
heat can heat up things
热量可以加热事物
and burn them
可以让它们燃烧
in the same way energy can heat up and burn the mental defilements
同样，精进可以烧毁烦恼
if we do not make effort we will not be able to get rid of mental defilements
如果我们不精进，
就不能断除烦恼
so the effort or energy is compared to heat, or heat of the sun or heat of the fire
所以，精进被比喻成热量，
太阳的热量，或者火的热量
and number 12 is pali pīti
第十二个：喜
and it is translated as zest
被翻译成：热情
it is also translated as joy, happiness, rapture and pleasurable interest
也被翻译成：愉悦、幸福、
狂喜、愉悦的兴趣
pīti is defined as something that refreshes
piti 的定义是：清新
so when we experience pīti we are refreshed
所以当我们经历“喜”时
我们感到清新
so pīti is defined as something that refreshes
所以“喜”就是令人清新
and this characteristic is endearing
这个特征是讨人喜欢的
or to refresh both body and mind
让身心感到清新
or it pervades the body and the mind
遍布身心
so it is a kind of pleasurable
所以它是一种愉悦的
it is not feeling, it is difficult to translate
它不是感受，很难翻译
a mental state which is refreshing which is endearing
这种心所清新，让人喜欢
when you practice meditation you will experience this pīti

当你禅修时，
你就会体验到这个“喜”
you feel good about this you feel good about the practice
你感觉很好，喜欢修行
and you may have goose bumps on your skin and like that
你身上可能起鸡皮疙瘩等等
so piti is said to be of five kinds
喜分为五种：
now the first one is called minor piti
第一种称为小喜
and this small piti can cause the hair stand on end like goose bumps or gooseflesh
这种小喜能使身上的毛发竖立
就像起鸡皮疙瘩一样
and the second is called momentary piti
第二种是刹那喜
it is like lightning, once it strikes you and then it's gone
如同电光刹那生起，灭去
and the third one is called showering piti
第三种是继起喜
it is like the waves
breaking on the shore
犹如海岸激荡的波浪，
and the fourth one is called uplifting piti
第四个是踊跃喜
through that piti the body may be uplifted
这种喜可踊跃其身
it may be elevated sometimes as the result of this uplifting piti
可能到达跃入空中的程度。
your body may move, even if you are sitting your body may move to another place
你的身体会移动，即使你坐着
你的身体也会移动到别处
and then the last one is called pervading piti
最后一个是遍满喜
and that means when you experience that piti you are like a cotton ball soaked in water or oil
意思是当你体验到这种喜时
你就像棉花团浸入水中或油中
so the whole of your body is pervaded by this kind of piti
你的整个身体都被这种喜所遍布
although it is a kind of good feeling it is not included in feeling
虽然喜是愉悦的感受，
但是不包括在“受”里
now it is included in the aggregate of mental formation the fourth aggregate
喜为行蕴所摄
now among the five jhana factors
在五禅支里
we have piti and sukha put together
有喜、乐在一起
vitakka, vicara, piti and sukha
寻伺喜乐
now sukha is a feeling, pleasurable feeling
乐为受蕴所摄，愉悦的感受
so sukha is pleasurable feeling
乐是愉悦的感受
and it is pleasing
让人愉悦
and it is called sukha because it devours the affliction of the body
被称为乐，是因为

它吞没了身体之苦
that means it consumes or it removes affliction of body and so on
意思是乐移除了身体的苦恼
these two are very similar
这两种很类似
piti and sukha, it is very difficult to differentiate between the two
喜和乐，很难区别这两者
so the commentaries give similes to understand the difference between piti and sukha
注释书给了比喻
来理解区分喜、乐
and piti is described as contendedness as getting a desirable object
喜被描述为
获得可喜目标时的满足
and sukha is explained as actual experiencing of it when you get it
乐被描述为
对这个可喜目标的实际体验
now suppose you are going on a journey in a desert
假设你在沙漠旅行
and you are exhausted, you are weary
十分疲惫
then somebody may come the opposite way and tell you that
有人迎面而来告诉你
about a mile from here there is a pond
一里之外有一个水池
and there are fruit trees and so on
还有果树等等
so when you hear this and also when you approach the pond and see the pond and fruit trees
当你听到之后，当你靠近水池，
看到水池和果树时
you have a kind of piti there
这就是“喜”
you have not experienced the pond, the water in the pond you have not experienced the fruit
你还没有体验到池水，
也没吃到水果
but you have seen them so you have some kind of mental state
但是你已经看到它们了，
你就生起了某种心所
and that kind of mental state is called piti
这种心所就是：喜
but when you get to the pond and you make use of the water
当你使用池水的时候
and you bathe in the water and you eat the fruit and you sit there comfortably
你用水洗澡，吃水果
很舒服地坐在那里
then you are experiencing what is called sukha
你就体验到：乐
so piti is something that precedes the actual experiencing of the object
所以喜是体验之前的东西
so when we hear about something when we see something
当你听到或者看到
something desirable
非常美好的东西
and there is a kind of mental state
就有某种心所生起

we are pleased with the object and so that being pleased with the object is what we called piti
你对目标感到愉悦，
这种愉悦就是喜
and when we really experience or enjoy the object then there is sukha
当你真正体验到目标，享受它
这就是乐
so piti and sukha are
different mental states
所以喜、乐是不同的心理状态
now sukha is one of the feelings, so it is included in the feeling
乐是为受所摄，是种感受
and wherever there is piti there is sukha
当出现喜时，必定有乐
but wherever there is sukha there is not necessarily piti
当出现乐时，不一定有喜
if you remember the jhana cittas
如果你记得禅那心
now the first jhana cittas
初禅心
is accompanied by how many jhana factors? five
有几个禅支？五个
vitakka, vicara, piti, sukha, ekaggata
寻伺喜乐一境性
so the first jhana has both piti and sukha
初禅有喜、乐
and the second jhana also, both piti and sukha
二禅也有喜、乐
third jhana also both piti and sukha
三禅也有喜、乐
fourth jhana no piti but sukha
四禅没有喜，但有乐
and fifth jhana no piti and no sukha
五禅无喜、无乐
so
所以
whenever there is piti there is sukha
只要有喜，必定有乐
but whenever there is sukha there may or may not be piti
但是如果乐存在，喜可有可无
so it is one difference between them
这就是它们的一个区别
and piti is included in saṅkhāra aggregate
喜为行蕴所摄
aggregate of mental formations
被包括在行蕴里面
and sukha is included in feeling aggregate
乐为受蕴所摄
so they are different mental states,
belonging to different aggregates
它们是不同的心理状态，
属于不同的蕴
now the next one is chanda, desire
下一个欲
it is also translated as conation
被翻译成：意欲
it is the desire for the object
就是对目标的意欲
but it is not desire which is lobha
但不是贪嗔痴的“贪”
although we may use the word desire for it
虽然也是欲望
chanda is not lobha
但是这个欲与 lobha 不同

chanda can be unwholesome or wholesome
这个欲可善可不善
according to what type of other mental states arise with it
它的善不善根据
其他相伴的心所而定
so although we may translate it as desire it is not desire like attachment or craving
虽然也被翻译成欲，但是
不是贪欲的意思
it is mere desire for the object, mere desire to do
这是对目标的意欲，欲行动
so sometimes it is translated as the will to do
所以有时候被翻译成：行动的意欲
just the will to do
without attachment
行动的欲望，没有贪执
and it is compared to an archer picking the arrows
它被比喻成弓箭手拾取箭支
so when an archer wants to shoot the arrow, he would pick up the arrow
当弓箭手要射击时，
就要拾取箭支
when he picks up the arrows, he has no attachment to arrows, he just wants to pick them up and to shoot something
当他拾取箭支的时候，
只是想拾取箭支射击
没有贪执于箭支
so chanda is like that, just the will to do, just the desire to take the object
所以“欲”就是这样，
只是意欲，获取目标的意欲
and not necessarily
attached to the object
并不必然贪执于目标
so these six are called occasionals
这六个被称为杂心所
because later on we will study with how many cittas each of these cetasikas arise
因为今后我们要学习
这些心所和心的搭配
so when you study these you will understand why they are called occasionals
当你们学习的时候，就知道
为什么这些被称为杂心所了
each one of them is not common to all 89 or 121 types of consciousness
这些杂心所并不与
所有 89 或 121 心共有
and they arise with just say 55, 66 and so on of the types of consciousness
它们与其中的
55、66 个等等相随
now the universal 7 and occasional 6 are called ethically variables
7 个遍一切心心所和 6 个杂心所
统称为通一切心所
they can arise with unwholesome mental states and beautiful mental states
它们可以与不善心所
和美心所一起生起
sometimes they may arise with unwholesome mental states sometimes they may arise with wholesome mental states
有时候它们可能与不善心所生起

有时候可能与善心所生起
and so they are called ethically variables or in pali they are called aññasamāna
所以它们被称为通一切心所
so they are 13 aññasamāna mental factors
这就是 13 个通一切心所
and 7 of them are universals or sabbacitta-sādhāraṇa and 6 of them are called occasionals or pakiṇṇaka in pali
7 个遍一切心心所，6 个杂心所
and the next group is in pali akusala and in english unwholesome
另外一组是不善心所
now you are familiar with the word unwholesome
你们对不善这个词很熟悉
you have already studied the unwholesome types of consciousness
你们学习了不善心
and all these unwholesome types of consciousness have some of these mental factors arising with them
这些不善心，就有这些
不善心所伴随它们
and so
所以
now we will study these 14 unwholesome types of mental factors
我们现在学习 14 不善心所
ok, i think we will have a break now
好，我们先休息一下

disk01track10

ok, we will continue our study of mental factors
好，我们继续学习心所
so second group of mental factors is called unwholesome or akusala
第二组心所是不善心所
you're familiar with the word akusala or unwholesome
你们熟悉不善这个词
and so there are bad mental factors
它们是不好的心所
and these are to facilitate referring to these mental factors later
这些涉及到的心所
they are grouped like unwholesome universals, greed triad and so on
被分为通一切不善、三贪因等等
the groups are not given these names in the manual
概要精解里给的名字有所不同
but our teachers especially in Myanmar gave these names to these mental factors three or two or four
但是我们的老师，特别在缅甸
按照三、二、四这样起名
because when we make ourselves familiar with the details of the mental factors
因为当我们熟悉这些心所的详情
and their combination with different types of consciousness
它们与不同心的组合
then we have to use some short terms
我们就需要用简称
instead of of saying, greed, wrong view and conceit we will just say greed triad, something like that
我们不说贪、邪见、慢，
我们称之为：三贪因，等等
now the first group is unwholesome

universals
现在第一组是通一切不善
that means these four will arise with every type of akusala consciousness
意思是这四个伴随一切不善心
every one of twelve unwholesome consciousness
伴随所有 12 不善心
and the first of them is moha or delusion
第一个是：痴
now this moha is
synonym of avijjā
这个“痴”是“无明”的同义词
you may be familiar with the word avijjā if you have read the dependent origination
你们可能熟悉无明这个词
如果你们知道十二缘起的话
so avijjā means not knowing
无明意思是：不知道
and moha means
delusion and so on
痴就是迷惑，等等
so they mean the same thing
所以说它们的意思是一样的
and sometimes moha is translated as ignorance
有时候“痴”被翻译成“无明”
so ignorance of the four noble truths, ignorance of the dependent origination and so on
对四圣谛无明，对缘起无明，
等等
and this is actually not knowing
这就是：不知道
so it is a mental blindness
所以是心之盲
not knowing things correctly
不能正确认识事物
and maybe knowing things incorrectly also
或许错误地认知事物
and this is one of three unwholesome roots you have met when you study the unwholesome types of consciousness
当你学习不善心时，
痴就是三不善根之一
now among the twelve unwholesome types of conscious
在 12 种不善心之中
the first 8 are accompanied by or rooted in let's say lobha, attachment
前八个以贪为因
and the 2 are rooted in dosa and the last 2 are rooted in moha
有两个以嗔为因，
最后两个以痴为因
now i did not tell you at that time that moha is common to all 12 types of unwholesome consciousness
我当时没有告诉你们，
痴通一切不善心
although the first 8 are called rooted in attachment
虽然前八个心被称为贪根心
actually they are rooted in delusion also
实际上它们也是以痴为根
and the two that are called rooted in ill will are also rooted in delusion
两个嗔根心，实际上也是痴根心
only the last two are rooted in delusion only
只有最后两个是单纯以痴为根的

so now you see that moha or delusion is the unwholesome universal mental factor
所以现在你们知道痴是
通一切不善心的心所
that means moha arises with every type of unwholesome consciousness
意思是“痴”伴随每一种不善心
the next one is ahirika or shamelessness
下一个是无惭
and the next one anottappa fearlessness of wrong doing
下一个是对错误的行为无愧
now shamelessness means shamelessness in doing misconduct
无惭意思是：
不为自己的恶行感到羞耻
bodily misconduct or verbal misconduct or mental misconduct
身语意的恶行
so this is
所以
when you do something wrong you are not ashamed to do it
当你做了恶行，
你并不为此感到羞耻
so that shamelessness is one mental factor when you do something wrong or when you have unwholesome consciousness
所以无惭是当你做了
坏事时的一种心理状态
and fearlessness of wrong doing means you're not afraid of doing wrong things, you're not afraid of doing misconduct, so that is fearlessness
所以无惭就是你不害怕
做错事，不害怕恶行
shamelessness is compared to a village pig
无惭被比喻成一头猪
that is not disgust of excrement
对脏东西不感到恶心
and fearlessness is
compared to a firefly
无愧被比喻成一只飞蛾
that runs into the fire
扑向火苗
now you may have seen the fireflies that just run into the flame
你们可能看到飞蛾扑火
they're not afraid of the flame
它们根本不怕火
so in the same way, shamelessness or ahirika is not ashamed of doing misconduct
所以同样，无惭就是
不对恶行感到羞耻
and anottappa or fearlessness is not afraid of doing misconduct
无愧就是不害怕恶行
and the last one of the four is in pali uddhacca
最后一个是：掉举
and it is translated as restlessness
被翻译成：不稳定
or sometimes it is
translated as agitation
有时候也被翻译成：扰动
so it is disquietness
是一种不安宁的状态
like water whipped up by the wind
如同水面被风吹皱
so when there is wind water is quiet

如果没有风，水面就是平静的
but there is wind, the water becomes shaky
风吹来了，水面也就动荡起来
so that is compared to uddhacca or restlessness or agitation
这就被比喻成掉举
and it is also compared to a banner that flutters in the wind
掉举也被比喻成风中飘动的旗帜
now you have met restlessness when you studied the unwholesome types of consciousness
当你们学习不善心时，
也遇到过掉举
i think it is the last of the twelve
应该是 12 不善心的最后一个
so uddhacca is shaking above the object
掉举就是在目标上晃动
i told you this when i talked about akusala cittas
讲不善心的时候，我告诉过你们
so it is mind shaking above the object and so it is not stuck to the object
心在目标上晃动，
没有专注于目标
you do not see the object clearly when there is uddhacca in the mind
如果心中有掉举，
就不能清晰地观照目标
so that is called
restlessness or agitation
这就被称为掉举
and these four accompany every type of unwholesome consciousness
这四个心所伴随所有不善心
the next sub-group is called greed triad or in pali lobhatika
接下来一组被称为三贪因
so greed triad are greed, wrong view and conceit or in pali lobha, iṭṭhi and māna
三贪因指：贪、邪见、慢
now greed here covers desire, longing, attachment and clinging and craving and so on
贪在这里包括：
欲望、渴求、执着等等
and this lobha is actually attachment to the object
贪实际上就是对目标的执着
now you come cross some object especially a desirable object
当你遇到目标，
特别是如意的目标
and you are attached to it
你执着于它
now that is lobha arising in your mind
这时候心里就生起贪
and this lobha is compared to a kind of what do you call it? sticky substance
这种贪被比喻成粘性物质
that comes out of a tree
从树身上渗出来的
now there are some trees there is sticky substance come out the tree like gum
有某种树会产生这种粘性物质
如同胶水
and when you touch that sticky substance
如果你摸这种粘性物质
then your hand is stuck to it, it's difficult to take the hand from that sticky substance
你的手就被粘住了，很难脱落

now it is described in the texts there is a monkey
在经典里有记载，一只猴子
and he sees this sticky substance in the sun and so it is shinning
它看到这种粘性的东西
在阳光下闪闪放光
so he put his one hand on the sticky substance and it is stuck and he couldn't remove it
所以它将它的一只手放上去，
结果被粘住了
then he put the other hand and then both hands are stuck
然后他又将另一只手放上去
结果两只手都被粘住
then he put his one foot and the other foot his all four stuck to the substance
然后他依次将双脚放上去
所有四肢都被粘住了
and then he tried to free himself
然后它尽力想挣脱
putting his face to the substance and so he stuck to it with all his limbs
将脸也凑上去，
结果整个肢体都被粘住了
so lobha is like that so when we have lobha we are stuck to this object
所以贪也是如此，如果我们有贪
我们就会被目标粘住
if i like this then my mind is stuck to this object
如果我喜欢这个，
那么我们的心就被这个目标粘住
i can not take my mind away from it
我们不能将心移开
that is why lobha is compared to that sticky substance that come out of trees
所以贪就被比喻成
这种树上的粘性物质
so in this modern times, you may say what do you call that?
在现代社会，你们怎么称呼那个?
glue stick, right?
胶棒，对吗?
in the united states there is glue stick
在美国，有这种胶棒
you can use it as a glue or gum
可以当做胶水使用
so this is lobha
这就是贪
so lobha includes all shades of greed
贪包括各种形式的贪婪
like longing, attachment, clinging, craving
期望、执着、贪执、欲望
and the next one is diṭṭhi, wrong view
下一个是：邪见
now the pali word diṭṭhi means just view
这个词的巴利语意思就是：见解
but if it used alone, it almost always means wrong view
如果单独使用，总是指：邪见
if you want to say right view we use sammā-diṭṭhi
如果你想说：正见，
前面要加个“正”
we use the word sammā in front of it, and so sammā-diṭṭhi means right view
前面加个“正”才是正见
and if you want to be sure that we may use micchā-diṭṭhi for wrong view
如果你想特地强调，

也可以在前面加一个“邪”，
特指邪见
so when there is a word micchā in front of it then it is wrong view
所以，前面加个“邪”
特指：邪见
and there is no other word but just diṭṭhi wrong view is also meant
如果单纯只是 ditthi，
也是指邪见
so diṭṭhi is wrong view, wrong view is seeing things wrongly
邪见就是对事物有错误的认知
seeing things wrongly means taking wrong things to be true
错误的认知就是说认错为真
now buddha taught that things are impermanent
佛陀教导：事物是无常的
but if we think things are permanent then this is one wrong view
如果我们认为事物是恒常
那么这就是邪见
buddha said there is no soul no self
佛陀说：无我
and if we think that there is a self or soul this is also a wrong view
如果我们认为有我，也是邪见
and if we think that there is no kamma, or results of kamma
如果我们认为无业亦无报
whatever you do is just doing and things happen without any cause and so on
不管做什么，仅仅是行为
万事的发生没有原因，等等
so these shades of views are called wrong views
这些观点，都是邪见
and the third one is māna, conceit or pride or haughtiness
第三个是：慢
so we often take pride in ourselves in our nation in our country and so on
我们经常骄慢于
自身、种族、国家等等
so when there is māna in our mind we think I, I, this is I
当我们心中有慢，
我们总是：我我
so māna is compared to a banner
慢就比成旗帜
it is always on top so
总是高高在上
it wants to be on top always
它总是想在高高在上
and it is like flying in the air
例如在空中飘舞
so that is called māna or conceit
这就被称为：慢
so these three arise with the 8 types of unwholesome consciousness
accompanied by greed or lobha
这三个与八个不善的贪根心同生
so we will come to the details later
稍后我们讨论细节
next is the group of four
接下来一组是四个
so we say hatred quartet
所以我们说四嗔因
[dosaggi dukkha??]
嗔火之苦
now these four arise with two types of

consciousness accompanied by dosa
这四个与两个嗔根心同生
the green ones
绿色的
now the first one is hatred or dosa
第一个是嗔
here also dosa means
aversion, ill will, anger, irritation, annoyance
这里的嗔意思是：反感、恶意
愤怒、激怒、烦恼
all these things are included in dosa or hatred here
所有这些都被包括在嗔里面
and also fear is included in dosa
同样，恐惧也属于嗔
so anger is aggressive anger and fear is passive anger
愤怒是激进的愤怒，
恐惧是被动的愤怒
not getting angry but your mind is not as it was before
不是愤怒，但是你的心
已经不像之前那样
and so the fear is also included in dosa
所以恐惧也被包括在嗔里面
so when you're afraid of something when you fear something
当你害怕或者恐惧的时候
then one of the two types of consciousness accompanied by ill will arises in your mind
两种嗔根心的一种就生起了
the next one is envy or issā
接下来是嫉妒
it is jealous of other people's success
就是嫉妒别人的成功
if other people are rich then we don't like it
如果别人富裕，我们就不高兴
if other people are more educated than ourselves we don't like it something like that
如果别人更有教养，
我们也不高兴，诸如此类
so that's called issā it's translated as envy
这就成为嫉妒
so envy takes other people's success as object
嫉妒以别人的成功为所缘
so we see other people success and then we are jealous of them, that's issā
我们看到别人成功，就嫉妒
the next one is
macchariya, avarice
下一个是悭
now macchariya is a little difficult to understand
悭有一点难理解
mostly we think that macchariya is stinginess
大多数时候，我们觉得
“悭”是吝啬
but stinginess is attachment to one's own property
但是吝啬是执着于自己的财产
say, I'm stingy i don't want to part with it
例如，我很吝啬，
我不想失去那个东西
I don't want to give anything to anybody because I'm stingy, that's stinginess
我不想给任何人任何东西

因为我很吝啬，这是吝啬
but macchariya is not stinginess
但是悭不是吝啬
macchariya is intolerance of one's possessions being common with others
悭是不想让自己
的东西与别人共有
for example this is my watch
例如这是我的手表
if somebody makes use of this, I don't like it
如果别人拿去用，我就不高兴
i can not bear sharing this with other people
我不能忍受与别人分享
that is what is called macchariya and it is translated as avarice
这就是悭
that is why it is included in these four that are common to two types of consciousness accompanied by ill will
所以悭也被包括在四嗔因里
四嗔因伴随两种嗔根心
macchariya is not concomitant with eight types of consciousness rooted in lobha
悭不伴随八贪根心
so
所以
macchariya arises only with two types of consciousness rooted in dosa or ill will
悭只伴随两种嗔根心
so macchariya has this characteristic
所以悭就有这种特相
that is intolerant of one's possessions being common with others
不能忍受别人分享自己的东西
and the last one is called kukkucca or remorse
最后一个被称为恶作
here remorse means two things
这里恶作有两个意思：
we regret because we did something wrong in the first
我们后悔，因为
我们起初做了错事
we did something wrong and then we are remorseful for having done wrong
我们做了错事，
所以我们为此感到后悔
sometimes we did not do something good and then we regret for not having done the good thing
有时候，我们没做某件好事
然后我们就为此后悔
that is also called remorse
这也称为恶作
so remorse has two objects
所以恶作有两种所缘
something wrong that we did in the first and something good that we did not do in the past
过去做的错事，过去没做的好事
so we can have the remorseful feeling regarding both of these actions
对于这两种行为，
我们都有恶作的感受
these four arise with the two types of consciousness accompanied by ill will
这四种伴随着两种嗔根心
and then we will the dyad, sloth dyad, that means sloth and torpor
接下来是二有行：昏沉和睡眠

sloth is defined as sluggishness or dullness of mind, that means dullness of consciousness
昏沉是心的沉重、呆滞
and torpor is the sluggishness of cetasikas or mental states
睡眠是指心所的沉重
so sloth is the dullness of consciousness and torpor is the dullness of mental factors
所以昏沉是心的呆滞
睡眠是心所的呆滞
and these two arise always together
这两者总是一起出现
because consciousness and mental states always arise together
因为心和心所总是一起生起
and so these two also arise always together
所以这两者总是一起出现
and when we are sleepy we say we say I am
当我们很困的时候，我们说
inflicted by sloth and torpor or sloth and torpor has come to me and say i'm under their influence
我们被昏沉和睡眠所影响
so when we feel sleepy just we say sloth and torpor or in pali thina and middha
当我们困的时候，
就是昏沉和睡眠
now
现在
in some schools of thought in buddhist schools of thought
有些佛教思想门派
middha is taken to be matter
认为睡眠是色法
they said, there are two kinds of middha, one mental and one material
他们说，有两种睡眠
一种是名法，一种是色法
but that is rejected in theravda buddhism
上座部反对这种说法
so in theravada buddhism middha is always mental and not material
所以上座部佛教认为
睡眠永远是名法，不是色法
I will not going to teach you about this
所以我不会这样教你们
now the last one is doubt vicikicchā
最后一个是疑
here doubt means indecision
疑意思是不能抉择
now doubt and wrong view are different
疑和邪见不同
with regard to wrong view, you have to make some decision
对于邪见而言，你得作抉择
say this is permanent, this is self or soul, you have to make a decision and that is wrong
此是常，此是我
你得作抉择，错误的抉择
but doubt is not like that, doubt is indecision you can not decide between these two
但是疑不是这样，疑是无法抉择
you do not know whether one is right or the other is right
你不知道哪个正确
you are at the cross road and do not know

which road to take
你站在十字路口，无所适从
that is a kind of doubt
这就是疑
doubt is the translation of the pali word vicikicchā
疑的巴利语是：vicikiccha
and vicikicchā is explained as vi and cikicchā
这个词由 vi 和 cikiccha 组成
cikicchā means cure, cure of knowledge, and vi means difficult or devoid of
cikiccha 意思是解决方案
vi 的意思是缺乏
say devoid of cure of knowledge, devoid of cure of wisdom
缺乏解决方案，
缺乏智慧的方法
that means when, so long as you are in doubt
意思是当你疑的时候
you can not come to understanding, you can not come to acknowledge the true knowledge of the thing
你就无法理解，
不能了知事物的实相
so it is called vicikicchā or doubt
这就被称为疑
and here doubt means doubt about the buddha, the dhamma, the sangha
这里疑指对佛法僧怀疑
doubt about the dependent origination
doubt about four noble truths and so on
对缘起和四圣谛有疑心
and when you practice meditation, doubt is a great hindrance
当你禅修时，
疑是一个很大的障碍
because when doubt comes, you cannot carry on meditating
因为当疑升起时，
你就无法继续禅修
so you have eliminate it you have to deal with it efficiently
所以你要断除它，有效地处理它
when you are in the real practice you just be mindful of it or you make mental notes of it to get rid of it
在实际修行中，你要对其保持正念
在心里对它做标记，来处理它
so now we finish the 14 unwholesome mental factors
我们完成了 14 个不善心所的学习
beginning with moha and so on
以痴为首的不善心所
now how many of them have you met
我们之前碰到过多少?
you have met with lobha you have met with ditthi you have met with mana
贪，见过，邪见，见过
慢，见过
not yet
慢，之前没见过
and you have met with dosa, issa, macchariya
见过：嗔、嫉妒、悭
kukkucca? no?
恶作？没见过?
and thina middha?
昏沉和睡眠?
maybe not
可能没见过

and doubt? yes
疑呢？见过
so there are five hindrances
还有五盖
regarding the meditation
与禅修有关
and all five hindrances are from among these unwholesome mental factors
所有五盖都从不善心所而来
now the first of the mental hindrances is
第一个盖是
sensual desire so that is lobha
贪
and the second ill will now dosa
第二个嗔
and then sloth and torpor
然后是昏沉和睡眠
and then
然后
uddhacca and kukkucca so that means restlessness and remorse
掉举和恶作
and the last is doubt vicikiccha
最后一个是疑
so the mental hindrances that we have to overcome
所以这些盖都是我们要克服的
in order to get concentration and see the truth, nature of things
这样就能专注，看到实相
are all included in these unwholesome mental states
这五盖都包含在不善心所里
that is why so long as we are not able to subdue the mental hindrances
所以只要我们不能降服五盖
we cannot get concentration
就不能专注
because unwholesome mental states and wholesome mental states cannot co-exist
因为不善心所、善心所不能共存
when there are unwholesome mental factors in our mind
当心里有不善心所时
there can be no wholesome mental factors
就不能有善心所
and samadhi or concentration is regarding the meditation a wholesome mental state
禅修中的定就是善心所
so wholesome mental states will arise and stay only when there are no unwholesome mental states in our mind
只有心里没有不善心所
善心所才会生起
but if we have mental hindrances in our mind
如果心里有诸盖
then the concentration which is here a wholesome mental state cannot arise
作为善心所的“定”
就不能生起
that is why the subduing of mental hindrances is very important in the practice of meditation
所以镇服五盖
对于禅修非常重要
so now we have these 14 mental factors that are called akusala or unwholesome
我们学习了 14 个不善心所
so as the name implies
不善心所这个名字就表明
they will associate themselves only with

the unwholesome types of consciousness
它们只会伴随不善心生起
now the next group is called beautiful mental factors
下一组是美心所
sobhana cetasikas and there are 25 of them
25 美心所
so we have more beautiful mental factors than unwholesome mental factors
所以美心所比不善心所多
and the first one of them is faith or saddhā
第一个是：信
now saddhā or faith is not blind faith it is faith founded upon understanding
信是基于理解基础上
产生的，不是迷信
this is having faith after coming to firm decision
坚固的抉择之后就有信
so faith in the buddha, faith in the dhamma and so on
对佛法僧等等的信
now the second one is mindfulness, you're all familiar with mindfulness, sati
第二个是：念，
你们对正念都很熟悉
now pali word sati comes from a root called sar that means to remember
巴利语念的字根意思是：忆念
but sati is not just remembering, sati is actually the full awareness of the object
但是“念”不仅是忆念，
还是对所缘的完全觉知
sometimes we use sati for remembering
有时候我们用 sati 这个词表示忆念
but in the practice of satipatthana meditation sati does not mean remembering
但是在念处禅修中，
“念”意思不是：忆念
sati means full awareness of the object that we call mindfulness
念指对所缘的完全觉知，
我们称之为正念
and mindfulness if it is to be mindfulness must be thorough-going
正念，必须是彻底的
the characteristics of mindfulness is described as not floating on the surface
正念的特点是：
不漂浮在表面
so when you practice mindfulness mindfulness must go deep into the object
当你修习正念的时候，
正念需要贯彻到所缘深处
the commentaries say that
注释书说
it is not floating on the surface like the dry fruit that floats on the surface
不是像干果子一样飘在水面
we may say a ball on the surface of the water will go with the waves
我们可能会说飘在水面的球
会随波逐流
but mindfulness must not be like that
但是正念不是那样的
it must be like a rock that sinks into the water
正念就像一块石头沉入水底
so when you practice mindfulness, your mind must as it will sink into the object

当你修习正念时，
你的心必须沉入所缘
your mind should be fully engaged with the object
你的心必须完全沉浸到所缘里
so that is what is mindful means
这就是正念的意思
so there can be no superficiality regarding mindfulness
所以对正念而言，没有任何浅薄
and next is shame and the next is fear of wrong
下一个是惭，然后是愧
these two are the opposite of the ones among the 14 unwholesome mental factors
这两个是与 14 个不善心所
里的无惭无愧对立面
and these two are described by the buddha as the guardians of the world
世尊称此二者为世间的守护者
now so long as these two qualities are in the minds of people
只要人们心中有这两个品质
the world will be a good place to live in
这个世界就是个
值得生活的好地方
so they protect the world from falling into wide-spread immorality
惭愧守卫这个世界，
免于邪恶盛行
when you have shame, that means shame in doing unwholesome deeds shame in doing misconduct then you're not doing
当你对恶行感到羞耻，
就会停止作恶
if you have fear of the consequences of doing misconduct then you will not do it
当你对恶行的后果感到恐惧
你就不会去作恶
so shame and fear are two good qualities
所以惭、愧是两种美好的品质
that protect the world from becoming immoral
守卫这个世界，避免它堕落
that is why buddha described them as guardians of the world
所以佛陀说它们
是这个世界的守护者
and the next one is non-greed alobha
接下来是：无贪
sometimes this is translated as absence of greed
有时候它被翻译成贪的缺乏
but that is not good
这种翻译不是很好
because it is a positive state actually
因为无贪实际上
是个积极的状态
and not absence of greed
不等于是贪的缺乏
it is a positive state or a mental factor that is not attached to any thing
是积极的状态，没有任何执着
so it is translated as non-greed here
所以，被翻译成无贪
now when a drop of water falls on a lotus leaf
当一滴水掉在荷叶上
it will not stick to the leaf it will fall off the leaf
它不会执着于荷叶，会掉下去

so in the same same when there is alobha the person is not attached to anything
同样，无贪的人没有任何执着
so it is not just absence of greed, it is non-greed
所以它不仅仅是
贪的缺乏，它是无贪
and the next one is
non-hatred, again it's not the absence of hatred
下一个是无嗔，不等于嗔的缺乏
but it is a positive state which is non-hatred
这也是积极的状态：无嗔
it can be developed taking the all beings as object
可以发展到将所有众生作为所缘
and then it is called metta or loving-kindness
所以就被称为：慈
so adosa or non-hatred and loving-kindness can be synonyms
所以无嗔和慈
可以被看成同义词
but not all non-hatred is loving-kindness
但并非所有无嗔都是慈
only when we take all beings as object and wish for the welfare can it become loving-kindness
只有将所有众生当成所缘
希望他们幸福，才是慈
at other times when we pay homage to the buddha, when we offer things to the sangha or to the buddha
当我们礼敬佛、供养僧或者佛
there is non-hatred in our mind
心里生起无嗔
but that non-hatred it not loving-kindness
但是这种无嗔不是慈
so loving-kindness is only when we take all beings as object and wish for their welfare wish for their happiness
只有我们将所有众生作为所缘，
希望他们幸福，才是慈
so non-greed, non-hatred
无贪、无嗔
now the next one is the neutrality of mind
接下来是：中舍性
now the pali name for this is tatramajjhattatā
巴利语是：tatramajjhattatā
majjha means middle
majjha 意思是：中
majjhattatā means to be in the middle
这个巴利词意思是：位于中间
and tatra means in those mental concomitants
tatra 就是位于这些心所之中
so
所以
to be in the middle among those mental concomitants
在这些心所之中，保持中舍
and it is translated as neutrality of mind
翻译成：心的中舍性
now this is one mental state
这是个心所
that keeps other mental states do their own function
让其他心所发挥各自的作用
it is compared to a charioteer
被比喻成车夫

driving a chariot drown by say four horses or six horses
驾着马车，马车由四或六匹马牵引
when the horses are running properly the charioteer has not to worry about the running of the carriage
当这些马行走正常，
车夫就不需要担心
and so the charioteer just looks on when the horses are running properly
所以车夫只需要照看这些马
使之正确行进
so in the same way when the other mental states are functioning, doing their function properly
同样，当其他心所正常发挥作用
this neutrality of mind just looks on
心的中舍性只是观看
this neutrality of mind is often called upekkhā
这种中舍性经常被称为 upekkha
whenever you see the word upekkhā please be careful
不管什么时候
你看到 upekkha 这个词，得小心
it can mean indifference feeling
它可以指：舍受
or it can mean this mental factor, neutrality of mind or tatramajjhattata
也可以指这个心所：中舍性
you are familiar with the four brahmaviharas
你们熟悉四梵住
the noble abidings, metta, karuna, mudita, and the last one upekkha, right
四梵住：慈、悲、喜、舍
so that upekkha is not feeling upekkha
这种舍不是：舍受
that upekkha is this tatramajjhattata upekkha
是心的中舍性
so when you develop upekkha which is one of divine abidings
当你开发四梵住中的“舍”
you try to be impartial toward all beings
你尽力对所有众生不偏不倚
you do not try to wish happiness for beings
你不去试图希望众生幸福
you do not try to
sympathize with them
你不去同情他们
you do not try to be happy with them
不去随喜他们
but you just look on without being affected by the condition of beings
你只是观照，
不被众生的境遇所影响
either they are prospering or they're suffering
不管他们是幸福还是受苦
that is what we call upekkha among the four divine abidings
这就是四梵住里的“舍”
and it is also translated as equanimity
它也被翻译成：平和镇定
next come the pairs, tranquility of mental body, tranquility of consciousness
接下来是六对：身轻安与心轻安
in the pali the word kāya, kāya-passaddhi
巴利语是：kāya-passaddhi
kāya normally means the physical body

kāya 一般指肉体
but actually kāya means just a group, a body
但是实际上 kāya 指
“聚集”、“体”
and here it means not the physical body but mental body
这里不是指肉体，而是指：名身
mental body really means these mental factors
名身实际就指这些心所
so the kāya-passaddhi means tranquility of cetasikas mental factors
所以身轻安，就是指心所轻安
and citta-passaddhi means tranquility of consciousness
citta-passaddhi 意思就是心轻安
when there are defilements such as restlessness, and remorse or worry
当出现掉举、恶作、忧愁等烦恼
there is stress in the mind so the mind is tranquil at that time
心就有压迫，这样心就不轻安了
so when the mind is free from restlessness and worry, and mind is said to be tranquil or peaceful
当心没有掉举、忧愁
心就是轻安的
so the tranquility of the cetasikas is called tranquility of mental body
所以心所的轻安被称为：身轻安
and tranquility of consciousness is called citta-passaddhi in pali, tranquility of consciousness
心的轻安被称为心轻安
and the next group is lightness of mental body and lightness of consciousness
下一个是：身轻快性与心轻快性
when you have sloth and torpor
当你昏沉和睡眠
your mental states your mental factors are not light, they're kind of heavy
你的心所就不是轻快的，
它们很沉重
and your mind your consciousness is also not light
你的心同样也不是轻快的
but when the consciousness is free sloth and torpor
当你的心没有昏沉和睡眠
and there is heaviness in the consciousness or in the mental factors
心、心所就不沉重
and so these two are called lightness of mental body and lightness of consciousness
所以这两个就被称为：
身轻快性与心轻快性
and it is also explained that when there is lightness of mental body and lightness of consciousness
也可以解释说：当你的心所和心
具有轻快性
then you don't have many moments of bhavaṅga between active thought moments
在活跃的心识刹那之间
就没有很多有分心
now there are type of consciousness called bhavaṅga
有一种心被称为有分心
bhavaṅga is translated as life-continuum

被翻译成：生命的持续
they are the inactive thought moments
有分心在心路中是不活跃的
now all through our lives
我们一生之中
inactive thought moments and active thought moments arise one after another
不活跃的和活跃的
心识刹那此起彼伏
so there are inactive thought moments and then there are active thought moments
心路中，有不活跃的心，
也有活跃的心
and then again inactive thought moments and so on
然后又是不活跃的心等等
inactive thought moments always intervene between two sets of active thought moments
不活跃的心，总是在
彼此活跃的两组心之间
and those inactive moment can be many
这种不活跃的心可以很多
or they can be just a few
也可以很少
so when the active thought moments are intervened by just a few inactive thought moments
当活跃的心之间只有
很少不活跃的心
and mind is said to be light
心里就很轻快
consciousness and mental factors are said to be light
心和心所就很轻快
then that happens when mind is free from sleepiness or sloth or torpor
这样心里就没有昏沉和睡眠
and also at other times
同样有时候
now the next group is malleability of mental body and of consciousness
接下来一组：身柔软性和心柔软性
this is a difficult word
这个词很难
the pali word, what is pali word for malleability?
对应的巴利语是什么?
mudutā, now the meaning of the word mudu means soft
是 mudutā，
mudu 的意思是：柔软
so we may translate softness of mental body and softness of consciousness
我们也可以用英语“柔软”来翻译
now softness here means it is not rigid
柔软就是不僵硬
so you can manage it
你可以调配它
when it is rigid, it is difficult to manage
当它僵硬的时候，就难调配
so it is manageability
所以说是：可调配性
when there is wrong view and when there is conceit
如果有邪见、慢
mind is said to be rigid
心就僵硬
but these types of mental factors do not arise together with wrong view or conceit
但是这些心所不会与

邪见、慢一起生起
and so they are free wrong view and conceit which create rigidity
所以它们就不会有邪见、慢
就不会制造出僵硬
since they are free from rigidity they are said to be soft
因为它们不是僵硬的，
所以就被称为：柔软性
so softness of mental body softness of consciousness
所以是身柔软性和心柔软性
the next one is wieldiness of mental body wieldiness of consciousness
下一个是：身适业性与心适业性
now wieldiness means you can do anything you like with that thing
适业性，就是适于作业
when the clay is wet and soft
当泥巴是湿的，又是软的
then you can make this clay into any shape you like
你可以将其捏成任何形状
so that is what is called wieldiness of mental body and wieldiness of consciousness
这就是身适业性与心适业性
there are hindrances like sensual desire, hate and so on
五盖如贪、嗔等等
so when these mental hindrances are in the mind
当心里有这些盖
mind is difficult to manage
心就很难被调控
so there are said to be unwieldy
这样就不适业
so when mind is free from these mental hindrances
如果心里没有这些盖
the mind is said to be wieldy
心就适业
so that means you can manage the mind in the way you like
所以这样你就可以
随心所欲调控心
and so these are the two mental factors
所以这两个心所
wieldiness of mental body and wieldiness of consciousness
身适业性与心适业性
and the next pair is proficiency of mental body and proficiency of consciousness
下一对是：身练达性与心练达性
in pali word pāguññatā means proficiency
巴利语 pāguññatā 意思是练达性
it is oppose to unhealthiness of mental body and unhealthiness of consciousness
它破除心所、心的疾病
now when there is lack of faith and so on
如果缺乏信等等
mind can not take what it likes to take
心不能缘取喜欢缘取的
and so the proficiency is missing there
这就没有练达性
so when there is no lack of faith in the mind
当心里有信
mind is proficient, taking the things that are beneficial to it
心就练达，可以缘取有益的目标
and the last is rectitude or straightness of

mental body and rectitude of consciousness
最后一个：身正直性与心正直性
now it oppose to hypocrisy and fraudulence
对治伪善与狡诈
when there is hypocrisy or fraudulence mind is said to be crooked
如果有伪善和狡诈，
心就是扭曲的
but these mental factors are free from hypocrisy and fraudulence
但是这些心所没有伪善和狡诈
and so there are said to be straight
所以称为正直性
so straightness of mental body and straightness of consciousness
所以是身正直性与心正直性
these 19 types of consciousness are called beautiful, universals
这 19 种被称为通一切美心心所
now you remember the beautiful types of consciousness
你们都记得美心
how many beautiful types of consciousness are there? you remember?
有多少美心？记得吗?
except the non-beautiful, the rest are beautiful
除了不美心，剩下的是美心
so 89 minus 30, 59
89 减去 30，59
so 59 types of consciousness are called beautiful, you take out of the chart
59 种心被称为美心，
你们把表拿出来
and you see the first 30 are non-beautiful, right?
首先的 30 个是不美心，对吧
and the rest are beautiful
剩下的都是美心
the first 30 means 12 unwholesome and 18 rootless consciousness
首先的 30 包括
12 个不善心和 18 个无因心
so these 30 are collectively called non-beautiful
这 30 个统称为不美心
so since these are non-beautiful the others are beautiful
因为这些是不美心，
剩下的就是美心
now these 19 mental factors are common to all these types of consciousness
这 19 个美心所通一切美心
so that means the first consciousness from among the sense-sphere wholesome consciousness, the first one
欲界善心第一个
so when that first one arises
如果它生起
all these 19 mental factors will arise with it
所有这 19 个美心所
也会随之生起
the same with all other beautiful types of consciousness
其他美心也是同样的
therefore these 19 are called beautiful universals or in pali sobhana-sādhāraṇa
所以这 19 个心所
被称为通一切美心
now the next three

接下来三个
the next three are called abstinences
接下来三个被称为：离
and in pali they are called virati abstaining from something
“离”巴利语是 virati，远离
or refraining from something, so they are called abstinences, they are three of them
或者是：避免
有三种离
and they're right speech, right action and right livelihood
正语、正业、正命
if you're familiar with the 8 factors of path you may notice these three among those 8
如果你们熟悉八正道
就会发现这三个就在其中
right understanding, right thoughts, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration
正见、正思维、正语、
正业、正命、正精进、
正念、正定
so these three are among the 8 factors of path
这三个就在其中
but here since they are called abstinences
但是这里，因为它们被称为离
you must understand that
你们要知道
right speech means actually abstention from wrong speech
正语实际就是离开错误的语言
not just talking right, it is actually abstention from wrong speech
不只是讲正确的语言，
也要离开错误的语言
the same with right action, right action here means abstention from wrong action, action means bodily action
同样，正业也指远离错误的行为
行为，指身体行为
and right livelihood means abstention from wrong livelihood
正命意思是远离邪命
so these three
所以这三个
although the names are right speech, right action, right livelihood
虽然它们被称为：
正语、正业、正命
they really mean not just speaking right, not just acting right
它们不只是
语言正确，行为正确
but abstention from wrong speech, wrong action and wrong livelihood
还指远离：错误的言语、行为
和错误的职业
and the abstention is
离
explained in the commentary as of three kinds, there are three kinds of abstentions
根据注释书，有三种
the first one is called
abstention on occasion
第一种是：自然离
that means when you meet with an occasion to do something wrong
意思是：

当你遇到某种做坏事的机遇
you refrain from doing that
你远离它，不去造恶
and that is called
abstention on occasion
这被称为：自然离
and the second one is abstention by precepts
第二种是：持戒离
that means you have taken the precepts and so
意思是当你持戒后
when the occasion for doing wrong arises you refrain from it
有作恶的机会，你不去作恶
and the third one is absolute abstention
第三种是：正断离
and that absolute abstention arises with path consciousness
这种离与出世间道心一起生起
so when path consciousness arises, there is this absolute abstention
当道心生起时，就有这种正断离
that means it destroys the propensity to do wrong speech, or wrong action or wrong livelihood
意思就是摧毁了错误言语、
错误行为、邪命的倾向
now
现在
the first one abstention on occasion
第一个：自然离
the commentary gives us a story for that
注释书给我们讲了个故事
there is a family in a village
村里有一户人家
and the mother is sick with some disease
一位母亲生病了
and the physician told them that in order to cure the disease
医生说如果要治好她的病
the fresh flesh of a rabbit is needed
需要新鲜的兔肉
a raw flesh of a rabbit is needed
需要新鲜的兔肉
now there were two brothers
这位母亲有两个儿子
so the older brother asked the younger brother to go to the forest and catch a rabbit
哥哥让弟弟去森林里捉兔子
so he went out to the forest
弟弟就去了森林
and he saw a rabbit eating grass
他看到兔子在吃草
but when the rabbit saw the man the rabbit went away
当兔子看到他的时候，
就逃走了
but as the rabbit went away, it was caught in a creeper and so it could not run away
and it was making like grrr, grrr, grrr and so on
兔子逃跑的时候，被藤条缠住了
不能动弹，发出吱吱的叫声
so he picked it up
所以他就捉住了兔子
and then thought to himself: now i have got medicine for my mother
他想：这可以给我妈妈治病了
i will make medicine with the flesh of this rabbit

这只兔子可以入药
but then he thought
然后他想：
it would not be proper for me to kill a being simply because i want to cure the disease of my mother
为了治疗妈妈的病，而去杀生
这应该是不对的
so thinking this way, he just let it go
这样想后，他就放了兔子
and he went back
他就回家了
then his brother asked him whether he had got the rabbit and he told the story
然后他的哥哥问他
有没有捉到兔子
他就告诉他哥哥情况
so when the elder brother heard this he scolded his younger brother
他的哥哥听了之后，
把他骂了一顿
but the younger brother went to the mother
但是弟弟去到母亲那里
and then made the utterance of truth
然后宣说真实语
he made utterance of truth in this way
他这样宣说真实语：
ever since i came of age i know of what is right and wrong
自从成人以来，我知善知恶
i have never taken the life of a living being
未曾杀害任何生命
by this utterance of truth may my mother be cured
以此真实语，愿我母亲得愈痊
and it is said that the disease of his mother is cured
他母亲因此愈痊了
so here this man refrained from killing the rabbit on occasion
这个人避免杀生的境遇
now the occasion for or the chance for killing the rabbit has come to him
在他面前有一个
杀兔子的机会
but he refrains from it
但是他远离了
so refraining or abstaining from doing wrong when some opportunity arises
当某种境遇出现时，避免作恶
is called abstention on occasion
这就被称为：自然离
he has an occasion to kill a rabbit but he did not
有杀兔子的机会，但是他没有杀
and abstention on precepts
接下来：持戒离
for this there is another story
这里也有一个故事
again there is a village and
也是一个村庄
one day a farmer took precepts from a well-known monk in the village
一天有个农夫
从一个著名法师那里受戒了
so after taking the precepts he went to the fields to plow
受戒之后，他就去田里耕种
and then his oxen ran away
然后他的牛跑走了
and so he went in search of the oxen and

he got into a forest
所以他就去森林里寻牛
so in the forest he was caught by a python a snake
在森林里他遇到了一条蟒蛇
so the snake coiled around him
这条蛇缠住了他
but he had in his hand a axe
他手里有一把斧头
so the first thing he thought was i will kill the snake with this axe
他的第一个念头就是
要用斧头杀死蛇
so three times he thought that way
起了三次这样的念头
but later he thought it will not be proper for me to break the precepts
但是后来他想：
我犯戒杀生恐怕不好
that i have taken from such a holy person
因为给我授戒的是个圣人
so i will give up my life
我要放弃生命
and he threw the axe away
所以他扔掉了斧头
by the power of his moral precepts his moral sila
凭借戒行的力量
the python released him and went away
蟒蛇松开了他，逃走了
so in this story
这个故事里
he abstained from killing the snake
这个农夫放弃杀蛇
because he has taken the precepts
因为他受戒了
so this another kind of abstention, abstention by or through taking precepts
这就是持戒离
the last one is absolute abstention, that means abstention achieved at the moment of enlightenment
最后一个是正断离，
是在觉悟的时候获得的
now at the moment of enlightenment you all know the path consciousness arises
觉悟的时候，
你们都知道，道心生起
and that path consciousness eradicate all mental defilements
道心断除了所有的烦恼
so when it eradicate mental defilements
它断除了烦恼
it eradicates all disposition for doing what is wrong
断除了作恶的倾向
so that is the abstention that last forever
这就是永远的离
so that is called absolute abstention
叫做：正断离
so there are three kinds of abstentions or abstinences
这三种离
each one of them can be of three
每一个都包含三个
so here we have sammā-vācā, right speech
我们在这里有：正语
sammā-kammanta, right action
正业
and sammā-ājīva right livelihood
正命

since there are abstentions
离
what is meant here is abstention from wrong speech
就是离开错误的言语
abstention from wrong action
离开错误的行为
and abstention from wrong livelihood
离开邪命
now in the discourses suttas
在经文里
buddha mentioned five trades
佛陀提到五种贸易
that disciples should not follow
佛弟子不当为
and it is
分别是
trading in or dealing in poisons, dealing in intoxicants, dealing in weapons
贩卖毒药、贩卖酒、贩卖武器
dealing in human beings that means slaves and so on
贩卖人口，就是贩卖奴隶等
and dealing in animals for slaughter
贩卖动物，卖它们去屠杀
so these five are called wrong livelihood
这五种被称为邪命
so a disciple of the buddha should abstain from dealing in these five things
佛弟子必须远离这五种贸易
so when he abstains from dealing in these five things
当一个人远离这五种事
and make his
livelihood correctly
就是正命自活
then he is said to be practicing right livelihood
这就是正命
but here also right livelihood means abstention from these five kinds of wrong livelihood
正命就是远离这五种邪命
now the next group is limitless ones
下一组是无量
and they are compassion, karuna, and appreciative joy, mudita
就是悲、喜
now they are called limitless because
它们被称为无量
they must take the object that is limitless
是因为它们的所缘是无量的
when you practice compassion
当你修悲心的时候
you have to take all beings as object, no limits
所缘必须是所有众生，无量的
that is why they are called limitless
所以就被称为无量
so limitless means limitless in the range of object
无量，指所缘的无量
and when you practice appreciative joy
also, you have to take all beings as object
当你修“喜”的时候
也必须将所有众生作为所缘
now what is compassion
什么是悲?
compassion is desire to remove suffering from those who are suffering
悲就是拔除受苦者之苦的愿望
now when you see someone suffering,

you want to remove that suffering from that being
当你看到某人受苦
你想移除他的苦
and that desire to remove suffering from those who are suffering is called compassion
这种拔除受苦者之苦的愿望
就被称为悲
so it has the characteristic of promoting the removal of suffering in others
所以它的特相就是
促成他人苦难的拔除
when you practice compassion first you may practice compassion to one person one being, two beings and so on
当你修悲的时候，
首先你对一个人、两个人修悲
but ultimately you must reach all beings
但是最终，你的悲心
要达到所有众生
so may all beings be free from affliction or something like that
诸如：愿所有的众生远离烦恼等
may all beings be free from suffering
愿所有的众生脱离苦难
so when you repeat this, really meaning this and you are practicing compassion
当你重复这些，真的这样想
你就是在修悲心
and it is important when you practice compassion
当你修悲的时候，重要的是
you just stop there with compassion and don't go into sorrow or anger
仅仅停在悲心上，
不要生起忧伤和愤怒
now that is very important
这是非常重要的
now sometimes people transcend or people pass compassion and go into violence
有时候人们跨越悲心，
走向暴力
there are people who have compassion for animals being used as tests in medical laboratories
有人对医学实验室
的动物有悲心
and then they would attack the people who are working there or they might even throw a bomb at them
他们去攻击在那里工作的人
甚至向那里扔炸弹
and so their compassion turns to anger
所以他们的悲心变成了愤怒
so that is not compassion now they have come into anger
所以那不是悲心，它变成了愤怒
so when you practice compassion you have to see to it that it does not change into anger
当你修悲心的时候，
你得知道不要让它变为愤怒
or sometimes you're sorry with the person who is suffering
有时候你对受苦的人感到难过
and when you're sorry with him then you have dommanasa you have a kind of ill will
你难过的时候，是忧受
你的心里就出现嗔，
and so you step over into akusala

所以你跳过悲心，生起了不善心
so it is very important that we must be careful when we practice compassion
所以，修悲的时候，
要非常小心，这很重要
we must not get into anger or sorrow
我们必须不要愤怒和忧伤
we must just stop just at compassion wish that they be free from suffering
我们必须只是停在悲心上
愿他们脱离苦难
the second is appreciative joy that means
第二个是喜
when other people are prosperous
当别人有成就时
when other people are in success you are happy
当别人成功时，你很开心
you do not feel jealousy
你不会感到嫉妒
so that is appreciative joy or mudita
这就是随喜
and mudita also should be practiced to all beings without exception
喜的所缘也是所有众生，
没有例外
and so it is also called limitless
所以也是无量
there must be no limit in the objects of mudita or appreciative joy
随喜的所缘必须无量
so when you practice mudita you say may they not fall away from this prosperity or some thing like that
当你修喜时，你说：
愿所有的众生成就等等
now there are four divine abidings, for brahmaviharas
有四梵住
but here only two are mentioned
在这里只是提到两个
that is because metta is included in non-hatred
因为慈被包含在无嗔里
and upekkha is included in neutrality of mind
舍被包含在中舍性里
so actually there are four brahmaviharas
所以实际上有四个梵住
but the other two are included in the mental factors non-hatred and neutrality of mind
但是其他两个被
无嗔、中舍性含摄
so these four can be practiced to become brahmaviharas or divine abidings
所以可以修习这四个，成为梵住
and also they can be not brahma abidings
也可以不成为梵住
so when you're paying homage to the buddha, there is no hatred in your mind
所以当你礼敬佛陀，
心里就没有嗔
but you're not practicing loving-kindness
但是你不是在修慈
and when you're paying homage to the buddha there is neutrality of mind
当你礼敬佛陀时，
心里生起中舍性
but that is not upekkha as the brahmavihara
但是这不是梵住里面的“舍”

so in order to practice brahmavihara or noble abiding
如果要修习梵住里面的“舍”
you have to take the beings as object
你要将众生作为所缘
beings, limitless beings as object
将无量的众生作为所缘
and then thought of loving-kindness and so on to all living beings
然后对所有众生修慈
so here the two are called limitless
在这里，这两个被称为无量
but in other books, the four are called limitless ones
在其他书里，有四无量
now we come to the last one, that is wisdom faculty, paññindriya
最后一个是：慧根
actually paññindriya is amoha, non-delusion
实际上慧根是：无痴
opposite of moha, moha is not knowing
与痴相对，痴就是无明
and so paññindriya is knowing
所以 paññindriya 指智慧
understanding the true nature of things
了解诸法实相
and since it exercises its authority in its own field
因为在如实知见方面占主导
it is called indriya or faculty
所以被称为“根”
and this paññindriya or wisdom faculty has the characteristic of penetrating things according to their intrinsic nature
慧根的特相就是
穿透诸法的本质
that means penetrating the true nature of things understanding that things are impermanent and so on
意思就是穿透实相，
知道诸法无常等等
and it is compared to a light
它被比喻成一盏灯
so when there is wisdom then we see things as they really are
有智慧，就能如实知见实相
when there is no wisdom we are like in the dark
没有智慧，就如同在黑暗里
so it is the opposite of moha
它的对立面是：痴
so altogether we get 52 cetasikas
一起就是 52 心所
some common to both unwholesome and beautiful
有些心所可以伴随不善心，
也可以伴随美心
some common to akusala only or beautiful only
有些只伴随不善心，
或者只伴随美心
and these cetasikas will come into combination with the types of consciousness we have studied
这些心所将和
我们学过的各种心组合
now we will have to find out
我们将要找出
which cetasikas go with which types of consciousness
哪些心所与哪些心同生

and also which types of consciousness go with which types of cetasikas
同样，哪些心与哪些心所同生
that means suppose we will take say vitakka
意思是，假如我们拿出：寻
and we will find out how many types of consciousness arise with vitakka
我们要找出
有多少心可以与它同生
and then we will take the first unwholesome citta
假如我们拿出：不善心
and then we will find out how many cetasikas arise with that type of consciousness
我们要找出
有多少心所伴随这些心生起
so there are two modes of combination
所以有两种组合模式
so we will study them tomorrow
我们明天学习它们
now we have come to the end of the 52 cetasikas
我们结束了 52 心所的学习
and these are mental states and these are interesting things
这些心所很有趣
and there is a way of understanding them
可以通过一种方式了解它们
by four aspects
通过四个方面
our teachers of old
我们古代的老师
taught us that each one of these should be understood according to the four aspects
教导我们每个心所
都要通过四个方面了解
that means the characteristic of each one function of each one manifestation of each one and proximate cause of each one
即：特相、作用、现起、近因
they are given in the manual
在概要精解里都给出了
so you make check those from the manual
所以你们可以从里面查到
and they will be very interesting
这些非常有趣
ok, we will continue....
好，我们下次继续……

disk01track11

yesterday we studies the 52 mental factors
昨天我们学习了 52 心所
today we will study the combination of consciousness with mental factors
今天我们要学习心和心所的组合
now on other days i talked and you listened to me
以前是我讲，你们听
so i sweat and you didn't
所以我流汗，你们很轻松
today i will make you sweat
今天我要让你们流汗
i will make you work
让你们做练习
now the chart on the screen shows the two kinds of combination
屏幕上的图表显示了两种组合
this chart shows the combination two ways

这张表显示了组合的两种方式
if you read from top to bottom
如果你从上往下读
it is one method of combination
这是一种组合方式
in order to differentiate the two methods
为了区分这两种方法
i will call this down going method
cetasika-citta combination
我将自上而下的方法称为：
心所-心组合
that means we will pick up a cetasika
意思就是我拿出一个心所
and then we will find out how many cittas that particular cetasika arises with
然后我们找出
与这个心所同生的有哪些心
and if you read across it is another kind of combination
如果横着看那是另外一种组合
we pick up a type of consciousness
我们拿出一种心
and then we try to find out how many cetasikas arise with that particular type of consciousness
找出有多少心所可以伴随这种心
so we will call it
citta-cetasika combination
这种组合就是心-心所组合
so there are two kinds of combination: cetasika-citta combination and citta-cetasika combination
所以有两种组合方式：
心所-心组合方式，
心-心所组合方式
so
所以
the in the column of cetasikas
在心所的纵列里
there are grouped together
是分组的
52 cetasikas are
grouped together
52 种心所分组排列
that is to make the chart fit in the page of the book
这样图表才能适应页面大小
if we can expand this chart
如果我们扩展这个表格
so that each column each line represent just one citta, one cetasika
每列每行只代表一种心或心所
it would be very good
这样就非常好
but it maybe bigger than the wall of this hall
但是这样就要一张很大的纸
可能比这个墙壁还大
ok, now the first is universal 7, you know the universal 7
好，第一个是遍一切心心所，七个
the 7 universal cetasikas
七个遍一切心心所
if you look back the list of cetasikas,
如果你往前翻心所的列表
the universal 7 are contact, feeling, perception, volition, one-pointedness of mind, life faculty and attention
遍一切心心所是：触、受、想、
思、一境性、名命根、作意
the universal 7 represent these 7 cetasikas
遍一切心心所就代表这七个心所

and then next line is initial application or vitakka
下一行是寻心所
and then sustained application, vicara
然后是伺心所
decision, adhimokkha
胜解
energy, viriya
精进
zest, piti
喜
and desire, chanda
欲
and then next column is unwholesome universals 4
下一列是遍一切不善心心所 4 个
so they are delusion, shamelessness, fearlessness, and restlessness
它们是：痴、无惭、无愧、掉举
and next is greed or lobha
下一个是：贪
and then wrong view, ditthi and conceit mana
然后是：邪见、慢
a group of 3
这是三贪因心所
and next a group of 4
下面是四嗔因心所
hate dosa, envy issa
嗔、嫉、
avarice macchariya and worry or remorse kukkucca
悭、恶作
and then two sloth and torpor, thina and middha
然后是两有行：昏沉和睡眠
and then the last of the akusala cetasikas, doubt vicikiccha
最后一个不善心所：疑
and then beautiful universals 19
然后是：遍一切美心心所 19 个
since they arise together with the beautiful cittas
它们伴随美心生起
the 19 are put in just column
所以这 19 个被放在一列里
and then abstinences 3
然后是三离心所
right speech, right action, right livelihood
正语、正业、正命
and then illimitables or limitless ones 2
然后是二无量心所
compassion and sympathetic joy
悲、喜
and then the last wisdom or the wisdom faculty
最后一个是慧或慧根
so these are the 52 cetasikas here
这就是 52 个心所
if we read these chart down
如果我们从上往下看表
now we will find out how many cittas arise with universal cetasikas
我们会发现
有多少心与遍一切心心所相应
since they are universal, they arise with all cittas
因为它们是遍一切心心所，
所以与所有心同生
this chart is in the book
书里的这张表
page 102, 103

在第 102、103 页
if you read down the column universal 7
如果你向下看这列遍一切心心所
you see all cittas there
你看到所有心都与它相应
so 89 or 121 types of consciousness
所有 89 或 121 种心
so contact arises with 89 or 121 types of consciousness
所以“触心所”与 89
或 121 种心相应
feeling, perception and so on
然后是受、想等等
all these 7 cetasikas arise with all types of consciousness, so there is no difficulty here
这七种遍一切心心所
与所有心相应，这个没什么困难
and then we come to initial application or vitakka
我们现在看寻心所
if you look down at the bottom you see the number 55
如果你看这一列的底下，
可以看到数字 55
so that means vitakka arises with 55 types of consciousness
意思就说寻心所与 55 种心相应
and they are, what?
是哪些心呢?
all akusala cittas
所有的不善心
oh, wait, i'd like to explain the left hand column with the head cittas
等一等，我想解释一下
左边的“心”
now greed rooted
先看贪根心
there are 8 types of consciousness that are rooted in greed lobha mula
有八种贪根心
so there are 1, 2, 3, 4, 5, 6, 7, 8
一二三四五六七八
and then hate rooted, 1 and 2, dosa mula
然后是嗔根心两种
and delusion rooted again 1 and 2 moha mula
然后是痴根心也是两种
now the next sense consciousness 10
接下来是根识 10 种
now that means, seeing consciousness, hearing consciousness, smelling, tasting and touching consciousness
根识就是：眼耳鼻舌身诸识
5 are the result of
unwholesome kamma
五个不善果报心
and the other 5 result of wholesome kamma
五个善果报心
so these 10 are collectively called sense consciousness
所以这十个被称为根识
actually not just sense consciousness
实际上不仅称为根识
two sets of five types of consciousness
还被称为双五识
in pali they're called dvipañcaviññāṇa
巴利语是：dvipañcaviññāṇa
so when we want to refer to all ten of these consciousnesses, we say in pali dvipañcaviññāṇa

如果我们要提到所有这十个心，
我们就会说：双五识
so two sets of five types of consciousness
双五识
but here for simplicity sake we will call sense consciousness
在这里，为了简便，
直接称为根识
so when we say sense consciousness we mean those ten types of consciousness from the rootless consciousness
所以当我们说根识的时候，
就是指无因心里面的这十个心
so two eye consciousnesses, two ear consciousnesses and so on up to two body consciousnesses
双眼识、双耳识、一直到双身识
and then receiving consciousness there are two receiving consciousnesses
然后是领受心，有两个
one belonging to the result of unwholesome and the other belonging to the result of wholesome
有一个是不善果报心，
另外一个是善果报心
and then investigating consciousness
然后是推度心
accompanied by equanimity that means accompanied by neutral feeling
是伴随着舍受
and another investigating consciousness
还有一个推度心
there are two of the investigating consciousnesses accompanied by neutral feeling
有两个舍俱推度心
and then investigating joy, that means investigating consciousness accompanied by joy there is only one
然后是悦俱推度心，一个
and it belongs to the result of wholesome kamma
这个是善果报心
and then five-door-adverting
然后是五门转向心
in the dot chart that is the first of the third column in rootless consciousness
在带点的图表里，
第三列第一个，是无因心
five-sense-door-adverting
五门转向心
and then the next is mind-door-adverting
然后是意门转向心
and then next one smile producing
然后是生笑心
and then you have SS wholesome
然后是 SS 善心
sense-sphere wholesome or kamavacara kusala
也就是欲界善心
there are 8, and 1 and 2 are put together there, 3, and 4, 5 and 6, 7 and 8
有八个，
一二、三四、五六、七八
because they have the same number of mental factors arise with them
在一起的两个都具有
相同数目的心所
and then SS result,
sense-sphere resultant
然后是欲界果报心
there are also grouped together as 1 and 2,

3 and 4, 5 and 6, 7 and 8
也是按一二、三四、
五六、七八，两个一组
and then SS functional, sense-sphere functional
然后是欲界唯作心
they are also grouped together as 1 and 2, 3 and 4, 5 and 6, 7 and 8
也是按照一二、三四、
五六、七八，两个一组
and then FMS what is that?
然后是 FMS，这是什么?
fine-material sphere, rupavacara
色界心
so fine-material sphere, first jhana three
色界心，初禅三心
fine-material sphere second jhana three, third, fourth, fifth jhana three
色界二禅，三心，
三禅、四禅、五禅，三心
three means one wholesome, one resultant and one functional
三心指：善心、果报心、唯作心
so there are three first jhana, second, third, fourth, fifth jhana cittas
所以初禅、二三四五禅，
每一个都有这三心
and then IS
然后是 IS
immaterial sphere, arupavacara
无色界心
arupavacara is included in the fifth jhana
无色界心被第五禅所摄
so there fifth there
所以第五禅
and there are 12 of them
有十二个心
and then four path cittas
然后是四个道心
expanding into 20 cittas
扩展为二十个心
so here what do they mean is first jhana, first path
在这里就是：初禅，第一道心
second jhana first path
二禅、第一道心
third jhana, fourth jhana, fifth jhana first path
三四五禅，第一道心
and then first jhana second path
然后是初禅，第二道心
second jhana second path
二禅，第二道心
third jhana second path,
fourth jhana second path
三四禅，第二道心
and fifth jhana and second path and so on
五禅，第二道心等等
so there are all together 20 path consciousnesses
一起就是二十个道心
and fruit consciousnesses are also in brief there are four
果心，略数是四个
and when expanded there are twenty
如果扩展就是二十个
so first jhana first fruit consciousness
初禅，第一果心
second jhana first fruit consciousness and so on
二禅，第一果心等等
fifth jhana first fruit consciousness

五禅，第一果心
and then first jhana second fruit consciousness and so on
初禅，第二果心等等
so
所以
all 121 types of consciousness are arranged in this diagram
所有 121 种心都被
包括在这张表里
grouping together the types of consciousness that have the same number of mental factors arising with them
根据相同的心所数量，按组分类
that is to abbreviate or to make the chart fit in the page
这样做是为了让图表适应页面
here also if we can put just one citta in one line
我们同样也可以
把一个心作为一行
we will have 121 lines so to go down
排列下去就有 121 行
that will be very good because
这样就很好，因为
in that case you don't have to find for yourself what sense consciousness means and so on
这样的话，像碰到根识，
你就不用再查了
but in order to make it manageable we have to group some types of consciousness together
但是为了让图表适应页面，
我们只能给它们分组
so now we will go back to the cetasika-citta combination
我们现在再回到心所-心组合
so the seven univsersals, they arise with all 89 or 121 types of consciousness
所以七个遍一切心心所，
它们与所有 89 或 121 种心相应
so that is no difficulty here
这个不难
now initial application it arises with all 12 akusala cittas
寻心所，与所有 12 个不善心相应
and then it does not arise with ten sense consciousness
但是它与双五识不相应
that means eye
consciousness and so on
就是指眼识等等
so the eye consciousness so on arise without vitakka without initial application
眼识等的生起
没有寻心所的伴随
so initial application does not arise with these ten types of consciousness
寻心所不与这十个心相应
and then two receiving consciousness it arises with and so on so on until we come to the second jhana
然后是与两个领受心相应，
一直到二禅心
so the fine-material second jhana three
色界二禅的三个心
there is no vitakka
没有寻心所
and third jhana, fourth jhana, fifth jhana no vitakka and
三四五禅，都没有寻心所

immaterial jhanas no vitakka
无色界禅那，没有寻心所
and then path consciousnesses with first jhana forth, there is vitakkha
然后是道心，初禅系列，有寻心所
but with second, third, fourth, fifth no vitakka
但是二三四五禅，没有寻心所
and with fruit consciousness also first jhana forth there is vitakka
果心也是同样，
初禅系列，有寻心所
but with second, third, fourth and fifth there is no vitakka
二三四五禅，没有寻心所
so when we add these all up, we get 55 types of consciousness with which initial application or vitakka arises
所以把所有这些加起来，
我们得到 55 种心，与寻心所相应
actually vitakka does not arise with ten sense consciousnesses
实际上寻心所与十个根识不相应
and it does not arise with second, third, fourth and fifth jhana that's all
与二三四五禅不相应，如此
if you can remember this, you can find out the 55
如果你记住这些，
就能找出 55 个心
then sustained application
接下来是伺心所
now sustained application arises with 66 types of consciousness
伺心所与 66 种心相应
the 55 that vitakka arises with plus 11 more
寻心所的 55 再加 11
vicara is with second jhana, right?
伺心所与二禅相应，对吧?
how many jhana factors are with second jhana?
二禅有几个禅支?
vicara, piti, sukha, ekaggata
伺、喜、乐、一境性
so vicara arises 11 more cittas than vitakka
所以伺心所比寻心所
多 11 个相应的心
so you just add the 11 second jhana consciousness to the 55
用 11 个二禅心加上 55
and you get 66
就得到 66
you have the small card with you?
那张小卡你们有吗?
please try to find out the fisrt jhana cittas and so on
请找出初禅心等等
how many first jhana cittas are there?
有多少初禅心
3 from rupavacara
色界三个
and 8 from lokuttara or supramundane
出世间八个
so all together 11
一起就是 11 个
so 11 first jhana cittas, 11 second jhana cittas, 11 third jhana cittas, 11 fourth jhana cittas
11 个初禅心，11 个二禅心
11 个三禅心，11 个四禅心
and how many fifth jhana cittas

五禅心多少个?
3 from rupavacara
色界三个
and all 12 arupavacara or immaterial
12 个无色界禅心
and then 8 from supramundane
八个来自出世间心
you use the chart?
你们用那个表吗?
so first jhana three
初禅三个
now you see them?
现在你们看到了吧?
first jhana three
初禅三个
there are rupavacara or material consciousness
色界心
and the second jhana three
二禅三个
third jhana three
三禅三个
fourth jhana three
四禅三个
and then fifth jhana three
五禅三个
it's from rupavacara
这是色界心
and arupavacara all 12 belong to fifth jhana
还有无色界所有 12 个都属于五禅
and then you go to the supramundane
然后看出世间心
so
所以
path consciousness, look at the path consciousnesses
道心，看道心
how many first jhana cittas are there?
four
有多少初禅心？四个
second jhana citta, four
二禅心，四个
third jhana, fourth jhana citta, four
三禅四禅心，四个
fifth jhana citta also four
五禅心，也是四个
and among the fruit consciousness
果心
there are four first jhana cittas
有四个初禅心
four second, third, fourth, fifth, four fifth jhana cittas
二三四五禅心，也都是四个
so if you read these across there are only 11 first jhana cittas
如果你们横着看，有 11 个初禅心
so three from rupavacara
三个来自色界
and eight from supramundane
八个来自出世间心
so next 11 second jhana cittas
然后 11 个二禅心
11 third jhana cittas
11 个三禅心
11 fourth jhana cittas
11 个四禅心
but fifth jhana cittas are more than 11
但是五禅心不止 11 个
three plus twelve plus four plus four
三加十二加四加四
how many?

多少?
three plus twelve fifteen, fifteen plus four seventeen
三加十二十五，
十五加四十七(此处尊者算错了)
seventeen plus four, twenty one
十七加四二十一
no
错了
there must be twenty three
应该是二十三
well
那么
three twelve, right?
三加十二，对吧?
or yeah, fifteen plus eight, twenty three
哦，是的，十五加八，二十三
so there are twenty three fifth jhana cittas
所以有 23 个五禅心
ok now
好，现在
we can go back to the chart
回到图表
so now you can see in your mind
现在你们可以知道
the 11 first jhana cittas
11 个初禅心
11 second, third, fourth jhana cittas
二三四禅心，各 11 个
and 23 fifth jhana cittas
五禅心，23 个
now vitakkha arises with 11 first jhana cittas
寻心所与 11 个初禅心相应
but vicara arises with 11 first jhana cittas and 11 second jhana cittas
但是伺心所与 11 个初禅心
和 11 个二禅心相应
so that is why vicara or sustained application arises with 66 types of consciousness
所以伺心所与 66 种心相应
the third one, decision
第三个：胜解
decision does not arise with doubt
胜解不与疑在一起
decision and doubt are opposite to each other
胜解与疑彼此相对
when there is doubt you can not get your decision
如果有疑，你就不能做决定
so when there is decision there is no doubt
做决定的时候，就没有疑
so decision does not arise with the consciousness which is accompanied by doubt
所以胜解不包括在
与疑相应的心里
so 11 types of unwholesome consciousness
所以 11 个不善心
and then it does not arise with the ten sense consciousnesses and that's all
然后它不与十个根识相应，
就这样
so all together 78 or 110
所以一共是 78 个，或者 110 个
and then energy
接下来是：精进
energy arises with all twelve akusala

unwholesome cittas
精进与所有 12 个不善心相应
but it does not arise with sense consciousness ten
但是不与十个根识相应
receiving consciousness two
不与两个领受心相应
investigating
consciousness three let us say
不与三个推度心相应
and five-sense-door-adverting
不与五门转向心相应
so it arises with only two from the rootless consciousness
它只与无因心里的两个相应
and there are mind-door adverting and smile producing
也就是：意门转向心、生笑心
and then with all the rest of cittas
然后与剩下的所有心相应
and so it arises with 73 or 105 types of consciousness
精进与 73 或 105 种心相应
next is what? zest
接下来是什么？喜心所
now zest or joy piti
喜心所
piti cannot arise with those types of consciousness that are accompanied by indifferent feeling or neutral feeling
喜心所不能与舍受心在一起
so piti arises with only four from the lobha mula or four from the types of consciousness rooted in lobha
所以喜心所只与
贪根心里的四个相应
and no other from the akusala
不与其他不善心相应
and then it does not arise with sense consciousness because sense consciousness are accompanied by what feeling?
喜心所不与根识相应，
因为根识伴随的感受是什么?
all ten sense consciousness are accompanied by upekkha, neutral feeling
所有十个根识都是舍受
so it does not go with upekkha so it does not arise with this
所以喜心所不与舍在一起
也就与根识不相应
and two receiving consciousness also
也不与两个领受心相应
are accompanied by upekkha
因为它们也是舍受
so it does not arise with them
所以就不与它们相应
and investigating consciousness accompanied by equanimity two it does not arise with
两个舍俱推度心，不与之相应
but the investigating consciousness accompanied by joy it arises with
但是与悦俱推度心相应
and with smile producing also it arises
也与生笑心相应
and then
然后
we go to kamavacara or sense-sphere wholesome
看欲界善心
now the first four of the sense-sphere

wholesome
前四个欲界善心
are accompanied by joy, right? somanassa
它们是悦俱的，对吧?
so with these four piti arises
所以喜心所与这四个相应
but with the other four, piti does not
喜心所与另外四个则不相应
that means with sense-sphere wholesome one two and three four piti arises
即欲界善心 1、2、3、4 个，
喜心所与之相应
but with five six and seven eight piti does not arise
但是第 5、6、7、8 个，
喜心所不与之相应
and then sense-sphere resultant
接下来是欲界果报心
one two three four it arises
1、2、3、4，与之相应
with and, five six seven eight it does not arise with
5、6、7、8，
喜心所不与之相应
and sense-sphere functional, one two three four it arises with
欲界唯作心，1、2、3、4，
喜心所与之相应
and with five six seven eight it does not arise
5、6、7、8，
喜心所不与之相应
and then with first jhana
然后是初禅心
actually 11
11 个
with rupavacara first jhana it arises
色界初禅心，与之相应
second jhana yes, third jhana yes
二禅，是，三禅，是
fourth jhana it does not arise
四禅，不与之相应
because there is no piti in fourth jhana
因为四禅没有喜禅支
and then fifth jhana there is no piti so it does not arise
五禅，也没有喜禅支，
不与之相应
and with the twelve arupavacara cittas with twelve immaterial sphere cittas it does not arise
12 个无色界心，不与之相应
because the twelve immaterial cittas are accompanied by neutral feeling
因为 12 个无色界心都是舍受
and then with the supramundane it arise with first jhana second jhana and third jhana not with fourth and fifth jhana
然后是出世间心，
与初禅、二三禅相应
不与四五禅相应
so all together, piti arises with 51 types of consciousness
所以，所有加起来，
喜心所与 51 种心相应
that means with those that are accompanied by joy
即与悦俱的心相应
except the fourth jhana cittas
但四禅禅心除外
and desire chanda
欲心所

desire arises with eight rooted in greed
欲心所与八个贪根心相应
and two rooted in hate
也与两个嗔根心相应
but it does not arise with two
accompanied by delusion
但是与两个痴根心不相应
so only ten from akusala
所有与不善心中的 10 个相应
and then it does not arise with all rootless consciousness
它与所有无因心都不相应
but with others it arises
与剩下的所有心，都相应
so all together it arises, desire arises with 69 or 101 types of consciousness
所以所有加起来，
欲心所与 69 或 101 种心相应
so now you know how to read this chart
现在你们知道如何看这个表
if you want to know with how many types of consciousness a certain mental factor arises
如果你想知道
某个心所与哪些心相应
then you read this chart from top to bottom
你就从上往下看
now let us go further
接下来继续
unwholesome universals four
遍一切不善心心所
that means delusion shamelessness fearlessness and restlessness
即：痴、无惭、无愧、掉举
these four arise all unwholesome cittas
这四个与一切不善心相应
that's all
就这样
the others are not unwholesome cittas, so they will not arise with any of the remaining types of consciousness
其他的都不是不善心，
所以不与其他心相应
and so there are only twelve for them
所以只有十二个心与之相应
that means delusion arises with twelve unwholesome types of consciousness
即：痴与 12 个不善心相应
shamelessness fearlessness with twelve unwholesome types of consciousness and so on
无惭、无愧也是
与 12 个不善心相应，等等
and then greed or lobha
接下来是：贪心所
it arises with only 8 types of consciousness accompanied by greed lobha mula
它只与八种贪根心相应
no other so only eight
没有其他的，所以只有八种
and wrong view
邪见
wrong view arises with first and second unwholesome consciousness rooted in greed
邪见与贪根心中
第一二两种心相应
and then fifth and sixth
也与第五六两种贪根心相应
if you go back to the list of types of

consciousness you will see
如果翻回到心的列表，可以看到
say with joy with wrong view unprompted
悦俱邪见相应无行
with joy with wrong view prompted
悦俱邪见相应有行
with joy without wrong view unprompted
悦俱邪见不相应无行
with joy without wrong view prompted
and so on
悦俱邪见不相应有行等等
so if you look at the chart you easily see that
如果你看那个表，就容易看到
wrong arises with first and second and fifth and sixth of the eight types of consciousness accompanied by lobha or attachment or greed
邪见与八个贪根心中的
第一第二、第五第六相应
and then conceit
然后是：慢心所
conceit arises with third and fourth seventh and eighth consciousness from the unwholesome types of consciousness
慢与不善心中的
第三四、七八相应
now it is said in the books that wrong view and conceit do not arise together
书中说邪见和慢不能同时生起
because their way of looking at the five aggregates are different
因为它们观察五蕴的方式不同
wrong view takes things to be permanent, it takes things to be self or soul or so on
邪见认为诸法是常、有我等等
and so its way of looking at the five aggregates is like permanent or soul
所以它看待五蕴
的方式是恒常、有我
but conceit is "I", "I"
但是慢心所是：
“我怎样”、“我怎样”
so conceit looks at the five aggregates in another way
所以慢以另外的方式看待五蕴
and so they can not arise together with the same type of consciousness
所以这两个不能同时
存在于一个心中
so when wrong view is there there can be no conceit
所以有邪见，就不能有慢
and when there is conceit there can be no wrong view
有慢，就不能有邪见
although they are based on the five aggregates
虽然它们都是基于五蕴
and although both of them are associated with lobha or greed or attachment
虽然两个都与贪有关
because wrong view also comes from attachment to the five aggregates
因为邪见也是
起源于对五蕴之贪执
conceit also comes from attachment
慢也是来自贪执
if you are not attached to yourself you will not feel conceit at all
如果你不贪执于自己，
你就决不会有慢

so it is said that just as two lions can not live in one and the same cave
所以说，二狮不容于一穴
so wrong view and conceit can not arise with one and the same type of consciousness
所以邪见、慢不能同生于一心
so when there is wrong view there is no conceit, when there is conceit there is no wrong view
所以有邪见就没有慢，
有慢就没有邪见
so conceit arises with only third, fourth, and seventh eighth of the consciousness accompanied by greed so only four
所以慢心所与贪根心中的
第三第四第七第八相应，四种
now the next group is hate, envy, avarice, worry
下一组是：嗔、嫉、悭、恶作
thsese four are put together because they arise with the two cittas accompanied by hate
这四个放在一起，
因为它们与两个嗔根心相应
so if you read down you see
如果往下，你就看到
hate, envy, avarice, worry
嗔、嫉、悭、恶作
hate rooted one and hate rooted two
嗔根心第一、第二
so there are only two types of consciousenss that they arise with
所以它们只与两种心相应
and next is sloth and torpor
下一个是：昏沉与睡眠
now sloth and torpor means you are dull
昏沉与睡眠意思是：呆滞
so sloth and torpor can not arise with those types of consciousenss that are unprompted
所以昏沉与睡眠
不能与无行心在一起
so those that are unprompted are not said to be dull
无行心不呆滞
they are keen
因为无行心很敏锐
and so sloth and torpor can not arise with the types of consciousenss that are unprompted
所以昏沉与睡眠
不能与无行心相应
so they arise with prompted only
它们只与有行心相应
and they are one two three four five
有 1、2、3、4、5
five types of consciousness that are prompted among the twelve unwholesome cittas
与 12 个不善心中
的五个有行心相应
so only five
所以只有五个
and then doubt
然后是疑
doubt arises with only one type of consciousness
疑心所只与一种心相应
and that is the first of the two types of consciousness accompanied by delusion

就是与两个痴根心中
的第一个相应
and now we come to beautiful cetasikas
现在看美心所
now the first group is beautiful universal 19
第一组 19 个遍一切美心心所
now if you look at the list you will find that there are 19 beautiful cetasikas
如果你们看表，
就可以看到 19 个美心所
that is from faith to rectitude of consciousness
从信到心正直性
from number 28 to 46
从第 28 到第 46
so these 19 types of consciousness [cetasikas]
所以这 19 种心所
arise with all beautiful consciousness
与所有美心相应
that is why they are called beautiful universals
所以被称为遍一切美心心所
so beautiful universals means they arise with every type of beautiful consciousness
所以遍一切美心心所意思是
它们与所有美心都相应
that means every type of wholesome consciousness
即：每一种善心
every type of kamavacara resultant consciousness and so on
每一种欲界果报心等等
so they arise with 59 or 91 types of beautiful consciousness
所以它与 59 或 91 种美心相应
and then they are three abstinences
然后是三离
right speech, right action, right livelihood
正语、正业、正命
so three abstinences arise with how many?
这三离心所与多少种心相应?
eight sense-sphere
wholesome consciousness
八个欲界善心
all, one to eight, one two three four five six seven eight
所有八个，从一到八
and then you go down you get the all supramundane cittas
然后往下，找到所有的出世间心
if you take supramundane cittas to be eight
如果把出世间心算作八个
then the number of cittas they arise with is sixteen
那么与它相应的心有 16 个
if you take supramundane cittas to be forty, then the number of cittas they arise with is forty eight
如果将出世间心算作 40，
那么与它相应的心有 48 个
and then two limitless ones
然后是两个无量
now two limitless ones arise with eight sense-sphere wholesome consciousness
这两个无量心所
与八个欲界善心相应
and then
然后
eight sense-sphere functional

八个欲界唯作心
and then first jhana, rupavacara
然后色界初禅
fine-material sphere first jhana three
色界初禅，三个
second jhana, three third jhana, three and fourth jhana, three
二禅三个，三禅三个，四禅三个
they do not arise with fifth jhana
它们不与五禅相应
because illimitables mean karuna and mudita, compassion and sympathetic joy
因为无量心所是悲、喜
and they are
accompanied by joy
它们的感受是喜悦
and so they do not arise with fifth jhana
所以与五禅不相应
and they do not arise with all supramundane cittas
与所有出世间心都不相应
so they arise with only 28 types of consciousness
所以只与 28 种心相应
and then the last one is
wisdom, or non-delusion
最后一个是慧或无痴
now if you look at the list you will see
如果看列表，你们就看到
in the sense-sphere wholesome cittas the first two are with joy with knowledge unprompted
欲界善心，前两个是
悦俱智相应无行
with joy with knowledge prompted and so on
悦俱智相应有行
so the first and second
所以，第一第二
with first and second wisdom arises
慧心所与第一第二相应
and with fifth and sixth wisdom arises
与第五第六也相应
so four from wholesome four from resultant
所以四个来自善心，
四个来自果报心
and four from the functional
四个来自唯作心
and then it arises with all rupavacara cittas arupavacara cittas and lokuttara cittas
然后它与所有色界心、
无色界心、出世间心相应
it arises with all
fine-material sphere cittas
所以它相应于所有色界心
immaterial sphere cittas and supramundane cittas
无色界心和出世间心
so the wisdom arises with 47 types of consciousness or 79 types of consciousness
所以慧心所与 47 或 79 种心相应
so
所以
if you have this chart you can easily find out which cetasikas arise with which cittas
如果你有这张表，就很容易找出
哪个心所与那种心相应
if you want to simplify this
如果想方便
you have to draw the diagram for just one

line for one citta
你需要画表，每行表示一个心
so you have 121 lines going down
你需要画 121 行
it may be a big chart
这就会是一张大表
but that will be much easier because you don't have to think of anything, you just look at it and you get the result
那样就更简单，因为你不需要
动脑筋，只要看一下就知道结果
now when i taught
abhidhamma in Malaysia
我在马来西亚教阿毗达摩的时候
i had them made a big chart
我让他们画了一张大表格
and they did
他们照做了
and they had about three or four versions of it
他们画了三四个版本
because i divided them into groups and each group made the chart of its own
因为我把学生分组，
每组做自己的表
now there were many students there
因为学生很多
too many so that it's difficult so we divided into groups
人数太多了，比较麻烦
所以我们就分组
so if you can do like that a big chart it will be much easier
如果你们能那样画大表格
那样就会更简单
but if you know how to read this small chart it may be the same to you
如果你们知道如何读这个小表格
效果也是一样的
so this is the method of association
所以，这就是心所相应理
or cetasika-citta combination
或者说：心所-心组合
so this is one method
这是一种方法
now you have this chart
你们有这张表
do you remember the colors of this?
你们记得这张表上
的各种颜色吗
colors are not put in this chart
这张表格没有涂颜色
because i left them blank for you to fill in the colors
我留白让你们去涂颜色
so i will give you homework
我会给你们留作业
so
所以
let us do the first one with vitakka
让我们做第一个：寻心所
so with vitakka there are 55 types of consciousness
与寻心所相应的有 55 种心
transparencies have not been made
透明纸还没做好
so you can not look at this green today
所以蓝颜色你们今天还看不到
so with vitakka there are 55 types of consciousness
与寻心所相应的有 55 种心
what i want you to do is

我要求你们做的是
filling the colors, correct colors in those types of consciousness that arise with vitakka
就是在与寻心所相应的心上
涂上正确的颜色
i hope you can do that
我希望你们能做到
right?
好不好?
so it is important that you do not make mistake
重要的是：不要写错了哦，
because you have only this sheet
你们只有这一张表格
before putting in colors i think you make extra copies
我觉得在涂颜色之前，
你们多复印几张
ok, let us try for vitakka
好，现在试试寻心所
you look at the first column right?
看第一列，对吧?
vitakka arises with all twelve akusala cittas right?
寻心所与所有
12 个不善心相应，对吧
so you put red color in four
所以在前四个上涂红色
blue color in the next four
接着四个蓝色
green color in the two
接下来两个是绿色
and blue color in the two, ok
然后两个是蓝色，好
and then it does not arise with sense-sphere consciousness
寻心所不与欲界心某些心相应
so you keep blank the ones in the rootless consciousness
所以在无因心里面的
某些不用涂颜色
so one two three four five six seven eight nine ten
一二三四五六七八九十
so these ten you leave blank
这十个心不用涂颜色
because vitakka does not arise with these ten
因为寻心所不与这些心相应
with others it arises
但是与余下的相应
so with two receiving consciousness you put in color
所以两个领受心，你涂上颜色
and then three investigating consciousness you put in correct colors
然后是三个推度心，
要涂上正确的颜色
one red and two blue
一个红色，两个蓝色
and then with the third column
然后第三列
the first one is five sense door adverting
第一个五门转向心
now vitakka arises with it so you put in color there
寻心所与之相应，所以涂颜色
and mind door
adverting also yes
意门转向心，涂颜色
and smile producing also yes

生笑心，涂颜色
so you put in correct colors in these three
这三个涂上正确的颜色
now let us go to sense sphere beautiful consciousness
看欲界美心
so three columns
三列
vitakka arises with all 24
寻心所与所有 24 个相应
so you have to fill in the colors red colors and blue colors here in all 24
所以你要给 24 个
涂上红色、蓝色
and then vitakka arises with first jhana
然后寻心所与初禅心相应
eleven first jhana cittas
11 个初禅心
so that means in topmost line
所以最上面的一行
three rupavacaras and eight lokuttaras
三个色界禅心，八个出世间禅心
and if you count them you will get 55
你们数一下，有 55 个
so now you know how to fill in the other charts, they're all together, how many?
你们知道如何
涂其他表，看看多少张
only eighteen
只有十八张
not too many
并不多
so i want you to fill in the colors in these charts
我希望你们将这些表都涂上颜色
and tomorrow you will see the transparencies and you will check with the transparencies
明天，你们就会看到透明纸
可以用它对答案
how many you get right or you get all right or you may get some one wrong
看看你们对了多少，错了多少
so it is a good exercise to make yourself familiar with the combination of cittas and cetasikas
这是个很好的练习，
让你熟悉心和心所的组合
so this is the method of association it is called method of association
这个方法就是心所相应理
but it doesn't mean much
但是这个意思并不明确
so i prefer to call it cetasika-citta combination
所以我喜欢叫：心所-心组合
that is easier to understand
这个更好理解
so in cetasika-citta combination we can use these charts
所以心所-心的组合，
我们可以用这些表
i want you to really do the charts and bring them tomorrow so you can check with the transparencies
我希望你们涂好这些表格，
明天带过来用透明纸对答案
so first you have to make yourself familiar with the original basic chart
首先你们要让自己熟悉
最基本的表格
because there are colors red blue and

green
因为上面有红、蓝、绿的颜色
so you put in correct colors there
你们涂上正确的颜色
so after you have done the charts
你们涂好颜色之后
then you have this chart with you, you can find out easily how many cittas arise with vitakka
然后根据这个表，你们就很容易
找出有多少心与寻心所相应
how many cittas arise with vicara
有多少与伺心所相应
i mean with how many types of consciousness vitakka arises
我的意思是
寻心所与哪些心一起生起
with how many types of consciousness with vicara arises and so on
伺心所与哪些心一起生起，等等
you want to do the next one
想做做下一个么?
you may try now
你们可以试试
with vicara, 66
伺心所，66 个
oh, you may not have red and blue colors with you
哦，你们没有红色和绿色
[laughs] ok
好
vicara arises with the 55 that arise with vitakka
伺心所与寻心所的
55 个相应心一致
plus 11 second jhana consciousness
在加上 11 个二禅心
so you just put 11 more second jhana consciousness
所以你只需要再涂上
11 个二禅心
you put in the colors there and you get the chart for with vicara 66 and so on
你涂上颜色，
在表上写上伺心所 66，等等
so this is the method of association or cetasika-citta combination
这种方法就是:
心所相应理或心所-心组合
now the other combination is called method of combination
另外一种方法是：心所摄理
so i prefer to call it citta-cetasika combination
我喜欢称它为：心-心所组合
we take citta as a basis
是以心为基础
and then we find out how many cetasikas arise with a given citta
然后找出有多少心所被此心所摄
for this method you read across
这种方法，你要横着看
so first there is greed rooted consciousness number one
第一个是贪根心第一个
that is with joy with wrong view unprompted
悦俱邪见相应无行心
so how many cetasikas go with it? 19
有多少心所被其所摄？19
and there are seven universals
七个遍一切心心所

vitakka, initial application, sustained application, decision
寻、伺、胜解
energy, zest, desire
精进、喜、欲
that means all thirteen ethically variables
即所有十三个通一切心所
and then unwholesome universal four, yes
然后 4 个
遍一切不善心心所，是的
and then greed, yes, wrong view, yes
然后贪， 是的，
邪见，是的
when there is wrong view there can be no conceit, so only wrong view
如果有邪见，就没有慢，
所以只有邪见
so you get all together 19 mental factors arising with first type of consciousness accompanied by greed
所以一起就是 19 个心所
被第一个贪根心所摄
now 19 means
universals are seven
19 即七个遍一切心心所
and then
initial application eight
寻心所，八
sustained application nine
伺心所，九
decision ten energy eleven zest twelve
胜解，十，精进、喜，十二
desire thirteen
欲，十三
and then unwholesome universal four that means seventeen
然后遍一切不善心心所四个，
一起十七个
greed eighteen wrong view nineteen
贪，十八，邪见，十九
so the first type of consciousness among those rooted in greed has nineteen mental factors arising together with it
所以贪根心第一个心
有十九个心所来聚合
and the second has two more
第二个心再加两个
because when it is prompted
因为当是有行时
when you have to push when you have to encourage that means
当被怂恿，意思是
this type of
consciousness is dull
这个心很呆滞
so when it is dull it is accompanied by sloth and torpor
当心很呆滞，就有昏沉和睡眠
so you add just two to nineteen you get twenty one
所以十九加二，二十一
now please notice sloth and torpor are two not one
请注意：昏沉和睡眠是
两个心所，不是一个心所
so you get twenty one mental factors arising with the second consciousness rooted in greed
所以第二个贪根心
摄二十一个心所
and then the third type of consciousness has nineteen

第三个心摄十九个心所
but although
the number is the same
虽然数目与第一个一样
the cetasikas are different
心所是不同的
here instead of wrong view, there is conceit
就是把邪见换成了慢
because it is without wrong view
因为是邪见不相应心
so the third one has nineteen cetasikas the fourth one has twenty four [21?]cetasikas
所以第三个心摄十九心所
第四个心摄二十四[21?]个心所
then number five
然后是第五个
number five is accompanied by what? joy or indifference
第五个心是悦俱还是舍俱?
indifference
舍俱
since it is accompanied by indifference
因为是舍俱
zest can not go with it, piti can not go with it
所以没有喜
so
所以
twelve from among the thirteen ethically variables
13 个通一切心所里面的 12 个
and then the rest four unwholesome universals
然后四个遍一切不善心心所
greed, wrong view
贪、邪见
so here eighteen not nineteen
所以这里是 18 个，不是 19 个
nineteen minus piti or zest
19 个减去 1 个喜心所
so the fifth consciousness arises with eighteen mental factors
所以第五个心摄 18 个心所
and the sixth
第六个
the sixth is prompted it is accompanied by sloth and torpor
第六个是有行心，
所以有昏沉与睡眠
so it is accompanied by twenty mental factors
所以摄 20 个心所
number seven, now number seven is without wrong view
第七个，第七个邪见不相应
since it is without wrong view it has conceit
没有邪见，就有慢
so instead of wrong view there is conceit
把邪见换成慢
again we get eighteen
所以又是 18 个
and number eight we add sloth and torpor so we get twenty
第八个，加上昏沉与睡眠，
所以是 20 个
and next rooted in hate
接下来嗔根心
the first one is accompanied by
伴随第一个心的有
universal seven, initial application,

sustained application
七个遍一切心心所，寻、伺
decision, energy, but not by zest or piti
胜解、精进、但没有喜心所
so piti does not go with dosa or domanassa
所以喜不能与忧俱的心同存
so there is no piti
所以这里没有喜心所
and then there is desire and then four unwholesome universals
有欲心所，
四个遍一切不善心心所
and no greed
没有贪心所
no wrong view no conceit because it is accompanied by hate
没有邪见，没有慢
因为是嗔根心
then it is accompanied by hate envy avarice worry
然后有嗔、嫉、悭、恶作
these four arise with two types of consciousness rooted in hate
这四个与两个嗔根心同生
so we get all together twenty
所以一起有二十个
now seven eight nine ten eleven twelve and twelve plus four sixteen
十二加四，十六
sixteen plus four we get twenty
十六加四，二十个
so the first type of consciousness rooted in hate
所以第一个嗔根心
is accompanied by twenty mental factors
摄二十个心所
and the second is accompanied by twenty two mental factors
第二个嗔根心摄二十二个心所
because it is prompted so we have to add sloth and torpor
因为是有行心，
所以加上昏沉和睡眠
and then
接下来
two types of consciousness rooted in delusion
两个痴根心
now decision does not arise with consciousness accompanied by doubt
胜解不能与疑并存
we have to leave out decision here
所以这里没有胜解
and also it does not arise with piti and also with desire
同样，没有喜、欲两个心所
so from among the thirteen ethically variables we get only seven eight nine ten
所以 13 个通一切心所里，
只有 10 个
and then four
unwholesome universals
四个遍一切不善心心所
and no greed no wrong view no conceit because it is accompanied by moha here
没有贪、邪见、慢
因为这里是与痴相应
and no hate and so on
也没有嗔等
no sloth and torpor
没有昏沉和睡眠

but there is what? doubt
但是还有什么？有疑
so there are fifteen cetasikas that arise with the first type of consciousness that are rooted in delusion
所以第一个痴根心摄 15 个心所
and the second one is with restlessness
第二个是掉举相应
so the second one that is no doubt
所以没有疑心所
but there is decision
但是有胜解
so from among the thirteen ethically variables we get how many? seven eight nine ten eleven
所以 13 个通一切心所，有几个?
七八九十十一
and then four unwholesome universals, fifteen
四个遍一切不善心心所，
一共 15 个
so fifteen cetasikas arise with the second unwholesome type of consciousness rooted in delusion or moha mula
所以第二个痴根心摄 15 个心所
so this way when you read across you get the number of cetasikas arising together with a particular citta
这样，你横着看，就能找到
特定心所摄的心所数目
so when we first study this we have to be able to say without looking at the chart we have no chart at the time
我们当初学这些，不能看表
当时我们也根本没表格
we had to study the hard way by memorizing
我们要用最苦难的方式，
也就是死记硬背
so we tried to exercise among ourselves first before we go to our teacher
我们先在同学们之间训练好
然后才去找老师背诵
because if we can not answer the questions then we will be scolded
因为如果我们不能回答正确
就会被老师训斥
so
所以
how we memorize, we memorize 19, 21, 19, 21, 18, 20, 18, 20, 20, 22
我们怎么背呢?
我们就是硬背
so and then we ask each other what are the 19 what are the 21 and so on
我们互相问答，这个数是什么，
那个是什么等等
so that way we get very familiar with the number of cetasikas as well as cetasikas themselves
这样我们就很熟悉这些
心所的数目、心所的名称
but nowadays there are many devices we can use like this chart
但是，现在我们有
各种手段可以利用，例如这个表格
and if there are computer programmers among the students
如果你们中间有程序员
you can do something you can make a computer program
你们可以有所作为，

开发一个程序
to find out which citta arises with which cetasika
找出何种心与何种心所同生
i had a student and he tried it but it was long ago during the time of DOS
我有一个学生，他试过
就在很久之前，DOS 时代
[laughs] so he made some program and it works
他开发了一个程序，
还真管用
so you point out at the first citta and you press a button
你找第一个心，你按一个键
and then you press a key and then you get the answer
按键之后，你就看到了答案
not just 19 or 21 but cetasikas also, so
不仅是 19 或 21 这个数目，
还显示出心所的名称
if any of you can write the program like that it would be very useful
如果你们之中有人
能开发这样的程序
那就非常有用，
for all not just here for all people who want to study abhidhamma
不仅让这里的人获益，
还能让所有想学阿毗达摩的人获益
so i hope there are some computer programmers with us in the audience
所以，我希望你们之中有程序员
and so if you have time and if you have desire to do it, it would be very useful
如果有时间，想开发，
那是非常有用的
and i would be very grateful to you if you can do that because i can use it in my classes
如果你能开发，我就非常感谢
因为我可以在课堂上使用
so that way you can just press a key and then you get the answer
那样，你只需要按一下键，
就获得答案
and that is why i always say to people nowadays to study a subject of whatever
所以我经常说，如今无论学什么
much easier than it was before
都比以前容易得多了
the computers are great help for studying different subjects
计算机对我们学习不同
的学科有很大的帮助
and so the only thing is there will be no commercial value in this
但是这里面没什么商业价值
but it will be a great service to the teachings of the buddha to to the sasana
但是对于佛法的弘扬，
就有很大的帮助
ok i think we have a break now
好，我们休息一下

disk01track12

ok, now we will continue
好，我们现在继续
the method of combination or citta-cetasika combination
组合方式，心-心所组合方式
now i want you to be familiar with the pali

name also
我希望你们也要熟悉
巴利语名称
the citta-cetasika combination is called sangaha method
心-心所组合被称为心所摄理
and cetasika-citta combination is called sampayoga method
心所-心组合被称为心相应理
you find these words in the manual and also on this chart
你们在概要精解和
这张表上都可以看到这些词
now this chart and the one on the screen are actually the same
这张表和屏幕上的
实际上是一样的
but these i made with pali names
但是屏幕上的我加了巴利语
and
但是
bhikkhu bodhi turned it into english
菩提比丘都翻译成了英语
so you have two versions, this is pali, what is in the book is english
所以，你们有两个版本，
屏幕上的是巴利，书上的是英语
so i prefer to use pali so i made chart with pali
我喜欢用巴利语，
所以我的表格用巴利语
but the same
但实际上都是一样的
so now we go to the sense consciousness
现在我们看根识
those sense consciousnesses are called dvi-pañca-viññāṇa in pali
这些根识被称为双五识
you may look at this chart:
dvi-pañca-viññāṇa
你们可以看这张表：双五识
dvi means two
dvi 意思是二
pañca means five
panca 意思是五
viññāṇa means consciousness
vinnana 意思是“识”
so two five consciousness that means two sets of five consciousness
所以两组五个识，
意思就是：双五识
now they are: two eye consciousnesses, two ear consciousnesses and so on
它们是：两个眼识，
两个耳识，等等
and there two body consciousnesses
还有两个身识
they are collectively called sense consciousness or in pali
dvi-pañca-viññāṇa
它们统称为：双五识
so seeing consciousness is accompanied by how many cetasikas?
所以眼识摄多少心所?
so where is seeing consciousness included?
眼识在哪里?
in the ten sense consciousnesses
被包括在双五识里
so when i ask you how many cetasikas arise with seeing consciousness or eye consciousness

当我问你们眼识摄多少心所时
then you look at the line sense consciousnesses ten
你们就找双五识那一行
and then you find that
你就会发现
there are only seven cetasikas that arise with these ten types of consciousness
双五识只摄七个心所
so that arise with eye consciousness or seeing consciousness
也就是眼识摄七个心所
so they are the types of consciousness that have the smallest number of cetasikas arise with them
它们是所摄心所数目最少的心
only seven universals
只有七个遍一切心心所
then we come to two receiving consciousnesses
然后是两个领受心
receiving consciousness one among the result of unwholesome
领受心，一个是不善果报心
and one in the result of wholesome
一个是善果报心
and both are accompanied by indifferent feeling
两个都是舍俱领受心
so receiving consciousness arises with seven universals
所以领受心与七个遍一切心同生
and then initial application
接下来是寻心所
sustained application
伺心所
and decision
胜解
only ten
只有十个
seven plus three, ten
七加三，十
so either of the two receiving consciousnesses arises with these ten cetasikas
所以这两个领受心任一个
都与这十个心所同生
now investigating equanimity or in pali santīraṇa-upekkha
接下来是舍俱推度心
there are two santīraṇa-upekkha
有两个舍俱推度心
upekkha means accompanied by neutral feeling
舍就是 upekkha
so they are accompanied by or they arise together with how many cetasikas again?
所以它们摄多少心所?
ten cetasikas
十个心所
universal seven, then initial application, sustained application and decision
遍一切心心所七个，
寻、伺、胜解
but investigating joy or santīraṇa accompanied by somanassa
但是悦俱推度心
is accompanied by the ten plus piti or zest
所摄为十个心所加喜心所
because it is accompanied by joy it is accompanied by zest also
因为它是悦俱，

所以也摄喜心所
so there are eleven cetasikas arising with investigating consciousness accompanied by joy
所以悦俱推度心摄 11 个心所
and then we come to five sense door adverting
接下来是五门转向心
now five sense door adverting arises with ten mental factors
五门转向心摄 10 个心所
and they are: universal seven, and then initial application, sustained application and decision
它们是：七个遍一切心心所
寻、伺、胜解
and mind door adverting
然后是意门转向心
arises with eleven cetasikas
摄 11 个心所
just one more that is energy or viriya
加一个精进心所
and then the last one: smile producing
最后一个：生笑心
since it is smile producing, it will be accompanied by piti
因为是生笑心，所以有喜心所
so all together there are twelve cetasikas arising with smile producing consciousness
所以生笑心一共摄 12 个心所
universal seven, initial application, sustained application, decision, energy and zest or piti
七个遍一切心心所，
寻、伺、胜解、精进、喜
now we come to sense-sphere wholesome consciousness
现在我们看欲界善心
now number one and number two are put together because they have the same number of mental factors arising with them
第一个第二个放在一起，
因为它们的心所数目是一样的
now they arise with all thirteen ethically viariables
它们摄所有的通一切心所
seven, eight, nine, ten, eleven, twelve, thirteen
七八九十十一十二十三
then they do not arise with unwholesome cetasikas
它们不会与不善心所同生
so we skip
unwholesome cetasikas
所以忽略不善心所
then we come to
beautiful cetasikas
看美心所
now nineteen beautiful cetasikas arise with all beautiful consciousness
十九个美心所与所有美心相应
so they are nineteen
所以十九
and then three abstinences
然后是三离心所
two limitless ones
二个无量心所
and one wisdom
然后是慧心所
so all together we get thirty eight mental

factors arising together with the first and the second sense-sphere wholesome consciousness
所以欲界第一二善心
一共摄 38 个心所
with the third and fourth one less
第三、四个心，少一个心所
because the first and second are with knowledge
因为第一、二是智相应的心
the third and fourth are without knowledge
第三、四心，智不相应
so when it is without knowledge, the last one wisdom can not arise with it
如果是智不相应，
最后的慧心所就不与之同生
so the third and fourth arise with 37 cetasikas
所以第三第四摄 37 个心所
that is thirty eight less wisdom
也就是 38 减去一个慧心所
and the fifth and the sixth are accompanied with knowledge
第五第六，智相应
but since they are accompanied by indifferent feeling
因为是舍俱的
piti does not arise with them
所以喜心所不会跟它们同生
so the thirty seven is the universal seven
所以 37 是：遍一切心心所 7 个
initial application, sustained application, decision, energy
寻、伺、胜解、精进
and no zest or piti
没有喜心所
but desire or chanda
但是有欲心所
and then we go to the nineteen beautiful universals
接下来看 19 个遍一切美心心所
and three abstinences two limitless ones and one wisdom
三离心所 ，两个无量心
还有一个慧心所
seventh and eighth they are without knowledge
第七，第八，智不相应
and since they are accompanied by neutral feeling, piti does not arise with them
因为它们是舍俱心，
所以没有喜心所
so seventh and eighth types of consciousness arise with thirty six cetasikas
所以，第七第八个心
摄 36 个心所
now we come to
sense-sphere resultant
现在看欲界果报心
so the first and second
第一第二个心
arise with thirty three cetasikas
摄 33 个心所
now
现在
what are the thirty three?
这 33 个心所是哪些呢?
thirteen ethically variables
13 个通一切心所

and the nineteen
beautiful common
19 个遍一切美心心所
and then wisdom only
然后只有慧心所
now abstinences arise only with
wholesome
三离心所只与善心相应
because abstinences have the nature of
kusala
因为三离心所的性质是善的
so when you abstain from something, you
get kusala, wholesome kamma
当你具有三离时，你就有善业
so
所以
the abstinences arise only with
wholesome
三离心所只与善心相应
so they do not arise with the resultant
consciousness
不与果报心相应
so we leave out
所以我们跳过它们
and also the two illimitables or limitless
ones do not arise with resultant
consciousness
同样，两个无量心所，
也不与果报心相应
because karuna and mudita
因为悲心所、喜心所
when you practice karuna and mudita you
get kusala
当你修悲、修喜的时候，
就获得善业
so when we leave these out, we get only
thirty three
当我们跳过这两个，
就剩下 33 个心所
that is for number one and number two
that is with knowledge
第一第二个心，这是智相应的
for number three and four we have to
leave out knowledge because they are
without knowledge
第三第四个，就要忽略慧心所，
因为它们是智不相应的心
so they arise with thirty two cetasikas
所以它们摄 32 个心所
and then the fifth and sixth
然后是第五第六
they are with knowledge
是智相应的心
but since they are
accompanied by neutral feeling
因为它们是舍受的
piti does not arise with them
所以喜心所不与它们相应
so the number is the same, thirty two
所以同样的心所数目，32 个
although the individual cetasikas are
different
心所数目相同，
但是对应的心所有所不同
and then
the seventh and eighth
然后是第七第八个心
no piti no wisdom so thirty one
没有喜心所，没有慧心所，
所以摄 31 个心所
now we come to
functional cetasikas

现在看唯作心
all the thirteen the ethically variables arise with the first and second
所有 13 个通一切心所
与第一第二个心相应
and then nineteen beautiful universal
然后是 19 个遍一切美心心所
and abstinences do not arise with the functional consciousness
三离心所不与唯作心相应
because they have the nature of kusala
因为它们具有善的性质
and illimitables or limitless ones that is karuna and mudita arise
无量心所，即悲心所、喜心所
and also wisdom arise with the first two
还有慧心所，与前两个心相应
and so we have thirty five cetasikas with the first and second sense-sphere functional consciousness
所以前两个欲界唯作心
摄 35 个心所
and with the third and fourth
第三第四个心
we subtract wisdom
我们减去慧心所
and with the fifth and sixth
第五第六个心
we put in wisdom but we subtract zest or piti
加上慧心所，但是减去喜心所
and with seventh and eighth we subtract both
第七第八个心，两个都减掉
the piti and wisdom
就是减去喜心所、慧心所
so there are only thirty three cetasikas arising with seventh and eighth sense-sphere functional consciousness
所以第七第八
欲界唯作心只摄 33 心所
now we come to rupavacara cittas
现在看色界心
so rupavacara cittas are grouped as first jhana three, second jhana three and so on
色界心分为：初禅三心、
二禅三心、三禅三心，诸如此类
so please understand that in the first jhana three
要知道，初禅的三心
there are wholesome
resultant and functional
就是善心、果报心、唯作心
so first jhana three are accompanied by all thirteen ethically variables
初禅三心所摄心所：
所有 13 个通一切心所
and then nineteen
beautiful universals
然后是 19 个遍一切美心心所
and two limitless ones
然后是两个无量心所
and one wisdom
还有慧心所
so there are thirty five cetasikas for the three first jhana cittas of rupavacara
所以色界初禅三个心
一共摄 35 个心所
and for the second jhana
现在看二禅
you know, vitakka must be missing
二禅没有寻心所

so you subtract vitakka and you get thirty four
所以减掉寻心所，就是 34 个心所
for the third jhana
看三禅
you have to subtract vicara
你要减掉伺心所
so without vitakka and vicara there are only thirty three
去掉寻、伺，只有 33 个心所
and with the fourth jhana, piti is also missing
四禅，喜心所也没有
so without vitakka without vicara without piti only thirty two
没有寻伺喜，只有 32 个心所
and with the fifth jhana only thirty
五禅，只有 30 个心所
fifth jhana is accompanied by upekkha, right?
五禅心是舍俱的，对吧?
so two limitless ones can not arise with upekkha
所以两个无量心所
不能与舍俱心同生
because they have the nature of joy
因为它们具有喜悦的性质
so we must leave out these two with the fifth jhana consciousness
所以，对于五禅心
我们要去掉这两个心所
so there are only thirty mental factors arising with three fifth jhana form-sphere consciousness
所以色界第五禅心
只摄 30 个心所
with the formless sphere consciousnesses
对于无色界心
twelve formless sphere consciousnesses
12 个无色界心
they belong to the fifth jhana
它们属于第五禅
and so they are accompanied by indifferent feeling or upekkha
所以它们是舍受的心
so they have the same number of cetasikas as the fifth jhana of the material sphere consciousness
所以它们与色界第五禅心
具有相同数量的心所
so only thirty
所以只有 30 个心所
and for the lokuttra or supramundane consciousness
对于出世间心
now please understand that first jhana four means first jhana first path, second path, third path, fourth path
要知道初禅四心意思是
初禅第一道心，第二道心
第三道心，第四道心
and fifth jhana four means fifth jhana first path, second path, third path, fourth path
五禅四心意思是:
五禅第一道心，第二道心
第三道心，第四道心
and the same with the fruit consciousnesses
果心也是如此
so with the first jhana consciousness of the supramundane sphere
所以出世间的初禅心

there are thirty six cetasikas arising with them
摄有 36 个心所
thirteen ethically variables
13 个通一切心所
and nineteen beautiful universal
19 个遍一切美心心所
and three abstinences
三离心所
the illimitables do not arise with supramundane consciousness
无量心所不与出世间心相应
and there is wisdom
慧心所与之相应
and so we get thirty six mental factors arising with first jhana consciousness in supramundane cittas
所以出世间初禅心摄 36 个心所
with the second jhana you know you subtract vitakka
二禅，大家知道要减去寻心所
and with the third jhana, vitakka and vicara
三禅，减掉寻、伺
and with the fourth jhana, vitakka, vicara and piti
四禅，减掉寻、伺、喜
and fifth jhana again vitakka, vicara and piti
五禅，减掉寻、伺、喜
and so you have only thirty three
所以只有 33 心所
with the fruit consciousness also the same number of cetasikas
对于果心而言，
是相同的心所数目
so with the first jhana fruit consciousness there are thirty six cetasikas
所以初禅果心，36 个心所
and with the second thirty five
二禅，35 个
with the third, thirty four
三禅，34 个
with the fourth, thirty three
四禅，33 个
and with the fifth thirty three
五禅，33 个
so this is how we find out the combination of cittas and cetasikas
所以，这就是
心-心所的组合方式
so if you have this chart
所以，如果你们有这张表
you can easily find out how many cetasikas go with a given citta
你们就可以很容易找出
某个心摄多少心所
now when we study something we have to find out ways of memorizing or ways of making ourselves familiar with the subject
当我们学习某个科目的时候
就要找出记忆方法熟悉它
so you may use this chart also
所以你们也可以用这张表
and also you may use this chart for easy reference
可以参照这张表
but this you have to put in the colors first
但是这张你要先涂上颜色
and it is good to do it yourselves
你们最好自己完成任务
so that you get more familiar with the

chart
这样就能更熟悉这个表
and also that is a kind of ego
这也是种“自我”
I made it
“我完成了这张表”
[laughs]
so it is my, my doing and so you have more and more respect for the chart
这是“我做的……”
所以你就会越来越看重这张表
the handout
资料
i hope you have this handout also?
我想你们也有这份资料吧?
the sampayoga method, cetasika-citta combination
心所相应理：心所-心组合
you may refer to this sheet also
你们也可以参照这张资料
at the bottom of that sheet there is some information
在页面底部有一些信息
so the sheet is called sampayoga method
所以这张被称为：心所相应理
cetasika-citta combination
心所-心组合
generally, we say that dosa, issa, macchariya, kukkucca
一般地，我们说：
嗔、嫉、悭、恶作
they arise with two types of consciousness accompanied by ill will or dosa
它们与两种嗔根心相应
but actually
但是实际上
the envy, avarice and remorse do not arise together
嫉、悭、恶作并不同时生起
so the number given is the maximum possible number of cetasikas arising with a given citta
所以上面的数字只是
特定心的最大可能心所数量
but actually at one time they do not arise together
但是，实际上它们不能同时生起
envy
嫉
envy means jealousy
嫉就是嫉妒
so jealousy takes other person's success, or other person's property, other person's position as object
嫉妒的所缘是：别人的成功、
别人的财产、别人的地位
and macchariya or avarice takes one's own property, one's own success, one's own position as object
悭的所缘是：自己的财产、
自己的成功、地位
so they take different objects
它们的所缘不同
that is why they can not arise together
所以它们不能同时生起
so
所以
when you're jealous of another person's success
当你嫉妒别人的成功
there is issa or jealousy in your mind
你心里就有嫉心所

but not macchariya or avarice
但是没有悭心所
when you can not tolerant your positions being common to others.
如果你不能忍受
别人分享自己的地位
then macchariya arises in your mind
你心里就生起悭心所
and not issa or jealousy
就没有嫉心所
so they arise occasionally
所以它们只是偶尔个别地生起
only when you feel jealous jealousy will arise
只有当你感到嫉妒的时候，
才会生起嫉心所
only when you feel intolerance the macchariya will arise
只有当你感到不能包容时，
悭心所才生起
so they arise occasionally or sometimes only
所以它们只是个别单独生起
and then kukkucca, remorse
然后是恶作
remorse takes something you did in the past
恶作的所缘是过去所做的坏事
and something good you did not do in the past
过去没有做的好事
so remorse also arises occasionally
所以恶作也是偶尔地生起
only when you have regret the remorse will arise
只有你后悔的时候才生起恶作
if you do not feel that remorse, then it will not arise in your mind
如果你不后悔，
心里就不会生起恶作
for example, you kill an animal
例如，你杀了一只动物
so when you kill an animal let us say you have no remorse
当你杀死动物不后悔的时候
remorseful feeling what you did in the past or what you did not do in the past
后悔的所缘是过去做的错事，
过去没有做的好事
and in that case, kukkucca will not arise with your consciousness
不后悔的话，
心里就不会生起恶作
so these are said to be arising sometimes only occasionally
所以它们只是偶尔地生起
and these three when they arise they arise separately
这三个，生起的时候，
是单独生起
that means only one of them can arise at one time
意思就是一次只能生起一个
when there is issa in the consciousness
心里有嫉心所的时候
then macchariya will not arise
就没有悭心所
kukkucca or remorse will not arise and so on
恶作也不会生起，诸如此类
so first please noted these three arise separately

所以首先要注意：
这三个单独地生起
that means one at a time
意思就是一次只生起一个
and they arise only
occasionally, only sometimes
只是偶尔生起，有时生起
so
所以
they may not arise every time the dosa consciousness arises
当嗔根心生起时，
它们也可能不生起
only when you feel jealousy only when you feel intolerance will they arise
只有当你嫉妒，或者不容忍
它们才生起
and then the virati three abstinence three
然后是三离心所
the same, they arise separately, and they arise occasionally
同样，它们也是
单独生起，偶尔生起
that means when you are paying homage to the buddha
意思是，当你礼敬佛陀的时候
they do not arise in your mind
它们并不在心里生起
and these can arise separately one at a time
它们只能每次生起一个
because right speech means abstention from wrong speech
因为正语，意思是远离错误语言
right action means abstention from wrong action, right livelihood means abstention from wrong livelihood
正业意思远离恶业，
正命意思是远离邪命
so abstention from wrong speech will arise only when you abstain from wrong speech
所以，正语这个心所
只有当正语的时候才生起
if you are not abstaining from wrong speech if you are just paying homage to the buddha
如果你没有正语，
你只是在礼敬佛陀
if you are doing just dana
如果你只是在布施
it will not arise in your mind
正语这个心所就不会
在你心里生起
so it will arise sometimes only
它只是偶然地生起
and when it arises it arises separately one at a time
当它生起的时候，只能单独生起
每次生起一个
so when there is right speech there is no right action
所以当生起正语心所，
就没有正业心所
there is no
right livelihood and so on
也没有正命心所，等等
so these three abstinences arise separately that is one at a time
所以，这三离心所，单独生起
意思是每次生起一个
and they arise only when you refrain from

wrong doing
只有你正远离诸恶的时候，
它才生起
and then the two appamañña two limitless ones
然后是两个无量心所
that means compassion and sympathetic joy
意思是悲、喜二心所
they arise separately and occasionally
它们单独地生起，偶尔生起
now they arise only when you have compassion for beings
只有你对众生有悲心，
才生起悲心所
they arise only when you are glad at the success of others
只有当你为别人的成功开心，
才会生起喜心所
but when you pay homage to the buddha they do not arise in your mind
但是当你礼敬佛陀的时候
它们并不会生起
so they arise the compassion and sympathetic joy arise only occasionally
所以这悲、喜二心所
只是偶尔生起
and when they arise they arise separately, one at a time
当它们生起的时候，
每次只生起一个
when you feel compassion, you don't feel sympathetic joy, vice versa
当生起悲心所的时候，
就没有喜心所，反之亦然
and then mana, conceit or pride
接着是慢心所
it also arises occasionally
它也是偶尔生起
not every time　the consciousness accompanied by lobha arises
并不是随着贪根心，每次都生起
only when you have this pride in yourself or the pride of something will it arise
只有当你为自己或其他而骄慢，
慢心所才会生起
so mana is said to be arising occasionally or sometimes only
所以，慢心所只是偶尔地生起
you know with what consciousness does mana arise
你们知道在什么心里，
生起慢心所?
let's say that there are eight types of consciousness accompanied by lobha
贪根心有八个
so with which citta does mana arise
哪个心会生起慢心所?
with the first or with the second or with the third or with the fourth?
第一个？第二？第三？第四?
does it arise with the first?
慢心所会与第一个
贪根心一起生起么
no, because there is ditthi
不会，因为第一个是邪见相应
and with the second also? no
第二个呢，也不会
but with the third? yes, with the fourth? yes
第三个，是的，第四个，是的
ok, now let us take the third one

好，看第三个
now whenever the third consciousness arises mana may or may not arise
当第三个贪根心生起的时候，
慢心所可能会，也可能不会生起
because it arises occasionally
因为它是偶尔地生起的
only when you have pride will it arise
只有你骄慢时，它才生起
if you have just
attachment for something and no pride involved
如果你只是有贪执，
没有涉及骄慢
then it will not arise
它就不会生起
so it arises occasionally
所以说它是偶尔地生起
and then thina and middha sloth and torpor
接下来是昏沉与睡眠
they always arise together, they will not separate
它们总是一起生起，不会分开
and they arise occasionally
但是它们是偶尔地生起
only when you become sleepy
只有当你困倦时
only when you become, when your mind become dull
只有当你的心呆滞的时候
昏沉与睡眠才会生起
otherwise they will not arise with the consciousness assign to them
否则，它们就不会与那些
分配给它们的心一起生起
so these, how many all together?
所以，这些一共是多少个?
three plus three plus two plus one plus two
三加三加二加一加二
eleven
11 个
these eleven cetasikas are called in pali aniyatayogi
这十一个心所被称为：
不定附随法
that means they
associate not always
意思是它们并不是总是生起
in english they are called fixed adjuncts, niyatayogi are called fixed ajuncts,
定附随法的意思是：
固定的附件
and so there are aniyatayogi, unfixed adjuncts
这些是不定附随法：
不固定的附件
now the other the remaining forty one cetasikas are called fixed adjuncts
剩下的 41 个被称为定附随法
that means they will arise with every consciousness assigned to them
意思是对于每一个
分配给它们的心，它们都会生起
so
所以
let us say
例如说
first citta accompanied by ill will
第一个嗔根心
how many cetasikas will arise with it?

有多少心所与它同生?
the maximum number is twenty
最大的数目是 20 个
but
但是
can twenty arise at one time? can all twenty arise at one time?
这 20 个心所能同时
与它一起生起吗?
no
不能
issa, macchariya and kukkucca they arise occasionally
因为嫉、悭、恶作是偶然地生起
so they may not arise at all
所以它们可能完全不会生起
so the number of cetasikas arising with the first consciousness accompanied by dosa
所以第一个嗔根心
所摄的心所数量
may be twenty minus three, only seventeen
可能是 20 减去 3，只有 17 个
but at most, one of them can arise
但是这三个，至多只能生起一个
so at most there can be eighteen
所以，第一个嗔根心
所摄心所最多是 18 个
but the maximum possible number is twenty
但是可能与它同生的
心所最多是 20 个
so this difference also we have to understand
所以我们也要了解这种区别
again
接着
first citta accompanied by ill will or dosa
第一个嗔根心
when you look at this chart
当你看这个表的时候
so you will see that it is accompanied by twenty cetasikas
你会看到它摄 20 个心所
among the twenty cetasikas there are issa, macchariya and kukkucca
这 20 个之中，有嫉、悭、恶作
so these three may not arise at all with this type of consciousness
所以，这三个完全可能
不与这个心同生
so every time this first consciousness arises there will be only seventeen
如果这样，每次第一个贪根心生起
就只有 17 个心所与它同生
but since issa, macchariya and kukkucca arise occasionally
但是因为嫉、悭、恶作
它们偶尔生起
then at one time, they can be eighteen
所以这个心
也可以一次摄 18 个心所
with issa or with macchariya or with kukkucca
就是加一个嫉、或悭、或恶作
but the maximum possible number of cetasikas arising together with this type of consciousness is twenty
但是可能与这个心生起的
心所最大数量是 20 个
and then the next thing to note is you can

note on the screen or on your sheet
下一个要注意的是
你们可以看屏幕或自己的材料
the three abstinences or virati cetasikas
三离心所
they arise in the eight kamavacara kusala cittas
它们在八个欲界善心里生起
it means they arise with eight
sense-sphere wholesome consciousness
sometimes only
意思是它们只是偶尔地
与八个欲界善心生起
so again when abstaining from evil speech evil deeds or wrong livelihood
只有当你正语、正业、
正命的时候
and not at other times
其他时候不生起
and they arise separately when a person abstain from evil speech
而且它们是单独地生起，
当一个人离恶语的时候
only samma vaca arises and not the other two and so on
只是生起正语心所，
其他两个不生起
this you already understand
你已经知道这个了
but when they arise with the lokuttara cittas with the supramundane cittas
当它们与出世间心一起生起时
they arise by all modes of crushing evil speech, evil deeds and wrong livelihood
它们一下全部摧毁了恶语、
恶业、邪命
for there is no job for them in these cittas to crush evil speech, evil deeds and wrong livelihood one at a time as in the kamavacara kusala cittas
在欲界善心里，恶语、恶业、邪命
是一个个摧毁的，但在出世间心里
是全部摧毁的
now when the path consciousness arises
所以道心生起的时候
now it is said that these three arise
所有三离心所都生起
not like with the sense-sphere consciousness
不像是在欲界心里的情况
when the abstinences arise with the sense-sphere consciousness
当三离心所在欲界心里生起
they will arise sometimes only they will arise one at a time
它们只是偶尔地生起，
一次也只生起一个
but with the supramundane consciousness
但是在出世间心里
they will always and all three will arise simultaneously
它们总是生起，
而且是三个同时全部生起
because when a path consciousness arises
因为当道心生起时
the path consciousness can eradicate completely all evil and livelihood at once
道心可以一次性
摧毁诸恶、邪命
it is like lightning striking a tree
就像闪电摧毁一棵树

so since it can eradicate all evil and all wrong livelihood all at once
因为它可以一次性
摧毁诸恶、所有邪命
they arise together at the same time
所以三离心所同时生起
so this is the different between the abstinences arising with sense-sphere consciousness and with supramundane consciousness, it is the opposite
所以，这就是三离心所
在欲界心和出世间心中的区别
它们是相反的
when arising with supramundane consciousness they arise always
当它们与出世间心一起生起时
它们总是同时生起的
not occasionally
不是偶尔生起
and all three arise together not one by one
三个一起生起，不是单独生起
now there is one more thing to note
还要注意一件事
and that is with regard to karuna and mudita
就是关于悲、喜二心所
now according to this chart
根据这个表格
the karuna and mudita compassion and sympathetic joy
悲、喜二心所
arises with how many cittas?
与多少心同生?
you know where to find karuna and mudita
你们知道在哪里找悲、喜二心所
apamana two is karuna and mudita in this chart
表格里的二无量就是：
悲、喜心所
so karuna and mudita arise with twenty eight types of consciousness
悲、喜二心所与 28 种心相应
now this is the common opinion of teachers
这是所有老师的普遍看法
but there are some teachers who had different opinion
但是有些老师有不同的看法
so the author of the manual of abhidhammatthasangaha says
所以《摄阿毗达摩义论》的作者说
some say this and that
有些人这样说，那样说
so when the word "some say" are used, that means the author doesn't like it
当有“有些人说”这种措辞时
表示作者不喜欢这些说法
that is why he said some say this, some say that
所以他就这样写：
有些人这样说，有些人那样说
this is a kind of style in writing in the olden days that
这是以前的写作风格
when they used the word some say that means they don't like it
如果他们用“有些人说”，
表示他们不喜欢这样的说法
so the karuna and mudita
所以悲、喜二心所

when cultivating karuna and mudita
当修悲、喜时
one may do experience preliminary cultivation
可能有一些初级的修持
that is before jhana arises, with cittas accompanied by upekkha
就是在禅那生起之前，是舍俱之心
now when you practice let us just say compassion
例如当你修悲的时候
when you practice compassion
你修悲
first you practice compassion saying to yourselves
开始你修悲，对自己说
may this being get free from suffering, may this being get free from suffering and so on
愿众生免于苦，等等
so when you are doing this
当你这样做的时候
by the force of the practice
通过修持的力量
you may do this preliminary exercises with consciousness accompanied by indifferent feeling
这些初级的修持之心，
可能是舍受
when
当
you have thoroughly learned a passage
你对某段文字彻底熟悉时
you can recite that passage
你可以背诵这段文字
without paying attention to it
不需要在将注意力放在上面
or your mind may be somewhere else but you still can say the passage you have memorized
你的心可以放在别处
但是你还是可以背诵这段文字
so that may have happened to you many times
这种事情你可能经历过多次
when you pay homage to buddha sometimes
当你礼敬佛陀时刻，有时候
you are saying the word, your mind may be somewhere else
你背诵这些段落，
你的心可能在别的地方
because you are very familiar with the passage
因为你非常熟悉这些段落
so in the same way when you become very familiar with or experience with this wish
同样，当你非常熟悉你的祝愿
that beings get free from suffering
愿所有众生离苦
you may do this with the consciousness accompanied by upekkha
你做这些的时候，
心可以是舍俱的
and also the other example is that when you practice vipassana
另外一个例子是，
当你修内观的时候
now vipassana means knowledge
内观意思就是：智慧
so when you practice vipassana your mind

must be accompanied by knowledge
当你修内观的时候，
你的心必须是智相应的
without knowledge normally speaking,
there can be no vipassana
智不相应，一般就没有内观
but when you have
experience of vipassana
当你有内观的体验后
then at sometimes
有时候
you may be able to comprehend the mind and matter with consciousness that is not accompanied by knowledge
你可能用智不相应的心
观察名色
you have been doing this many times and for a long time
如果你多次长期内观
that you've become very acquainted with comprehending the mind and matter with consciousness accompanied by knowledge
你用智相应之心
对名色的观察就很熟悉
and so by the force of that sometimes you may be able to comprehend the mind and matter with the consciousness that is not accompanied by knowledge
因为这种惯性，有时候你可能
用智不相应的心来观察名色
so in the same way here also
这里也是同样
a person may be able to practice the karuna and mudita with consciousness that is accompanied by upekkha
一个人可以用舍俱之心修悲、喜
but when he gets jhana
当他获得禅那之后
it must definitely be accompanied by somanassa or joy
就一定会有悦俱的心
so two phases
所以两个阶段
there are two phases the preliminary phase and let us say jhana phases
初级阶段、禅那阶段
during preliminary phase
在初级阶段
sometimes it may be possible to practice compassion and sympathetic joy with consciousness accompanied by indifferent feeling
有时候，可以用
舍俱的心来修悲、喜
but in the jhana phase
但是在禅那阶段
the consciousness must definitely accompanied by somanassa or joy
心必须是喜俱的
please look at the chart and find out how many cittas they arise with?
请看表，
找出它们与多少心相应?
sense-sphere kusala, right? eight
欲界善心，对吧？八个
and then sense-sphere functional, eight
然后欲界唯作心，八个
and then rupavacara
然后是色界心
first jhana second jhana third jhana fourth jhana

初禅、二禅、三禅、四禅
so among the sense-sphere wholesome consciousness
在欲界善心里
some are accompanied by joy and some are accompanied by upekkha
有些是悦俱，有些是舍俱
right? four are accompanied joy four are accompanied by indifferent feeling
对不对？四个是悦俱，
四个是舍俱
the same with the
functional consciousness
唯作心也是如此
now what some teachers say is that karuna and mudita can not be practiced by consciousness accompanied by indifferent feeling
但是有些老师认为悲、喜二心所
不能与舍俱之心同时生起
so according to them karuna and mudita can not arise with consciousness that are accompanied by indifferent feeling
根据他们的说法，悲、喜心所
不能与舍俱心同时生起
so that is what is the some teachers said
这是有些老师的说法
now the teacher of this manual did not like this saying or this opinion so he
《摄阿毗达摩义论》的作者
不喜欢这样的说法
says some author say this
所以他说：有些人这样说
and the reason is that when one has become familiar with doing something
原因就是当一个人
熟悉做某件事
then one may do things with his mind on some other object
他在做这件事的时候，
所缘可以是别的东西
so here also
这里也是同样
when one has become thoroughly familiar with practicing the compassion and sympathetic joy
当一个人彻底熟练修悲、喜心所
one may be able to do it with consciousness accompanied by indifferent feeling
他就可以用舍俱之心来修悲、喜
so it is to be noted that
你们要注意
the common opinion of all teachers is that
所有老师共同的看法
the karuna and mudita compassion and sympathetic joy
悲、喜二心所
can arise with all these twenty eight types of consciousness
可以与所有 28 个心相应
but according to some how many?
但是根据有些人的说法，是多少?
common opinion is twenty eight types of consciousness, right?
通常的看法是
与 28 个心相应，对吧?
but some say that
但是有些人说
it can not arise with indifferent feeling upekkha
不能与舍俱心相应

so how many according to some teachers
所以根据这些人的说法，
是多少心?
you have to leave out those that are accompanied by indifferent feeling
你要去掉舍俱的心
so from the eight sense-sphere wholesome consciousness
所以八个欲界善心中
you take out four
你要去掉四个
and from the eight sense-sphere functional consciousness
从八个欲界唯作心中
you take out four that are accompanied by upekkha
你去掉四个舍俱心
so all together you take out eight of them
you get only twenty
所以一共去掉 8 个，
只有 20 个
so that is according to some teachers
这是有些老师的看法
so according to some teachers
根据有些老师的说法
the karuna and mudita arise with twenty types of consciousness
悲、喜二心所与 20 个心相应
but according to common opinion of teachers
但是根据大多数老师的说法
karuna and mudita arise with twenty eight types of consciousness
悲、喜心所与 28 种心相应
now when you fill in the chart
当你填写这个表格时
you will come to that
你就会碰到这些心所
so
所以
if you don't remember
如果你不记得
you can read this book
你就可以看书
and also read these notes so you can get them right
也要看看这些注释，
这样就能做对
so with regard to karuna and mudita
所以对于悲、喜二心所
it was say, common opinion and then opinion of some teachers
有两种看法：
主流看法，某些老师的看法
so you have to fill in the colors correctly
所以你要正确涂颜色
now
现在
you want to start more?
要继续进行吗?
there is another type of combination of cittas and cetasikas
还有一种心-心所的组合方法
although it is too involved
虽然它很复杂
i just want to let you know there is such a method also
我只是想让你们知道有这种方法
you may not want to do it but there is such a method
你们可能不想练习这种方法
但是是有这样的方法

and that is mixture of two methods, i don't know whether you have this sheet with you
就是前两种方法的混合
我不知道你们有没有这张资料
mixture of two methods
混合组合方式
so this is the mixture of two methods
就是两种方法的混合
citta-cetasika combination and cetasika-citta combination
心-心所、心所-心，
两种混合起来
only when you are very familiar with the two methods
只有当你们非常熟悉这两种方法
can you do this mixture of the two methods
你们就能做这种混合方法
the usual method are
通常的方法是
citta and cetasika combined, right?
cetasika and citta combined
心-心所，心所-心，
这样组合，对吧?
now this method is cetasika and cetasika combined
但是这种方法是心所-心所组合
the easiest one is the first one
第一个最简单
the contact
触心所
so the question is
问题是
how many cetasikas arise with contact?
有多少心所与触心所同生?
now you know that contact is also a cetasika
你们知道触也是一个心所
so how many cetasikas arise with contact
有多少心所与触同生
first you have to find out how many cittas arise with contact
首先你得找出有多少心与触相应
and then you have to find out how many cetasikas arise with those cetasikas
然后再找出与之相应的心所
and then third step is you know how many cetasikas arise with contact
第三步就知道
触心所与多少心所同生了
with contact it is very easy
对于触心所而言，很简单
but with other cetasikas it may not be so easy
但是对于其他心所，
可能就不那么简单了
now contact arise with eighty nine cittas
触心所与 89 种心相应
and with eighty nine cittas all fifty two cetasikas arise
89 种心摄 52 个心所
so the answer is
所以答案是
contact arise with fifty one cetasikas
触心所与 51 个心所同生
except itself
除了它自己
with feeling the same
受心所也是一样的
with vitakkha the same
寻心所是同样的

with vicara the same
伺心所是同样的
but with adhimokkha it is different
但是对于胜解而言，就不同了
so this is a little involved
这就有点复杂
so if you don't want to, i don't want to go into this method
如果你们不想，
我就不教你们这种方法了
but i just want to let you know that
我只是想让你们知道
there is such a method
有这么一种方法
and this method is created by one famous sayadaw of myanmar
这种方法是
缅甸一个著名长老提出的
so when he wrote his book
他在他的书中
he introduced or he created this method
介绍了这种方法
and this method is very useful in making yourself thoroughly familiar with the first two methods
对于彻底熟悉前两种方法，
这种方法很有帮助
so only when you are thoroughly familiar with the first two methods
只有你彻底熟悉前两种方法
can you do this
你才能练习第三种方法
let us called third method, that is the mixture of two methods
这就是第三种方法：混合方法
so we come to the end of second chapter
我们结束第二章的学习
now the second chapter deals with cetasika or mental factors
第二章讨论了心所
and as you now know how many mental factors?
你们现在知道，有多少心所?
fifty two mental factors
52 心所
and each mental factor is interesting in itself
每个心所都很有趣
and we can study more about this
我们以后会进一步学习
these mental factors by reading this book
通过这本书学习这些心所
or by reading the visuddhimagga
也可以通过《清净道论》学习
and it is intersting because these are mental states
之所以有趣，是因为这些心所
and these mental states are what we experience in our daily life and also when we practice meditation
就是我们日常生活和禅修时
能够体验到的心所
and these may not be obvious to us when we don't pay attention to them
如果我们不注意，
我们可能觉察不到这些心所
but when we practice meditation
当我们禅修时
you may see at least some of these mental states when they arise in your mind
你们至少可以在心里

看到某些心所
because when you practice meditation
you are like trying to catch something
when it comes up
因为当你禅修时，你就像
在抓取显现的东西
so when you are practicing vipassana
meditation
所以当你内观禅修时
you can see many of these mental states
in your mind
你可以在心里看到许多心所
that is as and when they arise
当它们生起的时候，就能看到
and as i said yesterday
我昨天讲过
they can be studied by way of four kinds
of definition
这些心所可以通过四种定义来学
that is the characteristic, function, the
mode of manifestation and the proximate
cause
特相、作用、现起、近因
and so we can study the mind more
minutely
我们可以更详细地学习名法
by way of abhidhamma analysis
借助于阿毗达摩的分析
and along with understanding the fifty
two cetasikas
借助于对这 52 心所的理解
we also need to know what cetasikas go
with citta or
我们也要知道伴随各种心
是哪些心所
which citta go with which cetasikas
哪些心所可以与哪些心同生
and when we understand this
当我们明白这点
i think we will understand about our mind
more
我想我们就能更多地
了解我们的心
more than maybe studying modern
psychology
比学习现代心理学更加了解心
because mind is minutely analyzed in
abhidhamma
因为在阿毗达摩里，
心被详尽地分析
now you know that eight nine types of
consciousness or one hundred and twenty
one types of consciousness
现在你们知道 89 或 121 种心
and fifty two mental factors and
52 心所
these are separate distinct mental states
这些都是独立的心所
but they arise together and
但是它们可以同时生起
so it is very difficult to differentiate one
from the another
所以想把它们彼此区分很难
but through reading and through practice
of meditating
但是通过学习，通过禅修
we can see them
我们可以看清它们
at least we can see some of them
至少可以看清一部分
distinctly and separately
清楚，独立地分辨它们

so now we finish studying two of the ultimate realities
我们完成了两个究竟法的学习
one is consciousness and second mental factors
一个是心，一个是心所
citta and cetasikas
心、心所
and cittas and cetasikas together are called what?
心和心所统称为什么?
nama or mind
名法
so when we say mind, actually we mean citta and cetasika together
所以我们说的名法
就是心、心所的统称
but when we talk we don't differentiate between citta and cetasika
我们说的名法
没有将心、心所区分开
we just say as those they are one and the same
我们好像说它们都是一体的
but when you have knowledge of abhidhamma
但是当你具有阿毗达摩的知识
then even though maybe you're using the general terms
即便你用这些统称
you know what you are talking about
你也知道你在讲什么
say i'm angry
例如，我愤怒
so that means i have the consciousness accompanied by anger
意思是我的心伴随着嗔心所
so there are two things in our mind when i say i'm angry
所以当我们说我愤怒时，
包括两方面:
consciousness and anger
心、嗔心所
and you also know that anger does not arise alone
你也知道嗔心所不会单独生起
with anger there are some other mental factors also
伴随嗔心所的，还有其他心所
so you know that when you're angry
所以你知道当你愤怒时
and your mind is accompanied by other mental states mental factors
有其他心所伴随你的心
so you know more about yourself when you know abhidhamma
所以当你了解阿毗达摩
就更能了解自己
but
但是
many people live without abhidhamma
很多人不知道阿毗达摩，
也照样生活
[laughs]
so even if you don't know abhidhamma it's ok
所以即便你不了解阿毗达摩，
也没问题
you can live
你们还照样可以生活
just like without knowledge of the modern science or whatever

就像不知道
现代科学知识之类的
we can live we can be alive
我们照样生活
so in the same way without the knowledge of abhidhamma also you can live
同样，没有阿毗达摩的知识
你也能照样生活
but if you know abhidhamma
但是如果你了解阿毗达摩
then you have more deeper understanding of yourself of your life
你就对自己，自己的生活
有更深的了解
and that makes your life more precious
这样你的生活就更加珍贵
so
所以
we will stop today with the end of the second chapter
第二章学完了，今天到此结束
i want you to read the book also
我希望你们也要读读教材
because i don't want to read the book here because it will take much time
因为课堂上我没有读教材
如果读就要花费很多时间
but please if you have time read the book also
如果你有时间，也读读教材
and then use the chart as a help for understanding
借助于图表来理解
we've got some time for questions
现在是提问时间
anybody has any questions for sayadaw
please step forward for the mic there
有么有要向尊者提问的
请走到话筒这边来
student: yeah, i have two questions here
学生：我有两个问题
oh, sorry, can i refer why is it there is no this
我能问为什么没有
akusala vipaka
不善果报心吗?
there is no hetuka akusala vipaka
没有有因的不善果报心
is always, the resultant is always through the ahetuka
果报心只有无因的
well in the kusala, there is ahetuka and hetuka
当然，在善心里
有有因、无因果报心
kusalavipaka
善果报心
sayadaw: could you please say it again?
尊者：你能再讲一遍吗?
student: [embarrassing pause]
学生：[尴尬地笑]
for the akusala citta
对于不善心而言
the resultant consciousness is always expressed to the hetuka
果报心总是通过有因
is always expressed as hetuka
总是有因
akusala
不善心
sayadaw: maybe....ok [laughs]

尊者：可能……好
another student: maybe I will help to rephrase what you wanted
男同学：我来帮她复述一下吧
i think her question is
我想她的问题是
in the akusala citta
在不善心里
there are no resultant cittas
没有果报心
whereas the akusla resultant citta appear only in the ahetuka rootless cittas
不善心果报心
只是出现在无因里面
is that what you wanted?
这是你想问的吗?
whereas in the beautiful consciousnesses
但是在美心里
there are resultant cittas, is that what you wanted?
是有果报心的，这是你的问题吗?
sayadaw: so sense-sphere wholesome consciousness two kinds of result, identical and non-identical, right?
尊者：欲界善心有两种果报心
有因果报心、无因果报心
对吧?
but akusala has no identical result
但是不善心没有有因的果报心
it has only non-identical result
只有无因的果报心
if it will to give identical results
如果它产生有因的果报心
it will be with lobha, dosa and moha and all
它的因也是：贪嗔痴
so if it is identical
如果是有因的
it will be akusala not resultant
它就是不善心，不是果报心
but the kusala is different
但是善心是不同的
so kusala is accompanied by what we call beautiful mental factors
所以善心摄的都是美心所
so beautiful mental factors are found in kusala as well as in resultant consciousness
所以美心所
在善心和果报心里都有
so when they arise as the resultant then they are not called kusala
所以当它们作为果报心时
并不称为善心
but they can arise as resultant
它们可以作为果报心生起
because they are here called sobhana or beautiful
因为它们在这里被称为美心
but with regard to akusala
但是对于不善心
if it will to give identical results
如果产生有因的果报心
it will not be kusala
它不会是善心
it will no vipaka, it will still be akusala
不会是果报心
它还是不善心
because there are lobha, dosa and moha
因为贪嗔痴
accompanying the resultant consciousness

还会伴随这些果报心
so that is why there is no identical resultant consciousness for unwholesome consciousness
所以就没有关于不善心的
有因的果报心
student: thank you, teacher
学生：谢谢你，尊者
student: ok, with regard to this communication of citta and cetasika
学生：关于心和心所的组合
is there any lesser evil i mean there
有没有哪个少一点恶
the greater or lesser evil of consciousness and cetasika
心和心所谁的恶大，谁的恶少
sayadaw: since they arise together
尊者：因为它们同生
they must be the same
它们应该是一样的
we can not say that citta is lesser evil or cetasika is lesser evil
我们不能说心的恶少，
还是心所的恶少
but you know that citta is neutral
你们知道心是中性的
citta by definition the awareness of the object is
心的定义就是对所缘的觉知
just the awareness of the object it is neither wholesome nor unwholesome
只是对所缘的觉知，
不是善也不是恶
but it becomes wholesome when it is accompanied by beautiful root
只是伴随着美根，
就成了善心
and it becomes unwholesome when it is accompanied by unwholesome root
伴随着不善根，就成了不善心
student: thank you
学生：谢谢
student: venerable sir, could you please explain why there is no compassion and joy in the supramundane citta?
学生：尊者，你能解释一下，
为什么出世间心
没有悲、喜心所吗?
sayadaw: supramundane cittas take nibbana as object
尊者：出世间心的所缘是涅槃
so
所以
there are two kinds of supramundane consciousness as you know
你知道，有两种出世间心
path consciousness and fruition consciousness
道心，果心
both take nibbana as object
都是以涅槃为所缘
so if it is supramundane it must take nibbana as object
如果是出世间心，
所缘必须是涅槃
but the compassion and sympathetic joy take the concept of being as object
但是悲、喜的所缘是
众生的概念
so they are different in object
所以它们的所缘不同
since they are different in object they can

not arise with the supramundane consciousness
因为它们有不同的所缘，
所以就不能在出世间心生起
because there is no such occasion
因为不存在这样的情况
as the consciousness taking one object
心缘取一个所缘
and mental factors taking another object at the same time
同时，心所缘取另一个所缘
so that is why there is no compassion in sympathetic joy arising with supramundane consciousness
所以在出世间心里，
就没有悲、喜心所
because their objects are different
因为它们的所缘不同
student: i mean i read somewhere about nibbana being love and compassion only
学生：我的意思是我在别的地方
看到：涅槃就是爱和慈悲
sayadaw: that is not true
尊者：那是不对的
[laughs] as i said before,
我之前讲过
nibbana is an object
涅槃是个所缘
the cessation of suffering
就是苦之断灭
so it is not love it is not joy or whatever
它不是爱，也不是喜悦之类
it is an object like this, right? one object that we can take with our mind
这个所缘就是这样，对吧?
我们心中的所缘就是如此
student: venerable sir, my question relates to supramundane consciousness
学生：尊者，
我的问题是关于出世间心
you say that on the wholesome supramundane consciousness
你说对于善的出世间心
it only appears once to mean the path consciousness
道心只会生起一次
if i will to relate it on the normal people again, or does it stay with the person permanently?
如果对于普通人，
会永远伴随他吗?
sayadaw: he will not fall back
尊者：他不会退转
so once he becomes a sotapanna
所以只要成为须陀洹圣者
and he does not practice further he will remain a sotapanna
即便不再修习，
也保持须陀洹圣者身份
so there is no falling back from the states of sotapanna
不会从须陀洹圣者退转回来
host: more questions?
主持人：还有问题吗?
shall we call it a day?
今天到此结束?

disk01track13

I hope you did the homework
我希望你们都做了作业
you may check your colorings with the picture on the screen

你们可以根据屏幕上的图片
对答案，看你们涂的颜色
so the first one is with vitakka
第一个是寻心所
so vitakka arises with fifty five types of consciousness
寻心所与 55 种心相应
and these fifty five are
这 55 种心
now you can see twelve unwholesome cittas
你可以看到 12 个不善心
and the ahetuka cittas or rootless cittas less ten sense consciousness
无因心、没有十个根识
and then twenty four sense sphere beautiful consciousness
24 欲界美心
and then eleven first jhana cittas
11 个初禅心
so when you have these dots
有了这些圆点
you can easily tell
你就很容易知道
with how many cittas vitakka arises
寻心所与多少心相应
so here vitakka arises with fifty five types of consciousness
这里寻心所与 55 个心相应
first you need to be familiar with the basic chart
首先你要对那个基本的表格熟悉
the eighty nine or one hundred and twenty one types of consciousness
就是 89 或 121 心的那个表格
so please try to get more and more familiar with that basic chart
请尽量熟悉那个基本表格
so that you don't have to think when you see you are able to say what type of of consciousness a certain dot is
当你看到圆点，不需要思考
就知道那是什么心
now see the second one with vicara
现在看第二个伺心所
now that is very easy
这个非常简单
so vicara arises with first jhana and second jhana
伺心所与初禅、二禅相应
so we add just the eleven second jhana cittas to the fifty five
所以就就用 55
加上 11 个二禅心
and we get sixty six types of consciousness
得到 66 种心
now in order to remember this
为了记住这个
you can remember that the ten sense consciousness
你可以记住十个根识
do not need vitakka to go to the object
不需要寻心所来缘取目标
because the impact of the senses and the object is great
因为诸根和目标的力量是强大的
since the impact is great
因为它们力量很大
these types of consciousness do not need vitakka to take them to the object
双五识就不需要寻心所

来将它们投向目标
actually vitakka arises with the fifty four kamavacara cittas sense-sphere cittas except these ten
实际上，寻心所与欲界 54 心相应
但是这十个根识除外
so fifty four minus ten so forty four
所以 54 减去 10 等于 44
and then the eleven first jhana cittas
然后是 11 个初禅心
and so we get fifty five easily
所以，我们很容易就得到 55
so fifty four kamavacara cittas
54 个欲界心
and then you take the ten sense consciousness out
减去 10 个根识
so you get forty four
得到 44
and then you add the eleven first jhana cittas and we get fifty five
然后加上 11 个初禅心，得到 55
with vicara we just add second jhana cittas
对于伺心所，我们加上二禅心
so there are eleven second jhana cittas
有 11 个二禅心
and we get sixty six with vicara
我们得到 66 个伺心所
and next is with adhimokkha
下一个是胜解心所
now with decision
对于胜解
decision does not arise with doubt
胜解不能与疑心所同生
so the consciousness with doubt is not shown here
所以有疑心所的心不能出现
and then it does not arise with the ten sense consciousness
然后它也不与 10 根识同生
so and with all others it arises
其他所有的，与之同生
so ten plus one eleven
所以 10 加 1 等于 11
eighty nine minus eleven we get seventy eight
89 减 11 等于 78
one hundred and twenty one minus eleven we get one hundred and ten
121 减 11 等于 110
so these types of consciousness are those that arise with adhimokkha or decision
这就是胜解心所同生的心
then the next one is viriya, effort
下一个是精进心所
effort does not arise with the seven resultant consciousness of akusala and
精进不与 7 个不善果报心相应
eight resultant consciousness of kusala and also with five-sense-door adverting
也不与 8 个善果报心相应，
也不与五门转向心相应
and with the rest it arises
与其他心都相应
so seven eight fifteen sixteen
所以 7 加 8 等于 15，
再加 1 就是 16
it does not arise with sixteen types of consciousness
所以它不与 16 种心相应
so eighty nine minus sixteen we get seventy three

89 减去 16 等于 73
one hundred and twenty one minus sixteen we get one hundred and five
121 减去 16 等于 105
so these one hundred and five cittas arise with viriya all viriya arises with these one hundred and seventy three or one hundred and eight[105?] cittas
所以这 105 个心与精进心所同生
或者精进心所与 73 或 105 心相应
next is
下一个是
now piti arises with those that are accompanied by joy or somanassa
喜心所与悦俱心同生
but we have to take out the fourth jhana cittas
我们要去掉四禅心
because although fourth jhanas cittas are accompanied by somanassa
虽然四禅心是悦俱心
piti does not arise with them
但是喜心所不与它们同生
with the others, other cittas accompanied by somanassa or joy piti arises
对于其他悦俱心，
喜心所与它们同生
so we get four from the akusala cittas
所以不善心里有 4 个
and one investigating consciousness from the resultant of kusala
善果报推度心有 1 个
and one smile producing from the functional rootless cittas
无因唯作心里面的 1 个生笑心
and then from the sense-sphere beautiful we get the twelve that are accompanied by joy
欲界美心有 12 个悦俱
and then from the rupavacara cittas we get nine
色界心中有 9 个
and from lokuttara cittas we get twelve and twelve
出世间心有两个 12
so with these cittas or altogether fifty one cittas piti arises
所以与喜心所相应的心有 51 个
the next one is chanda desire or conation
接下来是欲心所
now chanda does not arise with two rooted in moha
欲心所不与两个痴根心相应
and then it does not arise with all the eighteen rootless cittas
它不与 18 个无因心相应
so eighteen plus two twenty
所以 18 加 2 等于 20
so ninety, eighty nine minus twenty we get sixty nine
89 减去 20 等于 69
and one hundred and twenty one minus twenty we get one hundred and one
121 减去 20 等于 101
so chanda arises with these one hundred and one cittas
所以欲心所与 101 个心相应
and next is moha, ahirīka, anottappa, uddhacca
下一个痴、无惭、无愧、掉举
and you know these four are called unwholesome universals

这四个被称为遍一切不善心心所
that means these four arise with all twelve unwholesome cittas
即此四个与所有 12 个不善心相应
so here we can see moha arises with these twelve
所以这里我们看到痴
与这 12 个心相应
ahirika shamelessness arises with these twelve
无惭与这 12 个心相应
anottappa fearlessness arises with these twelve
无愧与这 12 个心相应
uddhacca restlessness arises with all these twelve unwholesome cittas
掉举与这 12 个不善心相应
then we come to lobha
我们再看贪
since it is lobha we can easily see it arises with those that are accompanied by lobha or attachment
因为是贪心所，我们就容易
知道它与贪根心相应
so there are eight types of consciousness that are rooted in lobha or attachment
所以贪根心有 8 个
and so lobha arises with these eight types of consciousness
所以贪心所与这 8 种心相应
four accompanied by joy and four accompanied by upekkha or neutral feeling
4 个悦俱，4 个舍俱
then we come to diṭṭhi or wrong view
再看邪见
diṭṭhi arises with those that are accompanied by diṭṭhi
邪见与邪见相应的心同生
when you look at the list of the types of consciousness you see
你看列表中的心，可以看到
with joy with wrong view unprompted
悦俱邪见相应无行心
with joy with wrong view prompted
悦俱邪见相应有行心
so with wrong view, two with wrong views in those that are accompanied by joy
所以，悦俱心有两个邪见
and two from those that are accompanied by indifferent feeling
舍俱心有两个
so ditthi arises with these four types of consciousness
所以邪见与这 4 个心相应
mana
慢
now we learned that ditthi and mana do not arise together
我们知道邪见和慢不能同时生起
when there is ditthi there is no mana,
when there is mana there is no ditthi
有邪见不能有慢，有慢不能有邪见
ditthi is wrong view mana is pride or conceit
邪见，就是错误的观念
慢，就是骄慢
so mana arises with those that are not accompanied by ditthi
所以慢只伴随没有邪见的心生起
so number the third and fourth
所以，第三第四个

and then seventh and eighth of the consciousness accompanied by or rooted in lobha
然后第七第八个贪根心
next is the four hatred universals or we can call them something like that
接着是四嗔因心
dosa, issa, macchariya and kukkucca so dosa is hatred, issa jealousy, macchariya avarice and kukkucca remorse
嗔、嫉、悭、恶作
each one of them arises with two types of consciousness accompanied by ill will
每个都与两个嗔根心相应
so dosa with these two, issa with these two
嗔与这两个相应，
嫉与这两个相应
macchariya with these two, kukkucca with these two
悭与这两个相应，
恶作与这两个相应
now yesterday we learned that issa, macchariya and kukkucca
昨天我们学了嫉、悭、恶作
arise occasionally and seprately
偶尔、分别生起
so when there is issa there will be no macchariya and when there is macchariya there is no issa
当有嫉的时候，就没有悭
有悭的时候，就没有嫉
and here
这里
in this small chart we just find out what cittas arise with dosa issa macchariya and kukkucca so it's ok now
这个表，我们找出哪些心
与嗔、嫉、悭、恶作同生，好
so there are only two types of consciousness
只有两种心
accompanied by dosa accompanied by issa accompanied by macchariya and accompanied by kukkucca
与嗔、嫉、悭、恶作相应
the next is thina and middha
然后是昏沉和睡眠
now we know that thina and middha always arise together
现在我们知道昏沉
与睡眠总是在一起
but they arise occasionally
但是它们只是偶尔地生起
since they are dull mental factors
因为它们是呆滞的心所
they do not arise with those that are unprompted
它们不与无行心生起
so they arise with types of consciousness that are prompted and
它们与有行心生起
so they arise with second fourth sixth eighth of the eight those are rooted in lobha
所以它们与第二第四第六第八
个贪根心相应
and then second of those that are rooted in dosa or ill will
与第二个嗔根心相应
so there are only five types of consciousness that arise together with

sloth and torpor
所以只有五个心与昏沉睡眠同生
the last of the unwholesome cetasikas is vicikiccha
最后一个不善心所是疑
i think it is the easiest
我想这个最简单
because it arises with only one type of consciousness
因为它只与一种心相应
which is accompanied by vicikiccha or doubt
就是疑相应的心
so only one consciousness there
所以那里只有一种心
ok next one
好，下一个
sobhaṇa-sādhāraṇa sobhaṇa universals, or beautiful universals
遍一切美心心所
now first you should be familiar with what are non-beautiful what are beautiful citta
首先，你们应该熟悉
什么是不美心、美心
so the first thirty are non-beautiful
前 30 个心是不美心
and the rest are beautiful cittas
剩下的是美心
so when we say sobhaṇa-sādhāraṇa cetasikas arise with sobhana cittas
所以，当我们说遍一切
美心心所与美心相应
then you have to look at sobhana cittas only
所以你们只需要看美心
and there are fifty nine or ninety one of them
有 59 或 91 个
so the first thirty are non-beautiful and the rest are beautiful
前 30 个心是不美心，
剩下的是美心
so it is very easy
所以这很简单
and then we come to virati, abstentions
然后看三离心所
abstention from wrong speech, abstention from wrong action, abstention from wrong livelihood
离恶语、离恶业、离邪命
now here these virati or abstention mental factors arise with eight wholesome beautiful sense-sphere consciousness
这些离心所与 8 个欲界美心相应
because these have the nature of being kusala or wholesome
因为这些心所具有善业的性质
you abstain from something and at that moment there arises in your mind is wholesome types of consciousness
你远离诸恶的时候，就会生起善心
so they accompany the wholesome types of consciousness in the sense-sphere consciousness
所以这些心所与欲界善心相应
and then they arise with supramundane consciousness
它们还与出世间心相应
if we take supramundane consciousness as eight
如果把出世间心看成八个
and we see that viratis arise with sixteen

types of consciousness
离心所就与 16 个心相应
eight from sense-sphere beautiful
8 个欲界美心
and eight supramundane consciousness
8 个出世间心
but if we take the supramundane to be forty
如果我们将出世间心看成 40 个
then we see the virati cetasikas arise with forty eight types of consciousness
我们就看到离心所与 48 个心相应
i hope you remember when arisign with sense-sphere beautiful consciousness
我希望你们记住：
当它们与欲界美心同生时
they arise occasionally and also they arise one at a time
它们只是偶尔生起，
并且每次生起一个
so when arising with the sense-sphere beautiful consciousness
所以当与欲界美心同生时
at one time only one will arise
一次只生起一个
when there is right speech there will be no right action and livelihood and so on
当有正语的时候，
就没有正业和正命等等
and also they will arise occasionally only sometimes not always
它们也只是偶尔生起，
不是必定生起
only when one refrain from wrong speech will the right speech arise
只有当离恶语的时候，
正语心所才生起
and the others will not arise
其他离心所不会生起
so they arise occasionally or they arise at sometime only
所以它们偶尔生起
and they arise they arise one at a time
并且每次只是生起一个
but with the supramundane consciousness it is different
但是对于出世间心，则不同
with the supramundane consciousness it is said they arise always
它们总是与出世间心同生
every time the supramundane consciousness arises they arise
只要有出世间心生起，
它们就生起
and when they arise they arise together
只要生起，就是全部生起
not one by one as in the case of sense-sphere beautiful consciousness
不像欲界美心里那样，单独生起
because in the supramundane consciousness there are four path consciousnesses
因为在出世间心里，有四个道心
these path consciousnesses have the power to eradicate all propensities of wrong doing at one stroke
这四个道心有一次性
断除所有恶的力量
like lightning can kill a tree in one stroke
就像闪电一次击倒一棵树
so when they arise with supramundane consciousness they arise always

所以当它们总是
与出世间心一起生起
that means every time a supramundane consciousness arises they also arise
意思是每次出世间心生起，
它们就生起
and they arise they arise together
当它们生起时，它们全部生起
and the next is with
appamaññā limitless ones
下一个是无量心所
and limitless ones here means karuna and mudita compassion and sympathetic joy
无量心所这里指悲无量、喜无量
so they arise with eight wholesome sense-sphere beautiful consciousness
它们与八个欲界善心相应
and eight functional sense-sphere beautiful consciousness
8 个欲界唯作心相应
and then the first jhana three, second jhana three, third jhana three and fourth jhana three
然后初禅三心、二禅三心、
三禅三心、四禅三心
form-sphere consciousness
色界心
so we get altogether twenty eight types of consciousness
所有加起来 28 个心
that arise with appamaññā
这些都与无量心所同生
when the people practice karuna and midita
当人们修悲无量、喜无量时
when they get
the karuna and mudita as jhana
当禅那里有悲、喜无量时
then they must accompany by joy only
必定是悦俱心
but when doing the preliminary work on karuna and mudita
当初级阶段修悲、喜无量时
through experience sometimes they may do karuna and mudita with consciousness by indifference
可以用舍俱心修悲、喜无量
so the common opinion of all teachers is that the
大多数老师的看法是
the limitless ones can arise with all eight wholesome sense-sphere beautiful consciousness
无量心所可以与所有
8 个欲界善心生起
and when they arise in an arahant, they will arise with eight functional sense-sphere beautiful consciousness
当它们在阿罗汉心里生起时，
它们与欲界美心的 8 个唯作心同生
so this is the common opinion of all teachers
所以这是主流老师的看法
so according to them, the appamanna or limitless ones arise with twenty eight types of consciousness
根据这种说法，
无量心所与 28 种心相应
but some teachers
但是有些老师
did not think that appamanna or the limitless ones can arise with those that are

accompanied by indifferent feeling
不认为无量心所
可以与舍俱心同生
now according to them
根据这种说法
appamanna or the limitless ones arise with those that are accompanied by joy or somanassa only
无量心所只与悦俱心生起
so according to them we have to strike out those that are accompanied by neutral feelings
所以根据这种说法，
我们要去掉舍俱心
so we get only twenty of them here
所以只有 20 个心
four from sense-sphere beautiful wholesome consciousness accompanied by joy
四个悦俱欲界善心
and four from sense-sphere functional beautiful sense-sphere consciousness accompanied by joy
四个悦俱欲界唯作心
and then the others are the same
其他的都一样
and the last one is paññindriya
最后一个是慧根
paññindriya is also called amoha
慧根又称为无痴
so amoha and paññindriya are the same
所以无痴与慧根是一样的
sometimes we may just call it paññā
有时候我们简称它为慧
so paññā and paññindriya are the same
所以慧与慧根是一样的
and it is sometimes called amoha
有时候被称为无痴
and sometimes it is called vijjā
有时候被称为：明
the opposite of avijjā in dependent origination
就是缘起里无明的反义词
since it is paññā, it will arise with those types of consciousness that accompanied paññā
因为是慧，就与智相应的心同生
and as you know from among the twenty four sense-sphere beautiful consciousness
大家知道，24 个欲界美心中
only the first and second
只有第一第二个
only the fifth and sixth are accompanied by knowledge
第五第六个是智相应的
so from among the sense-sphere beautiful consciousness we get twelve
所以在欲界美心中，我们得到 12 个
and then the rest of the types of consciousness always are accompanied by paññā or wisdom
除欲界外所有心
都是与智相应的
because if you do not have wisdom or knowledge you do not get jhanas
因为如果不与智相应，
就没有禅那
if you do not have knowledge or wisdom you do not reach enlightenment
如果不与智相应，
就不能获得觉悟
so these types of consciousness are

always accompanied by knowledge or wisdom
所以这些心总是与智相应
but regarding the sense-sphere beautiful consciousness
但是对于欲界美心
they arise with some of them only and not all
它只与其中某些相应，并非全部
so altogether we get forty seven or seventy nine
所以我们一起获得 47 或 79 个心
forty seven or seventy nine types of consciousness accompanied by knowledge or paññā
47 或 79 种心与慧根同生
since paññā is among the beautiful mental factors
因为慧是在美心所里
we need to look at the beautiful consciousness only
我们只需要查看美心
and not the none beautiful ones
不美心不需要看
so with paññā forty seven types of consciousness arise
所以慧心所与 47 个心相应
or seventy nine types of consciousness arise
或者与 79 个心相应
so if you have this chart it would be very easy for you to find out the cetasika and citta combinations
如果你们有这张表，
就很容易找出心所-心的组合
so now you can check your homework with the chart on the screen
现在你可以通过屏幕
检查你的作业
if you have made mistakes
如果有错
it may be necessary for you to make the copy of the plain ones
你们或许有必要多复印几份
so it is better to keep extra copy of the plain ones so that
这样除了基本表格，还有备份
if you make a mistake you can just throw it away
如果涂错了，可以扔掉
so these are very convenient when we cannot memorize all these things
如果我们记忆不了所有这些
有这些表格就很方便
this is the combination of cetasika to citta
这就是心所到心的组合
or cetasika-citta combination
或心所-心组合
the other combination is citta-cetasika combination
另外一个组合是心-心所组合
for that we may need eighty nine or one hundred and twenty one chart or diagrams
这种组合，我们就要
89 或 121 个表格了
if you have time and if you want to do them it is good to do just as exercise
如果你有时间，如果你愿意
做这些练习很好
fifty two cetasikas can be arranged like the eighty nine and one hundred and twenty

one types of consciousness
52 心所可以像 89 或 121 心
那样分组处理
now the first thirteen can be one row
前 13 个心所可以归为一排
and then the fourteen akusala can be one two three four five rows
然后 14 个不善心所可以分为五排
the four universals and then
四个遍一切不善心心所
lobha triad
三贪因
and then four hate universals
然后四嗔因
and then two sloth and torpor
然后是二有行：昏沉和睡眠
and the last one doubt
最后一个是疑
so you can arrange them that way: four, three, four, two, one
可以这样分组：
4 个、3 个、4 个、2 个、1 个
and then the next column would be nineteen beautiful common mental factors
下一列是 19 个遍一切美心心所
and you can arrange them as faith one
你可以这样处理它们：信
mindful one and so on
念等等
but when you come to the pairs you can put them two side by side
然后是成对的心所，
两个两个一对
so the nineteen mental factors will be in two columns
19 个心所就分成两列
and then three abstinences one column
然后是三离心所一列
two limitless ones one column
二无量一列
and paññindriya or
wisdom one column
慧根一列
you can arrange like that
你就可以这样排列
and then here you can put in any color
然后你可以任意涂颜色
so you will need eighty nine or one hundred and twenty one of those charts
这样你就需要 89 或 121 个表
so we now have gone through what is taught in the second chapter
所以，我们已经讲完了第二章
the second chapter of the book is with mental factors
第二章是讲心所的
and their combination with cittas
讲它们与心的组合
so as you now know there are two kinds of combinations
你们现在知道有两种组合
the cetasika to citta combination and citta to cetasika combination
心所-心组合，心-心所组合
and these combinations can be studied with the help of these charts
这些组合可以借助
这些表格学习
so with the help of these charts it will be very easy for you to do that
借助于这些表格，就很容易了

and next will go on to the third chapter of the book
下面我们讲本书第三章
the third chapter is called miscellaneous chapter
第三章被称为：杂项
in the third chapter the types of consciousness will be classified
在第三章，心将按各种方法被分类
according to feeling,
according to roots, according to functions, doors objects and bases
根据受、因、作用、
门、所缘、依处
so the first section in this chapter is the section on analysis of feelings
第一节：受之分析
now you have met feeling in the fifty two cetasikas
你们在 52 心所里遇到了受
so among the fifty two cetasikas feeling is the second one
在 52 心所里，受是第二个
and that feeling can be of just one or two or three or five
受可以依一分、二分、
三分、五分
so the first five kinds of feelings
首先是五分法
and then these five kinds of feelings can be reduced to three kinds of feelings
五分法又可以简化为三分法
and these three can be reduced to two kinds of feelings, and two kinds can be reduced to one kind of feeling
三分法可以简化为二分法
二分法可以简化为一分法
normally we say that there are three kinds of feelings
通常我们说有三种受
there are only pali: sukha, upekkha, or dukkha
乐、舍、苦
these divisions of feeling into three is by its nature
这种分法根据本质分为三
because feeling has the nature of experiencing the flavor of the object
因为受的本质就是品味所缘
and sometimes the experience is pleasurable sometimes it is unpleasurable or displeasurable or sometimes it is neutral
有时候感受是愉悦的，
有时候是不愉悦的，
有时候是中性的
so there are three kinds of feelings
有三种受
pleasurable
unpleasurable and neutral
愉悦、不愉悦、中性
these three are expanded into five when buddha taught what are called the faculties
当根据佛陀所将依根来分
这三种受可以扩充为五种
now you are familiar with the faculties, there are twenty two faculties taught in abhidhamma
你们熟悉“根”，
根据阿毗达摩有 22 种根
and when buddha taught the twenty two

faculties
当佛陀讲授 22 种根时
buddha divided feeling into five kinds
将受分为五种
and they are sukha, somanassa, upekkha, dukkha and domanassa
乐、悦、舍、苦、忧
so now you see that the sukha in the threefold division is expanded into sukha and somanassa
现在你知道三分法中
的乐扩展为：乐、悦
and dukkha in the threefold division is expanded into dukkha and domanassa
三分法中的
苦扩展为：苦、忧
now when feeling is divided into three
如果受被分为三种
both bodily pleasure and mental pleasure are included in sukha
乐受包括：
身体的愉悦、心理的愉悦
and both bodily pain and mental pain are included in dukkha
苦受包括：
身体的痛苦和心理的痛苦
when you have pain in the body and you feel it
当你身体痛苦，你感受到了
and that feeling is called dukkha
这种痛苦，被称为苦
bodily displeasurable feeling
身体上不愉悦的感受
when you are sad or when you are depressed then you feel the domanassa
当你难过或压抑，
你就感受到忧
that is displeasurable mental feeling
这是不愉悦的心理感受
so dukkha in the threefold division is expanded into dukkha and domanassa
所以三分法中的苦
被扩展为苦、忧
and sukha in the threefold division is expaned into sukha and somanassa
三分法中的乐
被扩展为：乐、悦
so in that case sukha is bodily pleasurable feeling
所以，乐就是身体的愉悦感受
and somanassa mental pleasurable feeling
悦就是心理上的愉悦感受
and dukkha is bodily painful feeling and domanassa is mental painful feeling
苦是身体的痛苦感受，
忧是心理上的痛苦感受
upekkha is just upekkha
舍还是舍
here upekkha means indifference or neutral feeling and not equanimity
这里舍指中性感受，不是中舍性
sometimes buddha said, monks there are two kinds of feeling
有时候，佛陀说：
比丘们，有两种受
pleasurable and displeasurable
乐受、苦受
so in that case
在这种情况下
upekkha is included in sukha
舍受就被包括在乐受里
because upekkha is peaceful sukha is also

peaceful and they are similar to each other
因为舍受是安详的，
乐受也是安详的，
它们彼此相似
and so including
upekkha into sukha
所以将舍受归于乐受
buddha said there are only two kinds of feelings
佛陀说有两种受
sometimes buddha said just whatsoever there is feeling all that is dukkha
有时候，佛陀说
不管是什么受，都是苦受
so in that case there is only one feeling
这样就只有一种受
and that one feeling is dukkha
这一种受就是：苦受
now this saying of mind was uttered with reference to the impermanence of conditioned things
这种关于心的说法，就是把心
与有为法的无常联系起来
that means buddha said when i say whatever there is feeling there is dukkha
意思是佛陀说，
无论我讲什么感受，都是苦受
i mean the impermanence of all conditions
我的意思是有为法的无常性
all conditioned phenomena is impermanent
一切有为法都是无常
that means all conditioned phenomena have arising and disappearing a beginning and an end
意思是一切有为法都有生灭
so
所以
anything that has a beginning and an end that arises and disappears is impermanent
有生有灭的事物就是无常
feeling also has arising and disappearing
受也是有生有灭
so in that case feeling is just one feeling that is dukkha
这样受只有一种那就是：苦
so in the discourses in the suttas buddha taught feeling in different ways
在经文里，佛陀讲授了不同的受
sometimes he said like here there is only one feeling
有时候，他说只有一种受
sometimes there are two feelings
sometimes there are three feelings
有时候是两种受，
有时候是三种受
and sometimes there are five kinds of feelings
有时候，是五种受
so we must understand all these
所以我们必须明白这些
and know which feelings are associated with which
知道受与什么有关
and which feeling can be included into which feeling
哪种受可以被归于另一种受
so when buddha said there is only one feeling dukkha that means he is referring to the impermanence of all conditioned phenomena

当佛陀说只有一种苦受的时候
他是说一切有为法皆是无常
when buddha said there are two feelings and one pleasurable and the other displeasurable
当佛陀说有苦乐二受时
and the neutral is here included in pleasurable feeling
舍受就被归入乐受
sometimes buddha said three feelings
有时候佛陀说有三种受
sukha, dukkha and upekkha
乐、苦、舍
and when buddha taught indriyas or faculties
当佛陀讲授“根”时
he said there are five feelings
他讲授了五种受
so whether there are five feelings or three feelings or whatever we must understand all these feelings
所以，不管是五分、三分，
还是其他，我们都要了解
according to these feelings
根据这些受
consciousness can be classified or divided
我们可以对心进行分类
so that is very easy
所以这很简单
because you always have the basic chart
因为你总是有一个基本图表
so when you look at the basic chart
当你看这个基本表格时
you know there are so many accompanied by pleasurable feelings
你知道有很多悦俱心
so many accompanied by unpleasurable feeling and so on
有许多忧俱心等等
so look at the basic chart
所以对照这个基本表格
so those that are accompanied by joy or pleasurable feeling are colored red
悦俱心被涂成红色
and those that are accompanied by neutral feeling are blue
舍俱心被涂成蓝色
those by hate or ill will are green
忧俱心被涂成绿色
and then the two bodily feelings are also colored green and red but they are made crosses
然后两个身体的感受，
也被涂成绿色和红色，
但是画了十字
so looking at this chart you can easily see or say how many types of consciousness are accompanied by pleasurable feeling and so on
所以对照这个表，可以很容易看出
有多少心是悦俱的，等等
so
所以
how many are accompanied by joy or pleasurable feeling
有多少是悦俱心?
and you count all the red ones
你数所有红色的
sixty two there are
62 个
and how many are accompanied by upekkha or neutral feeling

舍俱的有多少
fifty five yes
55 个，对
and how many are
accompanied by ill will
忧俱的多少个?
only two
只有 2 个
and how many are accompanied by bodily painful feeling
有多少是身体的苦受?
only one
只有一个
and how many are accompanied by bodily pleasurable feeling? only one
有多少是身体的乐受？只有一个
so it is very easy
所以这很简单
when you have this chart
只要有这张表格
so consciousness accompanied by bodily painful feeling is one
身体上的苦受，只有一个心
and consciousness accompanied by bodily pleasurable feelings just one
身体上的乐受，一个心
and then consciousness accompanied by joy or pleasurable feeling are sixty two
悦俱的有 62 个
and those are accompanied by neutral feeling are fifty five
舍俱的心有 55 个
we can study these taking the groups of types of consciousness one by one
我们可以分组学习这些心
so let us take the akusala twelve
让我们看看 12 个不善心
so among them how many are accompanied by pleasurable feeling, four
其中有多少是悦俱的？4 个
how many by neutral feeling? six
舍俱的多少？6 个
how many by ill will? two, ok
多少忧俱的？2 个，好
now the next group ahetuka or rootless group
下一组，无因心
how many are accompanied by pleasurable feeling, or how many are accompanied by joy? only two
悦俱的多少？只有 2 个
how many are accompanied by neutral feeling?
舍俱的多少?
two four six eight ten twelve fourteen
2,4,6,8,10,12,14
so fourteen are accompanied by neutral feeling
14 个是舍俱的
how many are accompanied by bodily painful feeling? one
有多少是身体的苦受？1 个
and how many by bodily pleasurable feeling? one
多少是身体的乐受？1 个
very good
非常好
now we go to beautiful sense-sphere consciousness twenty four
现在我们来看 24 欲界美心
how many are accompanied by joy?
twelve

悦俱多少？12
how many by neutral feeling? twelve
舍俱多少？12
and we go to form-sphere consciousness
fifteen rupavacara cittas
我们再看色界 15 心
how many are accompanied by joy?
twelve
多少悦俱？12 个
how many by neutral feeling? three
多少舍俱？3 个
then we go to formless or immaterial
types of consciousness
再看无色界心
how many are accompanied by joy? none
多少悦俱？没有
how many are accompanied by neutral
feeling? all twelve
舍俱多少？所有 12 个
then we go to the supramundane forty
supramundane consciousness
再看出世间 40 心
twenty path consciousness
20 个道心
so how many are accompanied by joy?
sixteen
悦俱多少？16 个
how many by neutral feeling? four
舍俱多少？4 个
then we go to twenty fruition
consciousness
再看 20 个果心
how many accompanied by joy? again
sixteen
悦俱多少，也是 16 个
how many accompanied by neutral feeling?
four
舍俱多少？4 个
so we take the forty supramundane
consciousness together
40 个出世间心一起算
how many are accompanied by joy?
thirty two
多少悦俱？32 个
and how many are accompanied by
neutral feeling? eight
多少舍俱？8 个
so altogether forty, ok
一起是 40， 好
so if we go through group by group
所以如果我们一组组练习
then we become more familiar
我们就更加熟练
so when we take all the types of
consciousness
所有心都在一起算
how many are accompanied by joy or
pleasurable feeling, sixty two
悦俱多少？62
how many by neutral feeling? fifty five
舍俱多少？55
how many by hate? two
嗔根心多少？2 个
how many by bodily painful feeling? one
身体上的苦受？1 个
how many by bodily
pleasurable feeling? one
身体的乐受？1 个
so this is the classification of cittas
according to feeling
这就是根据感受来给心分类
this section is very easy

这节非常简单
now next section is　roots and classification according to roots
下一节是按因（根）来分类
you all know that there are six roots
你们知道有六因（根）
if you don't know before, now you know there are six roots
如果之前你不知道，
现在你就知道了有六因
lobha, dosa, moha and alobha, adosa, amoha
贪嗔痴、无贪无嗔无痴
so there are like roots there is why they are called hetu in pali
它们就像树根，所以就称为 hetu
now the word hetu as i explained before
hetu 我们之前讲过
means a cause
意思是：原因
so in the discourses
在经文里
hetu may mean cause
hetu 的意思可能是：原因
but here here especially in abhidhamma
在这里，特别是在阿毗达摩里
hetu is a technical term
hetu 是个专有名词
and here only these six are called hetu
在这里只有这 6 个被称为 hetu
and here the word hetu means the root or mula
这里的 hetu 意思是：根
now the roots help the trees to be strong
树根使树变得强壮
so those that have roots are strong
有根就强壮
in the same way those that are accompanied by roots are stronger than those that are not accompanied by roots or hetus
同样，有因心比无因心更强壮
so there are six roots the first one is lobha or attachment
所以有六个根，第一个是贪根
so attachment is one hetu
贪是一个根
dosa anger or ill will is another hetu
嗔是另外一个根
and moha illusion or
ignorance is another hetu
痴是另外一个根
these three are called akusala hetu unwholesome roots
这三个被称为不善根
so three unwholesome roots
三个不善的根
and then the other three are just the opposites of the first three
另外三个是前三个的反面
in pali the "a" means not
巴利语前缀 a 是“没有”的意思
so alobha means not lobha or non-lobha
所以无贪，就是没有贪
adosa means non-dosa, and amoha means non-moha non-delusion
无嗔就是没有嗔，
无痴就是没有痴
so alobha means non-attachment
所以无贪就是没有贪执
non-attachment is a positive mental factor not the absence of lobha

无贪执是个正面的心所
不是指贪执的缺失
it is a positive state
是个正面的状态
the same with adosa not the absence of dosa but it is a mental state which is the opposite of dosa
无嗔也是同样，不是嗔的缺失
而是指嗔的对立面
and actually it is loving-kindness
实际上它是指慈爱
and then amoha means not moha, so opposite of moha not just absence of moha, it is the opposite of moha
然后无痴就是没有痴，痴的反面
不是痴的缺失，是痴的反面
since moha is delusion or ignorance amoha means paññā or wisdom or understanding
因为痴就是愚痴或无明
无痴意思就是智慧或者明了
so these six are called hetus in abhidhamma
这六个在阿毗达摩
里被称为因（根）
or they are like roots
就像是“根”
they strengthen the concomitants consciousness and other mental factors
它们让心所变得更强壮
ok, lobha arises with how many cittas?
好，贪与多少心同生?
lobha arises with eight lobha cittas
贪与八个贪根心同生
and
并且
with lobha mula cittas how many cetasikas
贪根心摄多少心所?
take the first one
看第一个
the first of the lobha mula cittas, how many cetasikas?
第一个贪根心，摄多少心所?
you want to go back to the chart, nineteen cetasikas
你们想回看图表吧，19 个心所
so
所以
when first lobha mula citta arises
当第一个贪根心生起
there are nineteen cetasikas going along with it
有 19 个心所与之同生
among the nineteen cetasikas there is lobha
这 19 个心所之中，就有贪
and then there is moha
还有痴
and there are other mental factors
以及其他心所
so these lobha and moha among those mental factors
所以贪、痴等心所
keep the citta and its concomitant mental factors strong
让心和它的心所坚固
that is why they are called mula or roots
所以被称为“根”（因）
so now we try to find out how many are accompanied by lobha, dosa and so on
我们现在就是要找出
与贪嗔等同生的有多少

so you look at the chart and you see lobha accompanies eight lobha mula cittas
所以对照表格，可以看到贪心所
伴随八个贪根心
and dosa accompanies two dosa mula cittas
嗔伴随两个嗔根心
dosa mula means those rooted in hate
嗔根就是以嗔为根
and moha accompanies
痴伴随
eight lobha mula cittas two dosa mula cittas and two moha mula cittas
8 个贪根心、2 个嗔根心
还有 2 个痴根心
that means moha accompanies all twelve akusala cittas
意思是痴伴随所有 12 个不善心
so when we call the first eight types of consciousness
所以我们称呼所有 12 个不善心
lobha mula cittas or rooted in lobha
贪根心
we do not mean that it is rooted in lobha only
我们不是说它们只有贪根
we must understand it is rooted in moha also
我们要知道痴也是它的根
but since moha is common to all we do not say here lobha moha mula
因为痴根在一切不善心里都有
we just say lobha mula
所以我们只说贪根
but when we say lobha mula or rooted in lobha we must understand that it is rooted in moha also
但当我们说贪根心时，
我们必须了解它同时也是痴根心
the same with dosa mula
对于嗔根心也是如此
so when we say rooted in hatred we do not mean it is rooted in hatred only
当我们说嗔根心时，
并不是说它只有嗔根
it is rooted
它的根
actually it is rooted in moha delusion also
实际上痴也是它的根
so dosa mula citta means actually dosa moha mula cittas
所以嗔根心实际上是：
嗔痴根心
but the last two
accompanied by moha
但是最后两个心是痴根心
has moha only as root
仅仅有痴根
they are rooted in moha only
只是以痴为根
now we go to alobha
我们现在看无贪
alobha, can you find alobha in the fifty two cetasikas?
无贪，你能在 52 心所
里找到无贪吗?
can you tell me the number? alobha?
能告诉我序号吗？无贪?
thirty two, right, yes
32，正确
so that is alobha, non-greed
就是无贪

since it is the beautiful universal
因为它是遍一切美心心所
it will arise with all beautiful types of consciousness
它会和所有美心相应
or fifty nine types of beautiful consciousness
就是 59 种美心
and adosa adosa is
number thirty three
无嗔是 33 号心所
so adosa is also a beautiful universal consciousness
无嗔也是遍一切美心心所
and so it arises with
all beautiful consciousness
所以也与所有美心相应
in this chart they are divided into
Kāmāvacara sobhana ñāṇasampayutta
and so on
在这个表格里，它们被
分为欲界智相应美心
because when we come to paññā or amoha we have this differentiation
因为当我们遇到
慧（无痴）的时候就有这种区分
so alobha and adosa arise with all fifty nine types of beautiful consciousness
所以无贪、无嗔
与所有 59 美心相应
but amoha or paññā arises with only forty seven of them not all fifty nine
但是无痴或慧只与
所有 59 个美心中的 47 个相应
it will not accompany those that are not associated with paññā
它不与智不相应的心同生
so if you look at the eight wholesome sense-sphere beautiful consciousness
所以如果你看 8 个欲界善心
you will see that the first two are accompanied by knowledge
你会看到前两个是智相应的
but the second two that means third and fourth not accompanied by knowledge
之后的 3、4 两个是智不相应的
and then fifth and sixth are accompanied by knowledge and seventh and eighth are not accompanied by knowledge
5、6 是智相应，
7、8 是智不相应的
so with regard to amoha or paññ ā we have to leave them out
所以无痴或慧心所不与之相应
so the amoha or paññ ā does not arise with sense-sphere beautiful consciousnesses that are not accompanied by or that are not associated with knowledge
所以无痴或慧不与
智不相应的欲界美心相应
that means we have to take out twelve
所以我们要减去 12
so amoha or paññā arises only with forty seven types of consciousness
所以无痴或慧只与 47 种心相应
again we will find out
我们还能找出
how many types of consciousness are accompanied by one root only
一根心有多少种
now at the bottom you see the numbers two two one zero three two three three

在底部你们看到数字：
2,2,1,0,3,2,3,3
so just take the one there so
所以看一根心
those that are accompanied by one root are those that are accompanied by moha, moha mula two
一根心就是痴根心，2 个
and then two root cittas
二根心
how many two root cittas are there?
有多少二根心
then you add those with the two at the bottom
你就加上底下有 2 的
so eight two and twelve
所以 8,2 和 12
eight and two ten, ten plus twelve twenty two
8 加 2 等于 10,10 加 12 等于 22
so there are twenty two two-root cittas
所以有 22 个二根心
and then three-root cittas
然后是三根心
that means consciousness accompanied by three roots that are forty seven
就是有三个根的心，有 47 个
those that are
accompanied by paññā
就是智相应的
and then zero root cittas
然后是无根心
how many are without hetus or without roots, eighteen
有多少是无根心，也就是 18 个
so eighteen ahetuka cittas or eight rootless cittas are not accompanied by any of these hetus
18 个无因心是没有这些根的
so this is the classification of consciousness according to roots
这就是根据因来给心分类
these can also be represented in chart like the ones you put the cetasikas
这些都可以在图表里反应出来
就像你做那些心所的表格一样
now you have the basic chart
你们有基本表格
so in the basic chart you can see
在基本表格里，你可以看到
accompanied by lobha, accompanied by dosa, accompanied by moha,
accompanied by alobha, adosa and amoha
贪根、嗔根、痴根
无贪、无嗔、无痴
you can have separate cards
你们可以用不同的卡片
so
所以
actually you need to have more copies of those charts
实际上你们需要复印更多表格
blank charts
空白表格
and then you put in colors for this chapter also
然后根据本章，给表格涂颜色
now if you want to use that chart for this purpose
如果你想这样做
then you have the chart and at the bottom

of the chart you see
你们有这个表，在表格底下看到
rooted in lobha, right?
贪根心，对吧?
and you will have the eight colored
然后将 8 个心涂颜色
and rooted in moha you will have all twelve colored, not just the last two
痴根心，就要给所有 12 个涂颜色
并不只是最后 2 个
like that, and rooted in alobha
这样，无贪心
you will have colored the beautiful ones
给美心涂颜色
and adosa also beautiful ones
无嗔心，也是美心
but when we come to amoha you are not to color those that are not accompanied by knowledge
然后是无痴心，
不要涂智不相应的心
and others i want you to make yourselves
剩下的，你们自己完成
so you make them and then you become familiar with this
你们通过练习来熟悉
you will become experts in that
这样就会成为专家
it is good to do by yourselves
最好自己完成
so in that way you can make charts like this all like this
这样就可以完成这样的表格
and you will have many of them with you
然后就有许多表格
and you can take out these charts and study them at all times
随时可以拿出这些表格学习
so this is how you can make yourself more and more familiar with intricacies of methods and the combination and others that are taught in this book
这就是如何让自己熟悉
书本里的这些复杂组合方法
so
所以
in this section
在这节
the author teaches us the roots and then the classification of consciousness according to roots
作者教我们按照根（因）
来给心分类
then we have a break now
我们现在休息一下

disk01track14

so now you have the booklet with the blank circles
现在你们有空白圆圈的练习册了
so you are to fill in the colors
你们要给它们涂颜色
and the sheets that are given to you yesterday are to be used as a draft.
昨天给你们资料可以用来作草稿
and then when you get all correct you copy them and do this booklet
你们全部做好了之后，
就可以抄到练习册上
and then you can keep this booklet with you and look at it and refresh your memory

然后你就可以随身携带
这个练习册，经常记记它
so with vitakka and so on they are the same as the sheet given to you
寻心所等等，这些都
跟你们资料上的一样
I hope you've got the...
your answers
我希望你们填写的答案
correct or if you had made mistakes, you have corrected it
都是正确的，
如果错了，就改正好
now you've the blank let us try doing these roots
你们现在有空白本，
我们试着做一做关于根的练习
if you have the sheet you may use the diagrams in the sheet
你们也可以用资料上的图表
because there are some extra diagrams on the sheet
因为资料上有一些多余的图表
page 18, from 19 to 24 are blank ones
第 18、19 到 24 页都是空白的
so you may use them first
你们可以先用它们
and then you have got correct then you can copy them and do this booklet
先把它们写对，再抄到练习册上
it says here that lobha, lobha arises with eight lobha mula cittas
这里讲了贪，
贪伴随着八个贪根心生起
so
所以
this one diagram say
这张表格上说
with lobha or something like that here
伴随贪之类的
and you fill in these eight lobha mula cittas
你涂好这八个贪根心
and then next say number 20
接着 20 号
dosa mula
嗔根
so you see with dosa and then you fill in these two, right?
你找到嗔相应的心，
涂上这两个，对吧?
and then with moha, here and you fill in all twelve
痴相应的，你涂上所有 12 个
moha
痴
and then you can combine alobha and adosa for one chart
然后你可以把无贪、无嗔
合并成一个表
so with alobha and with adosa then you color all these beautiful consciousness
无贪、无嗔相应的心
你涂上所有美心
and then the last is amoha or paññā, so with amoha here
最后一个是无痴或慧
and with amoha will be actually the same as number 18 with paññindriya
无痴相应的心
跟 18 号慧根是一样的
the paññindriya, amoha, paññā,

knowledge, they are the same
慧根、无痴、慧、智，
它们都是一样的
so you can do like that
你们可以这样做
so with lobha, one chart, with dosa, one chart, with moha, one chart
贪相应，一个表，
嗔相应，一个表
痴相应，一个表
with alobha and adosa one chart, with amoha one chart
无贪无嗔一个表，无痴一个表
and when you're sure that you have done it correctly, you may copy it in this booklet
你确定都写对了之后，
就抄写到这个练习册上
ok we will go to the next section
下面我们讲下一节
the next section is
下一节是
section on function
依作用分析心
just as different people functions to do
如同不同的人，有不同的作用
the consciousnesses we studied in the first chapter have functions of their own
我们在第一章学习到的心
也各自有自己的作用
now at the office there may be many people, working together in the same building
同一栋楼里办公室的人
有许多人一起工作
but not everybody does the same work
但是大家都做不同的事情
some may be typing, some using computers
有些人可能在打字，
有些人在使用电脑
some keeping books
有的记账
or even some doing janitorial jobs and so on
有些人做保洁工作的等等
so different people have different functions working in an office
不同的人，在办公室有不同的工作
so in the same way here we have studied the 89 or 121 types of consciousness
同样，我们学了 89 或 121 心
and these consciousnesses have functions of their own
这些心都有自己的作用
and altogether there are 14 functions for 89 types of consciousness
这 89 种心一共有 14 种作用
that means a number of consciousness may be doing one function
意思就是有些心
它们起相同的作用
so there are 14 functions taught in abhidhamma
阿毗达摩里讲了 14 种作用
and
并且
on the chart you will see the patisandhi, bhavanga, cuti
在图表上你们可以看到：
结生、有分、死亡
now patisandhi means rebirth linking, you may just say rebirth

结生意思是：投生之连接，
你也可说是投生
the word patisandhi means linking or joining
这个巴利语的意思是连接
and bhavanga, we will talk about bhavanga in more detail
有分，我们将更详细地讲解
and then cuti, cuti means death or passing away
然后是死亡，
巴利语 cuti 的意思是死亡
so patisandhi is one function, bhavanga is another function
所以结生是一种作用，
有分是另外一种作用
and cuti is another function
死亡也是一种作用
so in this box there are three functions
在这一个表里，有三种作用
now patisandhi
现在讲结生
it is called rebirth linking, because it links the new existence to the previous one
它被称为连接投生，因为它将
新的一生与前一生连接起来
this patisandhi function is the function of the consciousness called patisandhi consciousness, or re-linking consciousness
这种结生作用，就是结生心的作用
now when a being takes conception
当某一众生在受孕时
let us talk about human beings
我们以人为例
so when a being takes conception in his mother's womb
当人在母胎受孕
the first consciousness that arises is called rebirth-linking consciousness
生起的第一个心就是结生心
or in pali patisandhi consciousness
或者用结生心的巴利语
so this is the first consciousness in that given life
这就是一期生命的第一个心
and if this consciousness does not arise
如果此心没有生起
then the life would have ended, no more
生命就会终止
that is why it is called patisandhi, re-linking, or rebirth linking consciousness
这就是它称之为结生心的原因
so when that consciousness arises
当那个心生起
that consciousness has this function
它就有此功能
that is linking function, linking the present existence with the previous or past existence
就是连接的作用，将现在的
生命和过去的生命连接起来
and this consciousness occurs only once in any individual existence
这个心在一期生命只生起一次
and it arises at the moment of rebirth
在投生的那一刻生起
and this consciousness is a resultant consciousness
此心是果报心
later on we will find out

稍后我们会找出
which types of consciousness are represented by patisandhi, bhanvanga and cuti
哪些心可以作为：
结生、有分、死亡
so this consciousness arises
所以此心的生起
as it was joining the two lives together or linking the two lives
是要连接两期生命
and immediately it arises
它立刻生起
then it lasts for three sub-moments, and then it disappears
然后持续三个阶段，
然后就消失了
and immediately after it
随即
another identical type of consciousness arises
另外一个相同类型的心生起
that consciousness may arise for many times
这个心会生起很多次
now patisandhi arises only one time
结生心只生起一次
it arises then it disappears
然后消失
after it
随后
an identical type of consciousness arises for 15 times or 16 times
一个相同类型的心生起 15 或 16 次
this consciousness that arises after the rebirth consciousness
紧随结生心之后的心
is called bhavanga
被称为有分心
I want you to understand bhavanga correctly
我希望你们正确理解有分心
because after I came here
因为我刚来的时候
I hear people using the word bhavanga in a different meaning
我听到有人用“有分”的时候，
指的是其他意思
that I was not aware of before
这种意思我还没听过呢
so
所以
so it is important to
understand bhavanga
理解“有分”这个词很重要
first the word bhavanga is made up of two parts
首先 bhavanga 这个词
是由两部分组成的
bhava and anga
bhava 和 anga
now bhava means existence or life
bhava 意思是：生命
and anga means a member or a factor or even a cause
anga 意思是：成分、因素
so bhavanga means part of life or a factor of life, a factor of existence or constituent of existence
所以有分意思是：
生命的因素，生存的成分
or the cause of existence

或者说生命的原因
that means if this consciousness does not arise life would have ended with just patisandhi
意思是如果有分心不生起
生命就会随着结生心结束
because this consciousness arises and then goes on and on
这种心生起，不断持续
there is what we call life or existence
所以就有生命
and this type of consciousness arises during life
此种心在生命中生起
during life between the active thought processes
生起于活跃的心路过程之间
if this consciousness does not arise
如果此种心不再生起
life would have ended
生命就会终结
and so it is called in pali bhavanga
所以它被称为有分心
it is translated as life continuum
被翻译成：生命之存续
and some people translate it as subconsciousness and so on
有人将之翻译为潜意识等
but I think we should keep these two separate
但是我觉得此两者理应有所区别
because what is understood as subconsciousness may not be exactly the same as what we understand as bhavanga
因为我们理解的潜意识
与有分心可能有所不同
so let us just put these two separate
所以我们要区别对待这两者
so this bhavanga consciousness arises all through our lives when there are no active thought moments or active thought processes arising
如果没有活跃的心路过程，
有分心就会生起
kamma is so powerful that it can produce consciousness to arise all through our lives actually
业力十分强大，终我们一生，
都能产生心
only when there are active thought moments do the bhavanga moments stop
只有当活跃的心识刹那产生时
有分心才会停止
so bhavanga moments are like buffer zones between the active thought processes.
所以有分心就像
活跃心路过程之间的缓冲区
and this bhavanga consciousness is the same as the rebirth linking consciousness
有分心与结生心一样
just as rebirth linking consciousness is a resultant consciousness, this bhavanga also is resultant consciousness
如同结生心是果报心
有分心也是果报心
so it is said that bhavanga is a function of consciousness by which the continuity of individual is preserved
所以说，有分心的功能就是
保存了个体生命的持续性
because the bhavanga cittas arise again

and again and again
因为有分心不断重复生起
the continuity of an individual, continuity of the existence is preserved
个体的存续，生命的存续
就是这样被保持着
this type of consciousness is most evident during deep dreamless sleep
此种心在无梦睡眠时最为显著
so when you are in sleep, in a dreamless sleep
当你在无梦睡眠时
the flow of bhavanga goes on and on and on
有分流不断持续
but it also occurs momentarily during waking life countless times between occasions of active cognition
但是在清醒的时候，它也会出现
在活跃心路过程之间，有分心
也会出现无数次
so between active thought processes, they intervene
所以在活跃的心路过程之中，
它也会插入
so active thought processes do not follow one after another immediately
所以活跃的心路过程并不是
一个立即紧随另一个
they are always intervened by the moments of bhavanga
它们之间经常会出现有分心
and this bhavanga or the bhavanga consciousness will arise and then it disappears
有分心生起，然后灭去
another bhavanga arises and disappears and it will go on like this
另外一个有分心生起，
然后灭去，诸如此
like a stream until an object comes into the avenue of the senses
就像水流，直到
目标出现于诸根之门
when the visible objects comes into the avenue of the eyes
当可见的目标进入眼根
it is said that the visible object strikes at the eye
就是色所缘撞击眼净色
and at the same time it strikes at the mind also
同时也会撞击到心
mind here means bhavanga
心这里指有分心
so when this visible object comes into the avenue of the eye
当色所缘进入眼根
it strikes at the bhavanga also
它也会撞击有分
and so bhavanga is disturbed
这样有分就被干扰
it is called shaking
被称为波动
that's a vibration of bhavanga
就是有分波动
and then next moment bhavanga stops
然后有分就会中断
and after bhavanga stops active thought moments take on
有分中断之后，
活跃的心识刹那就开始了

so bhavanga is just a flow of types of consciousness
所以有分只是一种心识之流
that are the result of the kamma in the past
是过去业果的果报
and that are identical with the rebirth linking of rebirth consciousness
与结生心是同一类型
and
而且
we said there is bhavanga or we can see bhavanga when we are in deep sleep
我们说我们在
深度睡眠时也能看到有分心
we can see means there is bhavanga
能看到，意思就是存在着有分心
when we are in deep sleep mostly without dreams
当我们处于无梦睡眠时
so this is just what we called bhavanga
这就被称为有分
it's a type of consciousness that has the function of reserving the continuity of an existence
这种心有保存生命持续的作用
and bhavanga moments take obscure objects
有分心的所缘是隐晦的
obscure objects means the kamma or sign of kamma or sign of destiny
这种隐晦的目标是：
业、或业相、或趣相
now in order to understand that we must understand the process of that
要了解它，
我们必须了解它的过程
when a person is near death
当一个人濒临死亡
to his mind
在他心里
the kamma which he did in the past
过去所造的业
or somethings connected with kamma
或者与业相关的东西
or somethings connected with the next existence he is going to be reborn
或者与下世投生相关的
so one of these three objects present itself to his mind
所以这三种所缘之一
就会呈现于心中
so a person is about to die and he may remember his first kamma vividly
当一个人要死的时候，
他可能清晰地记忆此世第一个业
or he may see in his mind the instruments or the things that connected with that kamma
或者看到心中与业相关的事情
for example
例如
if that kamma is a donation
如果此业是布施
then he may see the things that are donated
那么他可能看到布施之物
robes, food and so on
僧衣、食物等等
or he may see the recipients of the donation like monks and so on
或者看到接受布施物的人，

例如僧人等等
such objects are called sign of kamma
这种所缘被称为业相
so sign of kamma may present itself to his mind
业相可能会呈现于他的心中
or sometimes he may see something of the future life
有时他可能见到下一世的事情
if he is going to be reborn as a human being
如果他要投生为人
he may see the wall of the womb of his mother
他可能会见到母亲的子宫
if he is going to be reborn in hell and he may see the hell wards or the dogs or something like that
如果他要投生到地狱，
可能会见到狱卒，地狱的狗等等
or he is going to be in the celestial beings he may see celestial nymphs
如果他要投生到天界，
可能会见到仙女
or celestial mansions and gardens
天上的宫殿和花园
so those are called sign of destiny
所以，这些被称为趣相
so anyone of these three objects will present itself to his mind when a person is nearing his death
所以这三个所缘之一
会出现于濒死者之心
and when that person dies
当此人死后
these objects may be still present
所缘可能会继续呈现
so after his death when he is reborn
他死后会投生
the rebirth linking consciousness arises
结生心生起
and that rebirth linking consciousness takes those objects as objects.
结生心将这些目标作为所缘
the kamma or sign of kamma or sign of destiny as objects
将业、业相、趣相作为所缘
that is why in one life the kamma
这就是为什么在一期生命中：业、
the rebirth linking consciousness, life continuum consciousness
结生心、有分心
and also at the end the death consciousness are of the same type
死亡心，它们是相同类型的心
and their object is one of the three
它们的所缘是上述三者之一
kamma or sign of kamma or sign of destiny
业、业相或趣相
so these are the objects the bhavanga thought moments take
所以这些都是有分心的所缘
so we may call them obscure objects
所以我们可以称之为隐晦的所缘
because they are not so vivid as the objects we're now seeing or experiencing
因为它们并不像我们当下
看到或经历到的目标那样明显
and at the end
最后
the same type of consciousness arises at

the end of life
在生命结束时，
会生起同种类型的心
but its function is not to preserve the continuity of the individual
但是它的作用并不是要存续生命
but to end the life
而是结束生命
so it has the function of ending or passing away or death
所以它的作用就是
结束生命，死亡
so one and the same type of consciousness performs three functions in the life of one individual
所以同一类型的心起三种作用
at the beginning, this type of consciousness functions as relinking
开始的时候，是结生
and then during life it functions as life continuum
生命期间它的作用是：有分
and then at the end it functions as death consciousness
生命结束的时候作用是：死亡
so in one life these three
所以一期生命之中，此三者
the relinking consciousness life continuum consciousness
结生心、有分心
and death consciousness are of the same type
死亡心，此三者都是相同类型
and during life this bhavanga may arise intermittently with the active thought processes
有分心可能会在活跃的心路中
断断续续地生起
so we get now three functions performed by consciousness
我们现在学习了心的三种作用
now the next one is called āvajjana function
下一个作用是：转向
āvajjana is translated as adverting
āvajjana 意思是转向
that means turning to the object
意思是转向目标
now the object strikes at the bhavanga
目标撞击有分
and the bhavanga vibrates and then bhavanga stops
有分波动然后中断
now after bhavanga stops the active thought moments take over
有分中断之后，
活跃的心识刹那接管
the first of these active thought moments is this adverting
第一个活跃的心识刹那就是转向
adverting means turning to the object
转向意思是：转向目标
formerly during the moments of bhavanga
在这之前，有分心阶段
consciousness has taken another object like kamma or sign of kamma or sign of destiny
心的所缘是：业、业相、趣相
but now a new object has come into the avenue
现在新的目标进入根门

and so the mind turns to that object
所以心转向那个目标
that turning to that object is one function of consciousness
这种转向是心的其中一个作用
so this function or the consciousness performing this function arises after the bhavanga has stopped
有分中断后，这种作用，
或者说有此作用的心会生起
and this word is also translated as attention or paying attention
这个词也会翻译成：
注意力，产生注意力
that means paying attention to the object
意思是：对目标产生注意
the pali word is āvajjana
巴利语是：avajjana
so the āvajjana means turning or paying attention
这个词是：产生注意力
and also this word is explained to mean
这个词也被解释成
turning back or stopping
转回、中断
that means the bhavanga is flowing and then when this consciousness arises bhavanga stops
意思是有分流动，
当这种心升起时，有分就中断
so that means this consciousness as it will stop the flow of bhavanga or push back the flow of bhavanga
意思是说这个心会中断有分流
或者说把有分流推回去
so this function is let us say turning towards the object
所以这种作用就是转向于目标
and later on we will find out how many cittas have this function
稍后，我们会找出
有多少心有此作用
now the next function is in pali dassana, seeing, seeing function
下一个作用是：看
now seeing function is easy to understand
看这个作用很容易理解
in the process of seeing
在看的过程中
that is turning toward the object and then seeing the object
即转向目标，看到目标
in the process of hearing then hearing the object and so on
听的过程，听到目标等等
so seeing is one function
所以看是种作用
and then the next one is savana hearing
下一个是：听
hearing is another function
听是另外一种作用
so when we hear a song, then there is a hearing
当你听一首歌，就是听
so that hearing consciousness performs the function of hearing
耳识的作用就是听
and next is called ghāyana, smelling, smelling function
下一个是：嗅的作用
so we smell something, there is smelling consciousness in our mind

我们嗅东西，鼻识生起
and that smelling consciousness performs the smelling function
鼻识的作用就是：嗅
and next is sāyana, tasting, tasting function or knowing the taste
下一个是尝的作用，
就是知道味道的作用
so when we eat something there is tasting or knowing of the taste
当你吃东西的时候，
就会知道滋味
performed by one type of consciousness you know that type of consciousness
这是由舌识产生的作用
and then the last one is phusana touching, touching function
最后一个是触的作用
when we have touched of something then there is the touching consciousness the body consciousness
当我们触碰到某物，
就有身识的产生
and that body consciousness performs the touching function
身识起到触的作用
and next is sampaṭicchana, now you're familiar with sampaṭicchana, receiving
下一个是领受
after seeing or after hearing after smelling after tasting after touching the object
看到、听到、嗅到、
尝到、触到之后
the mind receives the object
心领受目标
or a type of consciousness arises that performs the function of receiving
或者说一种
起到领受作用的心生起
then after receiving
领受之后
there is the function of investigating this is a logical sequence
按照逻辑顺序，就是推度
first you see an object and then you accept it
你先看到目标，然后领受
and then you investigate it
然后推度
you try to find out whether it is good or bad
你试着推度它是好是坏
so this is in pali it is called santīraṇa
巴利语这是 santirana
the investigating function
推度的作用
after santīraṇa, there is the function of votthapana
推度之后，就是确定的作用
now votthapana
means determining
votthapana 意思是确定
so after investigating there is determination
推度之后，就是确定
this is a desirable object or this is undesirable object somethign like that
这是个可意的
或不可意的目标等等
so a type of consciousness arises doing that function
所以有种心就会起到这个作用

and then the next one is javana
下一个是速行
with regard to javana
关于速行
this comprehensive manual says
概要精解是这样说的
javana is a technical term of abhidhamma usage
速行是阿毗达摩特有的用词
that is best left untranslated
最好不要翻译
because it is translated as impulsion
因为它被翻译成：冲力
it is more difficult than the word javana to me
这个对于我而言，比 javana 更难
impulsion
冲力
so he said here: it is best left untranslated
所以他在这里说：最好不要翻译
now literal meaning of the word is
这个词的字面意思是
running quickly running swiftly or the force
快速地跑，或者力量
when the javana type of consciousness arises
当速行心生起
it has something like a force something like power
就像一种力量
even if it arises only once, it has power
即便只生起一次，也有力量
it can perform many things
它可以执行很多事情
so javana means
所以速行意思是
that power, force or running swift
一种快速运动的力量
and this type of consciousness arises not just once
这种心不是仅仅生起一次
in a cognitive series, it arises normally seven times
在心路过程中，
它一般生起七次
so the javana consciousness arises and disappears seven times
所以速行心生灭七次
so when it arises, it does the function of this force
当它生起时，
它起到这种力量的作用
I call it full experience of the object
我称之为：对目标的完整体验
now the mind experiences the object fully only when it reaches this stage of javana
当心到达速行阶段，
才有对目标完整的体验
before that it just sees it, then accepts it, investigates it and determines it
在此之前，仅仅是看到它，
领受、推度、确定它
it has not yet enjoyed the flavor or taste of the object
并没有享受到目标的滋味
but when it comes to this seven moments of javana the object is fully experienced
当生起七次速行之后，
目标才被完整地体验到
and the javana moments are very important ethically

速行阶段从道德上讲很重要
because it is during these javana moments that you acquire good kamma or bad kamma
因为只有在速行阶段，
你才获得善业或不善业
during the previous moments
在之前的阶段
there is no good or bad, there is no wholesome or unwholesome
没有善、不善
most of them are just
resultant consciousness
大多数都是果报心
some are functional consciousnesses
some are resultant consciousnesses
有些是唯作心，有些是果报心
but when this process reaches the javana moments
但是到达速行阶段后
then when a person has what is called yonisomanasikāra right attitude towards things
如果如理作意
then he will have
wholesome kamma
就会造善业
and if he has no correct attitude towards things
如果不如理作意
and he will have
unwholesome kamma
就会造不善业
so wholesome kamma or unwholesome kamma is acquired only during these seven moments of javana
所以只有在这七个速行阶段，
才会获得善业或不善业
and after the javana there is tadārammaṇa
速行之后是彼所缘
tadārammaṇa literally means having that as object
彼所缘，字面意思是以彼为所缘
that means having the object of javana as its object
意思是以速行的目标为所缘
so taking the object taken by javana
所以缘取速行的目标
that means it's the follower of javana
意思是随速行之后
but it translated as registration
但是它被翻译为：登记注册
and it is said that when consciousness performs the function of tadārammaṇa or registration
据说当心执行彼所缘作用时
it arises twice it always arises twice
它总会生起两次
or none at all
或者不生起
so if it must arise it arise for two times
所以如果它生起，会生起两次
there is no such occasion as where tadārammaṇa arises only once
彼所缘不会只生起一次
so it will arise twice or it will not arise at all
要么生起两次，要么不生起
so this is called the tadārammaṇa or registration
所以这个被称为彼所缘
this is one function performed by some types of consciousness

有若干种心发挥此种作用
so altogether now we get 14 functions
所以我们一起有 14 种作用
so these are the functions performed by different types of consciousness
由不同的心所起的这些作用
but in the list given in the manual
但是在概要精解的列表里
the cuti or death is put the last after tadārammaṇa
死亡心被放在最后，
在彼所缘之后
so these 14 are called the functions of consciousness
所以这 14 种被称为心的作用
now when a person does a function
当一个人发挥作用时
he does that function sitting at the table or standing at the place or so on
他坐在桌子旁，或站在某处等等
so there is a place where a person does the function
所以当人发挥作用时，有一个处所
so in the same way
同样地
there must be a place for consciousness to do the function
当心起作用时也有一个处所
actually that place is not real place but just a time
实际上，不是真正的处所，
只是一段时间
between two moments of consciousness
在两段心识之间
between two moments of consciousness there is one space
在两段心识之间，有一个处所
just enough for one thought moment to arise and disappear
仅仅够一个心识的生灭
and that space is called place in regard to the functions
根据作用，这种处所被称为阶段
now
现在
a person may do different functions in one place
一个人可能在某处做不同的事情
so in the same way the consciousness does some functon in one place
同样，在某一处，
心识可以起若干作用
now
现在
in a thought process
在心路过程里
the moments of
consciousness run like this
心路过程就是如此运作的
first bhavanga and then the bhavanga vibrates and then it stops
先是有分心，有分波动，有分中断
and then the mind turns to the object and then sees it receives investigates it determines it and then enjoys it
然后心转向于目标，看到它，
领受、推度、确定、品味它
now seeing function
看这个作用
comes between turning to the object and receiving
在转向和领受之间

so between this two is a space or time
所以在这两者之间
有一个处所或阶段
for the seeing
consciousness to arise
生起眼识
now in that place there can be hearing consciousness
在这个阶段，也可以是耳识
so when you hear something
所以当你听到声音
the sequences again
同样是这个过程
first bhavanga flowing then the sound strikes at the ear
有分流，声音撞击耳根
and also strikes at bhavanga and bhavanga vibrates and it stops
也撞击有分，有分波动
然后中断
and then turning to the object receiving it
然后转向、领受
investigating it and so on
推度等等
so hearing consciousness takes place in the space between turning to the object and receiving
所以耳识发生的处所
在转向和领受之间
so that spaces call place in connection with the functions
与作用相关，这种处所被称为阶段
so although there are 14 functions
虽然有 14 个作用
there are only how many places
但是只有多少个阶段?
patisandhi one place,
bhavanga is one place
结生一个阶段、有分一个阶段
cuti is one place
avajjana is one place
死亡一个阶段，转向一个阶段
dassana, savana, ghāyana, sāyana,
phusana is one place, right?
看、听、嗅、尝、触
一个阶段，对吧?
and then sampaticchana receiving is one place
领受是一个阶段
the others are one place each
剩下的，每个是一个阶段
so although there are 14 functions, there are only 10 places for those functions
所以虽然有 14 个作用，
但是相应地只有 10 个阶段
ok, now we will study the classification of consciousness by functions
下面我们将依作用来给心分类
now we know there are 14 functions
我们了解了 14 种作用
and these 14 functions are performed by different types of consciousness
不同的心所起作用一共 14 种
and now we will find out what functions are performed by what type of consciousness
现在我们看看何种心起何种作用
so
所以
we can see the chart and we can find out
我们看表格，找出它们
so the first patisandhi that is relinking

bhavanga, life continuum and cuti death
第一个是结生、有分、死亡
so these three functions are done or performed by how many cittas
有多少种心起这三个作用
altogether 19 cittas
一起是 19 种心
and those 19 are santirana upekkha investigating accompanied by neutral feeling
这 19 种是：舍俱推度心
and then kāmāvacara sobhana vipāka that means sense-sphere resultant consciousness
欲界果报心
and then mahaggata vipaka
然后是广大果报心
now rupavacara and arupavacara are called mahaggata
色界和无色界心被称为广大心
it is a collective name for rupavacara and arupavacara
这是对色界和无色界心的统称
so there are
9 mahaggata vipaka
所以有 9 个广大果报心
five rupavacara and four arupavacara
色界 5 个，无色界 4 个
so these types of consciousness 9 plus 8 plus 1
所以这种心的总数是：
9 加 8 加 1
yeah
对
santira upekkha is 2, right
舍俱推度心 2 个，对了
the investigation accompanied by neutral feeling there are two of them
舍俱推度心，有 2 个
so 2 plus 8 plus 9 there are 19 types of consciousness
所以 2 加 8 加 9，
一共是 19 种心
and these 19 types of consciousness do the function of relinking
这 19 种心起结生的作用
that means at the moment of conception or at the moment of rebirth
意思是在受孕或投生的时刻
one of these types of consciousness arise doing the function of relinking
其中的一个心生起，
起结生作用
now later when you get to the fifth chapter
稍后学到第五章
you will find out which types of consciousness the relinking consciousness is for which type of being
你就会知道什么样的众生
有什么样的结生心
so right now
现在
just note that these 19 types of consciousness do the function of patisandhi bhavanga and cuti
记住这 19 种心起的作用是：
结生、有分、死亡
or relinking
life continuum and death
结生、有分、死亡
now next one is avajjana, adverting

下一个是转向
adverting function is done by only two types of consciousness
只有两种心起转向的作用
and they are pañcadvārāvajjana five-sense-door adverting
它们是五门转向心
and manodvāravajjana, mind-door-adverting
意门转向心
now there are broadly two kinds of thought process
大体而言有两种心路过程
those that arise through the five doors
生起于五门
five doors means eyes, ears, nose, tongue and body
五门意思是眼耳鼻舌身
and also those that arise through mind
还有生起于意门
for those that arise through five-sense-doors, the pañcadvārāvajjana
生起于五根门的
does the function of turning, adverting
作用是转向
for those that arise through mind-door
生起于意门的
then manodvāravajjana, mind-door-adverting does the function of turning to the object
起转向目标的作用
so this avajjana function is done by two types of consciousness
所以有两种心起转向作用
the five-sense-door adverting and mind-door adverting
五门转向心、意门转向心
now seeing function
看的作用
seeing function is done by two types of consciousness
有两种心起看的作用
two is eye consciousnesses
两种都是眼识
one result of akusala and the other result of kusala
一个是不善果报心，
一个是善果报心
so the seeing function is done by two
所以有两种心起看的作用
hearing function by two
两种心起听的作用
smelling by two, tasting function by two
嗅、尝也是两种心
touching function by two
触的作用也是两种心
and then receiving
然后是领受
receiving is done by again two
领受也是对应两种心
if you remember the rootless consciousness
如果你记得无因心
you will find that there are two receiving consciousnesses
你就知道有两种领受心
one among those that are result of akusala and the other among those that are result of kusala
一个是不善果报，
一个是善果报
so these two types of consciousness do

the function of receiving, receiving the object
这两种心
起领受目标的作用
and then investigating
然后是推度
now you know that there are three investigating consciousnesses
你们知道有三种推度心
one among the result of akusala and two among the result of kusala
一个是不善果报心，
两个是善果报心
and two are accompanied by neutral feeling
两个舍俱
and one is accompanied by joy
一个是悦俱
so these three
这三个心
do the function of investigating
起推度的作用
so three types of consciousness do the function of investigating
所以有三种心起推度作用
and next is determining or votthapana
下一个是确定
now votthapana or determining function is done by just one type of consciousness
只有一种心起确定的作用
which is actually manodvāravajjana or mind-door adverting
实际上就是意门转向心
so mind-door adverting consciousness has two functions
所以意门转向心有两个作用
when it arises through the five-sense-doors
当它通过五根门生起的时候
it has the function of determining this one
他的作用就是确定
but when it arise through the mind-door
当它通过意门生起时
it has the function of turning or adverting
它的作用就是转向
so the manodvāravajjana, mind-door-adverting has two functions
所以意门转向有两个作用
one adverting to the object when it arises through mind-door
一个是在意门生起，转向目标
and the other determining the object when it arises through the five-sense-doors
另外一个，当生起于五根门，
就是确定目标
and then javana
接着是速行
now javana function is done by 55 types of consciousness
有 55 种心起速行的作用
and they are
它们是
akusala 12
不善心 12 个
and then hasituppada, smile producing
生笑心
and then kamavacara sobhana kusala wholesome sense-sphere
欲界善心
and then
然后

kamavacara sobhana kiriya, functional sense-sphere
欲界唯作心
and then mahaggata kusala
广大善心
that means of five rupavacara kusala and four arupavacara kusala
意思就是 5 个色界善心，
4 个无色界善心
and then mahaggata kiriya
广大唯作心
five rupavacara kiriya and four arupavacara kiriya
5 个色界唯作心，
4 个无色界唯作心
and then eight lokuttara or supramundane cittas
然后是 8 个出世间心
so all together
所以一起是
there are 55 types of consciousness
55 种心
that has the function of javana, that has the function of force or power
它们起速行的作用
now in order to remember the javana you may make a note
为了记住速行，
你们可以记一下笔记
kusala, akusala, phala and kiriya
善、不善、果报、唯作
they are the ones that have the javana function
这些都起速行的作用
kusala, akusala, phala and kiriya
善、不善、果报、唯作
except two types, two, that are five-sense-door adverting and mind-door-adverting
除了两种，五门转向和意门转向
so kusala, akusala
所以，善、不善
phala, phala means fruit
果报
from the lokuttara or supramundane cittas
来自出世间的
and then all kiriya cittas, all functional cittas
然后是所有的唯作心
except two that are pañcadvārāvajjana and manodvārāvajjana
除了两个：
五门转向和意门转向
so the others have the function of javana
其他的都有速行的作用
and then the last is tadārammaṇa taking the object of javana as its object
然后最后一个：
彼所缘，以速行的目标为所缘
and this function is performed by santirana upekkha and santirana somanassa
由舍俱推度心和悦俱推度心
起这个作用
that means three investigating consciousness
意思就是三个推度心
and then kamavacara sobhana vipaka
然后是欲界果报心
that means the resultant consciousness of sense-sphere
就是欲界的果报心

so three plus eight there are ten types of consciousness
所以 3 加 8 就是 11 种心
that have the function of tadārammaṇa or registering
它们的起彼所缘的作用
so this is the types of consciousness and their respective functions
这就是不同心起的不同的作用
here we can find out
我们在这里可以找出
the cittas that have only one function
起一种作用的心
cittas that have two functions that have three functions that have four functions that have five functions
起两种作用、三种作用、
四、五种作用的心
now cittas that have only one function
只起一种作用的心
there are altogether 68 of them
一共是 68 种
you read the bottom
你们可以看页面底部
one kicca cittas equals 68
一种作用的心是 68 种
if you want to get 68
你想得出 68 这个数
then you add the numbers on the bottom line corresponding to number ones in the line above
将上面数字 1 下面
对应的数字加起来
so if you add the numbers under the ones that means 2,2,2,2,2,2,2,2
所以如果你加 1 下面的数字
and then 1,1,8,8,9,1,8
然后再加
so if you add these numbers you get 68 that have only one function
如果你将这些数字加起来，
一共是 68 种心，只起一个作用
and those that have two functions only two:
起两种作用的，只有两个
manodvāravajjana
意门转向心
and santirana somanassa
悦俱推度心
and three-function cittas nine
三个作用的心有 9 个
so the nine are
mahaggata vipaka
这 9 种是广大果报心
means resultants of rupavacara and arupavacara
意思是色界果报心、
无色界果报心
and four-function-cittas, eight
四种作用的心，8 个
and they are kamavacara sobhana vipaka
它们是欲界果报心
resultant sense-sphere consciousness eight
欲界果报心，8 个
and five kicca cittas, five-function cittas
五种作用的心
there are only two of them
只有两种
and they are santirana upekkha
它们是舍俱推度心
so when we read the bottom two lines

所以当我们看底部两行
then we can find out the cittas that have just one function that have two functions, three, four that have five functions
我们可以找出一种作用、
二三四五种作用的心
now let us go to
two-function cittas
我们看两种作用的心
now what are the
two-function cittas
哪些是两种作用的心
investigating
accompanied by joy
悦俱推度心
and mind-door-adverting
意门转向心
now they have two functions
它们有两种作用
so investigating
accompanied by joy
所以悦俱推度心
has two functions, what are those two functions
有两种作用，哪两种作用
investigating and registering, santirana and tadārammaṇa
推度、彼所缘
and the two functions of
manodvāravajjana are āvajjana adverting and votthapana determining
意门转向心的两个作用是：
转向、确定
so we can find out that way
我们可以这样找出来
three-kicca cittas, three-functions cittas
there are nine three-function cittas
三作用心，有 9 个
and what are the three
哪三种作用?
patisandhi, bhavanga and cuti
结生、有分、死亡
there are eight
four-function cittas
有 8 个四种作用的心
they are kamavacara sobhana vipaka, the resultant sense-sphere
它们是欲界果报心
what are the four functions
哪四种作用
patisandhi, bhavanga, cuti and tadārammaṇa
结生、有分、死亡、彼所缘
five-function cittas, only two
五种作用的心，只有两个
you will find out five in the second part, one line
在第二部分找到 5，一行
and then you read it you get santirana upekkha
你可以看到舍俱推度心
they have five functions and what are the five?
它们有五个作用，
哪五个作用?
patisandhi, bhavanga, cuti, santirana and tadārammaṇa, right
结生、有分、死亡、
推度、彼所缘
so we can find out that way
我们可以这样找出来
and we can put these on those diagrams

also
我们同样可以
将这些放进表格里
say patisandhi bhavanga cuti functions
例如结生、有分、死亡作用
then you have the 19 here
有 19 个
and then avajjana function
转向作用
seeing function, hearing function and so on
看的作用、听的作用等等
so you can have many of these diagrams
你可以有很多表格
and it is good to make those yourself
你们最好自己完成
so that you get more familiar with the teaching
这样你们就对这些很熟悉
so
所以
each type of consciousness has its function to do
每种心都有自己的作用
that is why although these arise rapidly one after another
所以虽然它们
一个接一个飞快地生起
they have different functions to do
它们有不同的作用
and so that's why they are not mixed with each other and they are clearly defined
这就是它们为什么不与
其他心相混淆，可以清楚地被定义
and when they do their own function
当它们执行它们各自的作用
this is by their own nature and no one makes them do their function
这是出自它们的本质，
而不是别人让它们这样做
that function is their nature function and so there is no body who tells them to do this function or that function
这种作用是它们自然的作用，
没有人告诉它执行
这个作用或那个作用
in the manual it is said
在概要精解里这样写道
those which perform one function are 68
一种作用的心有 68 种
and two functions 2, and three functions 9
两种作用的 2 种，
三种作用的 9 种
four functions 8 and five functions 2, respectively
四种作用的 8 种，五种作用的 2 种
so you may find out these from the chart
你们可以从表格里找到这些
ok, we come to the end of section on functions
好，我们结束作用这节的学习
so this is very interesting
这非常有趣
you study the different functions of different types of consciousness
你们学习了不同心的不同作用
and some times you may read the book
有时候你们可以看看书
and that book will describe these functions
书里都写了这些作用
but if you have no previous knowledge of

these functions through abhidhamma
但是如果学习阿毗达摩，
你们没有这些预备知识
you may not know what things are going on in that passage
你们可能不能理解文本
so it is important that you have at least some knowledge of abhidhamma to understand them
所以至少具备一定的
阿毗达摩知识，这样才能理解它们
now when Visuddhimagga describes the restraints
在清净道论里讲了律仪
it says there is restraints at the moments of receiving, there is no restraints at the moment of investigating, there is no restraints at the moment of determining
在领受、推度、决定阶段，
没有律仪可言
but only when you come to javanas is there restraint and so on
只有在速行阶段才有律仪可言
and if you have no previous knowledge of these functions and thought process
如果你没有这些
作用、心路过程的预备知识
you may not understand what the author saying there
你可能就不知道作者说什么
so
所以
the knowledge of
abhidhamma is very helpful
阿毗达摩的知识非常有益
or we may say it's essential to understand the suttas and to understand the explanations given in the commentaries
或者，我们可以说，对于理解
经文、注释书的解释很关键
host: ok, it's now two minutes to ten o'clock
主持：现在是十点差两分
instead we find for some questions, if anybody has questions for sayadaw please proceed to the mic in the center
如果你有问题问尊者，
请走到中间的话筒处
student: hello, venerable my question is how come santirana somanassa doesn't give a function for patisandhi, bhavanga and cuti?
学生：你好尊者，我想知道为什么
悦俱推度心不能起
结生、有分、死亡的作用
whereas santirana upekkha performs that function
而舍俱推度心却有此作用?
thank you
谢谢
sayadaw: santirana somanassa has a function of not just, it has a function of tadārammaṇa, right? and santirana
尊者：悦俱推度心的作用有两个
彼所缘、推度，对吧?
it is the vipaka or
果报心
the resultant consciousness that does the function of patisandhi bhavanga and cuti
果报心起的作用
才是结生、有分、死亡
and the santirana with upekkha is resolve

for the patisandhis in the four woeful states
舍俱推度心执行作用
让有情投生到四恶趣
that means when a person is reborn in hell as an animal and so on
意思是当一个人投生
到地狱、畜生道等
now the santirana upekkha is the consciousness that does the function of patisandhi
这时候是舍俱推度心
起结生作用
and I'm not sure of why
我不太肯定为什么
santirana accompanied by upekkha is assigned this function
舍俱推度心被分配这个作用
and not that
accompanied by joy
为什么悦俱推度心
没有分配这个作用
I think it is because
我想是因为
the santira upekkha is again for those who are reborn in four woeful states
舍俱推度心是
关于生于四恶趣的
right? because they are, it is for those who are reborn in four woeful states
对吧？因为这些
是关于生于四恶趣的
and so
所以
the santirana with somanassa or joy has no such function
悦俱推度心没有这个作用
so maybe we can say
或许我们可以说
it is the nature of the santirana with joy
这是悦俱推度心的本质
not to perform the function of patisandhi and so on
就不执行结生等作用
host: any more questions?
主持：还有问题吗?
student: venerable sir, you mentioned that
学生：你提到
patisandhi is the rebirth linking, bhavanga is the life continuum
结生是投生之连接，
有分是生命之存续
and cuti is the death consciousness
死亡心是死心
and i'm curious for an arahant who has gained enlightenment
对于觉悟的阿罗汉
so after the cuti function arises or performs
死亡心起作用之后
does it mean that there will be still patisandhi but there wouldn't be bhavanga to continue it
是不是意味着还有结生心，
但是没有有分心继续
sayadaw: for an arahant?
尊者：阿罗汉?
student: who has gained enlightenment, that means there wouldn't be bhavanga as life continuum but there still be patisandhi arise
学生：对于觉悟者，是不是说

就没有有分心，但是要有结生心
sayadaw: no
尊者：不
the cuti is the end of an arahant
死亡心就是阿罗汉的终结
so for an arahant after cuti there is nothing
所以对于阿罗汉而言，
死亡心之后，什么都没有
if there is patisandhi there will surely be bhavanga and so on
如果有结生心，
那么肯定有有分心等等
student: my second question is
学生：我的第二个问题
I understand the point javana with a person experiences the so called full experience
我理解速行的时候，
就是完整的体验
i don't understand about the tadārammaṇa, what exactly does this function do?
但是我不理解彼所缘，
它到底是什么样的作用?
sayadaw: those that are called tadārammaṇa
尊者：彼所缘
are eight resultants of sense-sphere
是欲界的 8 个果报心
and then santira the investigating consciousness
然后是推度心
but when they arise in that place
当它们生起时
when they arise after the javanas
在速行之后生起时
they do not have the santirana function
它们没有推度的作用
they do not have the patisandhi
它们也不执行结生
bhavanga and cuti function
有分、死亡的作用
but they have another function that is
它们有另外一个作用，就是
taking the object of the javanas
缘取速行的目标
so that itself is their function
这就是它的作用
student: so for this instance would there be kamma
学生：所以，它也会造业吗?
sayadaw: no, kamma is as I said before kamma is acquired only during the moment of javana
尊者：不会，我之前讲过，
业只会产生于速行阶段
so after the javana there is no kamma and before the javana also there is no kamma
所以速行之后，不会造业
速行之前，也不会造业
only during the moments of javana the seven moments
只有在速行阶段，七个速行阶段
normally
通常
when kamma is acquired
才会造业
host: tonight's teaching will end here please rise and put your palms together, sayadaw and venerables will now take a leave

主持：今晚的课程到此结束
请大家起立合十，
恭送尊者和其他法师

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today first I'd like to answer the questions that are put to me yesterday more detail
今天我想详细回答
一下昨天的问题
first question was why investigation accompanied by joy does not have the function of re-linking
第一个问题是：为什么
悦俱推度心没有结生的作用?
the brief answer is
简单的回答是
because the kamma that produces this kind of re-linking
因为产生此种结生的业
is so weak that it cannot produce the investigation accompanied by joy as re-linking consciousness
很弱，不能让悦俱推度心
作为结生心
now in order to understand this
为了理解这个问题
we need to understand first the type of wholesome kamma
我们首先要理解善业的种类
here are types of wholesome sense-sphere kamma
现在介绍欲界善业的种类
and then the corresponding resultant consciousness that do the function of re-linking bhavanga and death
然后相应执行结生、有分、
死亡作用的果报心
now there are four types of wholesome kamma
有四种类型的善业
they are three-root superior wholesome kamma
分别为：三因殊胜善业
three-root inferior
wholesome kamma
三因低劣善业
two-root superior and two-root inferior wholesome kamma
二因殊胜、二因低劣善业
now when the consciousness is accompanied by non-greed, non-hatred and non-delusion
当无贪、无嗔、无痴
伴随心的时候
then that wholesome consciousness is called three-root
这种心被称为三因善心
because it is accompanied by three roots
因为有三个因伴随它
and when it is not accompanied by three roots but just by non-greed and non-hatred
如果没有三因，只有无贪、无嗔
it is called two-root
就被称为二因
so sometimes when we do meritorious deeds we may do it sometimes we do without the understanding of law of kamma
有时候我们行善，
但是不知道业果法则
and then our wholesome kamma is said to

be with two roots
这种善业被称为二因善业
now understanding means understanding the law of kamma, understanding that
明白业果法则就是智相应
this act will give results in the future
明白这种行为会产生结果
this doing dana or attending to one's own parents and so on
布施、侍奉父母等等
sometimes we do merits with three-root consciousness sometimes we do with two-root consciousness
有时候我们用三因心行善
有时候用二因心行善
again, three-root consciousness is said to be superior when it is proceeded and followed by wholesome consciousness
如果用三因善心行善，
就是殊胜的
now before doing the act, we may be happy about this act
做善事之前，
我们可能为此感到高兴
we may have wholesome consciousness about this act
我们对此事可能产生善心
and after doing the merit also we have wholesome cittas about this merit that is we do not regret and so on
做完善事之后，我们也对此
功德生起善心，不会感到后悔
so in that case that kind of wholesome kamma is called three-root superior
这种情况下，就被称为
三因殊胜善业
if the wholesome kamma is not proceeded by, not followed by kusala consciousness
如果善业没有伴随善心
it is called three-root inferior
就被称为三因低劣善业
and two-root superior and two-root inferior should be understood in the same way
以此类推，二因殊胜善业，
二因低劣善业，也是如此
if it is proceeded by and followed by kusala it is called superior
如果伴随着善心，
就被称为殊胜的
if it is not proceeded and followed by kusala it is called inferior
如果没有伴随善心，
就被称为低劣善业
so there are four kinds of kusala kamma
所以有四种善业
and three-root superior wholesome kamma gives three-root re-linking
三因殊胜善业能产生三因结生
now please remember the chart
请记住这个表格
and you may look at the chart, find the sense-sphere beautiful consciousness
你们可以看表格，找到欲界美心
so you see three columns comprising the sense-sphere beautiful consciousness and
你看到三列欲界美心
the middle column represents the resultant consciousness
中间一列表示果报心
among them number one and two the first and second are three-root

其中第 1 第 2 是三因的
because they are associated with knowledge
因为它们是智相应的
and three and four
第 3 第 4
not accompanied by knowledge
智不相应
five and six accompanied by knowledge
第 5 第 6 智相应
seven and eight not accompanied by knowledge
第 7 第 8 智不相应
so the three-root superior wholesome kamma produces three-root patisandhi or three-root re-linking
所以三因殊胜善业产生三因结生
that is first second fifth and sixth
即第 1 第 2 第 5 第 6
and three-root inferior kusala kamma or wholesome kamma produces two-root re-linking
三因低劣善业产生二因结生
although it is three-root, because it is inferior that is because it is not proceeded and followed by kusala
虽然是三因，但是因为是低劣的
因为没有伴随善心
it cannot give three-root patisandhi as result
所以它不能产生三因结生
so it gives only two-root re-linking
只能产生二因结生
and two-root re-linking means third fourth seventh and eighth
二因结生意即第 3 第 4 第 7 第 8
and two-root superior wholesome kamma produces again, two-root re-linkinng
二因殊胜善业也是
产生二因结生
that is third fourth seventh and eighth
即第 3 第 4 第 7 第 8
and the last two-root inferior wholesome kamma produces rootless patisandhi or rootless rebirth or rootless re-linking
最后二因低劣善业产生无因结生
now if you go to the rootless cittas
你们如果看无因心
there are three columns
有三列
and the first column represents the resultant of the akusala
第一列代表不善果报
and the second column the resultant of kusala
第二列是善果报
among them you find there are two investigating consciousness
其中你可以找到两种推度心
one accompanied by joy or somanassa
another accompanied by upekkha or neutral feeling
悦俱和舍俱两种
now the two-root inferior kusala kamma is so weak
二因低劣善业很微弱
that it cannot produce the investigating consciousness accompanied by joy as result or as re-linking
不能让悦俱推度心执行结生作用
now the investigating accompanied by joy

has the extremely desirable object as object
悦俱推度心的所缘是极可喜
so when the object is extremely desirable
只有所缘是极可喜的时候
the investigating consciousness accompanied by joy arises
才生起悦俱推度心
if the object is moderately desirable ordinarily desirable
如果所缘是中等可喜，
或一般可喜
then the investigating consciousness is accompanied by neutral feeling
产生的就是舍俱推度心
now this kamma because it is so weak
这种业很微弱
it cannot present to the mind of a dying being the very desirable object
不能在临死者的心里
产生极可喜的所缘
since there is no very desirable object when the re-linking takes place
当发生结生的时候，
没有极可喜的所缘
it cannot be accompanied by joy
所以就不能是悦俱的
so the re-linking consciousness which is investigating here can be accompanied by upekkha or neutral feeling only
所以执行结生作用的
只能是舍俱推度心
that is why out of the two investigating consciousness only one has the function of re-linking
这就是在两种推度心中
只有一种可作为结生
and the other which is accompanied by joy cannot function as re-linking
悦俱的不能执行结生作用
so the main cause is because the two-root inferior kamma is very weak
所以主要原因就是二因
低劣善业非常微弱
so weak that it cannot produce the investigating accompanied by joy as re-linking consciousness
微弱得不足以让
悦俱推度心执行结生
and the other question is
另外一个问题是
rupavacara or form-sphere resultant consciousness
色界果报心
according to this chart
根据这个表格
the limitless ones arise with 28 types of consciousness
无量心所与 28 种心相应
the 28 are sense-sphere wholesome cittas 8
这 28 种包括欲界善心 8 个
and then sense-sphere functional 8
欲界唯作心 8 种
and form-sphere first jhana, second jhana, third jhana, fourth jhana
色界初禅、二禅、三禅、四禅
so among the jhana cittas
在禅那心中
there are resultant cittas
有果报心
so resultant cittas arise at the moment of

re-linking as well as bhavanga and cuti
在结生、有分、死亡时，
果报心生起
and how can there be compassion and sympathetic joy when the resultant consciousness arises
果报心生起的时候，
怎么有悲、喜无量心所呢
now we must remember that
我们要记住
the compassion and sympathetic joy arise only occasionally only sometimes only
悲、喜二无量只是偶尔地生起
and when they arise they arise one at a time
当它们生起时，每次生起一个
so the resultant consciousness may not arise with these two altogether
所以果报心可以
不与此二无量一起生起
or it may arise with one of them
也可以与其中一个生起
it can arise simply because the resultant consciousness is the exact replica of the wholesome consciousness
可以生起，是因为果报心
是善心的完全复制品
since the wholesome consciousness is accompanied by one of these two the resultant consciousness which is like a mirror image
因为善心可以伴随此二者之一
而果报心就像是镜像
has one of these two mental factors
也有此二心所之一生起
now I want you to look at this chart
现在我想请你们看这张表格
about the abstinences
离心所
now the abstinences or viratis arise with sense-sphere wholesome eight
离心所与欲界 8 善心相应
and then all supramundane consciousness or lokuttara cittas
与所有出世间心相应
they do not arise with sense-sphere resultant sense-sphere functional
它们不与欲界
果报心、唯作心相应
and they do not arise with rupavacara, form-sphere
它们不与色界心相应
and arupavacara formless-sphere consciousness
也不与无色界心相应
now it is said that the abstinences have the nature of wholesomeness
三离心所具有善的性质
because when they arise you refrain from something, you refrain from telling a lie, you refrain from killing a being and so on
当它们生起时，你远离诸恶：
妄语、杀生等等
so when you refrain from doing the misconduct
当你远离诸恶时
there is the nature of wholesomeness in it
其中即具有善的性质
since the viratis or abstinences
因为离心所
have only the nature of kusala
只有善的性质

they do not arise with the sense-sphere resultant, sense-sphere functional
它们就不与欲界果报、
欲界唯作心相应
and then jhanas
然后不与色、无色界禅那心相应
and also
同时
the abstinences take as object what is to be transgressed
三离心所的所缘是诸恶
that means which regard to killing life of a being, with regard to stealing a property owned by another person and so on
就是与：杀生、偷盗等相关
but the sense-sphere resultant consciousness
但是欲界果报心
have what are called kamvacara object as object
将欲界目标作为所缘
you will learn this when we study the objects
稍后学到所缘的时候就会知道
so because there are not...the object is not the same
因为所缘不同
they do not arise with sense-sphere resultant
它们就不与欲界果报心同生
and sense-sphere functional cittas arise only in the arahants
欲界唯作心只在阿罗汉心里生起
and they do not have to refrain from the bodily and verbal misconducts
它们不必要远离身语恶业
because they have eradicated mental defilements altogether
因为他们已经断尽了心中的烦恼
they do not have occasion to break one of the rules
他们没有破戒的情况
and so since there is no need for abstinences from the bodily and verbal misconducts
所以没有从身语恶业
生起离心所的必要
the abstinences do not arise with sense-sphere functional consciousness
离心所也不会与欲界唯作心生起
and they do not arise with jhana consciousness because they have different objects
它们不与禅那心同生
是因为它们的所缘不同
the jhana consciousness take mostly the concept as objects
禅那心的所缘大多数是概念
and the abstinences take those that are to be transgressed as objects
但是离心所的所缘是诸恶
so there is a difference of objects between them and so they do not arise
所以它们的所缘不同，
所以就不会生起
but with the supramundane consciousness it is said they arise
但是对于出世间心，它们会生起
and they arise always and they arise three together
它们总是三个一起生起
now you will remember that

你们要记住
these three abstinences when they arise with sense-sphere wholesome consciousness
这三离心所当它们
与欲界善心同生时
they arise one at a time and they arise only occasionally
它们每次只生起一个
而且是偶尔地生起
but when they arise with supramundane consciousness, they arise always
但是当它们与出世间心同生时
它们总会生起
and they arise three all together
并且三个一起生起
that is because the magga has the power to cut off all the inclinations to transgress
因为道心有力量
断除诸恶之倾向
once and for all
一次全部断尽
and so
所以
it is said to be refraining from all three at the single moment
在这一刻远离三恶
and the phala or fruition consciousness
果心
is just a shadow of path consciousness
只是道心的影子
and it further pacifies the inclination already eradicated by path consciousness
果心在道心将烦恼倾向断尽之后
进一步让它安详
and so
所以
with these path consciousnesses and fruition consciousnesses
伴随着道心、果心
the three abstinences arise always
三离心所总是生起
and when they arise they arise three of them altogether
它们生起的时候，三个一起生起
and then with the apamaññas or limitless ones
对于无量心所
now apamaññas arise with sense-sphere wholesome
无量心所与欲界善心相应
but not with
sense-sphere resultant
但是不与欲界果报心相应
here also the objects are different
这里同样是所缘不同
the object of compassion is beings in suffering
悲无量的所缘是受苦的众生
and the objects of sympathetic joy is beings in prosperity or happiness
喜无量的所缘是快乐的众生
because their objects are different
因为它们的所缘不同
they can not arise together, they will arise only one at a time
它们不能同时生起，
一次只能生起一个
and they will arise only when the compassion is practiced or sympathetic joy is practiced
只有当修悲无量或

修喜无量的时候才生起
and sense-sphere resultant consciousnesses take the kamavacara objects
欲界果报心缘取欲界所缘
you will find kamavacara objects when you study the objects
后面学习所缘时，会讲到欲界所缘
so they take the kamavacara objects as objects
它们将欲界所缘作为所缘
and so there is difference of objects between them and
所以它们的所缘不同
so the illimitables or limitless ones do not arise with sense-sphere resultant
所以无量心所
与欲界果报心不相应
but with sense-sphere functional they arise
但是与欲界唯作心相应
because sense-sphere functional can take both concepts and other objects
因为欲界唯作心可以将
概念和其他所缘作为所缘
so there is no conflict between the objects
所以在所缘上，它们没有冲突
and so the apamañña or limitless ones can arise with sense-sphere functional consciousness
所以无量心所可以
与欲界唯作心相应
and then with the first jhana, second jhana, third jhana, fourth jhana they can arise
所以它们与初禅、二禅
三禅、四禅，它们可以生起
because these jhanas are accompanied by joy
因为这些禅那心是悦俱心
and compassion and sympathetic joy are always with joy when they reach the stage of absorption or jhana
在禅那阶段，
悲、喜无量心所总是悦俱的
so they can arise with first jhana, second jhana, third jhana and fourth jhana
所以它们可以与
初禅、二三四禅同生
but with fifth jhana they cannot arise because fifth jhana is accompanied by upekkha or neutral feeling
但是对于五禅，它们不能生起，
因为五禅是舍俱的
and with the supramundane consciousness also they do not arise
它们也不能与出世间心同生
because the limitless ones take concept of beings as object
因为无量心所的所缘是众生的概念
and supramundane consciousness take nibbana as object
而出世间心的所缘是涅槃
since the object is different they can not arise together at one moment
它们的所缘不同，
所以不能同时生起
so the limitless ones or apamañña can arise only with sense-sphere wholesome
所以无量心所只能与欲界善心
sense-sphere functional and then fine-material sphere first jhana, second jhana, third jhana and fourth jhana

欲界唯作心、
色界初禅、二三四禅同生
I was told that
有人告诉我
some people do not understand how to put colors dots
有些人不懂怎么给圆圈涂颜色
now first you look at this chart
首先你们看这张表
and from this chart you go to those circles
在这张表上，你看那些圆圈
and put colors in the circles
将颜色涂进圆圈里
so we will do now maybe the first four
我们先做前四个
so the first is for vitakka
第一个寻心所
and you will see that with vitakka there are 55 types of consciousness
你们看到寻与 55 个心相应
now if you look at this chart
如果你们看表格
and you read the vitakka column
看寻心所这一列
now you see that
你看到
the lobha mula or greed rooted number 1,2,3,4,5,6,7,8, they are all shaded
贪根心第 1 到 8 个，
都用阴影表示
and also the hate rooted two are shaded
两个嗔根心也有阴影
and delusion rooted two are shaded
两个痴根心也有阴影
so all twelve akusala cittas are shaded
所以所有 12 个不善心
都被用阴影表示
that means you have to fill in the colors in all akusala cittas the first column
意思是第一列的所有不善心
你都要涂上颜色
so the first four you put in red color
你们把前四个涂上红色
and the second four blue color and the next two green color and the next two blue color
接着的四个蓝色，然后两个是绿色，
再来两个是蓝色
and then you look at this chart again
你们再看这张表
and you see that sense consciousness ten
你们看 10 个根识
the blank there
都是空白的
so that means vitakka does not arise with these ten sense consciousness
这就是说寻心所
不与 10 个根识相应
so ten sense consciousnesses are from the rootless consciousness
所以 10 个根识是无因心
two seeing consciousnesses, two hearing, smelling, tasting and two touching consciousnesses
两个眼识，两个耳识，两个鼻识，
两个舌识，两个身识
so you leave those dots and cross without color
这些圆圈、带 X 的圆圈，
你们不需要涂颜色
and then you read down the column
沿着这列看下去

receiving consciousness two shaded
2 个领受心，带阴影
so you color the two receiving consciousnesses
所以给这 2 个领受心涂颜色
one in the resultant of akusala one in the resultant of kusala
一个是不善果报心，
一个是善果报心
what colors, blue colors, right
什么颜色？蓝色，对
and then you read down the column
继续往下看这列
and there is investigating with equanimity
舍俱推度心
that means investigating with neutral feeling
就是中性感受的推度心
there are two of them
有两个
one in resultant of akusala and the other in resultant of kusala
一个是不善果报，一个是善果报
so you color these two
所以给这两个涂颜色
and then you go down and see investigating with joy
再往下悦俱推度心
there is only one
只有一个
in the resultant of kusala
善果报心
since it is with joy you put red color for this
因为是悦俱，所以涂上红颜色
then next you go down the column and see five-door-adverting, it is shaded
接着往下看这列，
五门转向，带阴影的
so you put color in five-door-adverting
所以给五门转向涂颜色
and then you go down the column you read this chart you see mind-door-adverting
然后这张表继续往下看这列
你看到意门转向
so you put color in mind-door-adverting, blue color
给意门转向涂上蓝色
and then smile producing you put in red color
然后是生笑心，涂上红色
and then sense-sphere wholesome consciousness all eight
然后是欲界善心，所有 8 个
so you put in color in those four red and four blue
其中 4 个红色，4 个是蓝色
and then sense-sphere resultant consciousness eight
然后是欲界果报心 8 个
again four red and four blue
也是 4 个红色 4 个蓝色
again sense-sphere functional consciousness four red and four blue
欲界唯作心
也是 4 个红色 4 个蓝色
now we come to rupavacara or form-sphere consciousness
然后是色界心
now the first jhana three are shaded
初禅三个，带阴影

so you color the first jhana three
所以给这 3 个初禅心涂颜色
but not second jhana three, third jhana three, fourth jhana three, fifth jhana three
但是二三四五的三个禅心
不必要涂颜色
and not the arupavacara or formless cittas
无色界心不需要涂色
when you go to the supramundane again
然后是出世间心
first jhana four are shaded
初禅四个带阴影
and so you put colors in first jhana four
这 4 个初禅心涂颜色
and then among the fruit consciousness four first jhanas are shaded
然后果心，4 个初禅有阴影
so you put colors in those also
所以涂上颜色
so when you have put the colors and then it is complete
这样涂上颜色，就完成了
so you put the colors checking with this chart
你对照这张表涂颜色
now the second chart
第二张表
the second is with vicara
第二个就是伺心所
so with vicara there are 66 types of consciousness
伺心所与 66 个心相应
that means
就是说
55 those are that with vitakka are also with vicara
55 个与寻心所相应的，
也与伺心所相应
so you put first those 55 and then add 11
然后你用这 55 个加 11
second jhana consciousness three from rupavacara
3 个色界二禅心
and eight from supramundane or lokuttara
8 个出世间心
so when you have got the vitakka
只要你完成了寻心所
then vicara is easy
伺心所就很简单
so just add eleven more eleven second jhanas
只要加上 11 个二禅禅那心
now third one adhimokkha
第三个胜解
now we read the column down
我们往下看这列
and greed-rooted 1,2,3,4,5,6,7,8 are shaded
贪根心 8 个，都有阴影
and then hate-rooted 1 and 2 are shaded
然后嗔根心第 1 第 2，有阴影
so you put colors in those ten circles
所以你给这 10 个圆圈涂颜色
and then delusion rooted number one is not shaded
然后痴根心第 1 个，没有阴影
so you leave that out and then number 2 is shaded and then you put color there
忽略它，然后第 2 个，
有阴影，涂颜色
so you put color in 11 of the akusala cittas

所以不善心中 11 个涂颜色
and then sense-consciousness ten they are blank
然后 10 个根识，是空白的
you do not put any color in those circles and crosses
你不需要给这些圈和 X 涂颜色
and then you read down receiving two put color
然后接着向下，
2 个领受心，涂颜色
investigating with equanimity or with neutral feeling you put colors
舍俱推度心，涂颜色
investigating with joy put color
悦俱推度心，涂颜色
five-sense-door-adverting, mind-door-adverting, so smile producing also put colors
五门转向、意门转向、生笑心
这些都涂上颜色
and then sense-sphere wholesome 1,2,3,4,5,6,7,8 all you put colors
欲界善心 1 到 8，都涂颜色
and then sense-sphere resultant, 1,2,3,4,5,6,7,8, colors
欲界果报心 1 到 8，涂颜色
sense-sphere functional again, 1,2,3,4,5,6,7,8
欲界唯作心也是 1 到 8
now we come to form-sphere consciousness
然后是色界心
now first jhana three, color
初禅 3 心，涂颜色
second jhana, 3, third jhana 3, fourth jhana 3, fifth jhana 3, color
二三四五各 3 个，涂颜色
and then 12 formless-sphere consciousness or immaterial sphere consciousness color
然后是 12 个无色界心，涂色
and then supramundane
然后是出世间心
or first jhana, 4, second jhana, third jhana, fourth jhana, fifth jhana
初禅 4 个，二三四五禅
and again fruit consciousness all colors
果心，都涂颜色
so
所以
there are only ten, eleven that are blank
只有 10,11 个是空白
the other circles should be with colors
其他圆圈都要涂色
so altogether we get 78 or 110
所以一起是 78 或 110 个心
now next one
下一个
energy or viriya
精进
so you read down the column and you see all twelve unwholesome cittas are shaded
你往下看此列，
12 个不善心带阴影
so you put colors in them
你给它们涂颜色
but among the rootless
但是在无因心之中
no colors in ten sense consciousness no color in receiving two

10 个根识，2 个领受心，不涂色
no color in investigating with equanimity
舍俱推度心不涂色
no color investigating with joy
悦俱推度心，不涂色
no color in five-sense-door-adverting
五门转向心，不涂色
so only two of them should be colored: mind-door-adverting and smile producing
只有两个要涂色：
意门转向、生笑心
one blue and one red
一个蓝色，一个红色
and then the rest down to supramundane all should be colored
然后往下到出世间心，都要涂色
so we get 73 or 105
所以有 73 或 105 个
I think we stop there
我想我们到此为止
so now you know how to put colors in the dots
你们知道如何给圆圈涂色
now let us try roots
我们现在看看根
classification of consciousness by way of roots
根据因给心分类
so there are six roots
一共有六因
lobha, dosa, moha and alobha, adosa and amoha
贪嗔痴、无贪无嗔无痴
and lobha root is found in eight lobha mula cittas
8 个贪根心都有贪根
so
所以
let us put the caption with lobha
我们将贪根标题下的涂色
then you will have to fill in the colors with eight lobha mula cittas
然后你要给 8 个贪根心涂色
four red and four blue
四个红色，四个蓝色
so that is for lobha
贪根心涂好了
and another diagram for with dosa
另外一个表是嗔根心
now with dosa, how many dots will you put in
嗔根，有多少需要涂?
only two and what color? green color
只有两个，什么颜色？绿色
then another diagram
再换一张表格
caption with moha
标题是痴根心
how many will you color? at the first twelve
要涂多少颜色？首先 12 个
four red, four blue
四红四蓝
two green, two blue
两绿两蓝
ok
好
next with alobha
下一个无贪
now you remember alobha is beautiful mental factor
你们记得无贪是美心所

since it is beautiful mental factor it will associate with all beautiful types of consciousness
因为它是美心所，
它与一切美心相应
so
所以
from the sense-sphere beautiful consciousness
在欲界美心里
you put in colors all through so altogether there are 59 of them
你全部涂上颜色，所以是 59 个
12, 12, 27, 8
so here that the supramundane consciousnesses taken as eight
这里出世间心是按照 8 个计数
so if it is 40 then you will add how many? 32 to 59
如果按照 40 个，你加加，
多少个？32 加 59
32+59=91
so 59 or 91 for alobha
所以有 59 或 91 个心与无贪相应
and with adosa the same
无嗔也是一样
so you can put two on one diagram with alobha and with adosa
所以你可以将
无贪、无嗔放到一个表格
now next we come to amoha with amoha paññā
接下来无痴（智）
with amoha we have to leave the twelve without colors
对于无痴，12 个不需要涂颜色
so they are kamvacara sobhana ñāṇavippayutta that means sense-sphere beautiful without knowledge
它们是：欲界智不相应美心
without knowledge means 3, 4, and 7, 8, so you leave them out
智不相应意思是第 3,4,7,8，
不需要涂颜色
so you get 47 consciousness that are accompanied by paññā
有 47 个心与智相应
if we take supramundane to be 40 then you add 32 to 47
如果将出世间心看成 40 个，
就在 47 基础上加 32
79
so in this way you can have many diagrams with these circles
这样你就有很多带圆圈的表格
and they will be very handy when you want to know which cittas have lobha with it, which cittas have dosa with them and so on
当你需要知道什么心摄贪根，
什么心摄嗔根之类的，就很方便
you can look at the chart, you can look at this chart
你们可以参考这个表格
or you can look at the small chart with circles
你们也可以参考带圆圈的小表
so in this way you can put in for functions also
所以这样你也可以将
作用做在表里
now those have the function of patisandhi

bhavanga and cuti
具有结生、有分、
死亡作用的心有多少
now there are how many of them?
有多少?
19? right? so you look at this kiccasangaha
19 个？对吧？你们看作用之概要
and there are 19 that have the function of patisandhi, bhavanga and cuti
有 19 个心执行
结生、有分、死亡作用
and there are santirana upekkha so investigating with neutral feeling and there are two
有 2 个舍俱推度心
and then kamavacara sobhana vipaka
然后是欲界善果报心
sense-sphere resultant consciousness eight
8 个欲界果报心
and then rupavacara vipaka five
5 个色界果报心
arupavacara vipaka four
无色界果报心 4 个
so you put colors in those dots
你给这些圆圈涂上颜色
santirana with neutral feeling two
舍俱推度心 2 个
blue dots
蓝色圆点
kamavacara sobhana eight
8 个欲界美心
four red and four blue
四红四蓝
and rupavacara vipaka five, four red one blue
色界果报心 5 个，四红一蓝
and arupavacara vipaka four all blue
无色界果报心 4 个，
全部是蓝色
so you can put in like that then you go to the next
你可以这样涂颜色，往下涂
function avajjana, dassana, savana and so on
转向作用，看、听等等
so
所以
I think now you can do it yourself
我想你们可以自己做了
it just takes time, it is not difficult actually
只是需要耐心，实际上并不复杂
so you look at the chart and then you fill in the circles
所以你们看表格，给圆圈涂颜色
after the function section on functions
作用这节学完了后
there is the section on doors, dvāra
然后就是：门
if you read down the lines you see cakkhudvāra, sotadvāra
你往下看，可以看到眼门、耳门
ghānadvāra
鼻门
jivhādvāra kāyadvāra and manodvāra
舌门、身门、意门
so dvāra means door
dvara 意思是门
cakkhu means eye, so cakkhudvāra means eye door
cakkhu 意思是眼，
所以 cakkhudvara 就是眼门

now eye door really means the sensitive part in the eye
眼门实际上指眼睛的敏感部位
they are called door because they are like doors
被称为门是因为它们像门
now when there is a door, we can go in or we can come out
我们可以通过门进进出出
so people go in and come out through doors
所以人们通过门出入
in the same way
同样
the consciousnesses seem to go through the doors to the object
心通过门接触所缘
or the object enters our mind through the doors
或者说所缘通过门进入心
so when there is a visible object
所以当出现色所缘
it as it comes into our mind through the eye door, through the eyes
它通过眼门进入我们的心
or the seeing consciousness as it will
或者眼识
go out of the eyes and take the visible object
通过眼门缘取色所缘
so this sensitive part in the eyes, ear, nose, tongue and body are called doors
眼耳鼻舌身意里
的敏感部分被称为门
and in pali they are called dvāra
巴利语被称为：dvāra
now the pali word dvāra and the english word door are very close
门的巴利语和英语单词很像
now it is said that in the eye there is a place where the sensitive material properties are located
据说眼睛里有一个部位，
有一种敏感的物质属性
so according to modern medical science it may be on the retina
根据现代医学，可能位于视网膜
so on the retina there are very small particles that are sensitive to light
在视网膜上，有一种微粒
对光线很敏感
and they are called eye sensitivity
所以被称为眼净色
and through these material properties that are called eye sensitivity
通过这种被称为
眼净色的物质属性
the seeing consciousness arises
眼识生起
taking the visible objects as objects
将色所缘作为目标
and sotadvāra, sota means ear, dvāra means door
sotadvara，sota 意思是耳朵，
dvara 意思是门
so ear door
耳门
so ear means not the outside ear
耳朵不是耳朵的外部轮廓
but it is the inner ear
是内耳
where the vibrations of sound strike and

where they are accepted, received
那个部位接受声音的振动
so in the inner ear there are sensitive material property
在内耳里面有敏感的物质属性
sensitive to sound or vibrations
对声音或振动敏感
and those are called sotadvāra or ear door
这些被称为耳门
so whenever we hear something we hear with our ears and not with our eyes and so on
只要我们听到什么，必定是
通过耳朵，而不是眼睛之类
and then ghānadvāra, nose door
然后是鼻门
so nose door means in the nose in the cavity of nose there are places where the material property that are sensitive to smell are located
鼻门意思是在鼻孔里有一种
物质属性对味道很敏感
so those are called ghānadvāra
所以被称为鼻门
and jivhādvāra, jivhā means tongue so tongue door
舌门，jivha 意思是舌
there are taste buds in the tongue and these taste buds the sensitive material properties
在舌头上有味蕾，
这是一种敏感的物质属性
and so through the sensitive material properties we know the taste
所以通过这种敏感的物质属性，
我们能够知道味道
or tasting consciousness arises
或者说舌识生起
and kāyadvāra, kāya means body and dvāra means door, so body door
kayadvara，kaya 意思是身体，
dvara 意思是门，所以是身门
although
虽然
the eye, ear, nose and tongue sensitivities are located in a limited place
眼耳鼻舌诸净色
局限于某一处所
the kāyadvāra
但是身门
or body door or sensitive material particles of body
或者身净色
are said to be located all through the body
据说遍布全身
that is why we know the touch in all the places of the body
所以我们就能觉知全身的触受
except the tip of the hair and except the tip of the nails
只有毛发和指甲的
末端没有觉知能力
so kāyadvāra or body sensitivity
身净色
is located in almost the whole of the body
几乎位于全身
and the last one is manodvāra
最后一个是意门
mano means mind and dvāra means door, mind door
意指心理，门就是门
mind as door

意之门
so mind door is defined as bhavanga so bhavanga is called mind door
有分被称为意门
because
因为
it is through the bhavanga that the objects are presented to the mind
通过有分，所缘呈现于心中
or the types of consciousness arise through the mind
或者心才生起
because the bhavanga is like the door to the active thought moments
因为有分就像活跃心识刹那的门
now bhavanga moments are inactive thought moments
有分就是不活跃的心识刹那
and then when think of something
当我们思虑某事
when we see something in our mind
当我们的心看某物
then that object is presented through the mind-door which is bhavanga
那个所缘通过
意门即有分得以呈现
so the bhavanga moments or bhavanga consciousness are called manodvāra
所以有分心被称为意门
and one commentary of the abhidhammatthasangaha
在摄阿毗达摩义论的一个注释说
only the arrested bhavanga that means closest to the active thought moment is called manodvāra or mind door
只有有分断，也就是离活跃心识刹那
最近的那个才被称为意门
but the common opinion of teachers is that the bhavanga moments are called manodvāra
但是主流的看法是
有分被称为意门
so the objects are presented to us through these six doors
所缘通过这六门得以呈现
or the consciousness arises in these six doors
或者说心通过此六门生起
or through these six doors
或者说通过此六门
taking their respective objects as objects
心缘取所缘
so in abhidhamma or in the teachings of the buddha
在阿毗达摩里，或者佛陀的教法里
there are not five but six doors or six senses
不是五门，是六门，
或者说六种官能
nowadays they are called senses
现在人们称之为官能
eye is a sense, ear is a sense and so on sense organ
眼耳等等都是官能，感觉器官
so people talk about only five senses not six senses
人们一般说五种官能，不是六种
and when we say six senses
当我们说六种官能时
they understand in a different way
他们有不同的理解
but according to buddhist teaching sixth

sense means manodvāra or mind door or the bhavanga thought moments
根据佛教，第六种官能是意门
或者说是有分心识刹那
so these six kinds of sensitive material and the bhavanga mind functions as doors
所以这六种敏感物质和有分
起门的作用
functions as places through which the objects are presented
作为所缘呈现的处所
or through which the consciousness corresponding to these objects arises and takes the object
或者通过它们，与所缘相应
的心生起，并缘取所缘
now the last is not the dvāra
最后一种不是门
dvāravimutta, that means free from dvāra free from door
离门，意思是不需要门
actually they're
themselves doors
实际上，它们自己就是门
and so they're said to be free from doors
所以他们不需要门
they do not need any of the doors to arise they just arise
它们不需要任何门就会生起
now among the six doors, five are material
这六门之中，五种属于色法
now cakkhudvāra or eye door means the sensitive material particles in the eye and so on
眼门，意思就是眼中的净色
so eye door, ear door, nose door, tongue door and body door are physical
眼门，耳门，鼻门，舌门，
身门，这些属于色法
only mind door
or manodvāra is mental
只有意门属于名法
so these six act as the doors through which consciousness arises and so on
这六种作为门，通过它们
心得以生起等等
now we will study the classification of consciousness according to the doors
我们现在按照门来给心分类
that means how many types of consciousness arise through the eye door
就是说多少种心
通过眼门生起
how many through ear door, how many through say mind door, how many through no door
多少通过耳门，
多少通过意门，多少离门心
so we look at the chart and we see now
我们现在来看表格
vertical columns
竖列
pañcadvārāvajjana, five-sense-door adverting
五门转向心
cakkhu viññāṇa eye consciousness, sotaviññāṇa ear consciousness
眼识，耳识
ghāṇaviññāṇa nose consciousness, jivhāviññāṇa tongue consciousness,
鼻识，舌识
kāyaviññāṇa body consciousness

身识
sampaṭicchana receiving consciousness two
2 个领受心
santīraṇa upekkha investigating accompanied by neutral feeling, two
舍俱推度心，2 个
santīraṇa somanassa investigating accompanied by joy one
悦俱推度心，1 个
votthapana or mind....manodvāravajjana
确定……意门转向
this is only one, one citta
这是 1 个，一个心
and then kamavacara javana 29
然后是欲界速行心 29 个
so in order to understand kamavacara javana you have to go back to the functions
所以，为了理解欲界速行心，
你们要回到作用那节
so when you go back to the functions you will see that there are 29 kamavacara javanas
回到作用那节，你们就知道
有 29 个欲界速行心
yesterday i gave you a hint for javana
对于速行昨天我有所提示
what types of consciousness have the javana function
什么样的心是速行作用
kusala, akusala, fruit, phala
善、不善、果报
and kiriya except two āvajjanas
还有唯作，除了两个转向
so there are 29 kamavacara javanas
所以有 29 个欲界速行心
that means 12 akusala or 12 unwholesome cittas
就是 12 个不善心
and from among the ahetukas you get only one hasituppāda
无因心中，只有生笑心
then from the sense-sphere beautiful
然后欲界美心
eight wholesome sense-sphere beautiful, and eight functional sense-sphere beautiful
8 个欲界善心，8 个欲界唯作心
so we get altogether 29 they are called kamavacara javana sense-sphere javanas 29
所以一起是 29 个，被称为
欲界速行心
and the next column is appanā javana
下一列是安止速行
now appanā javana means rupavacara javanas arupavacara javanas and lokuttara cittas
安止速行即：色界速行、
无色界速行、出世间速行
they are called appanā
统称为安止速行
now this is a term we will meet many times when we read books on abhidhamma
我们如果阅读关于阿毗达摩的书，
这个词我们将会遇到很多次
sometimes appanā means jhana
有时候安止意思就是禅那

rupavacara and arupavacara
色界、无色界
sometimes appanā means magga or phala
有时候安止意思是道心、果心
sometimes it may mean all
有时候它指以上所有
so altogether there are 26 appanā javanas
所以一起是 26 个安止速行
from rupavacara how many javanas
色界有多少速行?
five wholesome and five functional, ten
5 个善心，5 个唯作心，10 个
from arupavacara, how many?
无色界，多少个?
four wholesome and four functional
4 个善心，4 个唯作心
and from supramundane all
出世间，所有的
now here we use a word mahaggata kusala
这里我们用一个词：广大善心
now you may remember mahaggata is the name of rupavacara and arupavacara together
你们可能记得广大心是
色界和无色界心的统称
so
所以
if we take rupavacara and arupavacara together
我们将色界和无色界放在一起
then we get five wholesome from rupavacara and
色界 5 个善心
four wholesome from arupavacara
无色界 4 个善心
so we get mahaggata kusala nine
所以我们得到 9 个广大善心
and also we get mahaggata kiriya functional
同样我们有广大唯作心
rupavacara and functional arupavacana 9
色界无色界唯作心 9 个
five plus four, five plus four, nine
5 加 4 等于 9
and
并且
we take lokuttara or supramundane as eight
我们将出世间心看成 8 个
and so we get 26 appanā javanas
我们得到 26 个安止速行
and the next column is kamavacara vipaka, resultant sense-sphere
下一列是欲界果报心
and then mahaggata vipaka resultant
rupavacara and arupavacara
然后是色界无色界广大果报心
so there are nine in number
所以它们是 9 个
now we can read the chart
我们看图表
now we want to know how many types of consciousness arise in or through eye door
有多少心通过眼门生起
now pañcadvārāvajjana one
五门转向一个
five-sense-door adverting it arises through eye door
五门转向通过眼门生起
and then eye consciousness or seeing

consciousness
然后是眼识
and then
然后
receiving consciousness and then investigating consciousness
领受心，然后推度心
and then votthapana, now votthapana means determining
确定
if you go back to function diagram
如果你回到作用图表
you will see that manodvāravajjana has two functions
你可以看到意门转向
有两个作用
manodvāravajjana has avajjana function and votthapana function
意门转向有：
转向、确定，两个作用
now that means when manodvāravajjana arises in the five sense doors
意思是当意门转向心
生起于五根门
it has the function of determining so it is called votthapana
它的作用是确定
but when it arises in manodvāra or mind door
当它生起于意门
it has the function of turning
作用是转向
so it has two functions
所以它有两种作用
and it arises in the five sense doors
它可以生起于五根门
and also the mind door
也可以生起于意门
so here we get votthapana or manodvāravajjana as arising through or in eye door
所以确定心或意门转向心，
生起于眼门
and the next is kamavacara javana 29
下一个是欲界速行 29 个
so 29 kamavacara javana cittas arise through eye door
29 个欲界速行心生起于眼门
so they will arise through ear door and so on too
它们也可以生起于耳门等等
and then appanā javana, no appanā javana arise through eye door
然后是安止速行，
没有安止速行生起于眼门
so appanā javana means jhana javanas and supramundane javanas
安止速行意思是
禅那速行和出世间速行
and they arise through mind door only
它们只能于意门生起
so they do not arise through eye door or ear door nose door tongue door or body door
所以它们不能生起于
眼耳鼻舌身诸门
and next is kamavacara vipaka they arise through eye door
下一个欲界果报心，能生起于眼门
and mahaggata vipaka they do not arise through eye door or ear door and so on
广大果报心，它们不会

生起于眼耳等门
they do not arise through any door actually
实际上它们不会生起于任何门
so we get 46 types of consciousness that arise through eye door
所以生起于眼门
的心一共是 46 个
if you know the types of consciousness that arise through eye door
如果你们知道
生起于眼门的心的种类
you can easily know the types of consciousness that arise through ear door and so on
你们就很容易知道生起于
耳门等等的心的种类
because you just substitute eye consciousness with ear consciousness nose consciousness tongue consciousness and body consciousness
因为只要将眼识替换成
耳识、鼻识、舌识、身识
the others are the same
其他的都是一样的
so how many types of consciousness arise in body door
所以生起于身门的心有多少种?
46
and they are five-sense-door adverting
它们是：五门转向心
and body consciousness 2
身识：2 个
receiving two
领受心 2 个
investigating three
推度心 3 个
and votthapana or determining one
确定心 1 个
and kamavacara javanas 29
欲界速行心 29 个
and kamavacara vipaka 8
欲界果报心 8 个
so 46 types of consciouseness
所以 46 种心
now if you add the types of consciousness up to kāyadvāra
如果你将这些能生起于
眼门到身门的心加起来
you get 54 types of consciousness
你就能得到 54 种心
and these 54 types of consciousness are just the kamavacara consciousness
这 54 种心刚好就是欲界心
now when we divide the consciousness into kamavacara rupavacara arupavacara and lokuttara
当我们将心分为欲界心、色界心、
无色界心、出世间心
sense-sphere, form-sphere, formless sphere and supramundane
欲界、色界、无色界、出世间
we know that there are 54 types of consciousness that are called kamavacara consciousness
我们知道有 54 种心被称为欲界心
these 54 kamavacara consciousness are just these we are now studying
这 54 种心就是我们刚学习的
those that arise through eye door ear door and so on
就是生起于五门的心

so if we add all of them not taking what has been taken
如果我们全部加起来，
不计重复的心
then we get 54 that
一共得到 54 种
means let us say
意思就是
those that arise through eye door 46
生起于眼识的是 46 个
and then we look at the ear door
然后看耳门
only the sotaviññāṇa or ear consciousness are different and the others are the same so we take these two
只有耳识是不同的，
其他的都相同，所以加 2
and then ghānadvāra nose door, nose consciousness
然后鼻门，鼻识
tongue door, tongue consciousness
舌门，舌识
and body door two body consciousness
身门，身识
so we add them all up we get 54
全部加起来，就是 54 个
and these 54 are none other than the 54 kamavacara cittas
这 54 个就是 54 欲界心
and then manodvāra
然后是意门
we want to know the types of consciousness that arise through mind door not through ear door and so on
我们来了解生起于意门的心
不是生起于耳门之类的
so they are santirana upekkha investigating accompanied by neutral feeling
它们是：舍俱推度心
two
两个
and santirana somanassa investigating accompanied by joy
悦俱推度心
and then
然后是
manodvāravajjana here we call manodvāravajjana mind door adverting one
意门转向心，一个
and then
然后
29 kamavacara javanas
29 个欲界速行心
26 appanā javanas that means rupavacara arupa vacara and lokuttara
26 个安止速行：
即色界、无色界、出世间
and then kamavacara vipaka so altogether there are 67 types of consciousness that arise through mind door
然后欲界果报心，
一起就是 67 种心生起于意门
that means when we think of something when we are not seeing hearing smelling tasting and touching
即，当我们思虑某事时，
当我们不是看听嗅尝触的时候
but when are thinking of something when we are practicing meditation and so on

当我们思虑或者禅修等时候
then these types of consciousness arise through mind door
这些心生起于意门
but when we see something and we are mindful of seeing then that is different
但是当我们看某物，
或者专注于看时，情况就不同
so these types of consciousness arise through mind door and there are 67 of them
所以这些心通过意门生起，
一共是 67 种
now there are 19 types of consciousness that arise not through any door
有 19 种心不生起于任何门
and they are call dvāravimutta or door free
它们被称为离门心
so there are 19 door-free types of consciousness and they are the same as those that have the function of patisandhi, bhavanga and cuti
有 19 种离门心，它们与
结生、有分、死亡作用
的心是一样的
so these types of consciousness that have the function of re-linking, life continuum and death
所以，这些心的作用是：
结生、有分、死亡
do not arise through any of the six doors
它们不生起于任何六门之一
actually they are
themselves doors
实际上，它们自己就是门
so they are said to be free from door or in pali they are called dvāravimutta
所以我们说他们是离门心
so they are 19 dvāravimutta or door-free consciousness
有 19 种离门心
so now you can see the relation between the functions and doors
你们现在可以看到
作用、门之间的关系
and later on when you study the thought processes
稍后当你们学习心路过程时
and these will come into play again
又会重新见到这些
especially the door and the functions
特别是门和作用
so now we get the 46 types of consciousness that arise through eye door and so on
我们现在有 46 种心
通过诸门生起等等
and 67 types of consciousness that arise through mind door
67 种心通过意门生起
and 19 that arise through no door
19 种心不生起于任何门
and later on we will find out
稍后我们会找出
how many types of consciousness arise through one door only
有多少种心只生起于一种门
or five doors only or six door only
或者生起于五种门
或者生起于六种门
sometimes six door sometimes door-free

and so on
有时候是六门，
有时候是离门等等
these we will find out after the break
我们休息一下再说

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first, akusala consciousness, how many doors?
首先，不善心，多少门?
now can you find the unwholesome cittas in the chart
你们能在表上找到不善心吗?
unwholesome cittas in the chart are included in the kamavacara javana
表中的不善心
被包括在欲界速行里面
29
29 个
so the first akusala citta arises through
所以第一个不善心生起于
eye door, ear door,
眼门，耳门
nose door
鼻门
tongue door, body door
鼻门，身门
and mind door
意门
so all six doors
所有六门
so this one type of consciousness arises through all six doors
这种心生起于所有六门
sometimes through eye door and so on
有时候生起于眼门等
then what about the second
第二个呢?
the same
一样的
third, fourth, fifth and so on, until the twelfth
第三、第四、第五等，
一直到第十二
so all these twelve types of consciousness arise through six doors
所有这 12 种心生起于六门
that means not at once or at the same time but they arise through eye door or ear door and so on
意思即：不是一次性同时
生起于眼门、耳门等等
now let us go to the rootless
现在来看无因心
the first column
第一列
resultant of akusala seeing consciousness
不善果报心，眼识
so how many doors for eye consciousness or seeing consciousness
眼识对应多少个门?
only seeing consciousness, what is seeing consciousness? cakkhuviññāṇa, only one door
只有……眼识只对应一个门
and then for hearing consciousness, one door
然后是耳识，一个门
and smelling consciousness, one door
鼻识，一个门
tasting consciousness or tongue consciousness, one door

舌识，一个门
and then body consciousness, one door
身识， 一个门
respective doors are eye door, ear door, nose door, tongue door and body door
相应的门：眼门、耳门、
鼻门、舌门、身门
we go to sampaṭicchanas receiving consciousness
我们现在看领受心
there are two receiving consciousnesses
有两种领受心
so how many doors do they go through?
它们生起于多少门?
sampaṭicchana five doors
领受心，五个门
so that means eye door, ear door, nose door, tongue door and body door
意即：眼门、耳门、
鼻门、舌门、身门
so they do not arise in or through mind door only through five doors
所以它们不生起于意门
只生起于五门
and then santirana, now santirana we divide it in two
然后是推度心，
我们将推度心分为两类
accompanied by neutral feeling and accompanied by joy
舍俱、悦俱
so first santirana upekkha, so how many doors?
第一种舍俱推度心，多少门?
eye door, ear door, nose door, tongue door, body door, mind door and no door
眼门、耳门、鼻门、身门、
意门、离门
so that means sometimes they arise through six doors and sometimes they arise without door
意即：有时候它们生起于六门
有时候它们不生起于任何门
so sometimes six doors, sometimes door free
有时候六门、有时候离门
and then santirana
somanassa the red dot
然后是悦俱推度心，红点
it arises through six doors
生起于六门
so all six doors
所有六门
but not door free
但没有离门
and then we go to the last column of the rootless
我们看最后一列无因心
five sense door adverting
五门转向心
how many doors?
有多少门?
you follow the name, five sense doors
按照这个名字，五根门
and then next one manodvaravajjana or votthapana
下一个意门转向心或确定心
how many doors
多少门
six doors
六个门
you see the votthapana or

manodvaravajjana column
你看确定或意门转向这列
so all six doors no door free
所有六门，没有离门
and then the last one smile producing
然后最后一个，生笑心
now smile producing where do you find smile producing
生笑心，在哪里找
in which column do you find smile producing?
哪一列可以找到生笑心
or in which column it is included?
在哪一列?
among the kamavacara javana 29
在欲界 29 速行里面
so you see that column and give the answer
所以你看那一列，进行作答
so smile producing arises through all six doors
生笑心生起于所有六门
that means when an arahant sees, hears, smells, tastes, touches or thinks, it can arise
就是说阿罗汉看、听、
嗅、尝、触、想的时候，
它就可以生起
and then let us go to sense sphere wholesome consciousness 8 the first column
我们看欲界 8 善心，第一列
now where do you find these 8?
在哪里找这 8 个?
in the diagram I mean
我的意思在图表里找
there are included in kamavacara javana 29
它们被包括在 29 欲界速行里面
so they arise through how many doors, six doors and no door free
它们生起于多少门?
六门，没有离门的
and then the middle column the resultant sense-sphere consciousness
中间那一列是欲界果报心
kamavacara or vipaka
欲界果报心
so according to that column the eight resultant sense-sphere conscious arise through
这列 8 个欲界果报心生起于
six doors as well as door free
六门、离门
so they can arise door free or they can arise through six doors
它们生起于离门，
也可以生起于六门
now here we can relate it with the functions
我们在这里也可以
将它与作用联系起来
when they arise with no door, or when they are door-free, what function do they perform?
当它们生起于离门，
它们执行什么作用?
patisandhi, bhavanga and cuti
结生、有分、死亡
but when arising through eye door and so on, they perform what?
当它们生起于眼门等等，

执行什么作用?
you have to go back to functions
你们得回到作用那一节
ok, how many functions do they have?
它们有多少作用?
the kamavacara vipaka 8 how many functions?
8 个欲界果报心，多少作用
four functions, right?
四个作用，对吧?
patisandhi, bhavanga, cuti and tadārammaṇa registering
结生、有分、死亡、彼所缘
so when these 8 arise through six doors
当这 8 个心生起于六门
they have the function of tadārammaṇa or registering
它们的作用是彼所缘
but when they arise through no doors
they have the function of re-linking, bhavanga, life continunm and death
当它们生起于离门，
作用是：结生、有分、死亡
now we go to the third column the functional sense-sphere consciousness
我们看第三列：欲界唯作心
now where do you find them?
在哪里?
among the kamavacara javanas
在欲界速行里面
they arise through how many?
生起于多少门?
six doors
六门
from cakkhudvara to manodvara and no door-free
从眼门到意门，不生起于离门
now we go to the rupavacara
再看色界
now rupavacara wholesome five
5 个色界善心
how many doors? where do you find the rupavacara wholesome
多少门？色界善心在哪里?
appana javana, right
安止速行，对
so these five are included in appana javana, 26
所以这五个被包括在 26 安止速行里
so
所以
looking that column you can say
看那一列，你可以说
how many doors do they arise through?
它们生起于多少门?
only one door and that is mind door
只是一个门：意门
so jhana cittas arise through mind door
所以禅那心生起于意门
not through the eye door or ear door or nose tongue or body door
不生起于眼门、耳门、
鼻门、舌门、身门
so they arise through mind door
它们只生起于意门
and then five resultant consciousness of form-sphere
然后是五个色界果报心
how many doors?
多少门?
where do you find them?
在哪里?

the last column
mahaggata vipaka
最后一列广大果报心
so they arise through zero door no door at all
它们生起于离门，不生起于任何门
they do not arise through any of the doors
它们不生起于任何门
and what function do they have?
它们执行什么作用?
re-linking, life continuum and death
结生、有分、死亡
and then functional five
然后是五个唯作心
so where do you find functional five? or in what are they included?
五个唯作心在哪里？被包括在哪里
appana javana 26
26 个安止速行里
so they arise through mind door
所以它们生起于意门
now we go to arupavacara, arupavacara wholesome four
我们再看无色界心，4 个善心
they are included in appana javana and so mind door
被包括在安止速行里，
所以生起于意门
and then four resultants
然后是 4 个果报心
there are included in mahaggata vipaka
被包括在广大果报心里
so they do not arise through any of the doors
不生起于任何门
they are door free, so zero door
它们是离门心
and then functional formless-sphere consciousness
然后是无色界唯作心
you find them included in appana javanas
被包括在安止速行里
so they arise through mind door
所以它们生起于意门
now we come to
supramundane consciousness
再看出世间心
supramundane
consciousnesses are included in appana javana 26
出世间心被包括在 26 安止速行里
if we take them as eight
如果我们把它们按照 8 个算
so all these 8 or 40 types of consciousness supramundane consciousness arise through what door?
所有 8 个或 40 个出世间心生起于什么门?
mind door only
只生起于意门
so
所以
you look at this card and then practice
你们看这张卡，然后练习
looking at the individual dot
看每一个点
and say this is five door, or six door or mind door or no door
指出这是五门、
六门或意门或离门
so when you can look at this and say the doors
当你可以对着这个表

说出对应的门
then you are thoroughly familiar with the door section
就说明你彻底熟悉了门这节
so now let us
现在我们
read the two bottom lines
看底下两行
one dvara etc and total cittas so we will look at these two
一门等等，所有的心
我们看着两个
now five means this consciousness arises in five doors
5 意思是这个心生起于五门
so one means this consciousness arises in only one door and so on
1 意思是这个心
仅生起于一个门等等
so now we want to find out one dvara citta
我们先找出一门心
that means citta that arise through one door only
即仅仅生起于一门的心
so they are said to be 36
有 36 个心
now if we want to get 36 we must add the numbers under the ones
如果想得到 36 这个结果
可以将 1 下面的数字加起来
so you look the ones you see 2,2,2,2,2
你看 1 下面，可以看到
2,2,2,2,2
and then 26
然后是 26 个
so 26 plus 2 plus 2 plus 2 plus 2 plus 2
altogether 36
所以 26 加 2 加 2 加 2 加 2 加 2
these 36 types of consciousness arise through one door only
这 36 种心只生起于一门
but one door means one door not at the same door
但是一门并不是说同样的门
the seeing consciousness arises through eye door
眼识生起于眼门
hearing consciousness arises through ear door and so on
耳识生起于耳门等等
and then five door citta
然后五门心
consciousness that arises through five doors
生起于五门的心
they are three
有三个
so you find out the fives in the first line
你在第一行看到数字 5
and then add the numbers beneath them
然后把它们下面的数加起来
so we get one pañcadvārāvajjana
我们得到一个五门转向心
and then two
sampaṭicchana receiving
然后两个领受心
so two receiving consciousnesses and one five-sense-door adverting
两个领受心，一个五门转向心
so these three arise in five doors
这三个生起于五门
and five doors are eye door ear door and

so on
五门就是眼门耳门等等
now six dvara citta it means always
现在看六门心，即总是生起于六门
six dvara citta always 31
总是生起于六门的有 31 个心
that means they arise in six doors only and not door-free
意思是它们只生起于六门，
不是离门心
so we add the numbers under the sixes
所以将 6 下面的数字加起来
without the line beneath them
带下划线的不要加
so we get six one two
所以我们有 6 门心：1,2
and then 29, 31
然后 29,31
these 31 cittas arie in six doors always
有 31 个心总是生起于六门
that means they are never door-free
意思是它们不会生起于离门
and then six dvara citta as sometimes
然后是偶尔生起于六门的心
that means sometimes they arise in six doors and sometimes they are door free
意思即有时候生起于六门，有时候也会生起于离门
so that means you add the numbers under the sixes with lines beneath them
意思就是你把 6 下面，带下划线的数字加起来
so we get two and eight ten types of consciousness
我们得到 2 加 8,10 种心
and then zero door cittas sometimes the same ten
然后是有时候生起于离门的心，同样的 10 个
and zero door cittas always the last nine
然后是总是生起于离门的心，最后 9 个
mahaggata vipaka or rupavacara vipaka or arupavacara vipaka
广大果报心、色界果报心、无色界果报心
so they are always door free
这些心总是离门心
and their functions are re-linking, life continuum and death
它们的作用就是：结生、有分和死亡
so
所以
this is the classification of consciousness according to doors
这就是根据门来给心分类
and when we study the doors we also must relate it to functions
当我们学习心时，我们也要将它们与作用相联系
and if we can remember the functions and door together
如果我们能将作用和心一起记住
our memory will be much better
我们的记忆就更有效了
now you know a certain type of consciousness arises in a certain door
你们知道何种心生起于何种门
and then functioning doing a certain function
执行何种作用
sometimes the change of door will change the function
有时候生起于不同的门，就会执行不同的作用
for example we take manodvaravajjana
例如：意门转向心

now manodvaravajjana has two functions
意门转向心有两个作用
in this kiccasangaha chart we see that manodvaravajjana has two functions
在作用之概要表里，我们看到意门转向心有两个作用
the one is avajjana and the other is votthapana
一个是转向，另一个是确定
now when you relate it to this dvarasangaha
你将它与门之概要联系起来
we know that when it functions as avajjana
我们知道当它执行转向作用的时候
that means it arises in five doors and it does the function of votthapana
说明它生起于五门时，执行的是确定作用
but when it arises in mind door it functions as manodvaravajjana
当它生起于意门，执行的是意门转向作用
so we relate these two together and try to find out the functions and doors of these types of consciousness
所以我们将这两者联系起来，找出这些心的作用和生起的门
now the next is the objects
下面我们讲所缘
now object means something that we experience
所缘就是我们体验到的东西
that we respond to with our mind
它让我们的心对之做出反应
now here is a cup
这里有一个杯子
so i look at the cup and i see the cup
我看到这个杯子
when i see the cup there is a seeing consciousness in me
当我看杯子的时候，生起了眼识
and that seeing consciousness takes this cup as object
眼识将这个杯子作为所缘
so this cup is called an object
所以这个杯子被称为所缘
so whatever mind can take it's called an object
只要是心能缘取的，
就被称为所缘
and there are six kinds of objects taught in abhidhamma
阿毗达摩里讲授了六种所缘
sometimes the object is not physical
有时候所缘不是色法
or the object is not present
或者不是现在的所缘
but still the past object also we can think of or our mind can take
我们的心也可以缘取过去所缘
and the future object also our mind can take
我们的心也可以缘取未来所缘
so the object may belong to present time or past time or future time
所以所缘可以属于现在、过去或未来
now there are six kinds of objects taught in abhidhamma
阿毗达摩里讲授了六种所缘
first is visible object
第一种是色所缘
that means something that can be seen
就是我们可以看到的东西

now
现在
I said i see this cup
我说我看到这个杯子
what i really see with cakkhuviññāṇa with eye consciousness is the visible datum in this cup
我用眼识真正看到的是杯子里可见数据
actually I do not see the cup with eye consciousness
实际上我并非用眼识看杯子
what I see with consciousness is visible object in this cup
我用眼识看的是杯子里的可见所缘
I see the cup with my mind
我用我的心看到杯子
now we will come that later when we talk about the thought process
当我们学到心路过程时，我们再讨论这个
so that visible datum in this cup
杯子里的可见数据
is what we call visible object
我们称之为色所缘
the next is let us call it sound
下一个是声音
sound is one object
声音也是个所缘
and then smell is another object
然后是气味是另外一个所缘
taste, another object
味道是另外一个所缘
and touch, another object
触，另外一个所缘
so we get five objects
所以我们有五个所缘
corresponding to the first five doors
对应前五门
so visible objects the eye door
色所缘对应眼门
audible objects or sound to the ear door
声所缘对应耳门
smell to the nose door
香所缘对应鼻门
taste to the tongue door
味所缘对应舌门
and touch to the body door
触所缘对应身门
now
现在
touch is said to be a combination of three primary elements
触所缘是由三大界所组成
so now
所以
we must understand the primary elements first
我们必须先了解大界
in abhidhamma
在阿毗达摩里
28 types of matter
有 28 种色法
or 28 material properties are taught
或者讲授了 28 种物质属性
so there are altogether 28 material properties
一共是 28 种物质属性
they may be comparable to elements in chemistry
可以类比于化学中的元素
so there are 28 material properties
所以有 28 种色法
and these 28 material properties can be

found in living beings
28 种色法可以在有情里找到
and outside only 8 of them can be found
无情里面只能找到 8 种
now among the 28 the first four are said to be primary elements
这 28 种之中前四个就是大界
and these four are the element of earth, element of water, element of fire, element of air
这四个是：地界、水界、火界、风界
and element of earth means not the earth itself
地界并不说指地球本身
but the quality inherent in the earth
而是指从地引申出的属性
so when you touch the earth you feel the hardness or softness of it
当你触摸地面的时候，你感受到它的坚硬或柔软
so hardness or softness is what we called earth element
所以坚硬性或柔软性我们称之为地界
and water element
然后是水界
means not necessarily the water
并不必定指水
but the quality inherent in the water
而是从水引申出的性质
that is trickling or cohesiveness
即黏性
so that is what we call water element
这就是我们所说的水界
and fire element mean heat or cold
火界指热或冷
because heat and cold are relative terms
因为热、冷是相对的词
and then air element means the extension
风界指延展性
or supporting
或者支持
now when you put the air in the balloon the air keep the balloon extended
当你将气体置于气球中，气体将气球撑开
if you let the air out then the balloon collapse
当你放出气体，气球就瘪下去
so the characteristic of the air element is extending
所以风界的特性就是延展性
so extending is what we call air element
sometimes it is called pressure
所以延展就是风界的性质
有时候我们称之为压力
now these four elements are called primary elements
这四个界被称为四大界
and the other 24 always depend on these four
其他 24 个总是依赖于这四个
for their arising and existing
才能生起并存在
now what we call touch or tangible object
我们所称的触所缘
is the combination of earth element fire element and air element
是地水火三界的组合
in abhidhamma
在阿毗达摩里
water element is taught as not touchable
水界是不可触的

so we can not touch the water element
所以我们不能触摸到水界
we can touch the other three elements but water element the cohesiveness we can not touch
我们可以触摸到其他三界，但是黏性，我们触不到
we may put our hand in the water and we may feel the hotness or coldness of the water
我们可以将我们的手放到水里会感受到热、冷
and that is not water element that is fire element
这不是水界，而是火界
we may feel the softness of the water that is the earth element
我们可能感受到水的柔软性，这是地界
and water stays in that way because there is air to keep it in its shape
水存在的形态，是因为风界保持了它的形状
and so we can feel air element also
所以我们也可以感受到风界
but water element we cannot touch or we cannot feel
但是水界我们不能触到，也不能感受到
we can touch only with our mind
我们只能用心感受水界
so what we call touch is just the combination of three primary elements
所以我们称之为触所缘的只是三大界的组合
it is said that the primary elements are something
据说大界
like heart, bases
就像心脏、处
and others are said to be soft
其他色法据说是柔性的
so now we get how many objects? five kinds of objects
我们现在有多少所缘？五种所缘
visible objects or sight, sound, smell, taste and touch
色所缘、声所缘、香所缘、
味所缘、触所缘
and the last one is called dhamma object
最后一个是法所缘
now it is very important that we know what dhamma means
明白“法”的意思很重要
the word dhamma has many meanings
“法”这个词有很多意思
and in different context, it has different meanings
不同的语境，不同的含义
so we cannot translate this word with just one English word
所以我们不能将这个词
简单对应一个英语词
sometimes dhamma means nature
有时候“法”的意思是属性
sometimes the teaching
有时候是指“教导”
sometimes dhamma means understanding
有时候“法”的意思是理解
or dhamma means things in the world and so on
“法”也可以指世界万事万物等
so
所以
the word dhamma cannot be translated like the word javana

“法”这个词不能被翻译，就像“速行”这个词一样
so we just use the word as it is in pali language
所以我们就用它的巴利语
here also i prefer to use dhamma object
我还是喜欢用
“法所缘”的巴利语
rather than mental object, some teachers translate it as mental object
不用心理目标，
有些老师翻译成心理目标
but that is not accurate
但是那样不准确
and so i just want to retain the pali word and call dhamma object
所以我保留巴利语原词
in this classification
dhamma object means
在这个归类里，法所缘指
five sensitivities
五种净色
sixteen subtle matter
十六微细色
eighty nine cittas
八十九种心
fifty two cetasikas
五十二心所
nibbana and paññatti
涅槃和概念
so there are six kinds of dhamma objects
所以有六种法所缘
five sensitivities that means ear sensitivity
五种净色即：耳净色
i mean eye sensitivity, ear sensitivity and so on
我的意思是，眼净色、耳净色等等
so they are called dhamma objects
这些被称为法所缘
so when you take the eye sensitivity as object
当缘取眼净色时
then you are taking the dhamma object as object
你实际上是缘取法所缘
and so on
诸如此类
and sixteen subtle matter
十六微细色
if you cannot wait, if you don't want to wait
如果你迫不及待
you go to the sixth chapter and read it
可以翻到第六章看看
about the subtle matter
关于微细色
so some material properties are called subtle and some are called gross
一些色法被称为微细色，
一些被称为粗重色
and then eighty nine cittas you already know
你们已经知道 89 种心
fifty two cetasikas you already know
52 心所你们也知道
nibbana you already know
涅槃你们也知道
and paññatti, paññatti means concepts
概念也讲了
so these are called dhamma objects
它们都被称为法所缘
and these can be the objects of the mind

这些都可以作为心的所缘
now among them you find citta 89 and cetasika 52
其中有 89 心和 52 心所
here they are objects
在这里它们是所缘
but they are also subjects
但是它们也是能缘
mind can take another mind as object
心可以缘取心
when you talk about your mind or my mind is running wildly or my mind is going out very often
当你提到你的心妄念纷飞时
then you are taking the mind as object, your mind is taking the other mind as object
你就是将心作为所缘
so citta can be both subject and object
所以心可以是能缘，
也可以是所缘
and cetasika the same
心所也是一样的
now these six kinds are called dhamma object here in the classification of objects
在这里所缘的分类中这六种被称为法所缘
but in the mahasatipatthanasutta
但是在大念处经里
the discourse on the four foundations of mindfulness
讨论了四念处
you will find the word dhamma there also
我们也能见到“法”
and there dhamma object means not exactly the same as this
意思并不是跟这里的“法”意思完全一样
there dhamma object means five mental hindrances
此经里的“法所缘“指五盖、
five aggregates of clinging
五取蕴
twelve bases
十二处
seven factors of enlightenment
七觉支
and four noble truths
四圣谛
in the Mahasatipatthanasutta there are called dhamma objects
这些在大念处经里被称为法所缘
but here in abhidhamma
但是在阿毗达摩里
these six beginning with sensitive matter and so on are called dhamma objects
净色等等六种被称为法所缘
so there are these six kinds of objects
有六种所缘
we will study which types of consciousness take which kinds of objects
我们要学习何种心缘取何种所缘
now before going there we need to know the terms kamavacara objects
在学到那里之前，我们要知道欲界所缘
mahaggata objects
广大所缘
nibbana objects and paññatti or concept objects
涅槃所缘、概念所缘
now kamavacara object means 54 kamavacara cittas or sense-sphere cittas
欲界所缘指 54 欲界心
52 cetasikas and 28 rupas or mateiral

properties
52 心所、28 色法
so they are called kamavacara objects the sense-sphere objects
它们被称之为欲界所缘
and mahaggata objects means 27 mahaggata cittas
广大所缘指 27 个广大心
that is 15 rupavacara cittas and 12 arupavacara cittas
即：15 个色界心，12 个无色界心
and then cetasikas going along with them
然后是伴随它们的心所
they are called
mahaggata objects
它们被称之为广大所缘
and nibbana object is nibbana
涅槃所缘即涅槃
but the last one is
但是最后一个
the last one consists of many
最后一个包括很多
so paññatti what we call paññatti here, ten kasina objects
概念，我们称之为概念：
十个遍处
ten asubha, asubha means unlovely
十不净
unlovely objects
不净所缘
and then koṭṭhāsa objects that means 32 parts of the body
然后是三十二身分
such as head hair, body hair, nail, teeth, skin and so on
例如头发、身毛、指甲、
牙齿、皮肤等等
and then ānāpāna, objects of ānāpānasati
然后是安般，也就是
安般念的所缘
that means breathing in and breathing out
就是出入息
and that four kinds of concept of being
四种众生的概念
which are objects of metta, karuna, mudhita and upekkha
就是慈悲喜舍的所缘
now four kinds of concept of being means
四种众生的概念指
being in general
一般性的众生
beings that are in suffering, beings that are in happiness
受苦的众生、受乐的众生
and again beings in general
一般性的众生
and then concept infinite space and nothingness
然后是空无边、无所有的概念
now you know that the
你们知道
some types of consciousness among the arupavacara cittas
无色界的有些心
take infinite space as object
以空无边为所缘
and nothingness of the first arupavacara citta as object
以第一个无色界心的
无所有为所缘
so there are many kinds of paññatti

所以有很多种概念
and when you come to the ninth chapter you will find them again
当你学习到第九章，你会再次碰到它们
among them the visible object and dhamma object
其中有：色所缘、法所缘
many of the dhamma objects and kamavacara objects, mahaggata objects
许多法所缘、欲界所缘、广大所缘
have time
具有时间性
they may be present or past or future
它们或是现在、过去或将来
but nibbana is said to be time free
但是涅槃据说是没有时间性的
since nibbana has no beginning
因为涅槃没有开始
it has no end
没有结束
and so we cannot say nibbana is present or past or future
所以我们不能说涅槃是在现在、过去或未来
and paññatti also is said to be time free
概念也没有时间性
that means out of time
意思是超越了时间
we cannot say a paññatti arises at this moment and it disappears at that moment
我们不能说概念在某时生起，在某时消失
so and also paññatti is time free because it has no individual existence of its own
同样概念没有时间性，因为它没有独立的存在
it only exists in our imagination
它只是存在于我们的想象
it will be very interesting or
这个很有意思
people will think it is very strange to say that this is not real
人们可能觉得说它是真实的很奇怪
it exists in my imagination only
它只是存在于我的想象中
what i see with the eye is the visible object
我们眼睛看到的是色所缘
visible particles of matter in this cup
这个杯子的可见色法微粒
and when i see a cup i see it with my mind and not with my eyes
当我看到一个杯子时，
是心在看，不是眼睛在看
this cup is called paññatti it has no existence of its own
这个杯子被称为概念，它没有独立的存在
it is an illusion
它是一个幻象
so these are the kinds of object we will be meeting in this section
这就是我们在这节遇到的所缘
so the first five are easy
前五个很容易
the visible object, audible object and so on
色所缘、声所缘
only the fifth one the tangible object is the combination of the three primary elements
只有第五个，触所缘是由三大界组成
that means
就是说
earth element
地界
fire element and air element

火界、风界
and dhamma object [inaudible] as the object
法所缘[听不清]为所缘
ārammaṇasangaha
所缘之概要
so this is the analysis of objects
这就是对所缘的分析
now here you see the word ārammaṇa
你们看到 arammana 这个词
and it is translated as object
被翻译成所缘
now the literal meaning of ārammaṇa is
这个词的字面意思是
something that mind takes delight in
心所取乐的目标
mind or consciousness must always have an object
心总是需要一个目标
and when it finds a object, it is delighted
当心找到目标，就以之为乐
so an object is called ārammaṇa
所以这个目标就被称为：所缘
somewhere where mind takes delight
就是心所取乐的地方
something where mind takes delight
心所取乐的目标
now the parks where people go for
公园就是人们去的地方
leisure or recreation
去休闲娱乐
are called ārāma in pali
这个巴利语是 arama
so the word ārāma and the word ārammaṇa are related
这两个词是相互关联的
a park is called ārāma because people take delight in
公园被称为 arama，因为人们以之为乐
people go there for enjoyment
人们到那里玩乐
and there is another word
还有一个词
that means object
意思是所缘
and that is ālambana
就是 alambana
you will find the word in the manual
你们可以在概要精解里看到它
ālambana
the word ālambana means something to hold onto
这个词意思是：钩取之物
that means our mind is always taking an object
意思是心缘取目标
and so when the mind takes an object
当心缘取目标时
it is as it were holding on to the object
就像是钩住了目标
that means without an object there can be no consciousness or no mental factors
即没有所缘，就没有心，
也没有心所
so consciousness and mental factors or mind needs an object always
所以心和心所总需要所缘
and so it is said to be holding on to the object
所以要钩住所缘
and so object is something that mind holds on to

所缘就是心钩取的目标
they are compared to a stick
所缘可以被比喻成棍子
some people depend on say when they walk
人们依靠它行走
say when you get older and you can not walk properly upright then you have to use a stick
老人们不能正常行走，
要用一根拐杖
so that stick is like the object here
这个拐杖就像是这里的所缘
just as an old man
就像一个老人
relied on the stick
依靠拐杖
or hold on to the stick
握住拐杖
so mind holds on to the object
所以心握住目标
but sometimes it is compared to a line
有时候也被比喻成一根绳子
that a man who is invalid or a man who is blind takes hold of when he wants to go to places
如果一个病弱的人，或者盲人
可以依靠这根绳子行走
so these are called ārammaṇa or ālambana in pali
这就是所缘的两个巴利词
and these are the objects that mind can take actually
这些就是心能够真正缘取的目标
and then you see the word ārammaṇika
你们可以看到能缘这个词
now ārammaṇika means one that has ārammaṇa
能缘意思就是：具有所缘的
one that takes ārammaṇa
以所缘为目标的
so ārammaṇika means actually consciousness and mental factors
所以能缘实际上指心和心所
because they take objects
因为它们缘取所缘
now here I use the word subject
这里用主观这个词
so
所以
ārammaṇika is subject and ārammaṇa is object
能缘是主观，所缘相当于目标
subject means something that does something, here that takes object
能缘意即缘取所缘
now cakkhuviññāṇa two two types of seeing consciousness of eye consciousness
两种眼识
what is the object of these two seeing consciousnesses
这两种眼识的所缘是什么
present visible object
现在的色所缘
so
所以
the object of eye consciousness is the present visible object or sight
眼识的所缘是现在的色所缘
and object of ear consciousness is present audible object or present sound

耳识的所缘是现在的声所缘
and the object of nose consciousness two nose consciousnesses
两个鼻识的所缘
nose consciousness is present odorous object or present smell
鼻识的所缘是现在的香所缘
and the object of tongue consciousness is present sapid object or taste
舌识的所缘是现在的味所缘
an object of body consciousness is present tangible object or touch
身识的所缘是现在的触所缘
so the object of these five sense consciousnesses is present
所以这五个根识的所缘是现在的
present visible object, present audible object and so on
现在的色所缘、现在的声所缘等等
so I see something that means i see the visible data in something
我看见某东西意思是我看到这个东西的可见数据
and that is called the present visible object
这个就被称为现在的色所缘
so we see the present visible object with eye consciousness
所以说我用眼识看到现在的色所缘
the same with ear consciousness and so on
对于耳识之类也是如此
next that is the word manodhātu
下一个，这个词是：意界
you must be familiar with this word
你们一定很熟悉这个词
manodhātu is a name
意界这个词
of three types of consciousness
指三种心
and these three are
five-sense-door-adverting and two receiving consciousnesses
这三种是：五门转向心、两个领受心
so these three are called manodhātu
这三者被称为意界
we may translate it as mind element
我们可以翻译为：意界
so these three types of consciousness called manodhātu
这三种心被称为意界
take present five objects
缘取现在的五个所缘
that mean present visible object, present audible object and so on
即现在的色所缘、现在的声所缘等等
now they will become clearer when you study the thought process
当你们学习心路过程后就更清楚了
now the eye consciousness takes present visible object as object
眼识缘取现在的色所缘为目标
but in the process of seeing
在看的过程中
there are the three types of consciousness called manodhātu
有三种心被称为意界
when you hear something there is hearing consciousness
当你听到声音时生起耳识
and what you hear is the present audible object
你听到的是现在的声所缘

in that thought process we find the three manodhātu consciousnesses
在这个心路中，我们可以找到三个意界心
so three manodhātu consciousnesses arise in all five-sense doors
所以三个意界心生起于所有的五根门
that is why here they are said to take present five objects
所以这里说它们缘取现在的五所缘
but not that their take five objects at one time
并不是一次性缘取五个所缘
each object as one time
每次只缘取一个
but in all they take five objects
总数是五个所缘
and then santirana three
然后是三个推度心
hasituppāda one
一个生笑心
kamavacara vipaka eight
八个欲界果报心
santirana means investigating
推度心
Hasituppāda, smile producing
生笑心
and kamavacara vipaka sense-door resultant
欲界果报心
altogether 3 plus 1 plus 8, 12
一起 3 加 1 加 8,12
take kamavacara citta 54
缘取 54 欲界心
cetasika 52 and rupa 28
52 心所，28 色法
as objects
作为所缘
so here
所以这里
on the subject side
从能缘上讲
there are types of consciousness
它们是心
and the object side also
所缘角度，也是如此
there are types of consciousness and also the material properties
有心，也有色法
so from these we know that
从这里我们知道
the citta can take citta as object
心可以缘取心
citta can take cetasikas as object
心可以缘取心所
citta can take rupas matter as object
心可以缘取色法
and next group is 12 akusala
下一组 12 不善心
and kamavacara sobhana ñāṇavippayutta kusala sense-sphere beautiful wholesome consciousness not accompanied by knowledge
欲界智不相应善心
so there are four of them
有四个
and also sense-sphere beautiful functional consciousness not accompanied by knowledge
欲界智不相应唯作心
there are again four
也是四个
so 4 plus 4 plus 12

四加四加十二
altogether 20 types of consciousness
一共是二十种心
now these 20 types of consciousness take lokiya cittas mundane cittas 81
这二十种心缘取 81 个世间心
and cetasikas 52
52 心所
rupa 28, 28 material properties
28 色法
and paññatti or concept as object
概念
so on the subject side there are akusala cittas
所以从能缘角度，有不善心
and then
然后
8 cittas from kamavacara sobhana or sense-sphere beautiful consciousness
欲界美心中有 8 个
so they take lokiya cittas 81 as consciousness and so on
所以它们缘取 81 世间心等等
so now you see here the akusala 12
你们现在看到 12 不善心
can take lokiya cittas as object and so on
可以缘取世间心之类的
but they can not take supramundane consciousness as object
但是它们不能缘取出世间心
it is not their domain of object
这不是它们的所缘范围
and it is explained that just as a fly will not sit on a hot iron rod
根据解释，就像苍蝇不能停留于火红的铁棒
so this akusala cannot take supramundane cittas as objects
不善心不能缘取出世间心
now the next group five types of consciousness
下一组心五个
kamavacara sobhana ñā ṇasampayutta kusala the sense-sphere beautiful wholesome accompanied by knowledge, there are four
4 个欲界智相应善心
and then kusala abhiññā
然后是善神通心
now
现在
the fifth rupavacara consciousness when specially developed
已经娴熟于色界五禅之后
becomes what is called abhiññā
就会获得神通
abhiññā is translated as direct knowledge
神通翻译成：直接的智慧
with the help of abhiññā
借助神通
one can fly through the air one can show miracles
可以飞行，表演神变
one can read minds of others
可以有他心通
remember past lives and so on
宿命通等等
so that knowledge is called in pali abhiññ ā
这种智巴利语称之为 abhiññā
we may call them
supernormal knowledge
我们可以称之为神通
or direct knowledge

或者直接的智慧
and that direct knowledge function is performed by the fifth rupavacara jhana
这种直接的智慧的作用是由色界第五禅心执行
so here kusala abhiññā means fifth rupavacara kusala fifth form-sphere wholesome consciousness
这里的善神通心指色界第五善心
so these five take 87 cittas
所以这五种心缘取 87 心
89 minus
arahatta-magga and phala
也就是 89 减去阿罗汉道心、果心
and 52 cetasikas 28 rupas, nibbana and paññatti
52 心所、28 色法、涅槃、概念
so these can take more objects than the last 20
这些可以缘取的心比 20 个心那一组更多
now the next group 6
下一组六个心
kamavacara sobhana ñāṇasampayutta kiriya four so sense-sphere beautiful functional cittas accompanied by knowledge four
四个智相应的欲界唯作心
kiriya abhiññā one rupavacara fifth jhana functional consciousness
一个唯作第五禅神通心
and votthapana that is manodvaravajjana
确定心，即意门转向心
these six can takes all objects
这六个心可以缘取所有所缘
89 cittas 52 cetasikas 28 rupas or 28 material properties
89 心、52 心所、28 色法
nibbana and paññatti
涅槃、概念
so these six take all objects there are
这六个心缘取所有所缘
and so they have the widest range of taken objects
它们有最多的所缘
the second and fourth arupavacara cittas
第二、第四无色界心
now the second is
第二是
one having consciousness as object
以心为所缘
and the fourth again one having third arupavacara consciousness as object
第四个也是以第三无色界心为所缘
so these second and fourth arupavacara cittas altogether six
所以第二与第四无色界心一共 6 个
take mahaggata or first and third arupavacara cittas respectively
以广大心，即分别缘取第一第三无色界心
now if you remember the chapter on cittas
如果你们记得心这一节的内容
you will see that the second arupavacara citta takes the first arupavacara citta as object
就知道第二无色界心以第一无色界心为所缘
and fourth arupavacara citta takes the third arupavacara citta as object
第四无色界心缘取第三无色界心
since the first and third arupavavara cittas belong to the 28 mahaggata cittas that
因为第一第三无色界心
属于 28 广大心
that means 15 rupavacaras and 12

arupavacara cittas
即 15 色界心、12 无色界心
they are called mahaggata cittas
它们被称为广大心
and then rupavacara cittas 15
色界心 15 个
that means first jhana, second jhana, third jhana, fourth jhana, fifth jhana
即：五禅、二三四五禅
and first and third arupavacara cittas
第一第三无色界禅心
that have infinite space as object and that has concept of nothingness as object
以空无边、无所有的概念为所缘
altogether 21 types of consciousness
一起是 21 种心
they take paññatti as object
以概念为所缘
now detail on different sheet
另外一张表上有详解
so these 21 take paññatti or concept as object
所以这 21 种心以概念为所缘
and then the last lokuttara 8, 8 supramundane consciousness take nibbana as object
最后出世间 8 种心，以涅槃为所缘
now paññatti in detail
详细的概念
go to paññatti objects and there are subjects in detail
翻到概念所缘，对业处有详细介绍
just for your reference because
供大家参考，因为
until you reach the ninth chapter you may not understand easily this chart
只有你们学到第九章才容易理解这张表
now there are 40 types of samatha meditation subjects
有 40 种修止禅的业处
and there are jhana consciousness that arise taking these subjects as objects
禅那心以之为所缘生起
so there are kasinas ten
其中有十遍
that means disk meditation, looking at the disk, memorizing it
就是用圆盘修禅，就是凝视圆盘，忆念它
so that one can see the disk with one's mind eye and so on
最后通过意识之眼看到它等等
so there are ten kinds of disk meditation
其中包括十种圆盘修法
and ten kinds of asubha, unloveliness of the body meditation
十种对身体的不净修法
now these ten kinds of asubha meditations are practice when one goes to a cemetery and look at the corpse
这十种不净修法，
就是去墓地观察尸体
in its different stages of decay
看它腐败的不同阶段
but nowadays, it is very difficult to see a corpse
但是现代社会，很难见到尸体
and even when you go to funerals
即便你参加葬礼
the dead body is so made up
尸体都是经过美容的
that you do not get the sense of unloviness

你不能获得不净的感觉
you think he or she is sleeping
你觉得他/她就像是在睡觉
it is very difficult to practice this type of meditation
这种修法就很难实现
even you go to a cemetery you don't see the dead bodies
即便你去墓地，也看不到尸体
but during the time of the buddha
但是在佛陀时代
dead bodies are just left at the cemeteries to be eaten by dogs and birds so you can see different stages of decay
尸体被放在墓地，让狗和鸟吃掉
你就可以看到它腐败的过程
and practice this
meditation on them
借此修习不净观
now the next is koṭṭhāsa
下一个是身分
koṭṭhāsa parts of the body
身体的部分
there are 32 parts of body to contemplate on
三十二身分观
as head hairs, body hairs, nails, teeth, skin and so on
头发、身毛、指甲、
牙齿、皮肤等等
and try to see them as loathsome
观察它们的不净
and then ānāpāna you all know ānāpāna
然后是出入息念，大家都知道
the breathing in and breathing out as an object of meditation
将出入息作为禅修的所缘
and then unlimited beings
然后是无量众生
this is the object of metta
这是慈的所缘
so when you practice metta, you send metta thought to unlimited beings
当你修慈的时候，你将慈心
散布到无量众生
that is why metta, karuna, mudita and upekkha are called limitless one
所以慈悲喜舍被称为四无量
limitless one means their objects are unlimited
无量指它们的所缘是无量的
so unlimited beings, object of metta, unlimited beings, object of karuna compassion
慈的所缘是无量众生悲的所缘是无量众生
unlimited beings, object of mudita
喜的所缘是无量众生
and unlimited beings, object of upekkha
舍的所缘是无量众生
unlimited beings means concept, concept of unlimited beings
无量众生指无量众生的概念
and then concept of infinite space
然后是空无边的概念
now you know that the space that remains when the counterpart sign disappears
你们知道当似相消失后留下的空间
and then concept of nothingness of the first arupavacara jhana citta
然后是无色界初禅心无所有的概念
so that is also one
这也是一个

so altogether there are how many?
所以一共有多少?
20, 21, 22, 23, 24, 25, 26, 27, 28
so 28 kinds of concepts
28 个概念
and these concepts are taken by different jhanas
这些都被不同的禅那心缘取
so rupavacara first jhana
色界初禅
their objects of rupavacara first jhana is 25 kinds of concepts
色界初禅缘取 25 种概念
and they are ten kasinas, ten unloviliness, one koṭṭhāsa, one ānāpāna one unlimited beings and so on
即：十遍、十不净、一身分、一出入息、一无量众生等等
so these 25 types of concept are the object of first jhana
所以初禅的所缘是 25 种概念
of the second jhana
二禅
only 14
只有 14 种
no asubhas or unloveliness and no koṭṭhāsa
没有不净、没有身分
and the objects of third jhana 14 objects of fourth jhana 14
三禅的所缘 14，四禅的所缘 14
but objects of fifth jhana only 12
但是五禅只有 12 种所缘
because
因为
fifth jhana takes the unlimited being of objects as objects
五禅的所缘是无量众生
to develop upekkha
发展舍
and when fifth jhana arises
当五禅生起时
upekkha is with it
就是舍俱
and but the other metta, karuna and mudita
但是慈、悲、喜
when they reach jhana, they are always with somanassa or joy
当它们获得禅那，总是悦俱
so fifth jhana takes only ten kasinas, ānāpāna or breathing and unlimited beings as objects only twelve
所以第五禅只是缘取十遍、出入息、无量众生，12 个所缘
and the arupavacara first citta takes concept of infinite space as object
无色界初禅心以空无边的概念为所缘
and arupavacara third citta takes concept of nothingness of first arupavacara citta as object
无色界的三禅以无色界初禅的无所有概念为所缘
this is a chart that shows which concept can be the object of which jhana
这张表显示哪种概念可以被哪种心缘取
this section is a little more involved
这节有点复杂
and also some terms used maybe new to you like manodhātu
有些词，例如意界可能对你们是新词
now

现在
let us say look at the basic chart
我们来看原始表格
and say the first akusala citta
第一个不善心
can you find out what objects are taken by first akusala citta
你们可以找出第一个不善心的所缘吗?
first akusala citta takes 81 mundane consciousness 52 cetasikas 28 material properties and concept as object
第一个不善心的所缘是：81 个世间心、52 个心所 28 个色法、概念
that you find out from this handout
你们从这个资料上可以找到
with the title ārammaṇasangaha
标题是：所缘概要
then let us go to ahetuka
再看无因心
seeing consciousness what is the object of seeing consciousness or what is the object of eye consciousness
眼识的所缘是什么?
present visible object
现在的色所缘
and what is the object of body consciousness
身识的所缘呢?
present tangible object, yes
现在的触所缘，对
then what is the object two receiving consciousness
两个领受心的所缘呢?
two receiving consciousnesses are included in manodhātu
两个领受心被包括在意界里
manodhātu three, mind element three
意界包括三个心
so they take present five objects
它们缘取现在的五所缘
and then santirana
然后是推度心
investigating three
三个推度心
they take kamavacara, 54 kamavacara cittas, 52 cetasikas and 28 rupa as object
它们缘取 54 欲界心 52 心所、28 色法
and then pañcadvārāvajjana or five-sense-door adverting
然后是五门转向心
it is included in manodhātu
这也是被包括在意界里
so it takes present five objects
也是缘取现在的五个所缘
and then manodvāravajjana mind-door adverting
然后意门转向心
where do we find manodvāravajjana?
among the six
意门转向心在哪里？在那六个里面
it is called votthapana here
它在这里被称为确定心
so manodvāravajjana can take all objects
所以意门转向心可以
缘取所有所缘
89 cittas, 52 cetasikas 28 rupas, nibbana and paññatti
89 心，52 心所、28 色法、涅槃、概念
and then smile-producing
然后是生笑心
now smile-producing can take kamavacara, 54 kamavacara cittas, 52

cetasikas and 28 material properties and so on
生笑心可以缘取：54 欲界心、52 心所、28 色法等
so you find out from this handout
你从这些下发资料找
what objects are taken by a given citta or given types of consciousness
何种心缘取何种所缘
so this is the analysis according to objects
这就是根据所缘来分析
or in this section we find out what objects are
通过这节我们学习了所缘
and also we find out what consciousness takes what object
也学习了何种心缘取何种所缘
so they have their own objects and we should know what objects they take
所以它们有各自的所缘，
我们应该了解这些所缘
and taking objects means our mind as it were goes to the object
缘取所缘，意思是
我们的心投向所缘
and tastes on it or it is put on the object
品尝所缘的味道
so that is how mind takes the object
心就是这样缘取所缘的
and for the mind to take an object there must be an object
必须有所缘，心才能缘取
and that object must be presented to the mind through six-sense doors
这个所缘必须通过六根门
呈现于心中
and different kinds of object are presented through different doors
不同的所缘通过不同的门呈现
and so have their own respective doors, present visible objects through eye door
所以它们有各自的门，
现在的色所缘通过眼门
present audible object through ear door and so on
现在的耳所缘通过耳门等等
and now we know that on the subject side there are consciousness and mental factors only
我们现在知道了能缘只有心、心所
so we do not find any material property on the subject side or on the ārammaṇika side
能缘不能是色法
but on the object side we find cittas, cetasikas, material properties, concepts and nibbana
但是所缘有：心、心所、色法、概念、涅槃
so all these things are objects
所以这些都可以是所缘
and these objects are taken by consciousness and mental factors only
这些所缘只能
被心和心所缘取
so rupa or matter does not take objects
色法不能缘取所缘
concepts do not take object, nibbana does not take object
概念、涅槃也不能缘取所缘
because nibbana is an object, concepts are objects
因为涅槃、概念是所缘

and 28 material properties are objects
28 色法是所缘
but they do not take any other object
它们不能缘取任何所缘
but the consciousness and cetasikas are different
但是心、心所则不同
concsciousness and cetasikas can be both subject and object but not at the same time
心、心所可以作为能缘、所缘，但不能同时作为能缘、所缘
now when you practice meditation and you make notes of your mind going out
当你禅修时给心作标记
that means one mind is taking another mind as object
就是说一个心缘取另一个心
you are noting mind
你给心作标记
or noting consciousness is taking the wandering consciousness as object
就是作记号的心缘取妄念
and then you are making note as wandering, wandering, or going out, going out
你这样作标记：
妄念、妄念、走开、走开
so
所以
mind or consciousness can take consciousness as object
心可以缘取心
consciousness can take mental factors as objects
心可以缘取心所
and it can take material properties, concept or nibbana as object
心也可以缘取色法、概念、涅槃
so this way we understand the relationship between mind and matter, mind and mind
这样我们理解了名色的关系，也理解了名法与名法的关系
they are all related as subject and object
它们的关系就是能缘、所缘
and how they are related can be understood through the study of the Paṭṭhāna, the seventh book of abhidhamma
它们是怎样联系起来的，可以通过阿毗达摩第七论书，也就是《发趣论》来了解
now we have not yet gone into any book of abhidhamma yet
我们还没有进入，阿毗达摩的任何一部论书
[laughs] [笑]
we are trying to the door of abhidhamma
我们正试图进入阿毗达摩之门
even it takes a long time
即便要花费很多时间
so one day we will be able to get into the real abhidhamma and see what treasures there are in that storehouse
终有一天，我们终将进入
真正的阿毗达摩，看看宝库里到底有什么宝藏
ok, thank you
好，谢谢大家

disk01track17

yesterday we learned about the different kinds of objects
昨天我们学习了不同的所缘

and the types of consciousness that take the different kinds of objects
不同的心缘取不同的所缘
so we learn that there are six kinds of objects
我们学习了六种所缘
and also there are objects called kamavacara objects, mahaggata objects and so on
还学了欲界所缘、广大所缘等等
now today we will relate the doors the classification of doors with the objects today
今天我们将门与所缘相联系
so if you look at the chart for dvarasangaha
如果你们看门之概要的表格
the forty six types of consciousness arise through eye door
由眼门生起的心有 46 种
these forty six types of consciousness take the present visible objects as objects
这 46 种心缘取现在的
色所缘为所缘
and forty six types of consciousness that arise through ear door
有 46 种心生起于耳门
so they take present sound as object
缘取现在的声所缘
and forty six types of consciousness that arise through nose door
46 种心生起于耳门
take present smell as object
缘取现在的香所缘
and again forty six types of consciousness that arise through tongue door
46 种心生起于舌门
take present taste as object
缘取现在的味所缘
and forty six types of consciousness that arise through body door
46 种心生起于身门
take present touch as object
缘取现在的触所缘
now touch means the combination of earth element, fire element and air element
触就是地界、火界
和风界的结合
so three primary elements together is called touch or tangible object
三大界一起称之为触或触所缘
now we come to the mind door
现在看意门
types of consciousness that arise through mind door
生起于意门的心
so there are altogether sixty seven according to the chart
根据这个表格一共是 67 种
the objects of these mind door consciousnesses or types of consciousness that arise through mind door
生起于意门的心，它们的所缘
are not just visible objects or sound
不仅仅是色所缘、声所缘等等
but all six kinds of objects
而是所有六种所缘
yesterday we learn that there are six kinds of objects
昨天我们学习了六种所缘

visible object, sound, smell, taste, touch and dhamma objects
色所缘、
声、香、味、触、法所缘
and then we learn that dhamma objects are of six kinds
然后我们学习了法所缘有六种
so go back to the handout the five sensitivities, subtle matter
我们回到资料：五种净色、微细色
cittas, cetasikas, nibbana and pannati are called dhamma objects
心、心所、涅槃、概念这些被称为法所缘
now the objects of the types of consciousness that arise through mind door
通过意门生起的心的种类
the types of consciousness are sixty seven
是 67 种心
so the objects of these are all six kinds of objects
它们的所缘就是所有六种所缘
and there are sometimes present, sometimes past and sometimes future
有时候是现在的所缘，有时是过去的，有时是未来的
and also sometimes independent of time
有时候是不依赖于时间的
when they take concepts as objects
当它们将概念作为所缘时
and when they take nibbana as object
当它们将涅槃作为所缘时
the concept and nibbana are said to be timeless or independent of time because we cannot say nibbana is past or present or future
概念和涅槃是没有时间性的，我们不能说涅槃属于过去或属于现在、或属于未来
and the same with the concept we cannot the concepts are present, past or future
概念也是如此，我们不能说概念是现在的、过去或未来的
nibbana is not present, or past or future because nibbana has no arising and so it has no disappearing
涅槃不是现在、过去或未来的因为涅槃不生也不灭
and concept is said to be independent of time because it has no real intrinsic nature
概念独立于时间，因为它没有真实的内在属性
so actually the object of the sixty seven types of consciousness that arise through the mind door
所以实际上，通过意门生起的
67 种心，它们的所缘
is all six kinds of objects and also belonging to all three times present, past and future and also those that are out of time that are independent of time
是所有六种所缘，可以具有时间性，属于现在、过去、未来，也可以是超越世间性的
now we come to the last one dvaravimutta
我们现在看最后一种也就是离门心
so there are nineteen types of consciousness that are door free
有 19 种心是离门心
that means they do not arise through the doors
意思就是它们不通过门生起
there are six doors but they do not arise any of the doors
它们不生起于六门之中任何门

actually there are themselves doors
实际上，它们自己就是门
so there are nineteen of them and these nineteen are those that have the function of re-linking, life continuum and death
这 19 个就是具有结生、有分、死亡作用的
so we relate different sections together
这样我们将不同章节关联起来
so these nineteen types of consciousness function as re-linking, life continuum and death
所以这 19 种心作用是：结生、有分、死亡
and the objects of these nineteen types of consciousness are said to be kamma or kammanimitta
这 19 种心的所缘是：业或业相
or gatinimitta
或趣相
you will the explanation of this in the manual
你会在概要精解里看到解释
so their object is kamma or kammanimitta or gatinimitta
所以它们的所缘是：业或业相或趣相
you will find the explanation on page 138 of the manual
你们可以在概要精解第 138 页看到解释
the object of the door free consciousness in any given existence is generally identical with the object of the last cognitive process in the immediately preceding existence
一世当中的离门心所缘必定与前一世最后一个心路过程的所缘相同
when a person is on the verge of death, in the last phase of active consciousness
当人临命终时，在他最后一个心路过程中
some object will present itself to the cognitive process
某个目标即会呈现于心路过程
determining by previous kamma and present circumstances
由过去业与当时的情况决定
these objects can be one of three kinds
这种所缘可以是以上三种之一
in order to understand this fully, you need to understand the thought process of death and rebirth
为了完全理解，你们要理解死亡和结生的心路过程
so
所以
that process will taught at the end of the fifth chapter
这个过程将在第五章末尾讲解
now when a person is about to die, it is said that to his mind
一个人临终时，在他的心中
kamma or kammanimitta or gatinimitta is presented
出现业或业相或趣相
that means when a person is approaching death
意即一个人即将死亡时
the kamma he did in the past may come back to his mind
过去所作的业可能重现于他的心中
and he will experience that kamma as though he will do it again
他会经历那个业，
就好像是重做一遍
and that kamma is the past kamma he did

in the past
那个业就是他过去作的业
now in this manual it is said it can be a kamma a good or evil deed performed earlier during the same life time
在这本概要精解里讲了这个业可以是这一世早些时候作的善业或恶业
actually not the same life time
实际上也可以不是这一世
during the past time that means it can be of past life as well as some kamma he did in this life
这一世的业，或者是过去世的业
so
所以
even the kamma he did in his past lives can become evident to him
即便是过去世他作的业也可以显现
when he is approaching death
当他临命终的时候
so that is called kamma which is the object of these nineteen types of consciousness that are door free and that have the function of re-linking, life continuum and death
这就是这 19 种离门心的所缘之业，这些心起的作用是：结生、有分、死亡
now when that, now in this case, kamma, when that kamma is presented to the mind of a dying person
当那种，在这个例子中，是那种业，呈现于临终者的心中
his death proximate moments take that kamma as object
他临死时以此业为所缘
and then he dies and is reborn in another life
死后投生到另外一生
so reborn in another life means a re-linking consciousness arises in the new life
投生到另外一生意思是结生心在新的生命中生起
and that re-linking consciousness takes the object of the last moments in the previous life
结生心缘取前生的最后一刻目标
so that is why it is said here identical with the objects of the last cognitive process in the immediately preceding existence
所以这里说：与前一世最后一个心路过程的目标相同
again when a person is about to die
又，当一个人临命终时
the kamma will become evident to his mind
业就在他心里明显起来
and this kamma will be the object of his death proximate thought moments
这个业是他临死时心识刹那的所缘
and he dies from that existence and is reborn in another existence
一期生命结束投生到另一世
so when he is reborn one of these nineteen types of consciousness arises in that new life
当他投生时，这 19 种心之一就会在新生命生起
and that consciousness is called re-linking consciousness
这个心就被称为结生心
that re-linking consciousness takes the

object of the death proximate thought moments in the previous life immediately preceding existence
这个结生心的所缘就是前一世临死时心识刹那的目标
so that is called kamma, it may be a good kamma or it may be a bad kamma
这种业可能是善业，也可能是恶业
it may be kusala kamma, or akusala kamma or wholesome kamma or unwholesome kamma
它可能是善业或不善业
this is one kind of object that is taken by these types of consciousness that are called door free
这就是离门心所缘取的目标之一
immediately after the disappearance of re-linking consciousness
结生心消失之后，立即
the same type of consciousness is produced and that type of consciousness is called bhavanga or constituent of life or cause of life
产生相同类型的心，这种心被称为有分心
and that bhavanga arises many times
有分心生起很多次
and that bhavanga also takes the object of the re-linking consciousness
有分心的所缘与结生心一样
so if the re-linking consciousness takes the past kamma as object
如果结生心以过去的业为所缘
then the life continuum consciousness also takes that kamma as object
有分心也以那个业为所缘
and it will go on through life
终其一生都是如此
and then they will come to the end of one life
它会持续直到生命终结
so at the end of the life there arises the same type of consciousness
在生命终结时，同类的心会生起
but this time it has a function of passing away or dying
但是此时，它执行死亡的作用
and that consciousness takes the same object that is taken by re-linking consciousness and life continuum consciousnesses through the life
那个心缘取的目标与结生、有分相同
and the kamma that becomes evident at that moment
那个时刻显现的业
is the one that will produce rebirth
就会产生结生
so there is rebirth and that rebirth takes the object of the death proximate thought moments and immediately preceding existence
投生时缘取上一世临死的所缘
now there is another kind of object called kammanimitta or sign of kamma
还有一种所缘称之为业相
that means if kamma does not become evident to that person, the dying person
意思就是如果业没有在临终时显现
then a sign of kamma may come to his mind
那么业相就可能出现在他心中
and a sign of kamma means an object or image associated with a good or evil deed

业相指与善业或恶业相关的目标或影像
that is about to
determine rebirth
它将决定下一世的投生
or an instrument used to perform it
或是造该业的工具
so the sign of kamma is associated with kamma
所以业相与业相关
when a person performs that kamma he may use something
当一个人造作此业的时候他可能会使用工具
for example if the kamma is of dana
例如，当这个业是布施时
then he may see a monk or he may see the robe
他可能会看到僧人或者僧袍
and these are called kammanimitta or sign of kamma
这些就被称为业相
for example a devout person may see the image of a monk or temple
例如虔诚的信徒可能会看到僧人或寺院的影像
a physician may see the image of patients, a butcher may hear the groans of slaughtered cattle
医生可能会看到病人的影像，屠夫可能会听到被杀牲口的哀鸣
or see an image of a butcher knife
或者看到屠刀的影像
so the things that are intrumental in performing that kamma
用来造作此业的工具
will appear to his mind or to the mind of a dying being
就会在临死者的心中显现
so those objects which are presented to him are called sign of kamma
这些呈现于他心中的目标被称为业相
so sign of kamma means things that are associated with the performance of that kamma
业相意思就是与那个业的造作相关联的事物
since that kamma can be good or evil
因为业可以是善或恶的
the signs of tha kamma are also good or evil
业相也是善或恶的
so the image or a monk or a temple or a buddha image are good signs of kamma
僧、寺、佛的影像是善的业相
and the groans of the slaughtered cattle or butcher knife are the evil signs of kamma
被屠杀的动物的哀鸣、屠刀是不善的业相
so
所以
if kamma does not appear to his mind, then the sign of kamma will appear ot his mind
如果业没有显现于他的心中，那么业相就会显现于他的心中
now the third kind of object
第三个所缘
that presented itslef to the mind of a dying being is called sign of destiny or sign of destination
显现于临终者的心里，被称为趣相
that means, destination means the next existence
“趣”意即下一世
so the sign of next existence

即下一世的景象
that is a symbol of the realm into which the dying person is about to be reborn
是临终之人下一世投生处所的象征
so he may see the kamma or he may see the sign of kamma or he may see the sign of destination
他可能会看到业或业相或趣相
so that also the destination may be good destination or bad destination
趣相也可能是善的或不善的
the four woeful states are bad destination and the realms of human beings and celestial beings are good sign of destination
四恶道是不善的趣相，人界、天界是善的趣相
so for example a person heading for a heavenly rebirth may see celestial mansions
例如，投生到天界的人可能会看到天宫
he may see in his mind the celestial mansions or celestial nymphs
他可能在心中看到天宫或天女
and a person heading for an animal rebirth may see forests or fields
而投生为畜生的人可能看到森林或田野
a person heading for a rebirth in hell may see hell-fires or wardens of hell or dogs running after him.
投生到地狱的人可能看到地狱的火、狱卒，或者一群狗追逐他
and so on
诸如此类
so these appear to the mind of a dying person or dying being
这些出现在临终之人的心中
so it is told in abhidhamma that
根据阿毗达摩的教导
one of these objects are presented to mind of a dying being
这些所缘之一会出现在临终者的心中
then when he approaches death
当一个人快要死掉的时候
this object becomes the object of his thought moments
这个所缘就成为他心识刹那的目标
and then there are last thought moments they are called again javanas
最后一个心识刹那被称为速行
and it is said that javanas run for only five times
据说这时的速行只生起五次
not seven times as usual
不像平时那样生起七次
because at that time his body is very weak
因为此时他的身体非常虚弱
so after five moments of javana they are called death proximate javana
五个临终速行，这些速行被称为临终速行
after five moments of death proximate javana death may take place
这五个速行发生之后，人就死了
or there may be two registering moments and then death may take place
或许有两个彼所缘，才会死
or there may be the life continuum moments one or two moment and then death takes place
也可能是经过一两个有分心路过程，然后死亡
and immediately after death there is rebirth
死亡之后，立即就结生

so it is taught in abhidhamma that there is no interim realm or interim existence between death in one life and rebirth in another
根据阿毗达摩的教导，在死亡和结生之间没有中间阶段
a being is immediately reborn after death
死亡之后立即结生
a being may be reborn thousands of miles away
一个众生可能会投生到千万里之外
but immediately after death rebirth will arise
死亡之后，立即会投生
so according to the teachings of abhidhamma there is no interim period between death in one life and rebirth in another life
所以根据阿毗达摩的教导，在死亡和投生之间没有中间阶段
but most of us think or believe that there is a period of seven days of forty nine days before a dead person get into another life
但是我们大多数人认为或相信一个人死后，在投生之前有 7 天或 49 天的阶段
sometimes a dead person may be reborn as a ghost
有时候人死了会投生为鬼
and then again he maybe reborn as a human being
然后再投生为人
now that the existence as a ghost is one life for him it is not an interim period, it is one life
投生为鬼也算一期生命并不是过渡阶段
so according to abhidhamma
所以根据阿毗达摩
that is no interim period between death in one life and rebirth in another
在死亡和结生之间没有中间阶段
so rebirth immediately follows death even though a person may be reborn thousands of miles away
所以死后立即结生，即便投生到千万里之外
even a person may be reborn as a celestial being in the realms of devas
即便投生到欲界天
so with regard to this sign of destiny or even sign of kamma
所以就趣相、甚至是业相而言
we can do something to help people who are nearing or approaching death
我们可帮助临终的人
we can create some conditions for that person to remember the buddha or to remember the dhamma to remember the good kamma he did in the past
我们可以创造一些条件，让那个人忆念佛、法、忆念他过去所作的善业
we may remind him of his good deeds he did in the past
我们可以提醒他过去所作的善业
or we may do some meritorious deeds at that time
我们也可以在那时做一些善事
and let him know about it and rejoice at it
让他知道，并且随喜
so in this way we can help the dying people
这样，我们可以帮助临终之人
now there is a story in our commentaries that

在注释书里有一个故事
there was a hunter and he has been a hunter for all his life
有一个猎人，终生捕猎
he had a son who was an arahant
他有一个儿子，是阿罗汉
so when he was old
当他年迈时
the son arahant got him to ordained and so he became a monk
他的阿罗汉儿子让他出家为僧
but when he was about to die
但在他临终的时候
the sign of destinies appear to his mind and he was saying: oh, son son, please help me
趣相显现于他的心中，他说：儿子啊，来帮帮我
the dogs are running after me and so on
一群狗在追逐我，诸如此类
so when the son who was an arahant heard these groans
他的阿罗汉儿子，听到他的哀求
he knew that these are the signs of hell and so his father is about to be reborn in the hell
他知道这些是地狱之相，他父亲要投生到地狱去
so he had his pupils the novices collect flowers
所以他让他的弟子那些沙弥拿一些花朵过来
and then he brought the old monk the dying monk to a shrine to a cetiya
他让他要去世的父亲来到佛像前
and then spread the flowers on the terrace of the stupa
让后将花朵供于佛塔之前
then telling his father that
他告诉他的父亲
this is his dana to the buddha
这是他对佛陀的布施
and so he should rejoice at that dana
他应该随喜这次布施
so the mind of the dying father the monk was changed
他临终的父亲的心发生了改变
now he had the shrine in his mind and he was offering flowers to the shrine
他的心里是佛像，他在给佛像供花
so this is an wholesome act and so immediately the sign of destiny changed
这是件善事，所以立刻趣相就改变了
now he was seeing celestial nymphs
他现在看到了天女
so now he was saying: son, your mother-in-laws are coming
他说：儿子啊，你的丈母娘来了
so when the arahant heard this he knew that his father was about to be reborn as a celestial being
当阿罗汉听到这个之后，他知道他父亲要投生到天界
and he died and he was reborn there
然后他父亲去世了，投生到天界
that is how people
can help those who are approaching death
这就是人们帮助临终之人的方法
so it is very important that we do not do anything to disturb their mind at that very critical moment
所以在那个关键时刻，不要做任何事干扰他们

的心，这很重要
so we must try as much as we can to create favorable conditions for his mind to get pacified and
我们必须尽力创造条件让临终者的心安详
to remember the buddha to remember his good kamma he did in the past
忆念佛陀、忆念他过去所作的善业
so this is how we can help dying people according to the teachings of abhidhamma
这就是根据阿毗达摩，我们如何帮助临终的人
so one of these three kinds of objects always appear to the mind of a dying being
所以这三个所缘之一总会生起于临终者的心里
they are one kamma and two sign of kamma and three sign of destination
即：业、业相、趣相
so one of these three always appear to the mind of a dying being
这三者之一总会出现于临终者之心
by the force of that kamma he did in the past by the force of that kamma which is about to give results
来自于过去业的力量，或者能带来结果的业的力量
so in one life the object of re-linking consciousness life continuum consciousness and death consciousness is identical
所以在一期生命里，结生心、有分心、死亡心的所缘是相同的
if rebirth consciousness takes kamma as object
如果结生心以业为所缘
then for the whole of the life the
那么在整个一生中
life continuum consciousnesses also take kamma as object
有分心也以业为所缘
and then at the end death consciousness also takes that kamma as object
最后，死心也以业为所缘
so in one life these three types of consciousness take the same identical object
所以，在一期生命中，这三种心的所缘是一样的
the object of sign of kamma, then the sign of kamma of re-linking then that sign of kamma will be the object of the life continuum thought moments and death moment
如果结生的所缘是业相，那么有分心识刹那和死亡时的所缘也是业相
if the sign of destiny also the life continuum will take the sign of destiny
如果是趣相，那么有分的所缘也是趣相
that particular sign of destiny and the death consciousness also takes that particular sign of destiny
那个特定的趣相，也会是死亡心的所缘
so these are the three types of objects that nineteen thought nineteen types of consciousness that have the function of re-linking life continuum and death take
这三个所缘，是 19 个执行结生、有分、死亡作用的心所缘取的
now
现在
this is the normal circumstance

这是通常的情况
but there are beings in high... in the brahma worlds
但是有的众生在梵天界
who had only the physical body
只有色身
and they have no mind or mental activity
let us call them mindless beings
没有心或者心理活动我们且称之为无心众生
so mindless beings are brahmas
这些无心众生是梵天众生
they are reborn in that realm as the result of the jhanas they obtained before death
他们因为在死前获得禅定状态的结果，所以就投生到梵天界
now there are people who think that because we have the mind
有些人认为因为我们有心
we know things and we suffer
我们就了知事物，就会痛苦
if we do not have mind we do not suffer
如果我们没有心，就不会痛苦
so what if we are just physical body and have no mind at all
如果我们只是色身，没有任何心
so they develop that disgust for mind
所以他们培养对心的厌恶
and they are the opposite of those who practice meditation to reach arupavacara jhanas
还有人修无色界禅，这两者是相反的
and so as the result of their meditation
作为他们禅定的结果
when they die they are reborn as mindless beings
当它们死后，他们投生为无心众生
since there is no mind there can be known re-linking consciousness, life continuum consciousness or death proximate consciousness
因为没有心，所以没有结生心、有分心、死前之心
they will be there for five hundred worlds cycles
他们会在那个境界呆五百大劫
long long time so they will be there like statues
很长很长时间他们像雕像一样
and then after five hundred world cycles they will die from that existence and they will reborn as devas or human beings
五百大劫后，他们死亡然后投生到欲界天或人类
so when they are reborn as devas and human beings then there arise re-linking consciousness
他们投生到欲界天或人类时就生起了结生心
but there was no mental activity in the immediately previous existence
但在前一世他们没有任何心理活动
so in that case the
所以在这种情况
re-linking consciousness when they are reborn as the human being
当他们投生为人类的时候，结生心
cannot take the object that has been taken by the death proximate consciousness in the immediate past life
缘取的所缘，不能是上一世的临死心的所缘
so in their case by the power of kamma they did in the past another kind of object will present itself to their mind

这种情况下，通过过去的业力另一种所缘出现在他们的心中
so not those taken by death proximate javanas in the immediately preceding existence
所以并不是前一世临死速行心的所缘
so but for most beings the re-linking consciousness takes the objects that has been taken by the death proximate javanas or near death thoughts of a person who is dying
对于大多数人结生心的所缘就是前一世临死的速行心所缘
now there is one thing important when we talk about death and rebirth
当我们谈死亡、结生时有一件事很重要
now we say that rebirth immediately follows death
我们说结生紧随死亡
many people think that rebirth is the result of death
许多人认为结生是死亡之果
there is death there is rebirth
有死亡，所以才有结生
so death brings about rebirth or something like that they would say
所以他们可能会说死亡导致结生之类的
but that is not true
但是并非如此
because death consciousness is a resultant consciousness vipaka consciousness
因为死亡心是果报心
so death consciousness cannot produce anything because it is not kamma
所以死亡心不能造成任何结果，它不是业
it is the result of kamma
它是业的结果
since it is the resultant consciousness it cannot produce anything
因为它是果报心，它不能有任何造作
but the re-linking consciousness that arises immediately after it
但是随后生起的结生心
is the result of some kamma he did in the past in that life or in previous life
是这一世或过去世所造业的结果
so this we must
understand clearly
我们必须明了这点
sometimes people say death conditions rebirth
有时候，人们说：死缘生
so what do you think of that, death conditions rebirth?
你们怎么认为的，死亡造成了结生?
in one sense, it is true
在某种意义上，这是对的
because there are many kinds of conditions twenty four kinds of conditions taught in the seventh book of abhidhamma
所以在《发趣论》里讲了 24 缘
now one of these twenty four conditions is called proximate condition
这 24 缘里有一个叫：无间缘
and that means simply giving place to another consciousness
意思是给另外一个心让出位置
that means death
consciousness disappears
即：死亡心消失

so that rebirth
consciousness can arise
这样结生心就可以生起
if death consciousness does not disappear
如果死亡心不消失
then rebirth consciousness cannot arise
结生心就不能生起
so in this case death consciousness ceases
这个意义上，死亡心停止
so that the patisandhi or re-linking
consciousness can arise
结生心才能生起
so in that sense the rebirth is conditioned by death
这个意义上讲，
死亡心造成了结生
but this is just like giving place to another person
但是这像给另外一个人让位
so I vacate this chair so that you can sit in it something like that
我让出这个位置，你就可以坐下
有点类似这个
so that is also called causal relationship in abhidhamma in the seventh book of abhidhamma
在阿毗达摩里《发趣论》里这种因果关系
in pali it is called
anantara paccaya
被称为无间缘
so death is that proximate cause or proximate condition for rebirth
所以死亡是结生的近因
but we are not to understand by that expression that rebirth is caused by death
但是不能因此而认为结生是死亡造成的
as I explained death consciousness is a resultant consciousness and so it can not give any result.
我讲过死心是果报心，不能造作任何结果
but the rebirth consciousness is also a result
但是结生心也是果报心
this rebirth consciousness is the result of some kamma in the past
结生心是过去业的果报
and not the result of death consciousness
不是死亡心的果报
so death consciousness simply disappears
所以死亡心消失
so that re-linking
consciousness can arise
结生心才能生起
so in that sense only we can say that death consciousness conditions rebirth consciousness or rebirth consciousness is conditioned by death
只有在这个意义上我们能说，死亡心造成了结生心
so death is one thing and rebirth is another
所以死亡是一回事，结生是另外一回事
with regard to the objects also they take different objects
它们的所缘也不同
death in let us say previous life takes the object of the re-linking in that previous life
死亡心，前一世的死亡心所缘是前一世结生心的所缘
but rebirth in the next existence
但是下一世的结生心
takes the objects of

缘取的所缘
the death proximate moment not the death moment itself, but those moments that precede death
不是死亡那一刻的所缘，而是死亡之前心路过程的所缘
so although the kind of object can be the same that means kamma or kammanimitta or gatinimitta, kamma or sign of kamma or sign of destiny, they are different
虽然这种所缘种类可以是一样的意思是业、业相、趣相这些种类，但它们是不同的所缘
so we must here definitely understand death is not the cause of rebirth
所以我们在这里必须完全理解，死亡并不是结生的原因
it can be a condition for rebirth, only when we understand it to mean that proximity condition or just giving place to another consciousness to arise
只有当我们把死亡看成近因，或者是给结生心让位时才能说死亡心是结生心的条件
ok now the these nineteen types of consciousness arise without the help of doors or they do not arise through doors
这 19 种心离门而生起
and they have the function of re-linking life continuum and death
它们执行结生、有分、死亡的作用
and they take one of the three kinds of objects and they are kamma, sign of kamma and sign of destination
它们缘取以下三种所缘之一：业、业相、趣相
next we will go to the section on bases
我们看下一节：依处
this chart vatthusangaha
这个表格：依处之概要
now we have studied consciousness and mental factors
我们学习了心、心所
and also we know that consciousnesses and mental factors take objects
我们也知道心和心所缘取所缘
and the objects they take maybe another consciousness and mental factors and also 28 material properties and concept and nibbana
所缘可以是另外一个心、心所、28 色法、概念、涅槃
but in order for a consciousness to arise
心的生起
we need some kind of base
我们需要依处
that means when it arises in beings like human beings beings that have physical body
意即当人或者其他有色身的众生生起心的时候
so in the realms where beings with physical body
对于具有色身的众生
consciousnesses and also mental factors need something to depend on for their arising
心、心所需要依处才能生起
and that something that they depend for their arising is called vatthu
它们所依赖而生的处所即巴利语的 vatthu
and it is usually translated as base
通常被翻译成：依处
so a base is a physical support for the

occurance of consciousness when we say consciousness we also mean mental factors
依处是心产生的物质支持，这里的心包括心所
and there are six bases taught in abhidhamma
阿毗达摩里讲到了六种依处
and they are
它们是：
cakkhuvatthu eye base, sotavatthu ear base
眼依处、耳依处
ghanavatthu nose base
鼻依处
jivhavatthu tongue base and kayavatthu body base
舌依处、身依处
and eye base means eye sensitivity, sensitive part in the eye
眼依处即眼净色
and ear base means sensitive material particles in the ear and so on
耳依处即耳净色等等
and body base means sensitive part in the whole of body
身依处即全身的净色
only when there are sensitive particles in the eye can seeing consciousness arise
只有当眼睛里有眼净色
眼识才能生起
so in order for seeing consciousness arise this base is required
要生起眼识，这个依处是必须的
now you see these five bases correspond to the five doors
你们看到了：这五个依处对应五门
eye door means eye sensitivity eye base means eye sensitivity
眼门即眼净色，眼依处即眼净色
so they correspond to the five doors
所以它们对应于五门
but there is a difference
但是是有不同的
now there are forty six types of consciousness that arise through eye door
有 46 种心生起于眼门
but not all these forty six types of consciousness depend on eye base
但是这 46 种心的依处并非都是眼依处
now when you see something there is a thought process in that thought process we can find 46 types of consciousness
当你看到某物，有一个心路过程，这个过程中可以找到 46 种心
all of these forty six types of consciousness arise through eye door
所有这 46 种心在眼门生起
but not all of them depend on eye base for their arising
但是它们并非全部依赖于眼依处而生起
only one of them or let's say two of them the seeing consciousness
只有一个，或者说两个眼识依赖于眼依处
only seeing consciousnesses depend on eye base
只有眼识依赖于眼依处
the other consciousnesses depend on the heart base it will come later
其他心依赖于心所依处稍后我会讲
so this is a difference although they are the same
所以这就是不同，虽然它们相符

although eye base and eye door are the sensitive material property in the eye
虽然眼依处和眼门都是眼净色
they have a different role to play in the origination of consciousness
但是在心的生起中，它们扮演不同的角色
so consciousness arises through doors
consciousness arises depending on bases
所以心通过门而生心依赖依处而生
again forty six types of consciousness arise through eye door
有 46 种心通过眼门生起
but not all of them depend on eye base for their arising
但是并非它们都
依赖于眼依处才生起
only the seeing consciousnesses depend on eye base
只有眼识依赖于眼依处
but the other types of consciousness depend on the heart base for their arising
但是其他心依赖于
心所依处生起
so there are five vatthus or five bases
这就是五个依处
now the sixth base is called hadayavatthu
下面是第六个：心所依处
hadaya means heart, so heart base
“心”指心脏，即心所依处
now with this heart base there is something to say
关于心所依处，要讲一下
according to the pali commentators the heart serves as a physical support for all cittas other than the two sets of fivefold sense consciousness
根据巴利论师，除了双五识之外
心脏是所有其他心的物质支持
which take their respective sensitivities as their bases
双五识以相应的净色作为依处
in the canonical abhidhamma the heart base is not expressly mentioned
在阿毗达摩原典中并没有明确提到心所依处
now
现在
I always said that there are twenty eight types of material properties, right?
我经常说有 28 种色法，对吧
twenty eight rupa, twenty eight rupa
28 色法，28 色法
now the first book of abhidhamma is the book where all cittas cetasikas rupas are mentioned
但是在《法聚论》中，介绍了所有的心、心所、色法
we find eighty nine or one hundred and twenty one types of consciousness in that first book
在《法聚论》我们看到 89 或 121 心
we find fifty two cetasikas in that book
我们也看到了 52 心所
and we find only twenty seven material properties mentioned in that book
但是在那本书里，我们只看到 27 种色法
one is missing
缺一个
but our teachers the commentators
但是我们的论师说
said that there is a material property called hadayavatthu or heart base
有一个心所依处

although it is not mentioned in the first book of abhidhamma they said it is mentioned in the seventh book of abhidhamma
虽然没有在《法聚论》里介绍，但是在《发趣论》里有介绍
but when we read the seventh book of abhidhamma
但是当我们检视《发趣论》的时候
we do not find that
并没有发现：心所依处
buddha did not expressly mentioned the word hadaya there
佛陀并没有在那里，明确提及“心脏”这个词
he just said
他只是说
depending on a certain material property
依赖于某种色法
the mind element and mind consciousness element arise something like that
意界和意识界得以生起，诸如此类
so buddha did not expressly used the word hadaya for that material property
所以佛陀并没有明确地用“心脏”来指这个色法
he said depending on a certain type of matter consciousness arises and so on
他说：依赖于某种色法，心生起诸如此类
and that certain type of matter is interpreted to mean hadaya or heart by our ancient teachers
那种色法被古代的法师解释成“心脏”
so following our ancient teachers we say there are twenty eight types of material properties
所以按照古代法师的讲法我们说有 28 种色法
and among them this heart, you know the heart
其中就包括：心脏，大家知道心脏
actually it is not the heart itself but the cavity in the heart and there is blood in the heart so that is what we call hadayavatthu, heart base
实际上，不是心脏本身而是心脏里的孔隙，里面有血液，这就是我们所说的心所依处
and many types of consciousness abhidhamma teaches depend on that heart base
阿毗达摩告诉我们，许多种心依赖于心所依处
now seeing consciousnesses depend on eye base
眼识依赖于眼依处
hearing consciousnesses depend on ear base and so on
耳识依赖于耳依处
touching consciousnesses depend on body base
身识依赖于身依处
and all other types of consciousnesses almost all other depend on heart base
其他所有，几乎所有其他心依赖于心所依处
and some depend on heart base always
有一些总是依赖于心所依处
and some on it sometimes only
有一些是有时候依赖于心所依处
so we have two groups of consciousness
所以有两组心
that depend on heart base always and that depend on heart base sometimes only
总是依赖于心所依处、只是有时候依赖于心所

依处
and also there are types of consciousness that depend on no base at all
同样有一种心不依赖于任何依处
now you know the brahamas that are without physical body
你们知道有的梵天众生没有色身
they have only consciousnesses and mental factors
他们只有心、心所
for these brahmas they don't need a physical base or they don't have a physical base for consciousness to arise
对于这些梵天众生，他们的心的生起不需要色身，他们也没有色身
so some material, some types of consciousnesses that arise only in the realms of immaterial existence
所以有些心只是生起于无色界
they do not need any base so they do not depend on any base they are always free from base
它们不需要任何依处，它们不依赖于依处
like door free of consciousness we may call them vatthu free types of consciousness
就像离门心，我们可以称之为：离处心
so we will find out what these types of consciousness are
我们将找出这些心各是哪些
now before we find out what consciousness depends on what vatthu or base
在找出什么心依赖于什么依处之前
we must understand the classification of cittas in seven categories
我们必须了解心的七组分类
so they are given on the sheet
它们都列在表格上
now there are eighty nine or one hundred and twenty one types of consciousness
有 89 或 121 种心
and they are divided into seven groups
它们被分成 7 组
now you see the names, one cakkhuviññāṇadhātu
你们可以看到名称：
第一、眼识界
eye consciousness element
眼识界
now when we hear the word element we think that it is only material only material things are called element
当我们听到“界”的时候，我们觉得只有色法才称为：界
but in abhidhamma mental states are also called element
但是在阿毗达摩里，名法也被称为界
so here consciousness is called element
在这里心也被称为界
so the first element is cakkhuviññāṇadhātu
第一个是：眼识界
cakkhu means eye viññāṇa means consciousness so eye consciousness element
cakkhu 即眼，vinnana 即识
所以叫做：眼识界
and eye consciousness element
眼识界
means two eye consciousnesses
即指：两个眼识

and number two is sotaviññāṇadhātu
第二：耳识界
ear consciousness element
耳识界
ear consciousness element means two ear consciousnesses or hearing consciousnesses
耳识界意即两个耳识
and then number three is ghānaviññāṇadhātu nose consciousness element
第三：鼻识界
and nose consciousness element means ghānaviññāṇa two, two types of nose consciousness
鼻识界指两个鼻识
number four jihvāviññāṇadhātu tongue consciousness element
第四：舌识界
there are two tongue consciousnesses
就是两个舌识
and then number five kāyaviññāṇadhātu
第五：身识界
body consciousness element and there are two body consciousnesses
身识界指两个身识
now number six manodhātu we met manodhātu yesterday
第六：意界，我们昨天讲过
so manodhātu is the name mind element manodhātu　is the name of three types of consciousness
意界包括三种心
sampaṭicchana two and pañcadvārāvajjana one
两个领受心、一个五门转向心
the two receiving consciousnesses and one five sense door adverting
两个领受心，一个五门转向心
so these three types of consciousness are collectively called manodhātu or mind element
这三个心统称为意界
and the rest the remaining seventy six cittas are called number seven manoviññāṇadhātu
剩下的 76 种心被称为意识界，第七个界
mind consciousness element
意识界
so we divide the eighty nine types of consciousness into seven elements
我们将 89 心分为七界
seven consciousness elements
七识界
again there are eye consciousness element ear consciousness element
它们是：眼识界、耳识界
nose consciousness element tongue consciousness element body consciousness element
鼻识界、舌识界、身识界
mind element and mind consciousness element
意界、意识界
and also these six bases are found in the sense world all of these six bases are found in the world of senses
这六依处在欲界可以找到
that means in the world of human beings and lower celestial beings called devas
即在人界、欲界天
and also in the world of woeful states

和恶趣
in these existences in these realms
在这些界
all six vatthus can be found
可以找到所有六依处
so let us say a human being
我们以人为例
so a human being has the eye the ear the tongue the nose and the body
人类有眼耳鼻舌身
so these five bases are found in human being
所以可以在人身找到这五个依处
and then human being has mind or consciousness
人也有心
and so these consciousnesses other types of consciousnesses depend on the heart base
所以心、其他心依赖于心所依处
so we can find heart base in human beings also
所以从人类也能找到心所依处
so all these six bases are found in the world of senses or in the kamavacara world
所以所有这六依处可以在欲界找到
but in the rupavacara world in the world of brahmas with body
但是在色界，在有色身的梵天世界
three are missing
缺三个
and those three are
缺少的三个是
nose base, tongue base and body base
鼻依处、舌依处、身依处
so these three are missing in the brahmas the material brahmas
所以这三个在色界梵天是没有的
now it is explained in the commentaries that although these three are missing in the brahmas
在注释书里讲，在梵天没有这三者
they still have nose tongue and body
他们仍然有鼻、舌、身
so what is missing is the sensitive parts in the nose and the tongue and in the body
缺少的只是鼻舌身里面的净色
so they may look like human beings with nose tongue and body
所以他们可能依然看起来像人类有鼻、舌、身
but they have no sense of smell no sense of taste and no sense of touch
但是他们没有嗅、尝、触的官能
now these three are missing for them because they do not think they are necessary
这三者之所以缺失是因为他们觉得这三个没必要
they even find fault with these
他们甚至找到了这三者的过患
they have no noble purpose say to perform the nose and so on
鼻子等等不需要发挥什么神圣的目的
so they develop disgust for these three bases
所以他们培养出对这三个依处的厌恶
and they practice meditation so as a result this meditation when they are reborn as brahmas
他们禅修，禅修的结果就是投生到梵天界
then these three that they don't like are

missing in their bodies
这三个他们不喜欢的依处从身体上消失了
so they may look human beings but they have no sense of smell taste and touch
所以看起来可能像人类，但是他们没有嗅、尝、触的感官
in the world of formless beings
arupavacara loka
对于无色界众生
there is no base at all because you see bases are all material properties
没有任何依处，因为依处都是属于色法
since there are no mateiral properties in the arupavacara brahmas or immaterial brahmas
因为在无色界梵天，不存在色法
so then none of these six can be found in the world of immaterial beings
所以这六个依处不能在无色界出现
so we human beings have six bases
所以我们人类有六个依处
but the rupabrahmas have only three bases
但是色界梵天只有三个依处
eye, ear, and heart base
眼依处、耳依处、心所依处
now eye base they think it is useful because we can see the buddha
眼依处他们觉得有用因为可以用来看佛陀
and ear base is also useful because we can hear the dhamma
耳依处也有用，可以用来闻法
and heart bases for the other types of consciousness to depend on
心所依处，可以让其他心依赖而生
so they do not develop disgust for these three types of material properties or three types of bases
所以他们不开发对三个色法或三个依处的厌恶
so when they are reborn they are reborn with only three bases and the other three nose tongue and body
当他们投生的时候，只有三个依处，没有其他三个：鼻、舌、身
now let us find out the types of consciousness that depend on these bases
现在我们找出何种心依靠何种依处
now lobha mula citta eight lobha mula cittas eight types of consciousness rooted in lobha
8 个贪根心
they depend on hadayavatthu S
他们依赖于心所依处 S
S means sometimes so they depend on hadayavatthu sometimes only
S 的意思是有时候，所以它们只是有时候依赖于心所依处
not always
并非总是这样
now when they arise in human beings and rupa brahmas
当它们生起于人类和色界梵天时
they depend on heart base
它们依赖于心所依处
but they arise in a mind of formless beings
但是它们在无色界生起的时候
they do not depend on heart base
并不依赖于心所依处
so they depend on heart base sometimes only
所以它们只是偶尔地
依赖于心所依处

now the next dosamula
下一个嗔根心
two types of consciousness accompanied by ill will
两种嗔根心
they depend on heart base always
它们总是依赖于心所依处
that is because they do not arise in the minds of arupavacara brahmas
因为它们不在无色界生起
so they are said to depend on heart base always
所以它们总是依赖于心所依处
and then mohamula two two rooted in moha
然后是两个痴根心
they depend on heart base sometimes only
它们只是有时依赖于心所依处
so among the twelve akusala consciousness
所以 12 个不善心
ten depend on heart base sometimes only and two depend on heart base always
10 个有时依赖于心所依处，2 个总是依赖于心所依处
then seeing consciousness or eye consciousness two
眼识，两个
two eye consciousnesses depend on eye base
两个眼识依赖于眼依处
two ear consciousnesses depend on ear base
两个耳识依赖于耳依处
and two nose consciousnesses depend on nose base, two tongue consciousnesses depend on tongue base
两个鼻识依赖于鼻依处，两个舌识依赖于舌依处
and two body consciousnesses depend on body base
两个身识依赖于身依处
now we come to manodhatu
现在看意界
so manodhatu means sampaṭicchana and pañcadvārāvajjana
意界指领受心和五门转向心
sampaṭicchana and pañcadvārāvajjana
领受心、五门转向心
so manodhatu means the receiving consciousness and
five-sense-door-adverting
意界指领受心和五门转向心
so these three always depend on heart base
这三个心依赖于心所依处
because they do not arise in the mind of arupavacara brahmas
因为它们不生起于无色界梵天心中
and then santirana
investigation three depend on heart base always
然后是推度心三个，总是依赖于心所依处
and then
接着
manodvaravajjana one manodvaravajjana mind door adverting
意门转向心一个
mind door adverting depends on heart base sometimes only
意门转向心只是有时依赖于心所依处

so when it arises in the arupavacara brahmas it does not depend on heart base
当它生起于无色界梵天时它不依赖于心所依处
so it depends on heart base sometimes only
所以它只是有时依赖于心所依处
and then hasituppāda smile producing consciousness
接着是生笑心
smile producing consciousness depends on heart base always
生笑心总是依赖于心所依处
because they do not arise in arupavacara brahmas
因为它们不生起于无色界梵天
in order to smile you need to have a body
你得有身体才能笑
but if you have no body there can be no smile
如果你没有身体，就没有笑
so smiling consciousness or smile producing consciousness depends on heart base always
所以生笑心总是依赖于心所依处
let's have a break
我们休息一下