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disk02track01

today's subject is kamma
今天的主题是：业
the subject of kamma is a very important subject in buddhism
业这个主题在佛教是非常重要的
and in this manual
在这本概要精解里
it is taken for granted that you already know what kamma is
假定你已经知道什么是业
and so in this section
所以在这节里
only the classification of kamma and its results are described
仅仅讨论业的分类和它的果报
but
但是
before we understand the classifications of kamma
在理解业的分类之前
first we need to understand what kamma is
首先我们要理解什么是业
the word kamma is a pali word
业这个词巴利语是 kamma
so literally it means an action
字面上的意思是：行为
or what is done
或者已经完成的事情
so whenever people asked what is kamma the answer is kamma is action
人们问什么是业时，
回答总是：行为
action good or bad
行为是善还是恶
this is popular definition of kamma
这是业的通行定义
but in one discourse buddha said
但是在某次讲法中，佛陀说
it is volition, monks that I call kamma
思，比丘们，我称之为业
you can find that in the manual
你们可以在概要精解里找到
so buddha here said it is volition that i call kamma
所以佛陀在这里说：
“思”我称之为“业”
that means volition is kamma
意即：思即业
so
所以
technically speaking
严格地讲
kamma is not necessarily the action
业并不必定是行为
but the volition which arises in our mind when we do the kamma
而是我们在造业时
心里生起的“思”
so the kamma is defined as something by the help of which we do the action
所以“业”的定义就是：
我们借此来行动的东西
so in this definition kamma is like an instrument
所以，在这个定义下，
业就像一个工具
when we want to do something we need an instrument
当我们需要做某事时，

我们需要一个工具
so without that instrument we cannot do it
所以，没有工具，我们就做不成
suppose we want to drive a nail into the wood then we need a hammer
假设我们要在木头上钉一颗钉
我们就需要一个锤子
so in the same way when we want to do something we need this volition
同样，当我们需要做某事
我们就需要这个：思
because if there is no volition there will be no action at all
因为如果没有“思”，就没有行为
so technically what is kamma
所以，严格来说：什么是业
the answer is volition is kamma
答案是：思即业
now what is volition
那么什么是思呢?
volition is a mental state or a cetasika
思是一个心所
it is one of the fifty two cetasikas taught in the second chapter
是第二章学的 52 心所之一
and there you find the cetasika cetanā
你找到“思”这个心所
so that cetanā is what we call kamma
这个“思”就是我们称之为的业
but whenever we do something it is always with cetanā
我们只要行动，就有“思”
so without cetanā without volition there can be no actions
没有“思”，就没有行动
so they are so connected to each other
所以它们彼此相关
that for easy understanding
为了便于理解
we may say kamma is action good or bad
我们可以称业为善恶的行为
but technically again
但是严格来讲
we say kamma is the volition or cetanā which is a mental factor
我们说业是：思，是一个心所
as a mental factor
作为心所
it lasts for only one thought moment
它只持续一个心识刹那
and then it disappears
然后就消失
you may remember that cetanā the mental factor cetanā
你们可能记得思这个心所
belongs to a group called universals
属于遍一切心所
that means this group of cetasikas arise with every type of consciousness
意即：这些心所伴随所有心生起
so there are seven of them
一共是七个
and cetanā is one of them
“思”只是其中一个
so cetanā is concomitant with every type of consciousness
“思”伴随每一个心生起
whether we take consciousness to be 89 or 121
不管是依照 89 心还是 121 心
so cetanā is concomitant with all 89 types

of consciousness or 121
所以“思”伴随
所有 89 或 121 心生起
now which cetanās are called kamma
那么哪种“思”被称为业呢?
all cetanās or only some cetanās?
所有的“思”还是某些“思”
according to the Paṭṭhāna the seventh book
根据阿毗达摩第七论书《发趣论》
there are two kinds of kamma
有两种业
one kamma is called conascent kamma
一种被称为俱生业
that means existing at the same time
意即：同时存在
so let us call it same time kamma
让我们称之为同时性的业
and the other is called asynchronous kamma
另外一个是：异刹那业
that means kamma that arises at different time
意即：在不同时间生起的业
so we will call it different time kamma
所以我们称之为：异刹那业缘
so there are two kinds of kamma
所以有两种业
same time kamma and different time kamma
俱生业、异刹那业
so same time kamma means this kamma arises at the same time as the ones that are conditioned by it
俱生业意思是
生起的同时激起其他
if we call them results then this same time kamma is one that arise together with the results
如果我们称之为果报，
俱生业就是与果报同时生起
different time kamma is the one that arises differently with regard to time
异刹那业就是
在不同时间上生起
so kamma arises at one time and the results are produced at a different time
所以就是业在某时生起，
果报在另外的时间生起
so there are two kinds of kamma or the kamma condition taught in the seventh book of Paṭṭhāna
在《发趣论》里，
教导了两种业或业缘
and same time kamma is just a supporting condition
俱生业只是一种支助缘
not producing condition it is a supporting condition
不是令生缘，只是支助缘
the volition arises with a type of consciousness and other cetasikas
“思”与心和其他心所生起
so when cetanā or volition arises with consciousness and the mental factors
所以当思与心和心所生起时
cetanā supports the citta and the cetasikas
“思”支助心和心所
while both are existing
两者同时存在
so that is called same time kamma

所以这就被称为俱生业
it does not produce any results
它不产生任何果报
but it just supports the other mental concomitants
但是它只是支助其他心所
different time kamma is what we understand as kamma
异刹那业就是我们理解的业
it produces results
它产生果报
since it produces results it arises at one time
因为它产生果报，
它在某时生起
and the results are produced at the other time
在其他时候产生了果报
maybe immeditately after it disappears
或许是在它灭去之后立即产生
or maybe thousands of millions of years away
或者可能是在千百万年之后
so there are two kinds of kamma
所以有两种业
the same time kamma and different time kamma
俱生业、异刹那业
what we are concerned with here is different time kamma
我们这里关注的是：异刹那业
because this kamma will have result
因为这种业会产生果报
so we will talk about the results also
所以我们也要讨论果报
so here kamma means that different time kamma
所以这里，业的意思就是异刹那业
and who accumulate kamma and who does not?
谁造业？谁不造业?
now you all know that buddhas arahants and paccekabuddhas do not accumulate kamma
你们都知道佛陀、阿罗汉、
辟支佛不会造业
they do not accumulate kamma because they have eradicated ignorance and craving altogether
他们不造业，因为他们
一起断除了无明、贪
which are the roots of kamma
而无明、贪是业之根
since they have eradicated the roots of kamma which are ignorance and craving
因为他们已经断除了业之根
即断除了无明、贪
they do not acquire kamma even when they do some good deeds
他们即便作了善事，也不造业
they do not acquire kamma
他们不造业
so an arahant may offer something to the buddha
所以阿罗汉可能会供养佛陀
but he does not
acquire a kamma
但是他不造业
it is not called a kusala kamma, it just kiriya
这不叫做善业，只是唯作
or it is just happening or it is just arising of

the consciousness
只是做事，只是心的生起
and those who have not eradicated ignorance and craving always accumulate kamma
对于没有断除无明、贪的人，
总是会造业的
so long as we have
ignorance and craving
只要我们有无明、贪
we will always acquire kamma when we do something good or bad
当我们做好事坏事时
我们就总是会造业
now
现在
you know that kamma brings results, kamma gives results
你们知道业带来果报，业产生果报
now is it possible to escape the results of kamma
能不能逃脱业的果报?
is it possible to escape the ripening of the kamma
有没有可能逃离业的果报?
you do something good or bad
你做了善事或者恶事
and you can you escape from the results of that action, good or bad
你可以脱离这个行为
的善报、恶报吗?
yes or no, right?
能还是不能，对不对?
i think it is sometimes yes
我认为有时候还是可以的
mostly we say it is impossible, right? to escape the ripening of kamma
大多数时间我们觉得
逃离业报这不可能，对吧?
we do something good and we will get the good results and we do something bad and we will get the bad results
我们做好事，我们就会获得善报，
我们做坏事，我们就会获得恶报
but
但是
now think of
venerable Angulimala
想想鸯掘摩罗尊者
before he became an monk before he became a arahant
在出家之前，在成为阿罗汉之前
he had killed
thousands of people
他杀死了几千人
buddha tamed him and first he became a monk and later he became an arahant
佛陀调伏了他，
他出家之后就成了阿罗汉
because he attained arahantship
因为他证得了阿罗汉果
he was able to escape the ripening of the kammas he did as a robber
他就能脱离做强盗时造业的果报
if he were to get the result of the crimes of murder he committed
如果他要遭受造杀业的果报
he would not have got out of this samsama for a long long time
他就很久不能脱离轮回
but since he attained arahantship
因为他获得了阿罗汉果

since he eradicated ignorance and craving altogether
因为他断尽了无明、贪
he was able to escape the results or ripening of those kamma
他就能脱离这些业成熟带来的果报
so we may say for buddhas, arahants, paccekabuddhas
所以我们可以说：
对于佛、阿罗汉、辟支佛
it is possible to escape the ripening of kamma
是可以逃离造业的果报的
but in another sense, even the buddha cannot escape from suffering or experiencing the result of his past kamma
但是从另外一方面，
即便是佛陀，也不能逃离
过去恶业的苦报
that is so long as buddhas, arahants and paccekabuddas are living
就是说，只要佛陀、
阿罗汉、辟支佛活着
so as long as their psychophysical personality persist
只要心理-身体的个体存在
they cannot escape
他们就不能逃脱
buddha often suffered from headache or backache
佛陀经常遭受头痛、背痛之果报
that is because of his bad kamma in the past
这是因为他过去造的恶业
and venerable Mahāmoggallāna was clubbed to death by 500 robbers
摩诃目犍连尊者
是被五百强盗乱棍打死
so he suffered the painful consequences of his deed he did in the past
所以他因过去的恶业，
遭受到了苦报
so so long as they are living
只要他们活着
they cannot escape from the results of their past kamma
他们不能逃脱过去业的果报
but once they attained parinibbana
但是只要他们进入涅槃
they are no long in the samsara
他们就不再在轮回之中
there is no more rebirth for them
对于他们而言，不再有投生
and so we can say they can escape the results of their kamma whether good or bad
所以，我们可以说：他们可以
逃出过去善业、恶业的果报
but normally speaking
但是通常而讲
it is impossible to escape the ripening of kamma
逃离旧业的果报是不可能的
now when we talk about kamma we talk about the result also
当我们谈论业，
我们就是谈论果报
what exactly are the results of kamma
业报到底是如何?
in abhidhamma terms
以阿毗达摩的角度看
in abhidhamma terms

从阿毗达摩的角度
the results are the resultant consciousness
果报就是果报心
these resultant consciousnesses
这些果报心
and the first seven resultant consciousnesses among the rootless consciousness
无因心中的前七个果报心
and then eight resultant consciousnesses
然后八个果报心
and then the eight resultant consciousness, beautiful sense sphere
然后八个果报心，欲界美心
and then five resultant consciousness in rupavacara consciousness and four in arupavacara consciousness
然后是五个色界果报心，
无色界四个果报心
and also these, phala or fruition consciousness
还有这些，果心
so
所以
result of kamma means the resultant consciousness
业报意思是果报心
types of resultant consciousness and mental factors arising together with them
不同类型的果报心
和心所与之同生
and that is not all
这还不是全部
kamma also produces matter
业也能产生色法
there are four causes of matter
色法的产生有四个原因
the first is kamma the second is mind or citta
第一个是：业
第二个是：心
and the third is temperature of climate
第三个是：时节
and the fourth is food
第四个是：食物
so kamma can produce material properties
所以业可以产生色法
so when we say the result of kamma we mean these three things
当我们说业报时，我们指这三者
some cittas and also some cetasikas that arise with those cittas
心，与这些心同生的心所
and also the matter originating from kamma
业生色法
that means which are produced by kamma
意即为业所创生出来的
so these three we call the result of kamma
所以，这三者我们称之为业报
now at the moment of conception at the moment of rebirth
在受孕的时候，投生的时候
what arises is the combination of these three
生起的是这三者的组合
now let us say a person takes rebirth as a human being
假设一个人投生为人
rebirth means conception in the mother's womb

投生意思是在母亲子宫里受孕
so at the moment of conception what arises is
在受孕的时候，生起的是
first, one of the resultant consciousnesses
首先，就是这些果报心中的一个
and then the cetasikas going along with it
然后就是伴随它的心所
and the material properties that are caused by kamma
业生色法
so what these material properties are you will learn them in the sixth chapter
这些色法是什么，将在第六章学习
and also there are somethings that are not directly caused by kamma
同时，也有些不是直接由业所生
so they are secondary results of kamma
所以它们是业的附属果报
they are also called the result of kamma
它们也被称为业报
now as a result of dana
作为布施的果报
a person gets a great amount of wealth properties
一个人获得了大量的财富
now these wealth or properties are not directly caused by kamma
这些财富并不是直接由业产生的
because it is said that the material properties caused by kamma belong to the living body only
因为据说业生色法
只是属于活着的身体
so we do not find any material things caused by kamma outside ourselves
outside living beings
所以在众生之外，在我们之外
我们找不到任何业生色法
but as a result of kamma
作为业报
people may get things properties wealth and so on
人们可能会获得财产等等
so these are said to be caused by temperature which is conditioned by kamma
这些据说是由
业限制的时节造成的
so there are secondary results of kamma
所以它们是业的附属果报
so they're also the result of kamma
所以它们也是业报
so
所以
result of kamma include not only the three but also this last one
业报不仅包括前三个，
还包括最后一个
so this last one is the material properties caused by temperature which is conditioned by kamma
最后一个是在业的限制下
时节生色法
so kamma produces some material properties called temperature
业产生的某种色法
被称为时节（热能）
and they produce somethings like wealth riches or properties and so on
它们生产出财富、财产之类的
so they're also the result of kamma

所以它们也是业报
how are results produced
果报是怎么产生的?
now
现在
we say we do something, we do something good, let us say
假如我们说，我们做某件好事
and that action brings results, so that is a popular saying
这个行为带来果报，
这是通行的说法
but actually the actions cannot bring results cannot produce results
实际上行为并不能带来果报
不能产生果报
what produces results is the kamma
产生果报的是业
or the volition
或者说：思
volition is a mental state, and that mental state has the potential to produce result in the future
思是一个心所，这个心所
能够在将来产生果报
when conditions are favorable
当遇到顺缘时
and when they give result they give similar results
当它们产生结果时，
产生类似的结果
good kamma giving good results and bad kamma giving bad results
善有善报，恶有恶报
mind or mental states are very powerful
心或心所是非常有力量的
because we have mind
因为我们有心
we make movements
我们可以行动
if we have no mind
如果我们没有心
we cannot move movements we cannot say, even wave
我们就不能行动，甚至不能挥手
because we have died and we're becoming a corpse
因为那样我们就是死尸一具
then we cannot make any movements
我们就不能有任何动作
but now we have minds so we're moving our hands and so on
但是我们有心，我们
就可以移动双手等等
now these parts of our body move
我们身体的某些部分可以做动作
becaue of our mind because i want to move
因为我们的心，因为我想移动
so there is movement if I don't want to move and there will be no movements
所以有动作，如果我们不想移动
就不会有动作
so mind which is not physical
所以心，不是身体
which seems to have no strength of its own
看起来没有自己的力量
can cause the movement of this heavy hand
可以导致我们
这个笨重的手作运动

so mind has such power
所以心有这样的力量
my intention to move can cause material properties to arise in the hand
我想做动作的本意，
可以造成手中的色法运动
and then we say that is the movement of the hand
我们就说这是手的动作
so mind has the power to produce
所以心有创造的力量
if our mind is good mind
如果我们的心是善心
then good things are produced and
就会产生好的果报
if our mind is bad mind bad things are produced
如果我们的心是坏心，
就会产生恶报
suppose a person is in the habit of killing living beings
假设一个人习惯杀生
and it is said that a person who has a habit kills a living beings
据说这个有杀生习惯的人
will be reborn in hell
该投生到地狱
and then when he is reborn as a human being
如果他投生为人的话
he will live a very short life
他的寿命就很短
that is because of the killing action he did in the past
这就是因为他过去造的杀生的业
so when a person kills a being that means
所以当一个人杀生时，意即
he wants his life to be short
他希望别人短命
he wants to make that being live a short time
他希望那个众生短命
so that desire for the life to be short
他希望生命变短的欲望
when it gives results it gives to himself
当产生果报时，
会给他自己产生果报
because it is his desire for the life to be short
因为这是他想让生命变短促
and so when it gives results it gives back to him
所以产生的果报就报到他自己
and so in his future life
所以在他的未来世
he will live a short, he will be short-lived
他就会短命
now you offer something, when you offer something
当你布施的时候
you have the desire for the person to use it to enjoy it
你希望对方享用并快乐
you want the recipient person to have many things
你希望接受者获得很多东西
so that mind or that volition when giving results
所以这种心，这个思心所
产生果报的时候
give the result back to you
就会让你自己得到果报

because it is your volition and so it will give results to you and not to another person
因为这是你的思心所，
就会对你而不是其他人带来果报
so when it gives, it gives abundant of things back to you
所以当产生果报时，
就会让你获得很多东西
so on this principle
所以按照这个原则
the mental state, a mental state which is here volition produces results
心所，在这里就是思心所
会产生果报
and the kamma which is volition or mental state
这里的业就是思心所
because it is a mental state it arises and it disappears almost at that moment
因为它是心所，
它生起立刻又灭去
it lasts for only one thought brief moment
他只是持续一个短暂的心识刹那
but unlike other mental states
但是不同于其他心所
when it disappears
当它消失时
it leaves the potential to give results in the continuity of beings
它能在一个人的生命中
具有产生果报的潜能
so as a mental state, it is impermanent
所以，作为一个心所，它是无常的
as a mental state, it arises and it disappears
作为心所，它生起又灭去
but other mental states just arise and disappear and leave nothing behind
但是其他心所生灭之后，
不会留下任何影响
but this particular mental states which we call kamma
但是这个独特的心所，
我们称之为业
the volition or the cetasika cetanā
思这个心所
it's different
它是不同的
although it's a mental state
虽然是个心所
it is not like other mental states
但是不像其他心所
it has...it can leave the potential to give results in the continuity of beings
它能在生命过程中留下
产生果报的潜能
so when the circumstances are favorable for it to produce results
当环境能对果报的产生有利
the results are produced
就会产生果报
so kamma has this power
所以业有这种力量
this potential to give results
这种产生果报的潜能
but it must get favorable conditions for it to give results
但是需要有利的条件
才能产生果报
for good kamma to give results it needs good favorable conditions and

善业如果要产生果报，
那么就需要好的有利条件
for bad kamma to give results it needs favorable bad conditions
恶业要产生果报，
就需要有利的坏条件
so when they get the necessary conditions
当它们获得必须的条件
and these kammas give results
这些业就会产生果报
and then people want to know where this kamma is stored
然后人们想知道这些业储存在哪里
once king milinda asked such a question to reverend venerable nagasena
有一次弥兰王问了
那先比丘这种问题
he said a bundle of mind and matter performs kammas
他说名色结合以业的形式运行
and where do these kammas go
这些业会去哪里
then the venerable nagasena said it follows a being
那先比丘说：它跟随某个众生
like a shadow that does not leave
如影随形
then the king asked
然后国王问
where do they exist?
它们存在于何处?
where can we say they are
我们能知道它们在何处吗?
in this place or in that place?
在此处还是在彼处?
and venerable nagasena said that cannot be stated
那先比丘说，那不可言说
so we cannot say where the kamma is stored
所以，我们不能说业储存在何处
or where the kamma exist
或者存在于何处
and the king asked him to give a simile
然后国王请求他举个例子
so venerable nagasena said now there is a tree without any fruits
所以那先比丘说，
有一棵树，尚未结果
can you see the fruits are existing in this place or in that place in the tree
你们能讲果实存在于
此树的此处还是彼处
and the king said no we cannot say
国王说：不可以，不能如此说
then venerable nagasena said in the same way
那先比丘说：同样地
in this uninterrupted continuity of beings
在持续的生命之中
we cannot say that the kamma is in this place or kamma is that place
我们不能说业在此处还是彼处
when the circumstances are favorable
但是当出现合适的环境
then the kamma gives results
业的果报就产生了
so we cannot say for certain where the kamma or the fruits of kamma are stored
所以我们不能肯定说，
业或业的果报储存在何处
but when it is time for them to give results

they give results
但是当碰到产生果报
的时机来临，果报就产生了
just like we cannot say where the fruits are stored in the tree in the trunk or in the branches or in the root
如同我们不能说果实储存在
树干里，还是树枝、树根里
but when circumstances are favorable for it to produce fruits
但是当结果实的条件出现时
that means it gets the moisture water and sunshine and so on
意思是：它得到了
水分、阳光等的滋润
and then it gets the season then the tree produces the fruit
碰到合适的时节，然后树就会结果
so in the same way
同样地
the results are produced when it is favorable for particular a kamma to give reults.
当对于某个特定的业，当出现
合适的时机，就会产生果报
so it is how kamma works
这就是业运行的方式
so
所以
to recapitulate what is kamma
总结一下什么是业
first it is action, good or bad action
首先，它是行为，善恶的行为
but technically, what is kamma?
但是实际上，业是什么呢?
volition or cetana
思心所
and what cetanas are kamma and what cetanas are not?
什么样的“思”是业，
什么样的不是?
oh
哦
i haven't told you that, right?
我还没有讲这个，是吧?
so cetana arises with all 89 or 121 types of consciousness
所以思心所伴随
所有 89 或 121 种心生起?
but
但是
the different time cetana, right?
异刹那思心所，对吧?
so different time cetana or the kamma that produces results
所以异时思心所或业产生果报
is one that accompanies these akusala twelve
伴随这十二不善心
and then eight
kamavacara kusala
然后这八个欲界善心
and five rupavacara kusalas
五个色界善心
four arupavacara kusalas and then
四个无色界善心，然后
four maggas
四个道心
so cetana that accompanies akusala and kusala cittas is what we call different time kamma
所以伴随善、不善心的思心所

我们称之为异刹那业
or the kamma that produces results
或者说产生果报的业
cetanas accompanying other types of consciousness the resultant consciousness the functional consciousness
伴随其他类型心的思心所：
果报心、唯作心
are not called kamma
不称之为业
or not called different time kamma
或者不称为异刹那业
they're called same time kamma
它们被称为：俱生业
so they're conditions for consciousness and mental factors
它们是心和心所的缘
they arise together with
它们同时生起
but not as giving results
但是不产生果报
but as a support for the existing cittas and cetasikas
只是对现存的心、心所的一种支助
so only when cetana accompanies the unwholesome consciousness and wholesome consciousness
只有当思心所与
不善心、善心同生的时候
do we call it a kamma
我们称之为业
now
现在
in the link in the dependent origination
在缘起的链条中
now there is a link between ignorance and kamma formations
在无明和业的造作之间有联系
between avijjās and sankhārās
也就是无明和行
and in that dependent orignation in that chain of arising and disappearing
在这个缘起生灭的链条中
sankhārās mean twenty nine cetanas
行的意思是 29 思心所
that means cetana accompanying the twelve akusala cittas
这些思心所伴随 12 个不善心
eight kamavacara kusala cittas
8 个欲界善心
and five rupavacara kusala cittas
五个色界善心
and four arupavacara kusala cittas
四个无色界善心
and not the path consciousness or magga cittas
没有道心
because the doctrine of dependent origination is of the vattha or is of rebirth and death
因为缘起的法则
是关于生死轮回的
and not getting out of it
没有脱离生死轮回
so there sankhārās are described as the cetana
所以这里的“行”所指的思心所
that accompanies these twenty nine types of consciousness
伴随着 29 种心
but if we take the result producing in general

如果我们从一般产生
果报的意义上说
then we have to take the four magga cittas also
我们也要算上四个道心
so twenty nine plus four we get thirty three
所以 29 加上 4，就是 33 个
so the cetana accompanying these thirty three cittas is what we call kamma here
所以伴随这 33 个心的思心所
就是我们在此称之为的业
and the result of kamma consists of cittas cetasikas and some rupas or material properties
业的果报包括心、心所和一些色法
and it is impossible to escape the fruition or ripening of kamma
没有办法逃脱业的果报
only when once becomes a buddha or a paccekabuddha or an arhant
只有当成为佛、辟支佛或阿罗汉时
and also attain parinibbana
并证得涅槃
can one escape the ripening of kamma
才能脱离业的果报
or can one get out the range of ripening of kamma
才能脱离业报的范围
otherwise even the buddhas, paccekabuddhas and arahants are
否则即便是佛、辟支佛和阿罗汉
not free from experiencing the consequences of their kamma in the past either good or bad
不能脱离过去善恶业的果报
and kamma as a mental factor has the potential to produce results
业，作为一个心所
具有产生果报的潜能
although it disappears immediately after it arising
虽然生起之后，立刻消失
it can leave the potential to give results in the mental and physical continuity of beings
它具有在精神和肉体的
生命存续中产生果报的潜能
and when the circumstances are favorable
当条件合适时
the results are produced
产生果报
now again there are two kinds of results we should understand
我们必须明白有两种果报
and that is result at the moment of rebirth
结生时候的果报
and result during life
生命过程中的果报
so there are two kinds of result
所以有两种果报
one result arises at the moment of re-linking or rebirth
一种果报在结生的时候生起
we call the rebirth result
我们称之为结生时果报
and the other kind of result is that arises during life
其他类型的果报
是在生命期间生起
so during life means immedaitely after rebirth

所以生命期间指：在投生之后
until death comes
直到死亡
so there are two kinds of result
所以有两种果报
one rebirth result and the other... what shall we call it?
一种是结生时的果报，
另外一种，该如何称呼?
life time result
生命期间的果报
so there are two kinds of result
所以就是这两种果报
now a kamma may give rebirth result
业可能会产生结生时的果报
and then a person is reborn as human being
这个众生投生为人
or reborn as a deva or reborn as an animal
或者投生为欲界天人、畜生
during his life also
但是在他的生命期间
he will get the results of his past kamma
他也会受到过去业的果报
but the results a person gets during life
但是在生命期间遭受的果报
is not as drastic as the one he gets at the moment of patisandhi or rebirth
没有在结生时那样强烈
because the rebirth result is there you're reborn as a human being or you're reborn as a deva
因为结生果报就是
你投生为人，还是欲界天人
the result during life is
生命期间的果报是
when you're a human being you may get good things you like, you may enjoy your life and so on
当你投生为人时，你可能获得
喜欢的东西，享受人生等等
so that is called the life time result
所以这就被称为生命期间的果报
so there are two kinds of result whenever we talk about the kamma and its results
所以，在谈论业及果报时，有两种
so result at birth or rebirth and result during life
所以结生时的果报、
生命期间的果报
so this is kamma in general
这就是总体上的业
and in the manual
所以在概要精解里
the classifications of kamma are given
给出了业的分类
there are four classifications of kamma treated in the manual
在概要精解里业被分为四类
and there are you find them on page 201
你们可以在 201 页看到
so there're by way of function
依作用分四种业
that is a first classification
这是第一组分类
and the second is by order of ripening
第二种依成熟的次序
that means by order of giving results
就是产生果报的顺序
and number three is by time of ripening
第三是依成熟的时间
by time of giving results

就是产生果报的时间
and four by place of ripening
第四是依成熟之地
by place of giving results
就是产生果报的地方
so these four classifications are given in the manual
在概要精解里，给出四种分类
but for the first three
但是对于前三种
the manual doesn't give much detail
概要精解没有详细介绍
but for the last one by place of ripening
最后一个依成熟之地
it gives some detail
稍微做了详细介绍
now that is because
原因就是
the first three classifications are classifications according to suttanta method
前三种是按照经藏的方法分类
suttanta method is not as accurate as abhidhamma method
经藏的分类方法
没有阿毗达摩的方法精准
and so different teachers have different opinions about this
所以不同的老师
对此有不同的看法
but the last one is according to abhidhamma method
但是最后一个是
根据阿毗达摩的方法
and so since this book is a book on abhidhamma
所以因为这本书是关于阿毗达摩的
the last one is treated in some detail
所以最后一个就作了
比较详细的介绍
so by way of function there are four kinds of kamma
依作用，有四种业
the first one is
productive kamma
第一种是：令生业
the second supportive kamma
第二种是：支助业
and the third obstructive kamma and the
第三：阻碍业
fourth destructive kamma
第四：毁坏业
so producing, supporting, obstructing and destroying
所以：令生、支助、阻碍、毁坏
is the function
这些都是作用
so they are function, the function of one kamma is to produce
它们是作用，某种业的作用是令生
and the function of another kamma to support
另外一种作用是：支助
and yet another is to obstruct and the
另外一种是：阻碍
last is to destroy
最后一种是：毁坏
so according to the
functions they perform
根据它们执行的作用
kamma are divided into four
业被分为四种

so the first one is called in pali, or you can see the pali word in the book janaka
第一种用巴利语是：janaka
janaka kamma
令生业
so janaka means producing
janaka 意思是令生
and the second one is called upatthambaka, supporting
第二种是：支助业
and the third one is called upapīḷaka
第三种是：阻碍
obstructive kamma
阻碍业
upapīḷaka means bullying or something
upapīḷaka 意思是压迫之类
and the fourth is called upaghātaka
第四种是毁坏
upaghātaka means approaching and hitting
毁坏意思是：接近并击打
approaching and killing
接近并杀害
so it is the destructive kamma
所以这是毁坏业
so productive kamma is
令生业是
let us read the explanation given in the manual
我们读读概要精解里的解释
productive kamma is wholesome or unwholesome volition
令生业是善、不善思心所
so this kammas are borth wholesome and unwholesomes
所以这种业是善、不善的
sometimes it is wholesome and sometimes it is unwholesome
有时候是善的，有时候是不善的
so productive kamma can be wholesome kamma or unwholesome kamma
令生业可以是善业，
也可以是不善业
so productive kamma is wholesome or unwholesome volition
所以令生业是善、不善的思心所
which produces resultant mental states and kamma born materiality
它能产生果报心、心所、业生色法
so here also we must add one more
这里我们必须再加一个
the secondary result of kamma
还产生业的附属果报
both at the moment of rebirth linking
产生果报的时间可以在结生时
and during the course of existence
也可以在生命期间
so this kamma, productive kamma will give results at both rebirth linking at the moment of rebirth and also during life, during the course of existence
所以此种令生业可以在结生时、
在生命期间产生果报
at the moment of conception, productive kamma generates the relinking consciousness
在受孕时，令生业产生结生心
so at the moment of conception, at the moment of rebirth
在受孕投生时
it produces re-linking consciousness
它产生结生心

so re-linking consciousness belongs to what type
所以结生心属于什么类型?
kusala or akusala or vipaka or kiriya
善、不善、果报，还是唯作?
re-linking consciousness belongs to vipaka type
结生心属于果报心
now resultant consciousness
果报心
so it produces the rebirth linking consciousness
令生业产生结生心
and the kamma born type of materiality
业生色法
for example for human beings
以人类为例
the group of ten material properties heated by body heated by sex and heated by heart
十种色法在身体、
性别、心所依处的激发下
so it is said that thirty kinds of material property
所以据说三十种色法
are produced at the moment or rebirth for human beings
在人类的结生时被产生出来
and also for animals and so on
同样，动物也是如此
so the kamma born types of materiality constituting the physical body of the new being
业生色法组成了新生命的肉体
now it is the result at the moment of re-linking, at the moment of rebirth
这就是在结生时的果报
and then during the course of existence
然后是在生命期间
that means after that moment, after the moment of rebirth
就是在结生那一刹那之后
it produces other resultant cittas
它产生其他果报心
and the continuities of kamma born materiality
和业生色法
so during life also
所以在生命期间，同样
kamma produces resultant cittas
业产生果报心
and kamma born rupas or kamma born materiality
产生业生色法
such as the sense faculties
例如：诸根
eyes will be produced not right at the moment of relinking
眼睛并不是在结生的那个刹那产生
they're produced sometimes later
双眼是在稍后才产生
now we will study them in the sixth chapter
我们在第六章学这个内容
sexual determination
性别决定
actually the sex of a fetus is determined at the moment of rebirth
实际上在结生的刹那，
胚胎的性别就被决定了
but it becomes manifest only after some weeks

但是只是在数周之后才展现出来
and the heart base
还有心所依处
so the heart base arises at the same moment as re-linking
所以心所依处与结生心同时产生
only a kamma that has attained the status of a full course of action can perform the function of producing rebirth linking,
产生结生的是“足道之业”
now there are kammas that does not have a full course of action
有些业是“未足道之业”
and there are other kammas that have a full course of action
还有些业是
完成作为之业(足道之业)
so see section twenty two below
所以看下面 22 节的内容
now suppose a person tries to kill let us say an animal
现在假设一个人想杀死一只动物
although he tries to kill the animal the animal was not killed
虽然他想杀生，但是动物还没杀
now let us say an evil action
我们称之为一个邪恶的行为
but it is not called taking life
但是这还不能叫做杀生
because although he tries to take life
因为虽然他想杀生
the animal was not killed
动物还没有被杀掉
so such an action is called an action that does not have full course of action
这种行为就被
称为未足道之业
but if he succeeds in killing the animal
但是如果他成功地杀死了这个动物
then his action is called to have a full course of action
它的行为就是：足道之业
such an action will produce results at rebirth linking
这种行为就在结生时产生果报
but all wholesome and unwholesome kammas without exception
但是所有善、不善业，毫无例外
can produce results during the course of existence
在生命期间都能产生过果报
so after rebirth
所以在结生之后
all wholesome kammas and unwholesome kammas can produce results
所有善、不善业都可以产生果报
so during life time we're experiencing the results of both
所以在生命期间，我们可以体验
wholesome kamma and unwholesome kamma
善、不善业的果报
sometimes we get what we want
有时候我们得到想要的
and this is the result of wholesome kamma in the past
这就是过去善业的果报
sometimes we meet with failure
有时候我们会失败
now we see what we don't want to see and so on
我们见到不想见到的，等等

at that time we're experiencing the result of unwholesome kamma in the past
此时，我们就遭受了
过去不善业的果报
so during life time
所以在生命期间
the results of wholesome kamma and unwholesome kammas are
善、不善业的果报
experienced by all beings
所有众生都会经历到
so there are two kinds of results mentioned here
所以这里提到了两种果报
result at the rebirth moment
结生时的果报
and result during life
生命期间的果报
so both of these results are produced by this productive kamma
所以这两种果报
都是由令生业产生的
this kamma is translated in some book as reproductive kamma
在有些书里，这种业
被翻译成：繁殖业
I also used reproductive kamma for some time
我以前有些时候也用：繁殖业
and then one of my students, she is an american
但是我的一个美国学生
told me that
她告诉我
the word reproductive is not so good
繁殖这个词不是很好
because it is reproducing same kind
因为好像是在复制
the father and mother reproducing a child and so on
父母生下子女等等
so i changed it to
productive kamma
所以我将其改成：令生业
luckily
凑巧的是
bhikkhu bodhi has also used this one
productive kamma
菩提比丘也是用这个：令生业
so productive kamma is the one that produces result by itself
所以令生业是自己产生果报的业
that does not support other kamma
不支助其他业
that does not obstruct other kamma
不阻碍其他业
that does not destroy other kamma
不毁坏其他业
but that produces results
但是它产生果报
and the results it produces are at the moment of patisandhi or re-linking as well as during life
它产生果报的时间是
在结生、生命期间
so we had store of this productive kamma
所以储存了这种令生业
and so we're experiencing the result of this productive kamma
所以我们即体验到令生业的果报
during life and also when you're reborn as human beings we experience the result of

this productive kamma
在生命期间，同时当你投生为人时
我们就会体验到此令生业的果报
now the second kamma in this classification is supportive upatthambhaka kamma
第二种业：支助业
and it is also wholesome or unwholesome
它也是善或不善业
or all kammas mentioned in these three categories or classifications are wholesome or unwholesome
或者说，这里提到的三种类型的
所有业，都是善或不善业
so supportive kamma is kamma which does not gain an opportunity to produce its own results
所以支助业就是没有获得
自己产生果报机会的业
so it does not give results this kamma
这种业不能产生果报
but which when some other kamma is exercising a productive function
当其他业执行产生果报的作用时
suppose it
去支持它
so it supports when the other productive kamma is producing result
所以当其他令生业产生果报时，
它会去支持
supports it either by enabling it to produce its pleasant or painful results over an extended time
支持它，延长它
产生善、不善果报
without obstruction
不至于有阻碍
or by reinforcing the continuum of aggregates produced by another kamma
或者加强其他业产生的五蕴持续
so this is supportive kamma it does not produce any results of its own
所以这是支助业，
不产生自己的果报
but it supports the results produced by other kammas
但是它支持其他业产生的果报
by enabling the other kamma to produce its pleasant or painful results
就是让其他业产生苦、乐之报
over the extended period of time
延长它的时间
that means when you're reborn as a human being
意思就是说当你投生为人时
supportive kamma can help you to live longer
支助业可以让你活得更长
so living longer can be the result of supportive kamma
活得更长，可能是支助业的果报
and being reborn as a human being is the result of productive kamma
投生为人是令生业的果报
now for example
现在举个例子
when through the productive function of wholesome kamma one is reborn as a human being
某人通过令生善业的作用投生为人
supportive kamma may contribute to the extension of one's lifespan

支助业可能会增加他的寿命
so you will live longer
这样你就能活得更长
and ensure that one is healthy and well provided with the necessities of life.
保证他的健康，提供生命的必需品
so what things you get in life
所以你从生命中获得的
are the ones produced by productive kamma but
是由令生业产生的，但是
supported by this kamma the supportive kamma
由支助业支持的
when an unwholesome kamma has exercised its productive function by causing a painful disease
当不善业发挥作用，产生病痛
so sometimes people have disease
有时候人会生病
so this painful disease is caused by the productive kamma
这种病痛是由令生业造成的
when it is produced other unwholesome kamma may support it
当产生时，其他不善业可能会支助它
by preventing medicines from working effectively
通过让药物失效的方式支助
so you suffer more
这样你就受更多的苦
thereby prolonging the disease
这样就延长了病苦
so sometimes medicines don't work
所以有时候，医药起不了作用
so you cannot always blame the medical profession
所以你不能总是责怪医疗手段
you cannot always blame the producers of the medicine
也不能责怪药品制造商
sometimes it is your kamma that is preventing you from being healed
有时候，是你的业让你不能愈痊
when a being has been reborn as an animal
当某人投生为畜生时
through the productive force of unwholesome kamma
通过不善业的令生作用
so to be reborn as an animal is the result of akusala kamma
所以投生为畜生是不善业的果报
so because of akusala kamma beings are reborn as animals
因为不善业，众生投生为畜生
supportive kamma may facilitate their ripening of more unwholesome kamma
支助业可能促使更多不善业的成熟
because the unwholesome kamma supports the unwholesome kamma
因为不善业相互支助
and when the unwhole kamma supports the unwholesome kamma
当不善业支助不善业
you get the painful result
你就会获得苦报
so productive of painful results and may also lead to an extension of the lifespan
所以苦报的产生也
可以导致生命的延长
so you will, I don't want to say you will

所以你们会…我不想说你们是这样
so a being, a dog will live longer
所以某个众生，
一条狗的寿命会延长
and when he lives longer
当它活得更长
he is enduring or he is suffering his life for longer period of time
它在一生中就会受更多的苦
so may lead to an extension of lifespan so that the continuity of unwholesome resultant will endure long
所以生命的延长，
那么不善果报也就延长
so
所以
these are the workings of kammas
这些就是业的运作
now one kamma produces and the other kamma supports
一种业令生，另一种业支助
so when good kamma supports another good kamma we get good results
当善业相互支助，就获得善报
more prolonged results
延长果报时间
and when bad kamma supports the bad kamma we get more of the bad results
当不善业互相支持，
就有更多的恶报
so these are all produced by kamma and also supported by kamma
这些都是由业生，被业支持
now
现在
in dissipation of the thought process
在心路过程消失时
at death
在死亡时
we must understand that
我们必须明白
the javanas in the death thought process
在死亡心路过程中的速行
or the kamma or cetana that arises with javanas in the thought process of death are supportive kamma
在死亡心路过程中，
与速行同生的
业或思心所，是支助业
now please note this because we have to explain it when we reach the death and rebirth thought process
请注意这点，因为在死亡
和结生心路过程时，我们会解释
so in the death and rebirth thought process there are javanas
在死亡和结生心路过程，存在速行
so javanas means there are kusala or akusala
速行意思就是存在善、不善
and these javanas are accompanied by cetana or kamma
思心所或业，伴随着这些速行
so the kamma during those moments there are five
在这些时候的业有五种
the kamma during those moments is supportive kamma not productive kamma
这时候的业是支助业，不是令生业
the supportive kamma that is going to give the rebirth result
支助业就是产生结生果报

so they're not productive kamma
它们就不是令生业
but they're supportive kamma
而是支助业
so we have to refer to this when we reach the death, rebirth thought process
所以当我们讲到死亡、结生心路过程时，会提到这点
at the end of the fifth chapter
就是在第五章结束的时候
so the first is the productive kamma which produces results
所以首先是令生业，产生果报
and the second is supportive kamma which supports the kamma that has already given results
第二是支助业，
支持已经产生果报的业
ok, we will have a break now
好，我们休息一下

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so the next kamma is obstructive or Upapīḷaka Kamma
下一个业是：阻碍业
and it is both wholesome and unwholesome
这也包括善、不善两种
This obstructive kamma is kamma which cannot produce its own result
阻碍业不能产生自己的果报
but nevertheless obstructs and frustrates some other kamma
但是可以障碍、阻挠其他业
countering its efficacy or shortening the duration of its pleasant or painful results."
阻碍其他业、缩短它的
苦乐果报的寿命
so this kamma is not a supportive kamma
所以这种业不是支助业
but it interferes with the other kamma
但是会干涉其他业
so it can obstruct and frustrate the efficacy of some other kamma
所以它可以障碍、阻挠
其他业的效果
and shorten the duration of its result pleasant or painful
缩短其他业苦报或者乐报的时间
"Even though a productive kamma may be strong at the time it is accumulated
即使令生业在过去造下时很强
an obstructive kamma directly oppose to it may counteract it
但在阻碍业的直接对抗下
so that it becomes impaired when producing its results. "
它即不能全面地产生果报
although the productive kamma may be strong
虽然令生业可能很强
this obstructive kamma can interfere with it and
阻碍业能够干涉它
so its producing power may be impaired
所以不能全面地产生果报
"For example,
a wholesome kamma
例如，一个善业
tending to produce rebirth in a superior plane of existence
原本能够导致投生到高级善趣

may be impeded by an obstructive kamma
可能受到阻碍业的障碍
so that it generates rebirth in a lower plane."
只能导致投生到较低等的善趣
so a wholesome kamma which can produce rebirth in a superior plane or existence
所以能够投生到高级善趣的业
can be interfered with by an obstructive kamma
会受到阻碍业的干涉
so it gives rebirth in a lower plane
导致投生到低级的生存地
"A kamma tending to produce rebirth among high families may produce rebirth among low families;....."
原本投生到高等家庭的业，
可能投生到低等家庭
"Kamma tending to longevity may tend towards shortness of life; ..."
原本能带来长命的业，
变成只能带来短命
"Kamma tending to produce beauty may produce a plain appearance, etc."
原本能带来美貌的业
变成只能带来平庸之貌
"In the opposite way, an unwholesome kamma tending to produce rebirth in the great hells
反之，原本能够导致投生到
大地狱的不善业
may be counteracted by an obstructive wholesome kamma
可能受到善阻碍业的对抗
and produce rebirth in the minor hells or among petas."
最后导致投生到小地狱或饿鬼道
so it goes both ways
所以对于善业、恶业，都是如此
they obstructing the result of good kamma or bad kamma
它们能够阻碍善业、不善业的果报
now the last one
最后一个
in the opposite way, an unwholesome kamma tending to produce rebirth in the great hells
反之，原本能够导致投生到
大地狱的不善业，
may be counteracted by an obstructive wholesome kamma
可能被善的阻碍业对抗
and produce rebirth in the minor hells or among petas.
变成只能导致投生到
小地狱或饿鬼道
you have heard of Ajātasattu
你们听过阿阇世
you know Ajātasattu killed his own father
你们知道阿阇世杀了他的父亲
so he committed a crime called vedi kamma
所以他的这个罪孽获得了现世报
so normally he would have to be reborn in avici hell
按照一般情况，他是
要投生到阿鼻地狱的
but
但是
later in his life or later in the life of the

buddha
后来，他遇到了佛陀
he approached the buddha
他亲近佛陀
and he requested the buddha to teach about the benefits of the life of a monk
他请求佛陀教他出家的利益
so buddha told to him what is now called the Samaññaphala Sutta
佛陀向他讲了《 沙门果经》
this sutta was translated by bhikkhu bodhi
比丘菩提翻译了这部经
so at the end of that sutta
在这部经的结尾
he just became a disciple of the buddha
他成为了佛弟子
and expressed his taking refuge in the buddha, the dhamma, sangha and then he left
然后皈依佛法僧，就离开了
when he left, buddha said to the monks, "monks
他走后，佛陀说：比丘们
if this king has not killed his own father
如果这个国王没有杀他父亲
he would have become a sotapanna after the discourse
听了我的讲法之后，
他就会成为须陀洹果
but he he had very strong devotion for the buddha
但是他对佛陀有很大的信心
and maybe he did meritorious deeds to counteract his crime of killing his own father
或许他的善业对抗了杀父的恶业
so it is said that instead of being reborn in great avici hell
所以据说，他没有
投生到阿鼻大地狱
he was reborn in a lesser hell around the great avici hell
他投生到阿鼻地狱旁边的小地狱
so
所以
wholesome kamma and unwholesome kamma can counteract with each other during the course of existence
善业、不善业可以互相对抗
during the course of existence, many instances may be found of the oppression of obstructive kamma
关于阻碍业的抵抗作用，
在生命过程中，有许多的例子
that is during our life, for example in the human realm
在我们的生命中，例如，在人界
such kamma will obstruct the continuum of the aggregates produced by kamma
这种业会阻碍业生五蕴
facilitating the maturation of kamma
而支助恶业的成熟
that results in suffering
造成痛苦
and causing failures in regard to property and wealth or family and friends ect
造成财富、亲友方面的损失
so when we meet with failure regarding property, or family or wealth, or friends
所以当我们碰到
财富、亲友方面的损失
then that could be this obstructive kamma

operating
那可能是阻碍业起的作用
in the lower realms obstructive kamma may counteract the rebirth producing kamma contributing to occasions of ease and happiness
在较低的生存地，阻碍业可能
对抗令生业，带来一些快乐
so those who're reborn in lower realms mean those who are reborn as a result of akusala
所以那些因为不善业投生到
较低生存地的众生
but a kusala obstructive kamma may counteract that rebirth producing akusala kamma
但一个善的阻碍业，可能会
对抗令生不善业
and so contributing to occasions of ease and happiness
从而带来某些快乐
even though let's say a being is born as an animal let's say as a dog
即便是投生为畜生，例如狗
the obstructive kusala kamma counteract the kamma that gives him rebirth as a dog
善的阻碍业对抗投生为狗的业
and makes him enjoy ease and happiness
给狗带来一些快乐
I don't know how dogs are treated in this country
我不知道你们这个国家对狗如何
but in the united states
但是在美国
dogs are treated almost as human beings
大家对狗几乎跟对人是一样的
to have a pet dog is not easy
养一条宠物狗并不容易
you have to take him to the doctor
你要带他们去动物医院
and then have injection and everything we need they also need
给他打针，人需要什么，
他们也要什么
so sometimes we make jokes
所以有时候，我们开玩笑
if you're going to reborn as a dog
如果你要投生为一条狗
make a wish that you will be reborn in the united states
发愿投生到美国去
so although they're reborn as the result of akusala kamma
所以，虽然它们是因为
不善业投生为畜生
now they're kusala kamma the obstructive kusala kamma have them
因为善业的阻碍作用
to enjoy happiness, ease and so on
他们能够享受快乐等等
now the last one is called destructive kamma
最后一个是：毁坏业
it destroys the other wholesome or unwholesome
它毁坏其他善或不善业
so this kamma is also wholesome or unwholesome kamma
这个业也可以是善或不善
which supplants other weaker kamma, prevents it from ripening,
它终止了较弱的业，

不令它继续产生果报
so it does not give the other kamma to give results
所以它不让其他业产生果报
and produces instead its own result."
而产生自己的果报。
now this is not always true
这句话不是绝对正确
now again, you know the story of Bimbisāra
还是，那个频婆娑罗的故事
Bimbisāra was
Ajātasattu's father
频婆娑罗是阿阇世的父亲
as a result of wearing his shoes in a cetiya
他被囚禁在佛塔里，穿着鞋
he suffered from his soles of his feet being cut
他受到双脚脚掌被刀割之痛苦
so that is the result of his bad kamma in the past
这是他过去恶业的果报
now that bad kamma give results as the suffering he experienced
过去的恶业让他受苦报
beings slashed with knife in the soles of his feet
脚掌被刀所割
but
但是
that akusala kamma did not give him rebirth result
这个恶业并未给他带来结生之果报
because after his death, he was reborn as a deva
因为他死后，投生到欲界天
so some kusala kamma got chance to give results and so after his death
所以一些善业在他死后产生了果报
that kusala kamma enables him to be reborn as a deva
这个善业让他投生为欲界天人
so here the kama does not give its own result
这里，毁坏业并没有
产生自己的果报
so sometimes it will give its own result and sometimes it may not
所以，有时候毁坏业能够产生果报，
有时候不能产生果报
and also about Aṅgulimāla
还有鸯掘摩罗
Aṅgulimāla's akusala very great
鸯掘摩罗的不善业非常大
but they are not able to give any results to Aṅgulimāla after his parinibbana or death
但是在他涅槃(逝世)之后，
这些恶业不能对他产生任何果报
"For example, somebody born as a human being may, through his productive kamma,
例如，某人生为人，其令生业
have been originally destined for a long life span,
原本能够带给他长寿
but a destructive kamma may arise and bring about a premature death."
但毁坏业的出现让他早日夭折。
so sometimes people met with accident and died and so
所以有时候人会因意外而死亡
so we say, this destructive kamma is

operating
所以，我们说，毁坏业发挥了作用
at the time of death
在死亡的时候
"At first a sign of bad destination may appear by the power of evil kamma
因为恶业力量的影响，
可能先会出现恶趣的相
heralding a bad rebirth,
表示要投生到恶趣
but then a good kamma may emerge,
但是一个善业可能出现了
expel the bad kamma,
遣除了恶业
and having caused the sign of a good destination to appear, produce rebirth in a heavenly world.
导致出现了善趣之相，
造成投生到天界
there is a story to this statement
对此有一个故事
once there was a monk named Sona
从前有一个僧人叫娑那
it is said that he was dhamma-katika, he was a preacher
据说他是个法师
he could give good dhamma talks
他很善于说法
he had a father and his father was a hunter all his life
他的父亲一辈子都打猎
he could not made his father to abstain from leading that life of a hunter
他没有办法让他父亲不打猎
but in his father's old age
但是等到他父亲年纪大了
he just ordained him against his wishes, against the wish of his father
他就强迫他父亲出家为僧
so the father became an old monk
所以他的父亲就出家了
and when he was sick he was about to die
然后他父亲生病要去世时
he began to see signs of hell
看到了地狱的景象
there was a mountain near the monastery and
在寺院附近有一座山
what he saw at that moment was the dog from the mountain running after him
他的父亲在临死时看到
有狗从山上跑下来追他
so when he saw this sign he said
所以他的父亲看到这个景象，就说
drive them away, Sona, drive them away, Sona, he said
娑那，把它们赶走，
娑那，把它们赶走！
then the son asked, what is it?
然后娑那问：你看到了啥?
then the father said, the dogs are chasing him
他的父亲说：有一群狗在追我
so the son knew because the son was an arahant
所以娑那明白了，因为他是阿罗汉
he knew that now the signs of hell had appeared to his father
他知道他父亲看到了地狱的景象
so he said to himself
所以他对自己说
how can I an arahant let my father to be

reborn in hell
作为一个阿罗汉，怎么能
让父亲投生到地狱呢
so he sent samaneras I mean novices to fetch flowers from the nearby forest
所以他派一些沙弥
去附近森林采一些花
and then he made a bed of flowers on the terrace of the stupa
然后在佛塔前面摆放了一地的花
and also he make
offering of flowers
将花作为供养
and then he had his father taking to that place
然后他将父亲带到那里
and then said to his father
对他的父亲说
o, monk this puja is prepared for you
哦，比丘，这个供养为你而做
now
现在
offer this puja to the buddha, saying
请对佛陀做供养，说
bhante, it is a very poor gift from me
尊者，这是我微薄的供养
so the father did as he was told
所以他的父亲按照他所说而行
and when he had the buddha and the dana in his mind
当他一心供养佛陀时
the sign of hell disappeared
地狱之相就消失了
and instead the sign of celestial world appeared to him
随之出现在他面前的
就是天界之相
so he first as though he were among the celestial beings and he also saw
首先他觉得他在天人之间，
他也看到了
celestial dancers coming around him
天人围绕着他跳舞
so at that time, he said
然后，他说，
get away Sona, get away Sona
娑那，你走开，
娑那，你走开！
now he doesn't want his son to be there
现在他不希望他儿子在场
then the venerable Sona asked him, what is it? he said
然后娑那尊者问他：你看到了啥?
他父亲说：
there your mothers are coming
我看到我的天妃走过来了
so venerable Sona knew that now
所以娑那尊者现在知道
the sign of the world had appeared to his father and so he was reborn in the world of celestial beings.
知道他父亲看到了天界的图景
他父亲要投生到天界了
so first
所以首先
a sign of bad destination appeared to the father
他父亲看到恶趣之相
and then later
然后
the son contrived so that
他的儿子巧设方便

his father get the sign of good destination
他的父亲看到善趣之相
so with sign of good destination in his mind the father died and then he was reborn as a celestial being
所以因为心里有善趣之相，
他的父亲死后就投生到天界
that is why it is very important for us, buddhists
对于佛教徒，这点很重要
to help people who are dying in this way
去帮助那些临终的人
or to arrange for something for us when we have to face death
或者在我们临终的时候，
作一些安排
on the other hand a bad kamma may suddenly arise
另一方面，恶业可能会突然出现
get out of the protective potential of a good kamma
从摆脱善业的保护，冒出来
and generate rebirth in a woeful realm
导致投生到恶趣
I do not remember the story about this
对此，我不记得有什么故事
but there is one story told by teahers but
但是这里有一个以前的
老师讲的故事
it is not mentioned in commentaries and sub-commentaries
但是在注释书或复注里并没有出现
and there is a story of Asoka
有一个关于阿育王的故事
now king Asoka was a very powerful king who ruled almost all of india
阿育王是个伟大的国王，
统治了几乎整个印度
when he was sick
后来他生病了
his ministers closed all his treasure houses
他的大臣将他的宝库都关闭了
so that he could not give away before he died
这样他就不能在死前
将财宝布施掉
so
所以
when he asked about the treasure houses, the attendants of the treasure houses said, they are closed
当他问宝库的情况，
宝库的守门人说，宝库都关闭了
so he was very sad about that
阿育王为此十分伤心
I was the ruler of the whole say, Jambudipa
我是整个赡部州的统治者
but now what I own is just a small fruit in my hand
但是我现在手里握着
的只是一个水果
so he was sad about that
他为此很伤心
and with that he died and it is said that he was reborn as a snake
这样他就死了，
据说他投生为一条蛇
a big snake, I don't know how true that is
一条大蛇，我不知道
这个故事有多真实
but since he has done a lot of meritorious

deeds during his life
因为他在生前积了很多善业
he was in that existence for only a few days
他在恶趣只呆了几天
but still because of that sad thought preceding his death
但是因为他死前的悲伤的念头
he was reborn as an animal
他投生为畜生
according to Ledi sayadaw
根据雷迪尊者
destructive kamma can also be responsible for cutting of the efficacy of any of the sense faculties
毁坏业也能终止诸根的作用
the eye, ear, etc
例如眼睛、耳朵等等
causing blindness or deafness ect and can also cause sexual mutation
导致眼盲、耳聋等等
也能导致变性
these can be caused by destructive kamma also
这些也能被毁坏业造成
so these are the four types of kamma
这些就是四种类型的业
by way of their respective functions: of producing, supporting, obstructing and destroying
根据各自的作用：
令生、支助、阻碍、毁坏
the next classification is by order of ripening
下一个分类就是：依成熟的次序
by order of giving results
根据产生果报的次序
so there are one weighty kamma two death proximate kamma
第一：重业；第二：临死业
three habitual kamma and four reserve kamma
第三：惯行业，第四：已作业
now weighty kamma in pali is called Garuka kamma
重业巴利语是：garuka kamma
is kamma of such powerful moral weight
是具有强大道德力量的业
that it cannot replaced by any other kamma as the determinant of rebirth
必定会产生下一世的结生，
没有任何其他业可以阻止它
On the wholesome side, this kamma is the attainment of the jhanas.
在善的方面，属于重业的是禅那
so jhanas are weighty kamma on the wholesome side
所以在善的方面，禅那是重业
On the unwholesome side, it is the five heinous crimes
在不善的方面，五逆罪
together with a fixed wrong view that denies the basis for morality.
以及否定道德，不能改变的邪见
so there are five heinous crimes
五逆罪
that are called weighty unwholesome kamma
被称为不善的重业
and also a fixed wrong view, a wrong view which is so fixed that it cannot be changed
同样，不能改变的邪见

a wrong view that denies the basis for morality
这种邪见否定道德的基础
the five heinous crimes
五逆罪
they're called in pali ānantariyakamma
被称为无间业
ānantariya means giving results immediately
无间意思是立刻产生结果
they're parricide: killing one's own father
他们是弑父：杀害自己的父亲
matricide: killing one's own mother
弑母：杀害自己的母亲
the murder of an Arahant,
杀阿罗汉
the wounding of a Buddha,
出佛身血
and maliciously creating a schism in the Sangha.
恶意分裂僧团
now these are the five heinous crimes
这些被称为五逆罪
that can cause a person to be reborn in hell after this life
会导致造罪者
在此生结束后投生到地狱
now among them killing one's own father is not difficult to understand
其中：弑父很容易理解
killing one's own mother and so on
弑母也很容易理解
the murder of an arahant
杀阿罗汉也容易理解
but the wounding of a buddha, I want you to understand this clearly
但是出佛身血，我希望你们了解清楚
it is said that
据说
buddha's body cannot be wounded,
buddha's body cannot be cut
佛的身体不能够被伤到，
佛的身体不能被割破
so buddha cannot be wounded by any weapon or whatever
所以佛陀不能被任何武器所伤害
the most, the opponents can do to the buddha is
佛陀的敌人能给佛陀
造成最大的伤害就是
cause the blood to be congealed in the body
导致血液在身体里凝结
so that is meant by wounding of a buddha here
这就是这里出佛身血的意思
so they cannot shoot the buddha with the arrow
人们用箭射不到佛陀
or with the gun
用枪也打不到佛陀
or they cannot cut the buddha with the sword or dagger and so on
用剑和匕首都伤不了佛陀等等
the most that can happen to the buddha is that the blood congealed in his body
佛陀能受到最严重的伤害
就是血液在他身体里凝结
so when a person cause blood congealed in the body of the buddha
所以当一个人造成佛陀
的血液在体内凝结

he is said to have
committed this crime
他就造了这个罪
ānantariya kamma
无间业
now Devadatta did that
提婆达多就是造了这个罪
devadatta was the cousin of the buddha
提婆达多是佛陀的表弟
and he wanted to become the buddha himself
他希望取代佛陀
and so he tried other ways when all other means failed
他用尽各种方法，都失败了
he pushed a great piece of rock onto the buddha when buddha was walking up and down in the hill of Gijjhakuta, the vulture's peak
当佛陀在灵鹫山行进的时候
他就推倒了一块大石头
so that big rock hit another rock and then there was a splinter of that rock
这个大石头撞击到另外一块石头
那块石头的一个碎片
that hit the toes of the buddha
撞到了佛陀的脚趾
and so it caused the blood to be congealed in the buddha
这样就造成了佛陀的血液凝结
now the royal physician Jivaka when he heard this
御医耆婆迦听说这件事之后
went to the buddha and cut open the wound of the buddha and let the blood out
就来到佛陀身边，切开伤口，
让淤积的血液流出来
now it is explained in the commentary that
在注释书里解释说
since Jivaka cut open the buddha's body with the concern of the buddha
出于对佛陀的关切，
耆婆迦切开了佛陀的肌肉
it was kusala for him
这对他而言是善业
otherwise it would have been heinous crime
不然他也会造下大罪
so that is one wounding of the buddha
这就是出佛身血
please understand wounding in that sense
请这样理解出佛身血
not cutting the skin of the buddha
不是说把佛陀的皮肤割破
and then maliciously creating a schism in the sangha, a division in the sangha
然后是恶意分裂僧团
now you lay people don't worry about this
你们在家居士不必要担心这个
don't worry about a schism in the sangha
不要担心分裂僧团
you cannot do it
你们无法分裂僧团
only a monk can do this crime
只有出家人可以犯这个罪
because it is not just dividing sangha in two groups, actually
因为这不仅仅是将僧团分成两个
dividing sangha in two groups and then performing the sangha act

实际上是将僧团分裂为二，
各自执行僧团的作用
simultaneously in one area or in one sīmā
同时在一个地区，一个戒场
运作两个僧团
I think it is a little technical
我觉得这里需要有点专业知识
so
所以
even samanera I mean novices
即便是沙弥
even bhikkhunīs
即便是比丘尼
cannot do these crimes
都不能造这个罪
so it is reserved for monks only
这个罪是专为比丘设的
[laughs]
[笑]
now the vinaya rules is that
根据戒律
we have an area called sima, right?
有戒场的说法，对吧?
so in one sima
在同一个戒场
only one sangha can perform the act of sangha
只能由一个团队扮演僧团的角色
so the sangha must be here or here or here
僧团必须在这里或那里
wherever they want to be
只要他们愿意
but they must be only one group in one sima
但是在同一个戒场里，
只能有一个僧团
but if somebody makes two groups
如果有人搞出两个僧团
in the same sima and perform the act of sangha like reciting the patimoka
在同一个戒场，执行僧团作用
诵巴帝摩卡
or some other acts at the same time
或者同时做其他事情
then he is said to have divided the sangha
这样就是分裂僧团
so that can be done by a monk only
这个罪只能被比丘所造
so if he did that
如果比丘这样做了
then he committed this heinous crime
他就犯了这个大罪
and devadatta did this crime also
提婆达多也造了这个罪
so devadatta did two heinous crimes
所以提婆达多造了两个大罪
causing a schism in the sangha
分裂僧团
and wounding the buddha or causing the blood to be congealed in the buddha
出佛身血，造成佛血的凝结
so these five are called weighty kamma
所以这五个被称为重罪
so weighty kamma means only these five and plus a fixed wrong view
所以重罪指这五逆罪
加上不能改变的邪见
that denies the basis for morality
就是否定道德基础的邪见
just killing is not called weighty kamma
仅仅是杀生不能称之为重罪

so although anguilimala has killed many many people many human beings
虽然鸯掘摩罗杀了很多人
that killing is not called weighty kamma
这种杀生也不能称之为重罪
great amount of akusala kamma it is true
这是很大的恶业，没错
but it is not called weighty kamma
但是不能称之为重罪
so weighty kamma is only the five heinous crimes
重罪只是：五逆罪
and the fixed wrong view
和不能改变的邪见
if someone were to develop the jhanas
如果某人开发出了禅那
and later were to commit one of the heinous crimes
然后造了这些罪中的一个
his good kamma would be obliterated by the evil deed
他的善业就会被恶业消除
and the latter would generate rebirth in a state of misery
恶业就会导致投生到恶趣
and here for example the buddha's ambitious cousin devadatta
这里，例如佛陀那个
野心勃勃的表弟提婆达多
lost his psychic powers
丧失了神通力
now devadatta was good in the beginning
开始的时候，提婆达多算是个好人
and he joined the order with the other sakya princes
他和释迦族的其他王子加入僧团
and then he practiced meditation and he gained psychic powers
他通过禅修获得神通
but
但是
he was reborn in hell for wounding the buddha and causing a schism in the sangha
因为他出佛身血、分裂僧团
就投生到了地狱
so his having obtained psychic power of jhanas
所以他获得禅那的神通力
did not help him to avoid being reborn in the great avici hell
不能帮助他免于投生到阿鼻地狱
but if someone were first to commit one of the heinous crimes
如果一个人先造下五逆罪中的一个
he could not later reach sublime or supramundane attainment
他就不能获得出世间成就
that means he could not attain jhana or he could not attain magga or enlightenment
意思是他就不能获得禅那，
不能获得道心和觉悟
because the evil kamma would create an insurmountable obstruction
因为恶业会产生不可克服的障碍
thus king Ajatasattu
阿阇世王
while listening to the buddha speak the Samaññaphala Sutta
在听佛陀讲说《沙门果经》时
the discourse on the fruit of recluseship
就是宣讲出家的果报

had all the other conditions for reaching stream entry
如果没有犯下大罪，
他就会证得初果
so he could have become a sotapanna at that time
所以他原本是可以成为须陀洹的
he was a three root person
他是三因结生
but because he had killed his father king bimbisara he could not attain the path and the fruit
但是因为他杀害了他的父亲
频婆娑罗王，
他就不能获得道心、果心
so
所以
the kamma that invariably give results in the next future life is called weighty kamma
一定在下一生产生果报的就是重业
so if one has acquired weighty kamma either unwholesome or wholesome
如果一个人造了重业，不管是善是恶
then one will get the result of that weighty kamma in the next immediate life
那就会在下一生
获得这个重业的果报
so there is no escaping from this ripening of this kamma
所以就不能逃离这个业的果报
the next kamma is the death proximate kamma
下一个业是：临死业
Āsanna Kamma
临死业
is a potent kamma remembered or done shortly before death,
这是在临死之前
所忆念或所造之业
āsanna means near so
āsanna 意思是：临近
āsanna kamma means
临死业意思就是
kamma remembered or done shortly before death
在临死之前忆念或造的业
the kamma may be done just before death or kamma may have been done long ago but the
这个业可能是在临死前造的
也可能是在很久之前造的
dying person remembered that kamma at that moment
亡者在临死时忆念到这个业
so that is immediately prior to the last javana process
就是在临死前最后一个
速行心路过程发生
if a person of bad character remembers a good deed he has done
如果一个坏人忆念到他做的好事
or performs a good deed just before dying
或者他在死前做好事
he may receive a fortunate rebirth
他可能会投生到好的地方
like the father of that venerable Sona
就像娑那尊者的父亲
and conversely if a good person dwells on a evil deed done earlier or performs an evil deeds just before dying

反之，若一个善人在临终前
忆念到之前做的恶业
he may undergo an unhappy rebirth
他可能投生至恶趣
For this reason in Buddhist countries it is customary to remind a dying person of his good deeds
所以在佛教国家，习惯上就是
提醒一个临终的人他所做的善事
or to urge him to arouse good thoughts during the last moments of his life.
或在他生命的最后一刻
催促他生起善念
so people would invite monks and have monks recite some suttas
所以人们会邀请僧人来诵经
or like the arahant Sona
或者像阿罗汉娑那一样
they may create environment where a dying person can do some meritorious deeds
他们可能创造一个环境，
让临终之人能做一些善事
so it is important that we have good friends when we're approaching this last moment of our life
所以当我们接近生命的
终点时，拥有善友很重要
when there is no weighty kamma
如果没有重业
and a potent death-proximate kamma is performed, this kamma will generally take on the role of generating rebirth
一般上所造的临死业
即会决定下一世投生至哪里
that means if there is no weighty kamma
意思是如果没有重业
this kamma will give rebirth result
这个业就会产生结生果报
This does not mean that a person will escape the fruits of the other good and bad deeds he has committed during the course of life.
这并不意味该人能够免除
以往所造的善业或恶业。
When they meet with conditions, these kammas too will produce their due results.
在诸缘具足时，这些业
也能够产生他们的果报。
so when there are two the weighty kamma and death proximate kamma
所以当有重业、临死业
两个业的时候
then weighty kamma will give results
重业会产生果报
if there is no weighty kamma but death proximate kamma and other kammas
如果没有重业，
只有临死业和其他业时
then death proximate kamma will give results
这时候临死业就会产生果报
so that is what is called by way of ripening
这就是按照成熟的次序
by way of giving, by the order of ripening, by the order of giving results
按照业报成熟的次序，
就是产生果报的次序
habitual kamma the next one Āciṇṇa Kamma
下一个是：惯行业
is a deed that one habitually performs,

either good or bad.
这是习惯上时常造的善或恶业
In the absence of weighty kamma and a potent death proximate kamma,
在没有重业与临死业之下，
this type of kamma generally assumes the rebirth generative function.
一般上这种业即会决定
下一世投生到哪里。
so if there are no weighty kammas and death proximate kamma
所以，如果没有重业、临死业
then this kamma will give result
那么惯行业就会产生果报
and this kamma is one that a person does habitually through his life
这个业就是人
在一生中习惯性造的业。
or once done and then remembered again and again
或者造了之后，不断忆念的业
so you can have habitual kamma
所以你可以有惯行业
of either wholesome or unwholesome nature
具有善或不善的性质
by doing just once that kamma and then remembering it
做过一次后，不断忆念它
if it is an unwholesome kamma, you remember it and you are sorry for that
如果是不善业，
你忆念它，觉得遗憾
or you have regrets about that
你为此而感到遗憾
and so if you think of it again and again
and again
如果你不断忆念它
then you're doing it a habitual kamma
你就在造惯行业
and this habitual kamma will give its bad results
这种惯行业会产生恶果
on the wholesome side
在善的方面
you do some meritorious deed
你做了一些善业
and then you remember it again and again and again
你不断忆念它
then it will become habitual kamma for you
然后这就是你的惯行业
and in the absence of other two kammas and this habitual kamma will give results
在其他两种业缺席的情况下
这个惯行业就会产生果报
now
现在
between death proximate kamma and habitual kamma
在临死业和惯行业之间
which do you think is more powerful?
你们觉得哪一个更有力量?
habitual kamma is more powerful, actually
惯行业实际上更有力量
because you do it many times so it gains momentum
因为你多次做这个惯行业，
就获得了动量
but here in the order of giving results
在产生果报的次序上

death proximate kamma give result first
临死业首先产生结果
suppose there are death proximate kamma, habitual kamma and the other reserve kamma
假设现在有：临死业、
惯行业、其他已作业
then death proximate kamma will give result before habitual kamma
那么临死业会在
惯行业之前产生果报
although habitual kamma is actually more powerful than death proximate kamma
虽然惯行业实际上
比临死业更有力量
and this the ancient teachers explained with an old ox
关于这点，古代的老师
举了一个老牛的例子
suppose there are many cattle
假设有许多牛
and the cowboy put them in the cow pen
牧童将它们赶到牛栏
how do you call it? the cow pen? so put them in the cow pen one by one
你们是叫牛栏吗?
将它们一个个赶到牛栏
then among them there is an old ox
这些牛之中，有一头老牛
since he is old
因为它很老
he could not get into the pen quickly and so he entered the pen last
它不能迅速地进入牛栏，落到最后
or close to the gate then the gate is closed
它站在靠近门口的地方，
然后牛栏的门被关上了
so the whole night they live there in a narrow space
整个晚上，一群牛就挤在这个牛栏里
and when in the morning the gates are open
早上的时候，牛栏门打开了
that old ox was the first one to get out of the pen because he was close to it
这头老牛第一个走出牛栏，
因为它离门口最近
now there maybe stronger cattle in that group
这个牛群里，可能有强壮的牛
but that old ox which is weak
但是这头衰弱的老牛
gets to get out of the pen first
却得以第一个走出牛栏
so in the same way
所以，同样地
although habitual kamma is more powerful than the death proximate kamma
虽然惯行业比临死业更有力量
since death proximate kamma is close to death
因为临死业离死亡的很近
close to the javanas in death thought process
离死亡心路过程里的速行很近
it gets chance to give results
具有产生果报的机会
so both of these are important ones
所以这两个都很重要
and sometimes
有时候

the habitual kamma itself will become death proximate kamma
惯行业会成为临死业
because if you're in the habitual dream one remembered again and again and again
因为如果你习惯性地
梦想不断忆念
then when you're close to die you will just remember that kamma
当你临死的时候，
你就忆念到这个业
so habitual kamma will become death proximate kamma for many people
所以对于许多人，
惯行业就会成为临死心
my father used to say
我的父亲过去经常说
he relies on habitual kamma rather than death proximate kamma
较之于临死业，他更信赖惯行业
ok
好
now the last one is called reserve kamma, Kaṭattā kamma
最后一个是已作业
is any other deed, not included in the three aforementioned categories,
这是所有不包括在上述三种的业
which is potent enough to take on the role of generating rebirth so which can give results
这种业即会决定下一世
投生到哪里，这就是产生果报
This type of kamma becomes operative when there is no kamma of the other three types to exercise this function.
当没有上述三种业的情况下，
这种业会发挥作用
so
所以
out of these four, when there are all these four
当具有所有四种业的情况下
then the weighty kamma will give results
重业会产生果报
if there are only the last three then
如果只有最后三个
death proximate kamma will give reults
临死业会产生果报
if there are only two then habitual kamma will give results
如果只有两个，惯行业会产生结果
if there is only one reserve kamma then reserve kamma will give results
如果只有一个已作业，
那么已作业就会产生果报
so since they give results in this order
因为它们是按照此种顺序产生果报
this classification is by way of order of ripening or by way of order of giving results
这种分类就是
按照产生果报的次序
the next group is
下一组是
with respect to the time of taking effect
依成熟的时间
that means with respect to the time of giving results
意思是依产生果报的时间
and there are four of them

有四种
and number one is immediately effective kamma
第一个是现生受业
and number two is subsequently effective kamma
第二个是：次生受业
three indefinitely effective kamma and
第三是：无尽业
four defunct kamma so
第四：无效业
four kinds of kamma according to the time of giving results
依产生果报的时间，有四种业
now the first one
现在看第一个
immediately effective kamma is
现生受业是
kamma which, if it is to ripen, must yield its results in the same existence in which it is performed;
这种业必须在它被造的那一世成熟
suppose this kamma is done in this life
假设此世造了此业
so if it is to be the immediately effective kamma
如果它是现生受业
it must give results in this life
它必须在此生产生果报
so we do something today and we get the results a little later or tomorrow or next month and so on
我们今天做事，稍后就会获报
或者明天，或者下一个月等等
so if we get the result in this life and this kamma is called immediately effective kamma
如果我们此生获得果报，那么
这个业被称为现生受业
the pali word is a long one:
Diṭṭhadhammavedanīya
这个巴利语词很长
Diṭṭhadhamma means this life
Diṭṭhadhamma 意即此生
vedanīya means to be experienced
vedaniya 意思是被经历到
that means its results are to be experienced in this very life
意思就是它的果报
在此生就会被体验到
this kamma is which if it is to ripen, must yield its results in the same existence in which it is performed;
这种业必须在它被造的那一世成熟
otherwise, if it does not meet the opportunity to ripen in the same existence,
若在该世没有具足的缘以令它成熟
if it does not get the chance to give results in this life
如果在此世没有机会产生果报
it becomes defunct.
它即变成无效
so it will not give results anymore
就不会再产生果报
it becomes nothing
它就变得什么也不是了
According to the Abhidhamma,
根据阿毗达摩
of the seven javanas in a javana process,
在同一个心路过程里的七个速行心
the first javana moment, being the

weakest of all,
第一个速行是最弱的
generates immediately effective kamma.
因此只能在被造的那一世带来果报
now you're familiar with the seven javanas
你们都熟悉七个速行
and each javana is accompanied by cetana or kamma
每个速行都伴随着思心所(业)
that is why we say we acquire kamma only when we reach the moments of javana
所以我们说只有在速行阶段
我们才造业
at the moment of adverting at the moment of receiving investigating, determining
在转向、领受、推度、确定阶段
we do not acquire kamma yet
我们还没有造业
but when we reach the moment of javana
到了速行刹那的时候
then we acquire kamma either kusala kamma or akusala kamma
我们就会造业，善业或不善业
among the cetana concomitant with seven javanas
在伴随速行的思心所之中
the one that is concomitant with first javana
与第一个速行相伴的
is the one that is called immediately effective
就是在被造的那一世产生果报的
so out of the seven javanas
所以在七个速行之中
let us say just javanas please understand this is kamma
我们姑且称之为速行，
请记住这就是业
so out of the seven javanas the first javana give results in this very life
在七个速行之中，
第一个速行在这一世产生果报
because being the weakest of all.
因为它是最弱的
you might think that to give results in this life it must be very powerful
你可能会想在此世产生果报，
一定很强大
but it is said that it is the weakest of all the first javana
第一个速行，据说它是最弱的
because it has just a reason
因为有一个原因
there is no repetitive force yet
因为没有反复加强
so it is weak
所以它就弱
since it is weak it gives results in this life
因为它很弱，所以
在此世就产生果报
now you may compare the result in this life with the result to be experienced in the next life
你们可以把此世的果报
与下一世经历的果报比较
suppose you're to be reborn as a celestial being
假设你将会投生为天人
so as the immediate effect in this life you may become rich
此世的果报，就是你可能很富有

but what human riches can compare to the enjoyment in the world of celestial beings?
但是什么样的人间富贵能和
天界的享受相比呢?
so we cannot compare
所以我们无法比较
it may be thousand of time better than what we get in this life
天界的享受可能
比此世所得胜过千倍
so although we may think that the first javana is strong to give results in this life it is not really strong
所以，虽然我们觉得
要在此世产生果报，
第一个速行可能会很强，
但是实际上它不强
so because it is the weakest of all it gives results in this life
因为它是最弱的，
所以在此生产生果报
and when it gives results in this life
当它在此生才生果报时
the result may be in the form of some rupa
果报呈现的形式可能是某些色法
in the form of wealth, houses
以财富、房屋的形式
or some conditions
或者其他条件
but not as the result at the moment of relinking
并不是结生那一刹那的果报
so actually it is not so great
所以实际上它并不是那么强大
and the second is
subsequently effective
第二个是次生受业
in pali it is called Upapajjavedanīya
巴利语就是：upapajjavedaniya
this kamma is kamma which it is to ripen must yield its results
这个业它成熟产生果报的时间
in the existence immediately following that in which it is performed
必须在它被造的下一世成熟
if the kamma is done in this life
如果业是此世所造
then this kamma will give results in the next immediately life
就会在下一世产生果报
we call this life as first life
我们称此世为第一世
and the next life as second life
下一世就是第二世
so the subsequently effective kamma gives its result in the next life the second life
所以次生受业产生果报的时间
就是下一世，即第二世
otherwise it becomes defunct
否则，它就变成无效
if it does not give result in the next life in the second life
如果它没有在
下一世(第二世)产生果报
it becomes nothing
它就不能产生果报
this type of kamma is generated by the last javana moment
这种业是由心路中
最后一个速行所造

in a javana process seventh javana
也就是心路过程中的第七个速行
because it is seventh javana it is supposed to be very strong
因为它是第七个速行，
人们会觉得它很强大
because it get momentum
因为它获得了前面几个速行的动量
so since it is very strong
因为它很强
it gives results in the next or second life
它就会在下一世，
即第二世产生果报
this type of kamma is generated by the last javana moment in the javana process
这种业是由心路过程的
最后一个速行刹那所造
which is a second weakest in the series
它是此心路中第二弱的速行
but this is not accepted by all teachers
但是这种说法并非为
所有老师所接受
there are two opinions about that
这里有两种意见
one teacher Ledi sayadaw
雷迪尊者，代表一种观点
thinks that it is like you throw a rock in the air
他觉得，这就像你向空中扔一块石头
and then it　stops somewhere and then
然后它在空中某处停止
it goes down
然后就掉下来
so first javana and the second javana more powerful third javana and fourth javana is the most the strongest
所以，第一个速行，第二个更强大
然后第三个，第四个速行最强大
according to Ledi sayadaw
这是雷迪尊者的说法
and then when it reaches fifth sixth then it goes down
当到了第五、第六个速行，就下降了
so the fourth is the most the strongest of the seven
所以第四个速行是
七个之中最强大的
but this is not accepted by all teachers
但是这种说法并不是
为所有老师接受
there are many teachers said that
有许多老师说
since it is the matter of repetition condition
因为这关乎到重复缘的问题
in the twenty four modes of conditions in the Paṭṭhāna
发趣论二十四缘中的一个
it must gain momentum one after another
它们就是一个接一个获得动量
so the seventh must be the most powerful or the strongest
所以第七个速行必须是最强大的
since it is strongest it gives results in the immediate next life
因为它是最强大的，
所以在下一世产生果报
and then the third one indefinitely effective Aparāpariyavedanīya
第三个是无尽业
this kamma is kamma which can ripen at any time from the second future existence

onwards,
这种业能够从它被造下的
第二世以后的任何一世成熟
please note this carefully, this is important
请特别注意，这很重要
from the second future existence onwards means from the third life
”从第二世以后“
就是说从第三世开始
future life is the second life
下一世是第二世
and second future means the third life
下一世的第二世就是第三世
so if we take this life as first life
如果我们将此世作为第一世
and immediate future life is second life
下一世是第二世
and then the life after that immediate future is the third life
第二世的下一世是第三世
so from that third life onwards
所以从第三世开始
this kamma produces results whenever it gains opportunity to produce results
只要因缘具足，此业就产生果报
so whenever it gets chance it will give results beginning with the third life
从第三世开始，只要有机会，
它就会产生果报
this kamma generated by the five intermediate javana moments of a cognitive process
这个业是由心路过程
中间五个速行心所造
never becomes defunct so long as the round of rebirth continues so long as you are in the samsara
只要你持续投生，还在轮回中，
它就永远不会变成无效
this kamma, indefinitely effective kamma
which is actually cetana concomitant with the five javanas in between the first and the seventh
无尽业，实际上就是
第一个和第七个速行之间的
五个速行心所伴随的思心所
will never become defunct so long as the round of rebirth continues
只要轮回继续，它就不会变成无效
and this is our hope
这就是我们的希望
even though a person may be reborn in hell
即使一个人投生到地狱
there is hope that
还有希望
he may one day get out of hell
他可能有一天会脱离地狱
even though a being is reborn as an animal
虽然一个人投生为畜生
and even though he doesn't get much chance to do kusala deeds during the life of an animal
虽然投生为畜生之后，
他没有多少机会造善业
still there is hope that he can get out of the life of an animal and being reborn as a human being or a deva
但是他还有机会脱离畜生道
投生为人或欲界天人
because of this store of indefinitely

effective kamma
因为他具有无尽业的缘故
we all of us have this store of indefinitely effective kamma
我们都有这种无尽业的储藏
and so we give results whenever they get the chance to do so
所以只要因缘具足，
它们就会产生果报
No one, not even a Buddha or an Arahant,
任何人，即便是佛陀和阿罗汉
is exempt from experiencing the results of indefinitely effective kamma.
都不能免除无尽业的果报
so even the buddhas and arahants
所以即便是佛陀和阿罗汉
experience or enjoy or suffer the results of this indefinitely effective kamma
也要遭受无尽业的果报
so please note this carefully because
请注意听好，因为
many people do not write or do not teach this distinctly
很多人并没有对此有明确的说明
this had from the next life or something like that
因为它的名称里
有“从下一世”的字眼
in pali aparā means the other
巴利语里 apara 意思就是：其他的
apariya means the other life
apariya 意思就是下一世
so they take the other life to mean the second life
所以它们把下一世当成第二世
but if it is to give results beginning with second life
但是如果它是从
第二世开始产生果报
it will overlap with the second one
subsequently effective life
那么它就与次生受业的果报重叠
but they are not to be overlapping with each other
但是它们不会相互重叠
so the first one gives results in this life
所以第一个速行
是在此生产生果报
and the second one in the next
第二个是在下一世
or let us say second life
我们说第二世好了
and the third one indefinitely effective kamma gives results beginning with the third until the end of samsara
第三个速行所造的无尽业，
从第三世开始产生果报，
直到轮回的结束
and when these three do not give results in the allotted time
当这三个在给定的时间
不能产生果报
they become defunct so they will not give results
它们就会变成无效，不会产生果报
so this term does not designate its special class of kamma
所以“无效业”这个词
并没有指定是哪一种业
but applies to kamma that was due to ripen in either the present existence or the next existence

它是用来指原本要在
此世或下一世成熟的业
but did not meet conditions conducive to its maturation.
但是没有合适的因缘成熟
so it does not chance to give results so they do not give results
所以它没有机会产生果报，
所以就没有产生果报
if they do not give results in their allotted time they become defunct
如果在指定的时间，
它没有产生果报，就变成无效
in the case of arahants all their accumulated kamma from the past
以阿罗汉为例，所有过去积累的业
which was due to ripen in the future life
原本要在后世成熟
becomes defunct with their final passing away
因为他们最终涅槃而变成无效
so when they pass away
所以阿罗汉死后
there is no more rebirth for them
不会再有投生
and so all the kammas they did in the past become defunct
所以他们过去所造的
所有业，都变成无效
either kusala or akusala
不管是善业，还是不善业
they cannot give results any more
不会再产生果报
simply because there is no more rebirth for an arahant
因为阿罗汉不再投生
so these are the four kinds of kamma
所以这些就是四种业
by way of the time they give results
根据它们产生果报的时间
so again there are seven javanas
再来，有七个速行
the first javana give results where?
第一个速行产生果报，何时?
in this life the kamma at first javana
第一个速行是在此世
and then seventh javana kamma at the seventh javana
然后第七个速行所造的业
gives results in the next life
在下一世产生果报
and
然后
the kamma during the five moments in-between
中间的五个速行
give results beginning with the third existence or third life
从第三世开始产生果报
until the end of samsara
直到轮回的结束
and if any of these does not give results in its allotted time
如果它们没有在
给定的时间产生果报
then it becomes defunct
就会变成无效
and when an arahant or a buddha or a paccekabuddha
当阿罗汉、佛陀、辟支佛
pass away
他们去世的时候

when they attain parinibbana
当他们获得般涅槃的时候
then all their kammas become defunct
他们所有的业都变成无效
simply because there is no more rebirth
for buddhas paccekabuddhas and arahants and
因为佛、辟支佛、阿罗汉
不会再投生
so they cannot give results
所以这些业就不会产生果报
so now we have gone through these three
现在我们学习了这三组
three sets of four each
每组四种业
so the first set is by way of function
第一组是依作用
the second set by order of ripening or giving results
第二组按照产生果报的次序
the third is by the time of giving results
第三组：按照产生果报的时间
now as I said before
我之前也说过
the manual just gives us the list of this
概要精解只是给我们一个列表
it does not going to any detail about this
并没有详细阐释
twelve kinds of kamma
这十二种业
just a classification and the list of the kammas
只是一个分类列表
but with the fourth by place of ripening
但是从第四组：依成熟之地
the author will go into some detail
作者就会详细介绍
ok, we will do it tomorrow
好，我们明天讲这个
now there are some questions today
今天有一些问题
is sankhara in pañcakhaṇḍa the same as kamma
五蕴中的行蕴是不是就是业?
kamma is included in sankhara in pañcakhaṇḍa
五蕴中的行蕴是包括业的
let me explain first pañcakhaṇḍa
我先解释五蕴
now pañcakhaṇḍa means five aggregates
五蕴就是五个蕴
now these five aggregates are aggregate of matter, aggregate of feeling, of perception, of mental formations and of consciousness
这五蕴是：色受想行识
now the first one is matter, the second one is feeling
第一个是：色，第二个是：受
and the third one is perception
第三个：想
but the fourth one consists of fifty cetasikas
但是第四个包括 50 个心所
fifty cetasikas other than feelings and perception
五十个心所，不包括受、想
feeling is one separate aggregate
“受”是一个独立的蕴
and perception is another separate aggregate
“想”是另外一个独立的蕴

but the other fifty cetasikas are
collectively called sankhara aggregates
但是其他五十个心所统称为行蕴
this sankhara aggregate is translated as
karmic formation, volitional activities and
so on
这个行蕴被翻译成：
业的构成、思的活动等等
now among the fifty cetasikas that
constitutes sankhara aggregate
在五十个组成行蕴的心所中
there is cetana
就有思心所
so kamma is included in the sankhara
aggregate in five aggregates
所以五蕴中的行蕴包括业
and whenever you see the word sankhara
当你看到“行”这个词
you have to be careful
你就要小心
because
因为
sankhara can mean one that produces
“行”的意思可以是“创造者”
and also it can mean that is produced
也可以是“被造者”
one meaning is the active meaning
一个是主动的意义
and the other is
passive meaning
一个是被动的意义
you need to know which meaning is
intended in the given context
你需要了解在特定的语境中
表示哪个意义
that is not easy
这并不是那么简单
sometimes
有时候
even monks have to rely on the
explanations given in the commentaries
and sub-commentaries
即便是出家人，都需要
借助注释书、复注来理解
now
现在
among the five aggregates there is
sankhara aggregate
五蕴之中，有行蕴
the word sankhara there is to be
understood in the active sense
这个“行”是按照
主动的意义来理解
so the mental states that do that produce
that make
指能够“创造”的心所
they have some activity and so they are
said to make they are said to produce
它们有所行动来造、生产
and in paṭiccasamuppāda
在缘起里
you have the word sankhara
有这个词“行”
so that sankhara is also to be understood
in an active sense
这个“行”也是按积极的意义理解
something that produces
创造者
because sankhara means kamma there
因为在那里“行”是指业
but in the saying that all sankharas are
impermanent

但是在“诸行无常”这句话里
all sankharas are dukkha
诸行皆苦
then sankhara is to be understood in passive meaning
这个“行”就是从被动意义来理解
sankhara means those that are made that means those that are conditioned
“行”指“被造者”，即有为法
so whenever you see the word sankhara please
所以你遇到“行”这个词
try to find out whether it is in the active sense or passive sense to be understood
请了解它是主动
还是被动的意思
it is not always easy
这往往不容易
so we always have to rely on the commentaries to explain to us
所以我们需要借助注释书的解释
so
所以
kamma is sometimes call sankhara actually
业有时候被称为“行”
the sankhara aggregates means actually kamma aggregates
实际上行蕴，就是指业蕴
that means a group of mental factors headed by sankhara which is kamma
就是以“思”为首的一组心所，
这就是业
and then the question is: if so then is sankhara the javana cittas
下一个问题是：如果是这样的，
那么行就是速行心吗?
sankhara is kamma
“行”就是“业”
so kamma means volition cetasika
业指思心所
so strictly speaking, sankhara is not citta
所以严格来讲：行不是心
sankhara is the cetana or the volition which is cetasika
行就是思心所
sometimes we may talk without differentiating the consciousness and kamma
有时候，我们可能
不加区别地讲心、业
but strictly or technically speaking
但是严格地讲
we have to differentiate these two
我们必须区分这两者
so citta is one thing and kamma or cetana is another which is mental state
所以心是一回事，
业或思心所是另外一回事
and which accompanies citta
它伴随着心
the world is destroyed by fire, water and air
世界被火、水、风所摧毁
according to the table our present world will be destroyed by what element?
根据这个表，我们现在的
这个世界将被什么元素所毁灭
and on which number?
我们现在处于第几个世界?
we don't know which number we are in right now

我们不知道我们现在
处于第几个世界
but it is probable that it will be destroyed by fire
但是很可能被火所毁灭
because fire...destruction by fire takes place how many times
因为……火要将
这个世界毁灭多少次?
in eight times, we have seven times destroyed by fire
在八次之中，有七次是
被火所毁坏的
so it is probable that the present world will be destroyed by fire
所以，目前这个世界
是很有可能被火所毁灭
it's been stated that the coming of Metteyya buddha will be when the human lifespan will be around eighty thousand years
据说弥勒佛降生的时候，
是人寿大约八万岁的时候
how does one cultivate in the practice so that one will be able to meet the Metteyya?
我们应该如何修行，
才能碰到弥勒降生?
but you know even the ancient teachers, ancient authors made aspiration like that
但是，即便是古时候的论师
也会发这样的愿
as a result of writing this book, may I be reborn in the tusita heaven
愿以此造论功德，往生兜率天
and see the Metteyya bodhisatta
遇到弥勒菩萨
and then when he goes down to the human world and becomes the buddha
当他降生到人间成佛时
may I also be reborn in the human world and becomes his disciple
愿我也降生到人间，
成为他的弟子
now
现在
this manual the original one
这本概要精解的原本
is commented upon by different commentators
有很多不同的论师写过注释
there are sub-commentaries to this book
就是这本书的复注
so one sub-commentary which was widely used until this time
有一个复注直到现在，还很流行
is called Vibhāvinī-Ṭīkā
它被称为《阿毗达摩义广释》
so that tika was written by one called Sumangala
这个复注是妙吉祥所造
and at the end of that tika he made this wish
在这本复注末尾，他发了此愿
he was very devoted to his teacher
他对他的老师非常恭敬
who wrote a Sinhalese paraphrase to this manual
他的老师用暹罗语
解释了这本概要精解
so that teacher made an aspiration that he will be reborn in tusita and see the

Maitreya buddha and become his disciple and so on
他的老师发愿投生到兜率天
和弥勒佛相会，做他的弟子等等
so the author of Vibhāvinī the subcommentary also makes a similar aspiration
所以，《阿毗达摩义广释》
的作者也发了类似的愿
and he said
他说
may I see my teacher as teacher in that life and may I see Maitreya buddha
我希望那时候见到我的老师
也见到弥勒佛
so whenever you do a meritorious deed
所以，无论你做了什么善事
you make that wish
你发这个愿
say, may I be reborn during the time of Maitreya buddha, see him
愿我投生到
弥勒佛那个时代，见到他
and listen to his dhamma and attain enlightenment something like that
听他讲法，然后觉悟，等等
At which plane system will be conducive for one to be reborn to earth
在哪一界对投生到地球有利
once their lifespan in that plane system expire
当他在那一界的寿命结束时
place on current present time to the era of Maitreya?
就能投生到弥勒佛的那个时代?
I think you don't have to worry about the time
我不认为你应该担心这个时间问题
because it is said that the future buddha Maitreya will become the buddha when human lifespan is eighty thousand years
因为据说未来佛弥勒佛降生时
人类的寿命是八万岁
and so to just have wish just make aspiration that you will be reborn at the time when Maitreya buddha come to this world
所以，只要发愿，愿在弥勒佛降生
的时候，你就会投生到那里
how is it possible for one so developed and attain asaññā-satta realm
投生到无想有情天的
高级众生，怎么可能
and yet is disgusted with mind
还厌恶名法呢?
is it this wrong view? yes it's wrong view
这不是邪见吗？是的，这是邪见
they are described as diṭṭhier
他们被称为邪见者
diṭṭhier means having wrong views people having wrong views
邪见者，就是具有错误知见的人
and how are they to develop and practice without a mind?
没有名法，他们怎么修行呢?
no, they cannot develop they cannot practice so long as they are there
是的，他们只要在无想有情天，
就不能继续修行
because they are like statues
因为他们就像是雕像
so they do not have mental activity at all

他们没有任何心理活动
and so they cannot practice anything there
所以在那里他们
不能进行任何修行
they cannot develop their mind there because there is no mind with them
他们不能在那里修心，
因为在那里根本没有心
so they will be in that existence for five hundred great eons
所以他们那里要呆 500 大劫
and at the end they will come down to the human world or the deva world
最后他们会降生到人间或欲界天
as you think they are those that have wrong view
如同你所说，他们是具有邪见的
because it is not a right view to say that because of the mind we suffer
因为如果你说名法导致痛苦
这不是正确的知见
we suffer because we have both mind and body, mind and matter
我们受苦，是因为
我们同时具有名法、色法
not just mind or not just matter
不单单是由名法或色法造成的
so both these people who develop disgust for rupa and disgust for mind
所以厌恶色法，或厌恶名法的人
are those who go to the extremes
都是走极端的人
so
所以
that is why these asañña-satta is also included in the realms that we are not to want to reborn in
所以无想有情天也是我们
不希望投生的地方之一
now isn't killing especially of many people a weighty kamma enough to obstruct phala consciousness
杀生，特别是杀很多生
是不是一种障碍果心的重业?
now it is not weighty kamma so it cannot obstruct phala consciousness
它不是重业，所以不能障碍果心
and that is why anguilimala is able to attain arahantship
所以鸯掘摩罗能够成为阿罗汉
you have clearly stated that only tihetu, again, three root
你明确说过只有三因结生
three rooted person can attain the different stages of enlightenment
三因结生的人
才能获得各种程度的觉悟
did buddha implied only to three rooted persons
关于三因结生，
佛陀是不是这样提及过呢?
when he give the assurance that whoever practice the four foundations of mindfulness from seven days to seven years
佛陀肯定地讲过，修习四念处的人
七日之内，或七年之内
can be expected to realize first, second or third stages of enlightenment
就会证得初果、二果、三果
yes

是的
because only those born with three roots can attain first or second or third or fourth stages of enlightenment
因为只有三因结生的人，才能
证得初果、二果、三果、四果
so when buddha said
所以当佛陀说：
you can reach attainment in seven days or seven years and so on
你可以在七日内
或七年内获得觉悟等等
he had in mind the beings with three root consciousness as rebirth consciousness
他心里的意思就是指
三因结生的人
buddha implied only three rooted persons when he gave the assurance
佛陀这样明确地讲的时候
他的意思就是指三因结生的人
so now today we come to
所以，今天我们
now we have finished three groups of classification of kamma
我们学习完了三组业的分类
into twelve kinds so
分成十二种
tomorrow we will study the kamma by place of ripening
明天我们将学习：
业按照成熟之地分类
sadhu, sadhu, sadhu
萨度，萨度，萨度

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tonight we come to the classification of kamma by place of ripening
今晚我们依成熟之地给业分类
that means by the place where the kamma gives results
意思就是按照产生果报之地分类
and this is according to abhidhamma method
这是根据阿毗达摩的方法
and so the author gives us more details about this classification
所以作者对此种分类阐释的更详细
so with respect to the place in which the effect takes place there are four kinds of kamma
根据产生果报之地，
业可以分为四种
namely one unwholesome kamma, akusala kamma
就是：不善业
and two wholesome kamma pertaining to the sense sphere
第二：欲界善业
there are ten realms in sense sphere
欲界有十界
and this kamma pertains to that sense sphere
这种业属于这个欲界
three: wholesome kamma pertaining to the fine material sphere
第三：色界善业
that is rupavacara kamma, rupavacara kusala kamma
色界业，色界善业
and there are sixteen rupavacara realms
有十六个色界
and four: wholesome kamma pertaining

to the immaterial sphere
四：无色界善业
this is arupavacara kusala kamma
这是无色界善业
it pertains to four immaterial planes
属于四个无色界
so actually there are two: unwholesome and wholesome
所以实际上是两种：不善业、善业
and wholesome is again divided into that pertaining to sense sphere to fine material sphere and to immaterial sphere
善业又分为：欲界、色界、无色界
the first of them is akusala or unwholesome kamma
第一个：不善业
unwholesome kamma or akusala kamma is threefold, divided into three according to the door of action
不善业根据所依之门分为三种
namely, bodily action verbal action and mental action
就是：身门、语门、意门
now when we do some kamma
当我们造业时
sometimes we do the kamma with the body
有时候我们是用身体造业
sometimes with speech or verbal action
有时候用语言造业
and sometimes we do it in the mind only
有时候只是在心里造业
so there are three kinds of unwholesome kamma
所以有三种不善业
there are in pali called kāyakamma, vacīkamma and manokamma
巴利语是：身业、语业、意业
kāya means body, vacī means speech, mano means mind
kaya 意思是身，
vaci 是语，mano 是意
and kāyakamma is of three kinds
身业分为三种
the first is killing, pāṇātipāto
第一是杀生
and then stealing, adinnādānaṃ
第二是偷盗
and sexual misconduct, kāmesu micchācaro
第三是邪淫
so these three
这三种
are called kāyakamma
被称为身业
kamma that occurs through the door of body
是通过身门而造的业
through the door of body
通过身门
so when you do these kammas you do it with your body
所以，当你造这些业时，是用身体造
although mind is also involved in it
虽然“意”也牵涉其中
but body is the main door
但是身体是主要所依之门
with which you do these acts
你依靠身体来完成这些行为
and it is said generally occurring through the door of the body
这里说：主要是通过身门发生

because killing can be done by speech also
因为杀生也可以是用语言来完成
when you tell someone to kill some other person or some animal
当你告诉别人去杀人或杀动物
so then it is through speech or vacī
这样就是通过语言完成
but mostly it is done through the door of body and so it is called kāyakamma, bodily action
但是杀生主要是通过身门完成
所以它就被称为身业
so although it is called bodily action
所以虽然被称为身业
sometimes it may be done through speech
有时候，它可能是通过语言完成的
and the door of the body is known as bodily intimation
身门也被称为身表
now the bodily intimation is a technical term
身表是一个专有名词
so you will find it in the sixth chapter
你们在第六章会学到
it is something like
movement of the body
它就是身体发生的行为
so when you want to do something
当你想做什么事的时候
the desire to do arises in your mind
这个做事的欲望在心里生起
and that desire to do creates some material properties that are caused by mind
这种做事的欲望
使心制造了某些色法
and the increase of the material properties in the mind
这种心中色法的累积
is just what we call movement
我们称之为行动
so although we think things move
所以虽然我们觉得有东西在运动
actually they don't move
实际上它们没有动
but at different moment there are more material properties produced
在不同的刹那，有更多的
色法被创造出来
and so we think that is is moving
所以我们就觉得在运动
so but according to abhidhamma, nothing moves
但是根据阿毗达摩，没有东西在运动
and we can understand this with the analogy of motion picture
我们可以通过放电影来类比
so we think when we watch motion pictures we think that the pictures are moving on the screen
我们看电影的时候，
觉得图像在屏幕上运动
there are moving pictures on the screen
屏幕上有运动的图像
but actually there are no moving pictures
但是实际上，并没有运动的图像
there are still pictures one still picture after another
只是一个个静止的图像
projected on the screen in rapid

succession
飞快地投射到屏幕上
and then our mind combines those into one composit moving picture
然后我们的心，将它们结合
合成了一副运动的图像
so that is why I say you don't say with your eyes, you see with your mind
所以我们说你们不是用眼睛看
你们是用心在看
what we see with our eyes is just the still pictures
我们眼睛所看的，只是静止的图像
projected in rapid succession on the screen
迅速投射到屏幕上
they can project about thirty six frames a second or something like that
它们按照每秒 36 帧的速度
被投射到屏幕上，等等
so they're so fast
这个速度很快
that we're not able to see that they're still pictures
我们无法看出它们是静止的图像
so we combine these pictures in our mind and then
所以我们在心里将它们组合
make up in our mind an illusion of movement
在心中形成运动的假象
so when we see the pictures on the screen we think that they're moving but
所有当我们看到屏幕上的图像
我们觉得它们在运动，但是
they're not moving pictures
它们不是运动的图像
so in the same way in our actual life also we think that we move our hands we move from one place to another
同样，在实际生活中，我们认为
我们移动了双手，从此处移到彼处
but actually at every moment there is just the body
但是实际上，每个刹那，只是身体
not moving
没有移动
but then at another place another body, and another place another body, and so think it is moving
另外一处，又是身体，
再一处，也是如此
我们觉得它在移动
so that kind of movement is called bodily intimation
所以这种行为被称为身表
it is one of the twenty eight material properties that will be taught in the sixth chapter
是 28 色法之一，第六章会讲到
so whenever we do killing, stealing or sexual misconduct
当我们犯下杀生、偷盗、邪淫时
we do through this
movement of the body
我们通过身体行为来做
so this movement of the body is called the door of the body
所以这种身体的行为被称为身门
now the ten mentioned here
这里提到的十种
the three through the door of body

三种是通过身门
four through the door of speech
四种通过语门
and three through the door of mind
三种通过意门
are called ten unwholesome courses of action
被称为十不善业之道
you find that on page 227
可以在第 227 页看到
the above passage enumerates the ten unwholesome courses of action,
上文列出了十种“不善业之道”
they're called in pali akusalakammapatha
巴利语是这样的： akusalakammapatha
akusala you know, unwholesome, kamma is kamma and
akusala 是不善，kamma 就是业
patha means a road or here a course
patha 就是路，这里称为道
so there are three bodily, four verbal and three purely mental actions
所以身业三、语业四、纯意业三
and there is a saying that
有一种说法
an act becomes a full course of action
成为足道之业
so that two thing we must understand regarding killing and so on
关于杀生等，我们要明白两点
just the wrong action and a full course of action
恶业与足道之业
when
当
a person tries to kill
某人试图去杀生
let's say to kill an animal
假设是想杀一只动物
but the animal is not killed
但是动物没有死
so when the animal is not killed although the man tries to kill it
虽然这个人想杀它，如果动物没死
he performs what is called a wrong doing
他造了恶业
by way of his body, or bodily action
通过身体行为造恶业了
but that does not constitute killing or a full course of action because the animal is not killed
但是这并不能导致杀生的足道之业
因为动物并没有被杀死
only when the animal is killed
只有当动物被杀死的时候
does it become a full course of action
才成为：足道之业
and when it becomes a full course of action
当成为足道之业时
it can give results at patisandhi or relinking or at rebirth
才能在结生时产生果报
so it can gives rebirth results when it become a full course of action
当成为“足道之业”时，
才能产生结生的果报
so sometimes
所以有时候
we have to find out whether it becomes a full course of action
我们要找出它是否成为：足道之业

or it is just an action
还是仅仅是业
because if it is just an action not a full course of action
如果仅仅是业，而不是足道之业
then it may not give very bad results
可能就不会带来很坏的果报
so in the case of killing
所以，以杀生为例
somebody tries to kill somebody
一个人试图杀死某人
but when the victim is not killed
如果受害者没被杀死
then it does not become a full course of action
就没有被成为：足道之业
we may call it an evil action or wrong action, wrong action through the body
我们可以称之为
通过身体所造的恶业
so in the guide it said, then it becomes a full course of action
所以在助读里，就说：成为足道之业
oh, let us read this: such volition is an unwholesome kamma
哦，我们读一下：
这种思心所是不善业
regardless of whether or not it completes the action,
不管该行为是否已经完成。
but if it does reach completion of the action
但是如果它已经完成了该行为
and achieves its aim
达到他的目的
(e.g. the death of the intended victim, the appropriation of another's property, etc.)
then it becomes
例如：受害者死亡，
完成获取他人之物，
那么这就成为了
a full course of action.
足道之业
The characteristic of a full course of action is being a kamma with the potency to take on the rebirth-generating role.
足道之业的特征就是
有产生结生的作用的能力
that means being a kamma that gives results
意思就是能产生果报的业
results as rebirth
结生果报
so even though we try to kill somebody or some animal some being
所以即使我们试图杀害
某人、动物或其他众生
if that being is not killed then it does not become a full course of action
如果没有杀死，就不成为：足道之业
so we must understand this
我们必须明白这点
let us go back to Pāṇātipātā
我们回到：杀生
the word Pāṇātipātā, pāṇā means a being
这个词，pana 意思是：众生
and technically a being means
严格上说，众生指
the life faculty in that being
众生的命根
now you will learn the life faculty also in the sixth chapter

你们在第六章也会学到命根
it is also one of the twenty eight material properties
也是 28 色法之一
there is something like life in our body
我们的身体里有生命之类的东西
because of that life we're alive
因为这个命根，我们活着
if that life departs if that life is no longer in our body we're said to be dead
如果这个命根离开
我们的身体，我们就死了
so that life faculty is what is called pāṇā being here
所以这个命根，
就是 pana，这里称为“生”
and atipāta means
atipata 意思是
pāta means dropping down
pata 意思是：放下
so here dropping down means let it disappear sooner than it would otherwise
这里的“放下”指让他尽早消失
so when we kill a being
所以当我们杀害一个众生
that means we do not let that being or the life of that being to go its course
意思是不让该众生寿终正寝
we try to cut short its life
我们要让他早点死
and so that cutting short is what we call here atipāta
这里让它短命就是杀生
so pāṇātipāta means cutting short the life of a being
所以杀生就是让
某个众生的生命变短
or taking life
杀生
this is one bodily action
这是身业的一种
and when the action achieves its aim like the death of the victim and so on
当这个业达到目的，
例如受害者死亡等
then it becomes a full course of action
就成为：足道之业
now devadatta tried to kill the buddha
提婆达多曾经想杀死佛陀
but he was not successful
但是他没有成功
so he did not commit pāṇātipāta of the buddha
所以他没有造杀佛这个业
the second one adinnādānā
第二个是：偷盗
now adinna means not giving and ādāna means taking
adinna 是“没有给予”，
adana 意思是“取”
adinnādānā means taking what is not giving
所以偷盗就是：不予而取
so that is commonly
described as stealing
一般就称为：偷盗
stealing, robbing, cheating
偷窃，抢劫，欺骗
so all these kamma under adinnādānā
这些都是偷盗下面的各种业
so taking something that is not given to you by the owner

就是不经所有者同意而获得
is one unwholesome action
这是一个不善业
you do through the body the door of the body
通过身门而完成
so it is included in the bodily action
所以被包括在身业里面
so when you steal something you have to use you body to do it
当你偷盗什么东西，
需要用身体去完成
here also you can tell someone to steal
这里同样你也可以
从语言上让别人去偷
so it can also arise through the door of speech
所以这也可以通过语门生起
but because it mostly is committed through the body of door it is included here
但是大多数时候，是通过身门完成
所以就被包括在身门里
here also although you try to steal
这里同样，虽然你想偷盗
but you do not get the thing then that does not constitute a full course of action
但是如果你没有获得此物
那么就不能构成：足道之业
although again it is an evil action, or it is an wrong action
虽然它属于恶业，是错误的行为
and then the third one is kāmesu micchācaro
第三个：邪淫
so kāmesu means a sensual pleasures
kamesu 意思是感官的愉悦
micchācaro means wrong practice
micchacaro 指错误的行为
so it is translated as sexual misconduct
所以翻译为：邪淫
sometimes it is translated as adultery
有时候翻译成：通奸
but it is more than adultery
但是它的涵盖比通奸更广
so it is
所以它是
having relations with someone who is said to be unlawful object
与不合法的对象发生关系
now there are different kinds of women taught in the discourses
在佛经里，提到了不同的女性
that a man should not approach
男人不能接近她们
they are off-limit for men
是男人的禁区
and so when a man has sexual relationship with a woman included in those off-limit persons
如果一个男人与这些女人有性行为
then he commits these akusala
那么就造了此恶业
the sexual misconduct
邪淫
so there are many things to be said about these precepts or these unwholesome courses of action
关于这些戒律，不善的足道之业
有很多需要进行说明

sometimes we try to find out
有时候，我们要找出
how many conditions are to be fulfilled in order for one act to become a full course of action and so on
一个行为成为足道之业，
需要满足多少条件，等等
but sometimes people say
但是有时候，人们说
trying to find these, are just trying to find excuses
试图厘清这些条件，
就是试图找借口
so just stay away from these altogether and that's the safest thing to do
所以避开所有这些条件
这就是最安全的行为
don't even try to kill an animal don't even try to kill a being, that's the best thing to do
不要试图去杀害动物
不要想去杀害众生，
这就是最安全的事情
you may try to kill and then you may say, oh, I
你可能想去杀生，然后说，哦
I try to kill it but it is not killed, and so it does not become a full course of action
我想杀生，但是没杀成
所以不是足道之业
so I'm not so bad
所以我并不是那么坏
so in this also the killing and then stealing
同样，杀生、偷盗也是如此
and the three so these three are called unwholesome bodily actions
这三个被称为三个身不善业
because when we do one of these bodily actions we do
因为当我们造这三个身业之一
with unwholesome mind or unwholesome consciousness
我们就是带着不善的心去做
now later on we will find out what is the root of these actions
稍后我们要找出这些业是什么因?
so these three are called kāyakamma
所以这三个被称为身业
that means the actions committed through the door of the body
意即这些业是通过身门在造的
and they're called committed through door of body because generally they occur through door of body
之所以被称为通过身门而造
是因为它们大多数从身门产生
but sometimes they may be done with the speech
但是有时，它们也可能
通过语言完成
but yet they're still
considered bodily actions
但是仍然被称为身业
so there're three kinds of bodily actions
所以有三种身业
which are unwholesome which are bad
是不善业，是不好的
and that they're killing, stealing and sexual misconduct
是：杀生、偷盗、邪淫
the next group is
下一组是

actions generally occurring through the door of speech
通常是通过语门发生的
so you use your mouth to do these actions
所以你用你的嘴巴来造业
the first one is musāvādā, false speech, telling lies
第一个是：妄语
so you tell a lie and then you acquire this akusala
你撒谎，就会造此不善业
and when the lie causes ruining to the other person
当妄语给别人带来损害
then it becomes a full course of action
就成为：足道之业
sometimes you may say a lie, but it doesn't affect the other person much
有时你可能犯了妄语，
但没给别人造成多大影响
then it does not become a full course of action also it is a lie
那么它就不能成为：足道之业
当然这也是妄语
so a lie and a lie that is a full course of action there are two things
所以妄语、足道之妄语
这是两件事
so if you ruin the other people's property or
如果你损害到了别人的财产
repute or whatever then it becomes a full course of action
或者名声等等。
那么这就是：足道之业
sometimes people have to tell lies
有时候人们必须打妄语
just not to hurt other people
目的是为了不伤害别人
or to not to or to get people from getting hurt or something
或者不要让别人受到伤害
so they're called white lies, so white lies are not so bad
所以，这被称为善意的谎言
善意的谎言并没有那么坏
although still they're lies
虽然它们也算是妄语
but the intention is also not bad
但是动机不是坏的
and so they do not become a full course of action
所以就没有成为：足道之业
but when you have taking the precepts
但是当你受戒后
that means you break the precepts when you tell a lie
你如果妄语，就说明你犯戒了
whether it ruins the other person's reputation or property or whatever
不管有没有损害
他人的名誉、财产等
because breaking the precepts and become a full course of actions are two different things
因为犯戒、成为足道之业
这是两件不同的事情
you break the precepts but it may not become a full course of action
你虽然犯戒，但是也可能
没有成为足道之业
so the false speech or telling lies becomes

a full course of action
所以，妄语成为足道之业的条件是
when the other person's reputation and others is ruined
造成了别人名誉的损害，
或者别人有损失
now the next one is pisuṇāvācā in pali
slandering
下一个是两舌，
slandering means
两舌的意思是
trying to break two people two friends
试图离间两个人的关系，
离间两个朋友
so there are two friends and you want to break their friendship
你想离间两个朋友之间的关系
so you go to one person and tell something
你向其中一个人讲一件事
and then you go to another person and tell something again and
然后向另外一个人，再跟他讲
in this way you can break their friendship
这样你就离间了友情
so that is what is meant by pisuṇāvācā
这就是两舌的意思
now pisuṇa means crushing
pisuna 意思是：离间
vācā means speech
vaca 就是语言
so crushing speech means friendship crushing speech
所以离间的语言能够摧毁友情
so here also only when the friendship is crushed
这里只有当友情被离间了
only when they're divided does it become a full course of action
只有两人被离间了，
才能成为：足道之业
sometimes you try to separate two people but they don't
有时候你想离间别人，
但是没有成功
then in that case it is not a full course of action
那么就不是足道之业
so it is not just slandering it is more than slandering
所以两舌不是英文的中伤，意思更广
so sometimes it is
translated as back-biting
有时候翻译成：背后说人坏话
even back-biting is also does not cover the meaning of pisuṇāvācā
即使翻译成：背后说人坏话，
也不能涵盖巴利语原义
back-biting is telling something bad about somebody in his absence
背后说人坏话就是：
别人不在场，讲他坏话
but if you have no intent to break the friendship
但是如果你本意并非离间友情
it is different, right? so here
那么就完全不同，对吧？所以这里
the back-biting or telling something bad about somebody to another person
背后讲人坏话，或者
在第三者面前讲人坏话
is with the intention of

braking their friendship
想破坏别人的友情
so the intention of breaking their friendship is
所以，破坏友情这个动机
important thing in this pisuṇāvācā
在两舌中很重要
slandering or whatever we may translate it in english
不管你用什么英语词翻译都一样
and the next one is pharusāvācā
下一个是：恶口
pharusa means rough or harsh and vācā means speech
pharusa 意思是：粗鲁的，严厉的
vaca 意思是：言语
so harsh speech that means using harsh words
意思就是言语很粗鲁
like swearing or like saying, may you die or something like that
例如：赌誓，或者说：
你去死吧！之类的
so this is called pharusāvācā or harsh speech
所以，这就称为恶口
people often use harsh speech when talking to each other
人们讲话的时候，经常恶口
when the other is hurt then it becomes a full course of action
如果别人受到伤害，
那么就是：足道之业
now here also only when the intent is harsh does it become a really harsh speech
只有当动机是恶的，才是恶口
sometimes
有时候
you say something, some harsh words
你说了难听的话
but you don't mean them
但是你动机并非如此
so in that case it does not constitute the harsh speech
这样就不构成：恶口
so the example given in the book is that
书里的例子是
there were a mother and son
有母子二人
and the son wants to go out to the forest, and the mother didn't want him to go but
儿子想外出去森林，
妈妈不让他去
the son didn't obey her and so he went out
儿子没听话，出去了
so when he went out the mother said,
他出门的时候，他妈妈说
may a wild buffalo follow you or attack you
希望你碰到野牛，被它攻击
so he went to the forest and
儿子去了森林
he found the real buffalo trying to attack him
真的有野牛要攻击他
so at that time he said,
这时候他说
may what was in the mind of my mother happen and not what just she said
希望我母亲口中的话不要成真

我母亲可不希望我真的遇到野牛
because although the mother said may the buffalo attack you
因为虽然母亲说了：
希望你被野牛攻击
she didn't want him to be attacked by a buffalo she was just angry so she just said this
她并不希望儿子被野牛攻击
只是因为生气，才这么说
so in that story it is said that the buffalo just went away
所以，这个故事里，最后野牛走开了
so when the intent is harsh or it is... or harsh speech
所以当动机是恶的，就算是恶口
although the words the word itself may be not harsh
即使语言本身并不难听
sometimes kings want to execute a person, they may say put him to sleep
有时候国王想杀人，
可能说：让他沉睡过去
so when they say put him to sleep it is really a harsh speech
所以当他说：让他沉睡过去，
这就算是真正的恶口
because the intent is to kill that person
因为动机是杀掉那个人
nowadays also
现代社会也是如此
if you have pets sometimes the doctors will advise you to put the dog to sleep or put the cat to sleep
如果你养了宠物，有时候宠物医生
会建议你让你的猫狗永眠
so they use the expression: putting it to sleep but actually they are killing
他们会这样表达：让狗永眠，
实际上就是要杀了这只狗
so only when the intent it harsh
所以只有当动机是恶的
is this harsh speech otherwise it is not
才是恶口，否则就不算
and the last one is samphappalāpa
最后一个是：绮语
sampha means nonsense
sampha 意思是：没有意义的
and palāpa means talking
palapa 意思是：讲话
so talking nonsense
讲废话
talking nonsense means talking that is not conducive to spiritual development
讲废话意思是讲与修行无关的话
so talking, making a frivolous talk is called samphappalāpa
讲话，讲轻浮的话，就是绮语
telling the stories that are not true, something like that
讲虚假的故事，如此等等
but here also only when the other person believes you
但是这里同样，只有当别人相信你
does it become a full course of action
才成为：足道之业
sometimes you use imagery story just to help people
有时候你编故事帮人
to refrain from evil or something like that
帮他们断除恶，等等
so that is not called frivolous talk

这就不叫绮语
frivolous talk is just you want them to believe in what you say and spend your time without any benefits to be derived from that talk
绮语是让别人相信你，
花了很多时间讲无益的话
so that is called samphappalāpa
这就被称为：绮语
in our commentaries they always say samphappalāpa is always talking about Rāmāyana and Mahabharata
在注释书里，论师常常说，绮语就是
谈论罗摩衍那、摩诃婆罗多
[laughs] so sometimes we're not fair
所以有时候，我们也不公正
we think the stories of other people are all nonsense
我们觉得别人的故事是废话
what is important here is
这里重要的一点就是
the talk which is not conducive to spiritual development
对修行无益的谈话
which is not conducive to getting more kusala
不能增进善业的谈话
or getting rid of akusala and so on so
不能消除恶业，等等
such kind of talk is called samphappalāpa
这种话被称为：绮语
and these four are committed generally through the door of speech
这四种主要是通过语门完成的
now we can write a musāvādā
我们可以书写妄语
we can write pisuṇāvācā and so on
也可以书写出两舌之语
but normally we do lying, slandering and others with our speech
但是通常我们通过语言来：
妄语、两舌等等
since they generally occur through this door of speech
因为它们主要通过语门产生
they're called vacīkamma
它们被称为：语业
the verbal action
语言行为
and since here they're akusala they're called unwholesome verbal actions
因为它们在这里都是恶业
它们被称为不善语业
and here the door of speech is known as vocal intimation
这里语门被称为语表
now there are two intimations taught in the sixth chapter
第六章有两个“表”
they're part of the twenty eight material properties
它们属于 28 色法
so the one is bodily intimation
一个是身表
and the other vocal intimation
另外一个是语表
so vocal intimation simply means talking or speech
语表就是说：讲话、语言
so by talking I make you understand what I mean
通过语言让你明白我的意思

and by bodily action I make you understand what I mean
通过身体行为让你明白我的意思
that is why they're called intimation
所以就被称为“表”
so I intimate you by the gesture of the body or by what I say
我通过身体动作
或者语言向你表达
the bodily gestures maybe differ from country to country from culture to culture
不同的国家、不同的文化
身体动作的意义可能不同
so when we want to call somebody what gesture do you use in this country
所以当我们想招呼某人
在你们这个国家用什么动作?
like this or like this?
这样？还是这样?
in the united states they use like this so you put your hand facing your face
在美国，他们这样。将手对着脸
and then you bring the fingers towards you and show this gesture
然后将手指朝向自己，
做这个动作
so that means please come
意思就是：请过来
but in our country maybe in the east they use this one
但是在我的祖国，可能在东方，
他们就做这个动作
they turn their palm towards the person and then they put down their fingers like this
他们将手掌朝向别人，
然后将手指这样放下来
so sometimes it can create misunderstanding
所以，有时候这样就会造成误会
because in our country calling a person like this is impolite
因为在我的祖国，
这样招呼人是不礼貌的
so people will be insulted, feel insulted if you call them like this
人们会感到被冒犯了，
如果你这样招呼他们
but in the united states it is normal
但是在美国，这很正常
so a burmese man went to new york
所以一个缅甸人去了纽约
and he wanted to call a taxi
他想叫出租车
so when he saw a taxi he call this way: come, come
所以当他看到出租车，
他这样招呼：过来过来
this means bye bye in america
这在美国意思是：拜拜
so the taxi also made this gesture to him and went away
所以出租车司机也对他
做这个动作，然后就走了
so he was angry
所以他就生气了
so the bodily gestures maybe different from the country to country nation to nation culture to culture
所以不同的国家、民族、文化
肢体语言可能就会不同
and that is called bodily intimation

这被称为：身表
so verbal intimation is the word to use when we communicate with each other
语表就是我们交流时用的语言
so by saying the words I make you understand my intention or what I mean
所以通过讲话让你
明白我的动机，我的意思
so when I say if I tell lies
所以当我……如果我打妄语
when I try to destroy the friendship of others
如果我想离间别人的友情
I used the words
我使用语言
so with these words I try to achieve my aim
通过这些语言来达到我的目的
so mostly I will do this with speech
所以大多数时候，
我是通过语言来进行的
and so these four are called vacikamma the verbal actions
所以，这四个被称为：语业
the other three are called manokamma
其他三个是意业
mind action so mental actions
意业：通过心造业
the first one of them is in pali abhijjhā
第一个是：贪婪
so it is translated as covetousness
被翻译成：贪婪
but I don't really know what covetousness is
但是我其实不太明白这个英语单词
now covetousness or abhijjhā
贪婪
is the mental factor of greed it is lobha
是一个心所，贪心所
arisen as the wish to acquire another person's property
希望获得别人的财产
if I'm attached to my property, this is not called abhijjhā
如果执着于自己的财产，不叫贪婪
but if I want to acquire to another person's property
但是如果我想获得别人的财产
for example I see a new car with another person
例如，我看到别人的新车
now I want to possess that car, I want to take that car for me
我想拥有那辆车，想将其占为己有
I want to acquire that another person's property for me
我想获得别人的财产
so when I want to take that for me
所以当我想将之占为己有
there arises abhijjhā in my mind
心中就生起了贪婪
abhijjhā is greed, but it is a special kind of greed
贪婪就是贪，是一种特殊的贪
even though greed arises for another's property it does not become a full course of action
即便你生起了对别人财产的贪婪
但还不足以构成：足道之业
unless one gives rise to the wish to take possession of that property
除非你希望占有那个财产

so now I'm so attached to the car so I want to take that
现在我很执着那辆车，想获得它
so then I have abhijjhā in my mind
然后我心中生起了贪婪
so this is what abhijjhā means
这就是贪婪的意思
the wish to acquire another person's property
获得他人财产的愿望
so he may say it would be good if it becomes my property something like that
所以他可能说：如果那是
我的财产多好啊，等等
so if I think like that then I have abhijjhā in my mind
所以如果我这样想，
心中就有了贪婪
this is done in mind only
这只是在心里完成的
I do not really take the car for me
我不需要真正将车占为己有
or I do not tell anybody to take the car
也不需要让别人获取这辆车
but only in my mind I wish that the car become my property
只是在心里希望
这辆车成为我的财产
so that kind of lobha is called abhijjhā
所以这种贪称为贪婪
but in many places in the discourses
但是在经文里很多地方
abhijjhā may mean just lobha or just greed not this special kind of greed
贪婪可能指贪，
不是这种特殊的贪婪
so sometimes we have to understand according to the context
所以有时，我们要根据语境来理解
now this word appears in the satipatthanasutta at the beginning
这个词在念处经开头出现过
removing covetousness and grief in the world he dwells contemplating on the body
为除世贪忧，观身而住
ardent clearly comprehending and mindful removing covetousness and grief in the world
精勤、正知、正念，除世贪忧
there covetousness or abhijjhā in pali
这里的贪婪
does not mean just this kind of lobha
不是仅仅指此种贪
it means any lobha, any attachment any desire, any craving
它指任何贪：任何执著、欲望
but here we're studying abhidhamma and so
但是这里我们学阿毗达摩，所以
abhijjhā here means the desire to possess another person's property
贪婪这里指：占有他人财产的欲望
and the second one is byāpāda
第二种是：嗔恨
byāpāda is translated as ill-will and it is dosa
嗔恨被翻译成：恶的愿望，它是嗔
so it is a mental factor of hatred which becomes a full course of action
所以是嗔心所，它成为
足道之业的条件是

when it arises with the wish that another being meet with harm and affliction
当它生起时，希望
其他众生受到伤害，遭受烦恼
it would be good if he meets with harm
如果他受到伤害，那就好了
if he meets with affliction and so on
如果他遭受烦恼，那就好了，等等
that kind of wish is called byāpāda
这种愿望被称为：嗔恨
although we say it is wish it is not lobha
虽然我们说这是愿望，但这不是贪
it is dosa
它是嗔
you want another person to come to trouble, you want another person to come to harm
你希望其他人遇到麻烦
希望其他人受到伤害
so that kind of dosa is called ill-will here
这种嗔被称为嗔恨
and the last one is
micchādiṭṭhi wrong view
最后一个是：邪见
micchā means wrong and diṭṭhi means seeing or view.
“邪”就是错误的，
“见”就是看法，观点
so micchādiṭṭhi wrong view becomes a full course of action
所以邪见成为足道之业的条件是
when it assumes a form of one of the morally nihilistic views
就是假定某种道德上的虚无主义
which deny the validity of ethics and the retributive consequences of action.
否定伦理的有效性，
否定业的果报
now there are people during the time of the buddha
在佛陀时代，有些人
who did not believe in kamma or its results
不相信业、业报
they say that there is no kamma
他们说没有业
whatever you do is just doing it is not kamma
无论你干什么，
只是单纯的做，不是业
since it is not kamma there can be no consequences of kamma
因为没有业，所以也没有业报
sometimes, they say
有时候，他们说
there are no results, whatever results there are, they just happen
没有果报，任何结果，
都只是单纯的事件
they are not conditioned by or produced by cause
并不是由什么原因造成的
so they don't believe in cause and effect
they don't believe in kamma and its results
所以他们不相信因果，
不相信业、业报
such people are called micchādiṭṭhi or those who has wrong views
这种人被称为邪见者
three such views are mentioned often in the sutta pitaka
经藏里经常提到三种这样的邪见

so these are mentioned in the pitaka and also in the commentaries
这些在经藏、论书里都有提到过
now number one nihilism
第一个：断见
nathika diṭṭhi
断见
which denies the survival of the personality in any form after death,
否定个体在死亡后
以任何形式存在
that means there is no future, there is no results
就是说没有未来，没有果报
this is just one life and when life ends at death
只此一生，死亡之后
that is all that is to it, nothing more
再没有别的，仅此而已
so this is called nathika diṭṭhi
所以这就是断见
thus negating the moral significance of deeds;
否定行为的道德意义
and number two is: akiriya diṭṭhi the inefficacy of action view
第二：无作见
that means deeds have no efficacy and producing results
意思是：行为是不能产生果报的
and thus invalidates moral distinctions;
这样就让道德的属性失效
so
所以
the actions have no power to give results
actions are just actions and nothing more
行为没有产生果报的力量
行为就是行为，仅此而已
that is one kind of diṭṭhi or wrong view and the third wrong view is ahetuka diṭṭhi
这也是一种邪见，
第三种邪见是：无因见
ahetu simply means no cause
无因，就是说没有原因
so no cause wrong view the acausality view
所以就是无因见
there is no cause or condition for the defilement and purification of minds
认为没有污染或净化心的因缘
that beings are defiled and purified by chance, fate, or necessity.
有情是由于偶然、命运或需要
而被污染或净化
so
所以
these are called wrong views in Buddhism
这些在佛教里被称为邪见
actually these three deny both kamma and its results
实际上此三者否定业、业报
when you deny kamma you also deny the results
当你否定业的时候，
你也就否定了业报
and when you deny the results you also deny the kamma
你否定了业报，也就否定了业
so whether you say I deny kamma
所以当你说：我否定业
you deny both kamma and its results
你就一起否定了业、业报

in the same way, if you say I deny the results then you deny the causes as well
同样，你说：我否定业果
那么你也就否定了因。
so although they're
different in some way
所以虽然它们在某种形式是不同的
actually, they're the same, because they deny both kamma and its results
实际上，它们是一样的
因为它们都否定了业、业报
so not believing in the law of kamma, not believing in the law of cause and effect
所以，不相信业的法则，不相信因果
is called micchādiṭṭhi
就被称为：邪见
so this micchādiṭṭhi arises in our mind
我们心里生起这种邪见
now we may study the doctrines taught by these teachers
我们可能学习这些外道的论点
and when we're really convinced that there are true teachings
如果我们真的相信
这是真正的法义
and we take them to be our own view
我们将之作为自己的观点
and when that view becomes so fixed in our mind that we cannot be taught otherwise than this
当这些观点在我们心里牢固成立
我们不能接受其他的观点
the micchādiṭṭhi arises in our mind
那么我们心里就生起了邪见
so these three occurring only in the mind without bodily or vocal intimation
这三者只在心里产生
没有身表，也没有语表
because you just think of them it arises in your mind
因为你只是在心里想到它们
and so they do not arise through the door of speech the door of body
所以它们不通过语门、身门生起
so they're called mental actions
所以它们被称为：意业
actions in the mind
心里产生的业
now
现在
the bodily actions are three
身业有三种
verbal actions are four
语业有四种
and mental actions three
意业有三种
altogether ten
一共是十种
so these ten are called ten unwholesome courses of action
这十种被称为：十不善业道
now from among these the first one pāṇātipāto
其中第一个是：杀生
it's included in the five precepts
这是五戒之一
so if you claim to be the disciple of the buddha
如果你自称是佛教徒
then you're required to keep that precept
你就必须守这些戒
abstention from killing living beings

戒杀生
and then second of the five precepts is adinnādāna
五戒之二是：偷盗
so abstention from taking what is not given abstention from
戒不予而取
cheating, abstention from robbing
戒：欺骗、抢劫
there are many things
还有其他许多
and then the third precept among the precepts is kāmesu micchācara
五戒之三是：邪淫
and so long as you're a disciple of buddha, you're
只要你是佛教徒，你就
expected to keep these precepts, abstention from killing
要守这些戒：戒杀、
stealing and sexual misconduct
戒盗、戒邪淫
and also false speech musāvādā
也要戒妄语
it is the fourth of the five moral precepts
这是五戒之四
so you're expected to keep this precept, abstention from telling lies
你要守这个戒，戒妄语
and then the slandering, harsh speech and frivolous talk are not included in the precepts
然后是：两舌、恶口、绮语
没有被包含在这些戒律里
and abhijjhā, byāpādo, micchādiṭṭhi
贪婪、嗔恨、邪见
covetousness, ill-will and wrong view are also not included in the precepts
贪婪、嗔恨、邪见
也没有包含在戒律里
so you see only four of the five precepts included in these unwholesome courses of action
所以你只看到五戒中的四个
被包含在不善业道里
what is missing
缺了哪个?
the fifth one, taking intoxicants
第五个：服用麻醉品
so there are people who argue
所以就有人争辩说
since taking intoxicants is not included in these ten
因为服用麻醉品
不包含在这十个之内
we might as well do it with immunity
我们就得到豁免，可以不守
but our ancient teachers will not let us go that way
但是我们古代的老师
是不会让我们这样做的
so they said, although it is expressly not mentioned among the ten
所以他们说：服用麻醉品虽然
很明确地不包含在这十个里面
we must take it to be included in kāmesu micchācara
我们必须将其归入到邪淫里面
now kāmesu
邪淫
kāma means desirable sense object
“淫”就是感官的所缘

so sensual pleasures, wrong practice in sensual pleasures
所以感官的愉悦，
在感官享受上的错误行为
so if we understand that way we can include drinking in the kāmesu micchācara
所以，如果我们这样理解
那么饮酒就会被包含在邪淫里面
it is a kind of wrong doing in sensual pleasures, drinking, the taste
这是在感官享受上的错误行为
喝酒，沉迷于味道
so our teachers the ancient teachers said drinking should be included in kāmesu micchācara
所以，我们古代的老师说
饮酒应该被包含在邪淫里面
because it is a form of wrong doing regarding the sensual pleasures that is taste
因为它是种感官享受的错误行为
就是沉浸于它的味道
so lay buddhist keep these five precepts as their basic practice
所以在家居士，
将守五戒作为基本修行
the five precepts are called niccasīla permanent sīla
这五戒被称为“常戒”
that means laypeople are expected to keep them always
意思就是在家人
要时刻守好这五戒
and once these precepts are taken
一旦你受了这五戒
and you mean to keep them for life then you don't have to take them again
你就要终生受持，不需要再受戒
because they will be with you as long as you want to keep them
因为只要你想守戒，它就一直伴随你
if you want to keep for just one day
如果你只想守一天戒
then they will be with you for one day
那么它们就伴随你一天
and if you want to keep them for one month and they will be with you for one month
如果你想守一个月
它们就伴随你一个月
at the end of one month, they will not be with you, you don't have to do anything
这个月结束之后，
它们就与你解除关系，
不需要做其他任何事情
but nowadays people take precepts everyday
但是如今大家天天受戒
so that is to affirm the purity of moral conduct
为了确保道德操守的纯净性
and also when you take everyday you get more and more merit
也是想通过天天受戒来增加功德
and also sometimes one or two of the precepts may be broken
同时，有时候，可能会犯一两条戒
so when you know that they're broken
所以当你知道犯戒了
if one is broken then you can take that one only again

如果犯了一条戒，
那么就需要将其再受一次
or you may take the five again
或者将五条再受一次
but there is one statement that
但是这里有一个说明
when you take the precepts
当你受戒之后
when you say, I take these five precepts
当你说：我受持这五戒
then if you break one precepts all are broken
如果你将来破了一条戒，
所有五条都破了
because you undertake to keep them as a whole as a group
因为你是将这五条
作为一个整体来受持的
I will keep five precepts
我要受这五戒
but if you say like pāṇātipātā veramaṇī sikkhāpadaṃ samādiyāmi
但是如果你是这样受的：
我受持不杀生戒
one by one that
这样一条条受持的
means if you break one you just break one not the others
意思就是：如果你犯了一条戒，
那么你只犯一条戒，不涉及其他
so that is the difference
这就是区别
so it is better to take the precepts one by one
所以最好是一条条受戒
than taking five and saying I undertake to keep the five precepts
这比将五条作为整体受更好
so now we have ten unwholesome courses of action
我们现在有十不善业道
and now
现在
we will see what motivate these actions
我们看看这些业的动机
now of them killing, harsh speech, and ill-will spring from the root of hatred, dosamula
其中，杀生、恶口、嗔恨
来源于嗔根
so pāṇātipātā springs from killing a living being spring from dosa
杀生来源于嗔
and harsh speech comes from dosa
恶口来源于嗔
and byāpāda it is itself dosa
嗔恨本身就是嗔
so when these happen, when these occur
所以当这些业产生时
these occur springing from the root of dosa
这些是从嗔根产生
so that means in buddhism there is no mercy killing
就是说：佛教里没有慈悲之杀
whether it is out of mercy or not, when you kill there is dosa at that moment
不管是不是出于慈悲，
你杀的刹那，就是有嗔恨
that killing may be
motivated by mercy
这种杀生的动机或许是出于慈悲

but at the real moment of killing, there is dosa
但是在实际杀生的刹那，有嗔恨
so you cannot get away from it
你不能摆脱这点
saying, it is mercy killing, because I don't want this being to suffer more and so on
不能说：这是慈悲之杀生，
因我不愿此众生受更多的苦等
because here in
abhidhamma they said
因为这里，阿毗达摩讲
this killing comes from the root of dosa, that means when we kill
这种杀生来源于嗔因，
意即，杀生时
at the moment of killing, what type of consciousness will be in our mind
在杀生的刹那，生起的是什么心?
when we kill something or somebody
当我们杀生的时候
one of these, right?
这些心之一，对吧?
so we kill with this citta or this citta
所以我们杀生时，
生起这个心，或者这个心
so whenever we kill one of these citta arises in our mind
只要我们杀生，
这些心中的一个就会生起
and both of them are accompanied by what
这两者都是伴随什么的?
dosa, right? dosamula, hatred ill-will or anger
嗔，对吧？嗔因，嗔恨
so killing can never be done with mercy or lobha or whatever
所以慈悲杀生是不可能的
杀生不可能伴随慈悲、贪之类的
and
还有
sexual misconduct, covetousness and wrong view from the root of greed
邪淫、贪婪、邪见，来源于贪根
so sexual misconduct is done through greed or lobha
所以邪淫是通过贪来完成的
and covetousness also lobha
贪婪也是贪
and wrong view
accompanies lobha
邪见是伴随贪的
so they come from the root lobha or the root of greed
所以它们来源于贪根
the remaining four arise from two roots
剩下的四个从两个根中生起
the remaining four means
剩下的四个是：
adinnādāna, stealing
偷盗
and then what?
然后是什么?
pisuṇāvācā, samphappalāpa
两舌、绮语
so the remaining four arise from the two roots
所以剩下的四个来源于两个根
when we say something to destroy friendship of others
当我们离间他人的友情时

it may be motivated by one of the two roots
可能来自于这两个因之一
that means motivated by hate or motivated by greed or just attachment or lobha
就是说嗔因或者贪因
so out of the ten
所以说，这十个当中
killing, harsh speech and ill-will spring from hate, dosa
杀生、恶口、嗔来自于嗔
and sexual misconduct, covetousness, and wrong view from greed or lobha
邪淫、贪婪、邪见来自贪
and the remaining four from two roots dosa and lobha
剩下四个来自两个根：嗔、贪
now
现在
we're studying about kamma here
我们在这里学习业
and kamma is defined as cetana
业被定义为思心所
so actually killing means actually the cetana
所以实际上杀生就是思心所
the mental state that arises when we do the killing
是在杀生时生起的心所
so that cetana which accompanies the citta when we kill a being is called killing here pāṇātipāta
当我们杀生时伴随那时
生起之心的心所，被称为杀生
so we must take all to mean the cetanas
not just the action
所以我们将所有都指思心所，
不仅仅是行为
not the killing action not the stealing action
不是指杀生的行为，偷盗的行为
but the cetana the volition that arises when we do these activities
而是在这些行为产生时的思心所
and these ten akusalas these ten unwholesome courses of action
这是十个不善业道
are done with one of the twelve akusala cittas
伴随着这十二个
不善心之一而完成
so according to the classes of consciousness
所以根据心的分类
according to the arising of consciousness
根据心的生起
this unwholesome kamma is altogether twelve-fold
这些不善业一共是十二种
because there are twelve types of consciousness that can arise when we do these ten unwholesome actions
因为在做这十种不善业时，
有十二种心会生起
so when we do pāṇātipāta then
所以当我们杀生时
we will have what of these two accompanied by dosa, right?
两个嗔根心之一就会生起，对吧?
and when we say harsh speech, when we wish other people's ruin other people's

trouble
当我们恶口，希望别人
受到伤害，陷入困境
then one of the two accompanied by dosa arises in our mind
那么这两个嗔根心之一就会生起
then kāmesu micchācāra, when people commit that crime
邪淫，当人们造这个业时
there is lobha in their mind, so
心中就有贪，所以
one of these eight akusala cittas accompanied by lobha
这八个贪根不善心之一生起
and abhijjhā again lobha and micchādiṭṭhi again lobha
贪婪，也是贪根，
邪见，也是贪根
and then the other four when we do the other four
其他四个，当造其他四个业时
the consciousness that arises in our mind may be accompanied by lobha or accompanied by dosa
那么我们心中生起的心，
可能是贪根，也可能是嗔根
now what about the last two moha
那么最后两痴根呢
there are not mentioned here
这里并没有提到
but they are like in the background
但是它们就像在幕后一样
because moha is concomitant with all these twelve types of consciousness
因为痴根伴随所有这十二种心
although we call just the last two mohamula
虽然我们只是称最后两个为痴根
actually moha is presented with all the twelve types of consciousness
实际上，痴伴随所有十二种心
so by way of cittas
所以根据心的分类
we can say there are twelve kinds of unwholesome kamma
我们可以说有十二种不善业
but by way of the door of action
但是按照业之门分类
then we say there are ten
我们说有十种不善业
three of the body door
身门三个
four of speech door
语门四个
and three of mind door
意门三个
so altogether there are ten unwholesome courses of action
所以一起就有十不善业道
and these ten unwholesome courses of action will give result in the future
这十个不善业道
会在将来产生果报
at both re-linking and during life
在结生和生命中产生果报
and when they give results they will give bad results
当他们产生果报时，会产生恶报
so if we do not want to get bad results
所以如果我们不想获得恶报
we must refrain from doing these unwholesome actions

我们必须不造这些不善业
so when we can refrain from doing these unwholesome actions
所以当我们能够
不做这些不善的业
we will not get the painful results of these actions
我们就不会获得
这些业的痛苦果报
so understanding these ten unwholesome courses of action
所以明白这十不善业道
will help us to avoid getting akusala
会有助于我们避免造不善业
that means to avoid getting suffering in the samsara
即避免在轮回中受苦
so these are the
unwholesome kamma
这些就是不善业
and they will give results in the woeful states and in the kamavacara and also rupavacara world
它们产生果报的处所是：
恶趣、欲界、色界
so we will study them a little later
我们稍后再学习
ok, let's have a break
好，我们休息一下

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now we come to wholesome kamma or kusala kamma
我们现在看善业
so we finish the ten unwholesome courses of action
我们刚讲完十不善业道
wholesome kamma of the sense sphere is threefold according to the door of action, namely
根据业之门，欲界善业
有三种，分别是：
bodily action pertaining to the door of the body, verbal action pertaining to the door of speech
身业、语业
and mental action pertaining to the door of mind this is
意业
almost the same as, with the unwholesome kamma
这几乎与不善业是一样的
so wholesome kamma is also of three kinds
所以善业也分三种
bodily actions, verbal actions and mental actions
身业、语业、意业
and they occur through the door of body, the door of speech and the door of mind
他们通过身门、语门、意门发生
so we get three kinds of wholesome kamma the bodily action and so on
所以我们获得三种类型
的善业：身业等等
these are actually the opposite of the ten akusala kammas just mentioned
这些实际是上节课提到的
十不善业的对立面
so for the kusala kāyakamma
所以对于身善业
that means abstention from killing living

beings, abstention from stealing, abstention from sexual misconduct and so on
就是：离杀、离盗、离邪淫等等
and for the four through the door of speech
对于语门的四种
abstention from false speech and so on
离妄语等等
and for the three mental actions
对于四个意业
the first one is called non-covetousness
第一个是：无贪
and the second one is non-ill will, that means loving-kindness
第二个是无嗔，就是慈悲
and the third one is right view
第三是：正见
so in this way we get ten wholesome courses of action
这样我们就有十善业道
so actually they're the opposite of the ten unwholesome courses of action
实际上，它们是十不善业的反面
and also
同时
the wholesome kamma of the sense sphere is
欲界的善业
divided into first three
首先被分为三种
giving, sila and mental development
布施、持戒、禅修
in pali dana, sila and bhavana
巴利语分别是：
dana, sila, bhavana
when these wholesome actions are performed
当造这些善业
one of the eight kamavacara kusala consciousnesses arise in the mind
会生起这八个欲界善心之一
so by way of arising of consciousness
所以根据心的生起
they're eightfold
有八种
that means with these eight types of consciousness
意即，根据这八种心
or with one of these eight types of consciousness
或者伴随着这八种心之一
we do these wholesome kammas of the sense sphere
我们造这些欲界的善业
dana, sila and bhavana
布施、持戒、禅修
again dana, sila and bhavana are expanded into ten kinds of wholesome actions
同样：布施、持戒、禅修
可以扩充成十善业
so when they're tenfold, they are: one giving, dana
所以如果看成十种，
就是第一：布施
two: virtue, sila
第二：持戒
and three: meditation or mental development, mental culture, bhavana
第三：禅修
now dana as you know is giving, the

practice of charity
布施，就是给予，做慈善
so giving what you have,
将你所有的东西给别人，
giving food to the monks and to the buddha and so on
供养僧人、佛陀食物
or offering other requisites
或者供养其他资具
or just giving to some charitable purposes
或者出于其他慈善目的布施
so this is giving, dana
这就是布施
when giving is done with respect to the recipient
当我们出于对受施者
的尊敬来给予
we call it dana
我们称之为：布施
so actually dana
means just giving
所以实际上布施就是：给予
so giving to the pets in your house is also a dana
布施给你家的宠物，也是布施
so feeding them food is also a kind of dana
所以你喂它们，也是种布施
and the second one is sila, virtue
第二个是：戒律
sila is actually abstention from wrong doing
戒律实际上是远离恶业
that is why you have the precepts as I undertake the training precept of abstention from killing and so on
这就是为什么你受戒：
我受持不杀生戒等等
now with regard to sila
关于：持戒
please note that sila is the control of bodily actions and verbal actions
请注意：戒律是对身业、语业的约束
sila is not control of mental actions
持戒并不是对意业的控制
so by sila we can control our bodily actions and verbal actions but not mental actions
所以通过戒律，我们可以控制
我们身业、语业，而不是意业。
because the nature of sila is abstention, abstention from wrong doing
因为持戒的性质
就是远离，远离恶业
so
所以
suppose you practice dana in your mind
假设你在心里布施
that is not dana
那不是布施
it is just thinking in the mind
只是心里的想法
so sila here is the abstention from wrong doing by body or by speech
这里的持戒就是远离
身体、语言的恶业
so
所以
if you think of killing a human being or killing a being
如果你只是脑子里想杀生
just thinking will not

constitute breaking of sila
仅仅想想并不构成犯戒
your sila is still intact
你的戒律还是完整
although it may be contaminated
虽然它可能被染污了
although it may become dirty by your wish to kill
虽然因为你杀生的愿望，
戒律受到玷污
but so long as you do not practice killing with your body
只要你没有实际去杀生
or some comments
也没有口头上让别人杀
your sila is still intact
你的戒行还是完整的
so this please note
所以请注意这点
because there are people who say if you even think of killing, you have broken the sila
因为有的人说：只要
你想着杀生，就犯戒了
but that is not so
但是并非如此
so sila is broken only when you do something with your body and your mind
所以只有当你的身、意
同时做了某事，才会破戒
just thinking in the mind will not break your sila
仅仅在心里想想，并不会破戒
although it is a bad unwholesome or wrong doing in the mind
虽然它是不善的意业
so sila has to do with only the bodily actions and verbal actions
所以戒律只是与身业、语业相关
and not with mental actions
不是与意业相关
I'm not encouraging you to think bad thoughts
我并不是鼓励你起不善的念头
but just thinking bad thoughts does not constitute breaking of the moral precepts
但是仅仅是起坏的念头
并不构成破戒
so the third one is bhavana
第三个是禅修
bhavana means making much developing
巴利语原义是：很大的进步
so here developing means developing your mind through practice of meditation
进步这里是通过
禅修得到灵性的进步
so it is just translated as meditation
所以就直接翻译成：禅修
with regard to meditation as you know
关于禅修，你们知道
that you can practice samatha meditation or vipassana meditation
你们可以修止禅，也可以修观禅
samatha meditation by itself
单单只有止禅
without vipassana meditation cannot lead you to enlightenment
如果没有观禅，是不能导致觉悟的
but vipassana even without samatha can lead you to enlightenment
但是观禅，即使没有止禅
也能够导致觉悟

so
所以
whether you practice samatha or not
不管你有没有修止
you must practice vipassana if you want to gain enlightenment
如果你想获得觉悟，你必须修观
and there are forty subjects of samatha meditation
止禅有 40 个业处
you can take any one of these forty
你可以用这 40 个中的任意一个
and then you go to
vipassana meditation
之后你就修观禅
or you can just practice vipassana meditation at the beginning without practicing any samatha meditation at all
你也可以不修止禅，直接就修观禅
so these are the three basic actions among the ten wholesome kamma of the sense sphere
这是欲界十善业之中
三个基本的业
and then number four is reverence
第四个是：恭敬
being respectful to people
尊敬别人
being respectful to elders
尊敬年长者
being respectful to the three gems to the monks and so on
对三宝恭敬，对出家人恭敬等等
when you pay respects to the monks and others
当你恭敬出家人或其他人时
your mind has the one of the eight kamavacara kusala cittas arising in it
你的心就生起八个欲界善心之一
so it is called wholesome kamma
所以它被称为善业
and then number five is service
第五个：服务
so service to sick people, service to old people, service to monks, service to help people relieve suffering and so on
服务病人、老人、僧人，
帮助他们离苦等等
so that is service
这就是服务
so when you do service also one of the eight kamavacara kusala cittas arise in your mind
当你服务的时候，
八个欲界善心之一就会生起
and number six here is translated as transference of merit
第六个这里翻译成：回向功德
the word
transference I don't like
英文词本义是转移，我不喜欢
so I say sharing of merit
我就翻译成：分享功德
because transfer and share I think they're different
因为转移、分享，
我认为这两个意义不同
when you transfer something that means you change the place
当你转移某物的时候，
说明改变了它的位置
when I transfer this thing from this place

to this place
当我将此物从此处转移到彼处
then this is thing is no longer in this place
那么此物就不再在此处
so if you transfer your merit to another person then
所以如果你将功德转移给别人
the merit will go to another person and no merit will be left anew
那么功德就到别人那里去了
你这里就不会剩下功德了
so this word transference is not so good
所以转移这个词不是很好
so we say sharing of merit
所以我们说分享功德
again sharing of merit should be understood not as sharing a cake
分享这个功德
不可以理解为分享蛋糕
it is sharing a candle
就像分享一盏灯
when you share a cake you get to eat only half
你和别人分享蛋糕，你只能吃一半
but when you share merit
但是当你分享功德时
your merit does not decrease
你的功德不会减少
actually your merit increases because
实际上你的功德增长了，因为
the sharing of merit is also merit
分享功德也算功德
so you get double merit when you share merit after you're doing some meritorious deed
所以当你做善事之后，
进行功德回向，
那么就有双倍的功德
and sharing of merit is compared to letting other people light their candle from your candle
功德回向就像让别人的
蜡烛从你的蜡烛上取火
so you've a candle and then other people come and light their candle from the candle
所以你有一支蜡烛，
别人拿蜡烛从你蜡烛上取火
and the light of your candle does not decrease actually it shines more with the light of other candles
你蜡烛上的火并没有减少
实际上，加上别人的烛光
你的蜡烛显得更亮了
so in this way sharing of merit
这样，分享功德
is not like sharing a cake, so you do not loose any merit
不像分享蛋糕，
你并没有损失任何功德
actually you gain more merit
你实际上获得了更多的功德
and not only do you get more merit
你不仅获得了更多的功德
but other people also get chance to get merit depending on your merit
通过你的功德，其他人
也有机会获得功德
so you're helping other people also get merit by sharing merit
所以通过分享功德
你在帮助别人获取功德

and when those who share your merit are the petas and others the hungry ghosts and others
分享你功德的饿鬼和其他众生
then they get the result of the share immediately
他们会立刻获得分享的果报
so sharing of merit is a very good practice
所以，分享功德是一种很好的修行
we should do whenever we do some meritorious deeds
所以当我们做善事的时候，应当回向
dana, or sila or meditation
布施、持戒或禅修
and number seven is
rejoicing in others' merit
第七是：随喜功德
that means simply saying sadhu sadhu sadhu
意即仅仅说三声萨度
so when you say sadhu sadhu sadhu that means you rejoice at the merit done by another person
当你说这三声萨度的时候，
你就在随喜他人的功德
or you accept his share of merit
或者说你接收他的功德
if you do not say sadhu sadhu sadhu if you do not accept, then you do not get it
如果你不说这三声萨度，如果你
不接受功德，你就没有功德
so in order to get the merit shared to you
所以为了获得别人分享给你的功德
you have to accept it by saying sadhu sadhu sadhu or good good good
你得通过说三声萨度来接收它
萨度也就是善哉
so when you accept the merit that means you get merit yourself
所以当你接收功德时，
意即你自己获得功德
not that you get the merit of another person
不是说你获得了别人的功德
but you get merit depending on the merit shared by another person
而是你基于别人
分享的功德，获得功德
so not that merits of another person change place and come to you
不是说别人的功德换了地方，
跑到你这里
but when you say, when you rejoice the merit done by others
当你随喜别人所做的功德
when you say sadhu sadhu sadhu
当你说萨度萨度萨度时
when you say that one of the eight kamavacara kusala cittas arises in your mind
当你这样随喜时，你就生起
八个欲界善心其中一个
so you get merit
所以你就获得了功德
the merit you get is dependent upon the merit that is shared by the other persons
你获得的功德
依赖于别人分享的功德
so sharing of merit can work for both one who shares and for those who accepts the share
所以功德回向对于

回向功德者、接受回向者都有用
and who gets the share of merit they may even get the immediate results
接受回向者，他们
甚至可以立刻获得果报
now we are human beings here and we will say
我们是人类，我们会说
let's say I will share merit with you and you say, sadhu sadhu sadhu and
假设我回向功德，你们说三声萨度
you say sadhu sadhu sadhu and you get merit and just that
你们说三声萨度，
获得功德，仅此而已
no body gets the results immediately
没有人会立刻获得果报
but when merit is shared to those hungry ghosts who have...
但是当把功德回向给饿鬼时
our relatives or friends who have passed away and will reborn as hungry ghosts
回向给我们过世的，现在
在饿鬼道中的亲人、朋友
and they share our merit they say sadhu sadhu sadhu
他们分享了我们的功德，
说了三声萨度
it is said that they get results immediately
据说他们会立刻获得果报
they get free from that miserable state and they will become prosperous and happy
他们脱离恶道，会变得幸福安乐
so sharing of merit and rejoicing at the merit is a very important kusala actions we should do whenever we do a merit
所以在我们做功德时，
回向功德、随喜功德
是非常重要的善业
sharing of merit and rejoicing in others' merit
回向功德、随喜功德
now some people say we want to know
有人说：我们想知道
can we say sadhu sadhu sadhu even though merit is not shared to us
即使别人没有回向功德时
我们能不能说萨度萨度萨度呢
we see some people do meritorious deed
我们看到有些人做善事
and let's say they don't share merit with us, and we see them doing it and we're happy about that
假设他们没有回向功德
我们看到他们做善事
我们很高兴
can we say sadhu sadhu sadhu and get the share
我们能够说
萨度萨度萨度，分享到功德吗
yes
是的
so whether merit is shared to you or not
无论功德有没有回向给你
you see somebody doing merit you say good good good sadhu sadhu sadhu
你看到别人做善事，你说：
好好，善哉善哉，萨度萨度
then you will get the share of merit, ok
然后你就会分享到功德，好
and number eight is hearing the dhamma,

listening to the dhamma talk
第八是：听闻佛法
attending classes like this
参加这样的讲座
so this is included in what?
所以，这被包括在什么里面?
bhavana, mental culture
被包括在禅修里面
hearing the dhamma,
听闻佛法
so learning an innocent type of knowledge
学习正面的知识
not learning something with which to cause harm to others
不学习给别人带来伤害的知识
but learning some innocent knowledge is also hearing the dhamma
学习正面的知识也是听闻佛法
so it is also a kind of bhavana
所以这也是种禅修
and teaching the dhamma, giving dhamma talks and teaching classes like this, is also an act of kusala
宣讲佛法，做佛教讲座
像我这样办佛学讲座，也是善业
and teaching other innocent subjects is also teaching the dhamma
教授其他正面的知识，
也是宣讲佛法
so the number eight is called dhamma savana
所以第八是：听闻佛法
and number nine is called dhamma desanā
第九是：宣讲佛法
so
所以
both hearing the dhamma and teaching the dhamma are included in the bhavana
听闻佛法、宣讲佛法
都被包含在禅修里面
and number ten is straightening out one's view that means
第十是：让知见变得更正确
getting the right view of things
获得正确的知见
right view here means understanding that beings have kamma only as their own property
正见这里指：
明白业是众生的唯一财产
so this is the belief in kamma the law of kamma
所以就是相信业，相信业的法则
now buddha always said
佛陀总是说
beings have kamma as their own property
业是众生唯一的财产
kamma is their matrix or let's say their mother
业是众生之母
kamma is their relative kamma is their refuge and so on
业是众生之亲人；
业是众生之庇护所等等
so
所以
believing in the law of kamma
相信业的法则
or understanding that beings have kamma along as their property

或者明白众生以业为财产
and whatever they do either good or bad they will get the results of their kamma
无论他们做善事还是恶事
都会获得业的果报
so this is called a straight view or correct view
所以这就被称为正见
and this correct view can take many forms
这种正见有很多形式
believe in the kamma as the property of beings
相信业是众生的财产
and also
同时
seeing the true nature of things during the practice of meditation
通过禅修，看透诸法的本质
that is also straightening out one's views
这也是获得正见
before you practice meditation you may think that things are permanent for sometime at least
因为在禅修前，你可能觉得
事物有时候是恒常的
but when you practice meditation you really see the objects coming and going through your own observation
但是当你禅修时，你就真正看到
观察到所缘的生灭
then you come to conclusion that nothing is permanent
然后你就得出结论：一切都是无常的
so when you see nothing is permanent you also see that
当你看到一切都是无常，你也看到
things are bombarded by arising and disappearing
诸法都是不断生灭的
and there is nothing you can do about it
你对此无能为力
you have to accept what it is there
你需要如实接受一切
and so you see the impermanent nature suffering nature non-soul nature of things
你看到诸法的无常、苦、无我
so seeing these three characteristics is also called right view
所以看到这三相也被称为正见
and the attainment of path is also called right view and so on
获得道心也被称为正见等等
so here we are concerned with only kamavacara sense sphere wholesome kamma
所以这里我们只涉及了欲界善业
so here right view means
所以这里正见意思是
understanding the law of kamma
明白业的法则
and also seeing the three characteristics of all conditioned phenomena through vipassana meditation
同时通过观禅看透有为法的诸相
so these are the ten that are called ten wholesome kammas so
所以这些就是十善业道，所以
there are two sets of ten wholesome kammas
有两种十善业
the first one is the opposite of ten unwholesome kammas beginning with

pāṇātipātā and so on
第一种就是从杀生开始的
十种不善业的对立面等等
this list is different and this begins with dana, sila, bhavana and so on
而第二种是不同的，
从布施、持戒、禅修开始等等
now it is said that
据说
we can include the other ones in either dana or sila or bhavana
我们可以将其他几个
包含在布施、持戒或禅修里
now we have ten
我们有十个
we can put the others into dana or sila or bhavana
我们可以将其他几个
放进布施、持戒或禅修里
and so we will get only three
所以就只有三个了
so dana sila and bhavana only three or the ten
所以布施、持戒、禅修，
只有三个，也可以说是十个
now the reverence and service
恭敬和服务
is included in sila
包含在持戒里面
or keeping moral precepts pure
就是让戒律清净
because it is a kind of practice
因为这种修习
being respectful to others and doing service to others
尊敬别人，服务别人
they're like practicing sila and so they can be included in sila
就像持戒，所以被包含在持戒里
and sharing of merit and rejoicing in others' merit
回向功德、随喜功德
is included in dana giving
被包含在布施里面
now the first one is clearly dana
第一个很明白是：布施
because when you share merits you're giving a chance to other people to get merit
因为当你分享功德时，
你布施给别人获得功德的机会
so that is a truly dana
所以这实际也是布施
and rejoicing in others' merit is also included in dana or giving because it is connected with giving
随喜别人的功德，
也被包含在布施里，
因为这也涉及到给予
and hearing the dhamma and teaching the dhamma
听闻佛法、宣讲佛法
and straightening out one's views is
获得正见
included in bhavana meditation or mental development
被包含在禅修里
and also the
commentaries say that
注释书里也说了
straightening out one's views can be related to all of them

获得正见可以与所有三种联系起来
not just to bhavana and also to dana and sila
不仅仅与禅修有关
也与布施、持戒有关
because only when you have straight view do you practice dana sila and so on
因为只有当你获得正见时
你才会布施、持戒等等
because guided by this straight view we do dana we do sila and so on
因为在正见的引导下，
我们才去布施、持戒等等
all these twenty kinds unwholesome and wholesome known as kamma pertaining to the sense sphere
所有这二十种不善、善，
都被称为欲界业
this is kamavacara kamma
这是欲界的业
so twelve, this is by way of arising of consciousness
12 种，这是按照生起的心来分类
so twelve unwholesome kammas
就是 12 种不善业
and eight wholesome kammas
八种善业
that means twelve, twelve cetanas accompanying twelve akusala cittas
就是说 12 个思心所
伴随 12 个不善心
and eight cetanas accompanying eight kamavacara kusala
八个思心所伴随八个欲界善心
so these twenty are called kamavacara kamma
所以这二十个，被称为欲界业
kamma pertaining to the sense sphere
属于欲界的业
that belongs to sense sphere
属于欲界
now we come to
rupavacara kusala
我们现在看色界善业
or rupavacara kamma
或者色界业
wholesome kamma of the fine material sphere is purely mental action
色界善业是纯粹的意业
now when you practice samatha meditation
当你修止禅时
you develop your mind
你在修你的心
so meditation is not bodily action
所以禅修就不是身业
not verbal action but it is mental action
不是语业，而是意业
and only through meditation do you get jhana
只有通过禅修，你才获得禅那
so you practice samatha meditation and you get first jhana second jhana third jhana fourth jhana fifth jhana
所以你修止禅，你获得
初禅、二三四五禅
so when you get jhana
当你获得禅那时
if you go back to mind door thought processes
如果回看意门心路过程
you know that jhana consciousness arises

in mind door thought processes
你知道禅那心
生起于意门心路过程
that means they're mental, they're not connected with physical actions
意即它们是属于心的，
与身体行为没关系
so
所以
the wholesome kamma of fine material sphere is purely mental action
色界善业是纯粹的意业
so no verbal action, no bodily action but it is purely mental action
不是语业、不是身业
是纯粹的意业
so it belongs to manokamma
它属于意业
it is consisted in meditation and it is bhavana
他被包含在禅修里
it is development of mind that has reached absorption
是到达禅定状态的心的开发
so when you practice bhavana when you practice samatha meditation
所以当你禅修，修止禅时
you get concentration
你获得禅定
first you get the neighborhood concentration
首先你获得近行定
and then later you get the absorption concentration
然后你获得禅定
absorption concentration means jhana, jhana concentration
禅定意思是禅那，禅那定
so the rupavacara kusala action is,
所以色界善业
one that has reached absorption
必须获得禅那
or it must be jhana and it's fivefold by distinction of jhana factors
或者说必须获得禅那，
根据禅支可分为五种
so the rupavacara jhanas are five in number
所以色界禅那以数目计有五个
first second third fourth fifth
初禅、二三四五禅
how do they differ one from another
它们是如何区分呢
they differ one from another by the number of jhana factors arising with them
它们通过生起禅支的数目来区分
now as you all know the first jhana is accompanied by how many factors? five factors
你们都知道，
初禅有多少禅支？五个禅支
and the second jhana, four jhana factors
二禅，四个禅支
third jhana three
三禅，三个禅支
fourth jhana two, and fifth jhana also two
四禅两个，五禅也是两个
so
所以
so they differ from one another through jhana factors
它们因禅支而不同

so since they're five, four, three, two and two
因为它们的禅支数目分别是：
五、四、三、二、二
they're five rupavacara kusala
所以是五个色界善业
so these five jhanas are called rupavacara kusala kamma
这五个禅那被称为色界善业
that means the cetana arising with them
相应的思心所与之共生
and then arupavacara
然后是无色界
so you can gain
arupavacara jhanas also through practice of samatha meditation
你也可以通过修止禅
获得无色界禅那
and they're the same as rupavacara kusala so
它们与色界善业是一样的
they're purely mental action
它们是纯粹的意业
so you practice meditation and you get jhana
所以你通过禅修获得禅那
and the mind door thought process arises
生起意门心路过程
they're also consisted in meditation
它们也被包含在禅修里
so they're mental development
所以它们属于心的开发
you have to practice mental culture or mental development
你们需要通过禅修修心
to gain these jhanas and
获得这些禅那
when you gain these jhanas, these jhanas themselves are mental development
当你获得这些禅那，
这些禅那本身也是属于禅修
and then they have reached absorption
所以就获得禅定
so before reaching absorption
在获得禅定之前
the citta is kamavacara citta
心是欲界心
when absorption arises it is
当禅那生起时
rupavacara or arupavacara
心就是色界或无色界心
here arupavacara cittas
在这里就是无色界心
so they have those that have reached absorption
所以就是获得了禅定
and this wholesome kamma of immaterial sphere arupavacara kusala kamma
这种无色界善业
is fourfold by distinction of their object
通过所缘分四种
you can go back to the first chapter
你们可以回到第一章
the five rupavacara jhanas differ from one another by way of factors
五个色界禅那以禅支而区分开
but the four arupavacara jhanas differ from one another
但是四个无色界禅那的区分
not by way of factors
并不是通过禅支
because they all have two factors

因为它们都具有两个禅支
now the first arupavacara jhana has two factors
第一无色界禅那有两个禅支
the second third fourth has two factors
二三四禅那都是两个禅支
so they do not differ by way of jhana factors
所以它们不是以禅支数而区分
but they differ by way of the objects they take
它们依所缘而区分
the first arupavacara jhana takes what as object?
第一无色界禅的所缘是什么?
the concept of space
空的概念
so the first arupavacara takes the concept of space or infinite space as object
所以第一无色界禅以空的概念,
或者说空无边为所缘
and the second
arupavacara jhana
第二无色界禅
takes the first arupavacara jhana consciousness as object
以第一无色界禅的禅那心为所缘
and the third arupavacara jhana takes the absence of the first arupavacara jhana nothingness of the first arupavacara jhana as object
第三无色界禅以
第一无色界禅心的缺失为所缘
and the fourth arupavacara jhana consciousness
第四无色界禅那心
takes the third arupavacara jhana as consciousness, I mean as object
以第三无色界禅的禅那心为所缘
so
所以
each one of them differs from the others by way of the obejct each takes
它们因所缘的不同而区分
and not by way of factors
不是以禅支来区分
so they're here mentioned as fourfold by distinction of the object
所以，这里就通过所缘分为四种
now if you can turn the book to page sixty four
你们翻开书第 64 页
there is a diagram
有一张表格
now the immaterial sphere cittas
无色界心
now citta number one base of infinite space
第一个心：空无边为所缘
so that is a first
arupavacara citta
这是第一个无色界心
and its object, direct object is concept of space
它的直接所缘是：空的概念
that meant space
就是指：空间
and two: base of infinite consciousness
that's a second one
第二：以空无边为所缘
the object is the second one is consciousness of infinite space

第二个的所缘是：空无边心
that means the first arupavacara citta
就是第一个无色界心
and number three is called base of nothingness
第三是：无所有
and its object is concept of non-existence of the first arupavacara citta
它的所缘是：
缺失第一个无色界心的概念
because when the person gets the second arupavacara citta
因为当一个人获得第二个无色界心
there is no more first arupavacara citta
就没有第一个无色界心
so it is no more at that time so it is non-existence
所以那时就是：无所有
that non-existence is taken as object when a person tries to get the third arupavacara jhana
当一个人要获得第三无色界禅
就以无所有为所缘
so the object of the third arupavacara jhana consciousness is the concept of non-existence of the first arupavacara jhana consciousness
所以第三个无色界禅的所缘就是
第一个无色界禅那心的无所有概念
and number four by the perception no non-perception, this is the name of the fourth arupavacara citta
第四个非想非非想处，
这是第四个无色界心的名字
and its object is
consciousness of nothingness
它的所缘是：无所有处禅心
that means just the third arupavacara jhana consciousness
就是说第三个无色界禅那心
so they differ according to the object they take
所以它们以所缘的不同而区分
all of them have two jhana factors, upekkha and ekaggata
它们都有两个禅支：舍、一境性
and there is also in the chart, transcended object
这张表里，也有超越的所缘
by transcended object also they're different from one another
根据它们超越的所缘来区分
the first citta must transcend or go beyond the concept of kasina
第一个心必须超越遍处的概念
and the second must go beyond concept of space
第二个必须超越空间的概念
the third must go beyond the concept of infinite space
第三个必须超越空无边的概念
and the fourth must go beyond concept of non-existence and so on
第四个必须超越无所有的概念，等等
so the each one of the arupavacara cittas has two kinds of object
所以每个无色界心有两种所缘
the object they take
缘取的所缘
and the object they have to transcend they have to go beyond
它们要超越的所缘

so by direct object or by transcend object each one is different from another
所以根据它们的直接所缘，
根据它们超越的所缘
它们彼此得以区分开
and so
所以
the wholesome kamma of immaterial sphere is fourfold by the distinction of the object
根据所缘的不同，
无色界善业分四种
so up to now we have covered the kamma
所以现在，我们已经学了业
kamavacara kamma
欲界业
rupavacara kamma and arupavacara kamma
色界业、无色界业
and kamavacara kamma is divided into akusala kamma and kusala kamma
欲界业分成不善业、善业
and then rupavacara is only kusala
色界只有善业
and arupavacara also is kusala
无色界也只有善业
and lokuttara or supramundane kamma is not included here
这里就不包括出世间
because here it wants to show the kamma that gives results that gives results in future life
因为这里只是显示产生果报的业
在将来产生果报的业
so now
所以
we will try to see
我们要明白
what kamma gives what results? where and when?
什么业在何时何地产生什么果报?
now it is a little complicated
这就有点复杂
but complicated or not, we must go through it
但是不管难不难，我们还是要学
now unwholesome kamma there are, let us say twelve unwholesome cittas
不善业，有 12 种不善心
so among them
其中
all unwholesome kamma excluding restlessness
除去“掉举”的所有不善心
that means the last of the akusala
就是说最后一个不善心
produces relinking or rebirth in the woeful plane
在恶趣产生结生心
so akusala kamma produces rebirth in apāya or woeful plane
所以不善业在恶趣产生结生
first we must understand this
我们首先必须明白这点
unwholesome kamma except the last one
不善业，除掉最后一个
or let us say unwholesome consciousness
我们还是说：不善心
except the last one
除掉最后一个
produce rebirth in where?
导致在哪里结生?

in the woeful plane that means in hell, in animal kingdom in hungry ghosts and in the host of asura
在恶趣，意思是在地狱、
畜生道、饿鬼道、阿修罗道
so in one of those they will fructify they will give results
所以它们在这些之中产生果报
the result they give is first here
它们在这里首先产生
patisandhi or rebirth
结生心
so as a result of the eleven akusala cittas
作为十一个不善心的果报
a being is reborn in hell or as an animal as a peta or as an asura
众生就会投生到
地狱、畜生、饿鬼或阿修罗
but during the course of existence
但是在生命期间
that means
after rebirth, during life
意即结生之后，在生命中
all twelve types of akusala consciousness
所有十二种不善心
give effect that means produce result to the seven unwholesome resultants
产生七种不善果报心
any where in the sensuous world that means kamavacara world or fine material world or rupavacara world according to circumstances
根据因缘，地点是在：
欲界或者在色界
now we must understand the resultant first
我们首先必须了解果报心
there are seven resultant consciousness of akusala among the eighteen ahetukas
在十八无因心中，
有七种不善果报心
and eight resultant consciousness of kusala among the ahetukas now they're resultant of kusalas
在无因心中还有八个善果报心
and then eight resultant consciousness of kamavacara sobhana
还有欲界美心中的八个果报心
and then five rupavacara resultants and four apuravacara resultant
五个色界果报心，
四个无色界果报心
so now we are to concentrate on the seven resultant of akusala
我们现在要集中讨论
七个不善果报心
eight resultant of kusala among the ahetuka or rootless consciousness and
无因心中的八个善果报心
eight resultant among the kamavacara sobhana
欲界美心中的八个果报心
so here it is said during the course of existence that means during life
这里写道：在生命期间
all twelve, all twelve means all twelve akusalas including the last one
一切十二不善心，
就是所有不善心，包括最后一个
give effect to the seven unwholesome resultants
都能产生七种不善果报心

so these twelve will produce the seven unwholesome resultants among the ahetukas or rootless consciousness
所以这十二种产生
七个无因不善果报心
anywhere in the sensuous world in the kamavacara world
于欲界产生这些心
how many realms are in the kamavacara world
欲界有多少生存地?
eleven
十一个
or the fine material world, how many?
色界，多少个?
fine material world, brahma world
色界梵天
fifteen
十五个
we have to exclude the mindless beings
我们要除去无想天
so this is how akusala kamma give results
所以这就是不善业产生果报的方式
now again akusala kamma or the eleven akusala types of consciousness excluding the last one
不善业，去掉最后一个不善心
之后的十一个不善心
produces patisandhi in four woeful states
在四个恶趣产生结生
and all twelve
所有十二种
produce results during life
在生命期间产生果报
so
所以
can you tell me when a person a being takes patisandhi in the four woeful states
你们能够告诉我，
当某个众生在四恶趣结生时
what is his rebirth consciousness?
结生心是什么?
this one, right?
这个，对吗?
so let us say the eleven akusala cittas give the santirana as rebirth results
所以我们说，这十一个不善心
以推度心作为结生心
and during life time, all twelve akusala cittas give these all seven
在生命期间，所有十二个
不善心产生所有这七个
in which realms?
在哪个生存地?
in all kamavacara realms and rupavacara realms
在所有欲界、色界生存地
so as a result of akusala kamma
所以作为不善业的果报
excluding the last one
除去最后一个
a person is reborn in hell animal kingdom among petas or host of asuras
众生投生到地狱、畜生道、
饿鬼道、阿修罗道
then during life
在生命期间
that being suffers a lot of dukkha
他会受很多苦
that being sees
undesirable sight
看到不可意的东西

that being experiences undesirable noise, undesirable smell and so on
听到不可意的声音，
嗅到不可意的味道等等
so when he experiences those undesirable objects during life
当他在生命期间
经历到这些不可意的所缘
that is the result of all twelve akusala cittas as one of these
这就是这十二个不善心的果报
产生这些果报心之一
so when he sees something ugly he doesn't want to see then this is produced
所以当他看到不想看的丑陋事物
那么生起的就是这个心
when hears something that he doesn't want to hear the second citta is produced ans so on
当他听到不想听到的声音，
那么生起的就是第二个心，等等
that is in the world of woeful states
这就是在恶趣的情况
now let us take human beings
现在我们以人为例
when we are reborn as human beings
当我们投生为人时
we're reborn as result of kusala not of akusala
这是我们善心结生的果报，
不是不善心
so the akusala cittas cannot give results as patisandhi or as rebirth to human beings
所以不善心不能结生为人
but during life we encounter many undesirable things
但是在生命期间，
我们遇到许多不可意的事情
we see undesirable objects we hear undesirable sounds
我们看到不可意的所缘
听到不可意的声音
we smell undesirable smell and so on
我们嗅到不可意的气味等等
when we experience something that we don't want to experience
当我们体验到不可意的体验时
then these twelve are producing the seven resultants to us
这十二个不善心就会
给我们产生七个果报心
so when we see something which we do not want to see
所以当我们看到
我们不想看到的事物时
then the eye consciousness arises in our mind
那么就会生起眼识
and that eye consciousness is the result of akusala kamma
这种眼识就是不善业的果报
so when we hear something we don't want to hear
当我们听到不想听的声音
then we have the hearing consciousness which is the result of akusala
那么我们就生起耳识，
这是不善业的果报
so all twelve akusala kammas
所以所有十二个不善业
give the seven akusala resultant cittas as results during life time

在生命期间产生七个不善果报心
so we have to differentiate the result as result at rebirth and result during life time
所以我们要区分：
结生的果报、生命期间的果报
so I hope you remember
所以我希望你们记得
now the result of akusala we will go back result of akusala
不善心的果报，我们翻到前面
so among the twelve
在这十二个之中
the last one is said to be too weak to produce rebirth result
最后一个太微弱了，
不能产生结生果报
so it cannot give rebirth
所以它不能产生结生
because it is restless and so it is restless and it is not strong
因为它是掉举，所以不是很强烈
but the other eleven when they give rebirth as result where do they give?
其他十一个，当它们产生
结生心果报，会投生到哪里?
in which realms?
在哪些生存地?
in the four woeful states, in the four lowest states
四恶趣
that is at the moment of relinking at the moment of rebirth
这就是在结生时候的果报
but during life time
但是在生命期间
now the restlessness
这时候掉举
although it cannot produce rebirth result
虽然它不能产生结生果报
it can produce
during-lifetime result
它可以产生生命期间的果报
so with regard to during life time result
所以对于生命期间的果报
we have to take all the twelve akusalas as kamma
就要包括所有十二种不善业
and their results are the seven resultant of akusala among the rootless consciousness
它们的果报就是无因心中
的七个不善果报心
and they produce these results in where?
它们产生这些果报的处所在哪里?
in all kamavacara planes
在所有欲界生存地
in all eleven including the four lowest plane
所有十一个生存地，包括四恶趣
in all kamvacara plane and also in rupavacara plane
所有欲界，还有色界
you know brahma may sometime look down to the human world, and they may see undesirable objects
你们要知道，梵天可能会偶尔
看看人间，他们可以看到
不可意的所缘
so they can arise in the brahmas also
所以这些心也可以在梵天生起
the seeing consciousness the result of akusala and hearing consciousness also
作为不善的果报的眼识，

还有耳识也是如此
the eight kamavacara kusalas also
produce the ahetuka results also
八个欲界善心也产生无因果报心
so it gives effect to the eight rootless
resultants anywhere in the sensuous world
所以它在欲界任何地方
都可产生八个无因果报心
that means in all eleven kamavacara
realms or the fine material world
rupavacara realm according to
circumstances
意即根据情况，
在所有 11 个欲界或者色界生存地
so
所以
the akusala have only akusala results
不善心只能产生不善果报
but kusala have the kusala results with
roots and kusala results without roots
但是善心产生
有因善果报心、无因善果报心
so two kinds of results
所以是两种果报心
so kamavacara kusala gives both results
with root and results without roots
所以欲界善心产生
有因果报心、无因果报心
so the result of these eight
所以这八个心的果报
the kamavacara kusala are the eight
kamavacara vipaka and the eight ahetuka
vipaka of kusala
欲界善心的果报是：
欲界果报心、无因善果报心
so
所以
in the sensuous blissful plane
在欲界善趣
the eight gives these eight as result
这八个的果报是这八个果报心
and during lifetime
在生命期间
the eight gives the ahetuka results
anywhere in the sensuous world anywhere
in the kamavacara and also in the
rupavacara
这八个在欲界、色界的
任何处所产生无因果报心
so
所以
when we see something we want to see,
when we see something desirable
当我们看到可意的东西
then
那么
the seeing consciousness arises
生起眼识
this seeing consciousness is the result of
one of these eight kamavacara kusala
这个眼识是这八个欲界善心之一
and when we hear something we want to
hear
当我们听到可意的声音
when we smell something we want to
smell also
当我们嗅到可意的气味
these types of
consciousness arise
生起这些心
and they're the result of the eight
kamavacara kusalas

它们是这八个欲界善心的果报
and
此外
brahmas also can see desirable objects
梵天也能看到可意的所缘
and they can hear the desirable sound
他们可以听到可意的声音
so in the brahma world also
所以在梵天界
the eight kamavacara kusala can produce the ahetuka or rootless types of resultant consciousness
八个欲界善心也可以产生无因果报心
but not smell taste and touch
但没有鼻嗅、舌尝、身触
so this much we have to understand first
我们首先要了解这些
so let us go back again the kamavacara kusala
让我们回头再看欲界善心
so kamavacara kusala eight here
所以欲界善心，这里有八个
they can give the patisandhi result in what?
它们可以在什么地方产生结生?
sensuous blissful plane
欲界善趣
and when they give results one of the eight result of kamavacara sobhana will arise
当它们产生果报时，欲界美心中的八个果报心的一个会生起
so the result of these eight are the other eight
所以这八个的果报就是另外八个
that are resultants of kamavacara sobhana
也就是欲界美心中的果报心
that is at rebirth
这是在结生时
and during lifetime
在生命期间
these eight can produce these eight also
这八个也可能产生这八个
and here they can produce them in all kamavacara realms and rupavacara realms
这里它们可以在所有欲界、色界产生
if you have the thirty six (31?) plane chart also
如果你有这 36 (31?)生存地表格
you can look at them and relate to them
你也可以查看它们的联系
this realm, this realm and so on
这个生存地，这个生存地，等等
this is a basis
这就是基础
now we come to some detail
我们现在稍微详细讲讲
when we do meritorious deeds
当我们做善事
we get kusala
我们就起了善心
and that kusala can be accompanied by two roots or three roots
这个善心可以是二因或三因
what are the roots?
是哪些因?
you go back to the third chapter
你们回到第三章
and in pali they're lobha, dosa, moha on the akusala side
它们是不善方面：贪、嗔、痴

and alobha, adosa, amoha
无贪、无嗔、无痴
alobha means non-attachment, adosa means non-hate, and amoha means non-delusion
无贪意思是没有贪执，
无嗔意思是没有嗔恨，
无痴意思是没有迷惑，
amoha really is
knowledge, paññā
无痴实际上就是知识，智
so when we do some meritorious deed
所以当我们做善事
sometimes our kusala kamma is accompanied by just two roots
有时候，我们的善业是伴随这二因的
non-attachment and non-hate
无贪、无嗔
sometimes, it will be accompanied by all three roots
有时候，它伴随所有三因
non-attachment, non-hate and non-delusion
无贪、无嗔、无痴
if we do some meritorious deed carelessly
如果我们随意做一些善业
not thinking about kamma and its results and so on
不去想业、业报等等
then our kusala will be accompanied by only two roots
那么我们的善业只伴随二因
because we do not invoke the knowledge to arise at that time
因为我们在此时没有生起智
but if we do some meritorious deeds
但是如果我们做善事
with the understanding that there is what is called kamma and there are what are called the result of kamma
明白业、业报
with that understanding if we do the meritorious act
带着这种理解，我们去行善
then our kusala is accompanied by three roots
那么我们的善业就是三因
so for our kusala to be accompanied by three roots
要使我们的善是三因的
we must remember that
我们要记住
there is kamma and there are the results of kamma
业、业报的存在
or in other words a belief in the law of kammas
或者换言之：相信业的法则
so with the belief, I don't want to use the word belief, because
所以具有此种信，我不想用信这个词
belief could mean just blind faith
因为信可能让人想到盲信
so with the understanding that there is kamma and there are the results of kamma
所以具有对业、业报的理解
and also
同时
now I'm doing this kamma so this kamma will give results in the future
我们行此善，此善在

将来会产生果报
with that understanding we do the act
具有此种理解，我们去行动
then our kusala is said to be accompanied by three roots
那么以此，我们的善就是三因的
if we do kamma carelessly without thinking of
如果我们随意造业，不去理解
the kamma and its results
业、业报
then knowledge will not be there
就是智不相应
then our kamma will be accompanied by only two roots
那么我们的业只是伴随着二因
so there are two kinds of kusala
所以有两种善
two root kusala, three root kusala
二因善、三因善
that is kamavacara kusala not rupavacara and arupavacara
这是欲界善、不是色界、无色界善
rupavacara and arupavacara kusalas are always three roots
色界、无色界善总是三因
if you do not use knowledge, you cannot get jhanas
如果是智不相应，就不能获得禅那
so that is always
accompanied by three roots
所以就永远是三因的
but the kamavacara kusala can be accompanied by only two roots
但是欲界善可以是二因
or it can be accompanied by three roots
也可以是三因
depending on how we do the act
取决于我们行善的方式
that is why it is important that whenever we do a meritorious deed we must make it three root and not two root
所以当我们做善事的时候，
我们要使之是三因善，
不要让它是二因
because
因为
only three root kusala can give you three root results
因为只有三因善才能产生三因果报
we do not want two root results, right?
我们不想要二因果报，对吧?
if we get two root results, we will be doomed
如果我们获得二因果报，
那么就注定失败
we cannot get even jhana in that life
因为二因结生此生就不能获得禅那
ok, so
好，所以
there is three root kusala
有三因善
again this three roots kusala can be of superior quality and inferior quality
同时，这个三因善可以是
殊胜善业、低劣善业
here the word grade is used
这里用的是“等级”这个词
so superior grade and inferior grade
高等、低等
three root kusala, but three root kusala can be of superior grade

三因善业，三因善业
可以是殊胜善业
or it can be of inferior grade
或者是低劣的善业
here also we must see to it that it is superior grade not inferior grade
这里我们必须要保证
是殊胜善业，不是低劣的善业
how are we to do that?
我们要怎么做呢?
it is very important and it is very beneficial, right?
这很重要，也很有益处，对吧?
so in order for our three root kusala to be of superior grade
所以为了让我们的
三因善业是殊胜的善业
then we must see to it that this kusala is preceded by kusala
我们必须保证
这个善业之前也是善业
and followed by kusala
其后也是善业
that means suppose you have decided to make an offering
即假设你打算去布施
from the moment you decide you make an offering
从你打算布施的那一刻起
you should be happy about that offering
你应该为这个布施开心
whenever you think about that offering, you should be happy
只要你想到将要布施，你就开心
and that is one important thing
这很重要
and then after doing the offering
之后，做完了布施
when you look back to the offering action
你回想到布施的行为
you should feel happy, you should have kusala
你应该感到开心，你应该有善心
so to be preceded by and followed by kusala
所以之前是善业，之后也是善业
is one condition that makes it into a superior grade three root kamma
就是成就三因殊胜善业的条件
only superior grade three root kamma will give the best results we want
只有殊胜的三因善业才能
产生我们希望的最好果报
so that is very important when we do meritorious deed
所以当我们行善时，这很重要
try to make it three root kusala
努力成就三因善业
and not only that but make it the superior grade three root
不仅如此，还要成就
殊胜的三因善业
now you know what to do
现在你们知道怎么做了
you have to remember two things, right?
你们要记住两件事，对吧?
first, kamma and its results
第一：业、业报
I understand the kamma and its results or I believe the kamma and its results
我明白业、业报，
并且相信业、业报

and then before doing the act
然后在造业之前
you must have kusala cittas regarding this act
你对行为必须生起善心
and also after doing it
其后
you must be happy about that you must not regret
你必须为此高兴，不要后悔
so if you can take care of these two
所以如果你能注意这两点
then your kusala will be of three roots superior
那么你的善业就是三因殊胜善业
if your three root kusala is not preceded by and accompanied by kusala
如果你的三因善业
之前和之后不是善
that it becomes inferior grade
那么它就是低劣的三因善业
although it is three root it is inferior grade
虽然是三因，但是是低劣的
two root kusala can also be of two grades
二因善业也分两等
suppose we do kusala carelessly and we do not involve understanding of the law of kamma and so on
假设你随意行善，
没有明白业的法则，等等
so our kusala is two roots
所以我们的业就是二因
that means it with two roots
意即具有两个因
and here also it can be preceded and accompanied by kusala or it cannot be
这里，它之前和之后可以是善业，
也可以不是善业
so here also with regard to two roots kusala there are two grades
所以这里，对于二因善业，
也有两个等级
superior grade and inferior grade
殊胜和低劣的
so now we have got how many kinds of kusala?
现在我们有多少种善业?
four kinds of kusala
四种善业
three root superior three root inferior
三因殊胜、三因低劣
two root superior two root inferior
二因殊胜、二因低劣
and what about one root?
那么一个因的呢?
there can be no one root kusala
没有一因善业
so kusala must be either two roots or three roots
所以善业要么是二因，要么是三因
so now we have four kinds of kamavacara kusala
所以现在我们有四种欲界善业
again they are three root superior, three root inferior,
再来，它们是：三因殊胜、三因低劣
two root superior, two root inferior
二因殊胜、二因低劣
so when they give results, they will give different results
所以它们会产生不同的果报
oh

哦
it's almost ten o'clock
快到十点了
ok, you will get the results tomorrow
好，我们明天继续

disk02track05

so yesterday we left off at the wholesome sense sphere kamma
昨天，我们讲完了欲界善业
divided into two roots and three roots
分成二因、三因
and also divided into superior grade and inferior grade
也分成殊胜、低劣
so now you know how to do a superior grade three root wholesome kamma
你们现在知道如何
成就殊胜三因善业
so three roots means non-attachment, non-hate, non-delusion or wisdom
三因即是：无贪、无嗔、无痴
so when an act of merit is accompanied of these three roots
所以当善业伴随这三因
then it is called three root kusala
那么它就被称为三因善业
and if it is accompanied by only two first roots
如果只是伴随前两个因
non-attachment and non-hate
即：无贪、无嗔
and without knowledge, non-delusion
智不相应，即缺无痴
it is called two root kusala
它就被称为二因善业
and three root kusala can be of superior grade and inferior grade
三因善业可以分为：殊胜、低劣
superior grade means preceded by and followed by kusala moments
殊胜意思是之前和之后都有善心
and inferior grade means not preceded by and not followed by kusala moments
低劣意思是之前和之后没有善心
so we have four kinds of kammas now
所以我们现在有四种业
three root superior, three root inferior, two root superior and two root inferior
三因殊胜、三因低劣
二因殊胜、二因低劣
as to the result
对于果报
there are three root result
有三因果报
two root result
二因果报
and no root or rootless results
无因果报
by way of consciousness
按照心来分
three root results are these two
三因果报是这两个
the first and second kamavacara vipaka
第一、第二欲界果报心
and fifth and sixth kamavacara vipaka
第五、第六欲界果报心
so they are accompanied by three roots
它们是三因
and third and fourth kamavacara vipaka are accompanied by two roots
第三第四欲界果报心是二因

and then seventh and eighth also are accompanied by two roots
第七第八也是二因
so when we say three root result
所以当我们说三因果报
we mean one of the four
就是指这四个中的一个
one two and five, six
第一、第二、第五、第六
and when we say two root results we mean
当我们谈到二因果报，意思是
three, four and seven eight
第三、第四、第七、第八
and rootless results are the eight resultant consciousness among the eighteen rootless cittas
无因果报就是十八
无因心中的八个果报心
that is with regard to kamavacara kusala
这就是欲界善心
in the rupavacara arupavacara and supramundane
在色界、无色界、出世间
the results are all three root results
果报心都是三因
there are no two root results in the rupavacara or arupavacara or the supramundane
在色界、无色界、出世间
没有二因果报心
so they are all three root consciousness accompanied by three roots
所以都是三因心
please turn to page 212
翻到第 212 页

this is a diagram for understanding the passage we just went through
这个表就是我们刚学过的内容
number one eleven unwholesome kamma
第一：十一不善业
except restlessness or the last one
除去最后一个掉举
so at rebirth it gives unwholesome resultant investigation accompanied by equanimity that is one there in the four woeful states
在结生时，它在四恶道产生不善果报舍俱推度心，就是那个
so let us see, the first column is just numbers one two three four five
我们看，第一列，是序号：12345
and the second column is the kammas
第二列是业
and the third column is at rebirth
第三列是：结生时
and fourth column during life
第四列：在生命期间
and the fifth column where these results are produced
第五列：果报产生的处所
and then the others are the results that are produced
其他的是产生的果报
so the eleven unwholesome kammas except restlessness
所以除去掉举之外，十一个不善业
produce result that is unwholesome resultant investigation accompanied by equanimity that one in four woeful states at rebirth
在结生时，于四恶趣，产生

不善果报舍俱推度心，那个
but during life all twelve unwholesome kammas give results in both kamavacara and rupavacara
但是在生命期间，所有十二个
不善业在欲界和色界产生果报
when they give results in kamavacara
当它们在欲界产生果报时
they give the seven unwholesome resultants in the eighteen ahetuka or rootless cittas
产生的果报是 18 无因心中的
7 个不善果报心
and when they give results in fine material sphere or rupavacara
当它们在色界产生果报时
only four
只有四个
because there are no nose, tongue and body consciousness in brahmas
因为梵天没有鼻、舌、身
so
所以
all twelve unwholesome kammas give results these four types of consciousness among the result of unwhome kamma in the eighteen ahetuka cittas
所有 12 个不善业，产生 18 个无因心
中的四个不善果报心
now three root superior wholesome
现在，三因殊胜善业
now three root superior wholesome give results at rebirth in the seven blissful kammavacara
三因殊胜善业的结生
果报在七个欲界善趣
that means the human beings and celestial realms
意思是：人间、欲界天
so in those seven
在这七个之中
it gives the result
它产生果报
only four
只有四个
great resultant associate with knowledge
智相应大果报心
that means one two and five six of the kamavacara vipaka
意即欲界果报心中的一二五六
one two and five six
一二五六
and during lifetime
在生命期间
and all eleven realms of kamavacara
所有十一个欲界生存地
they give eight resultant consciousness as result
产生八个果报心
so these eight are, first this, from the ahetuka and from the kamavacara
这八个，首先这个，
从欲界无因心开始
so altogether they produce sixteen resultant consciousness in eleven kamavacara realms
在十一个欲界生存地，
它们一共产生十六个果报心
and in fine material realms
在色界生存地
only five
只有五个

and eight and thirteen you have to strike out
八、十三，你们要划掉
it's a mistake
是写错了
so instead of thirteen please enter five
把十三换成五
the kamavacara vipakas arise only in kamavacara worlds
欲界果报心只在欲界生起
and not in rupavacara
在色界不会生起
so for fine material sphere
所以对于色界
or fifteen fine material sphere during life
在 15 个色界生存地，生命期间
the three root superior wholesome kamma produces five resultant consciousness
三因殊胜善业产生五个果报心
eight minus three
八减去三
again nose tongue body are missing
同样，没有鼻、舌、身
so it should read five and then blank and five
所以是：五、空白、五
now that is three root superior
这是三因殊胜
three root inferior
三因低劣
and two root superior are put together here
以及二因殊胜放在一起了
because they produce the same result
因为它们产生相同的果报
so three root inferior and two root superior wholesome kamma
三因低劣和二因殊胜善业
produces at rebirth in the seven kamavacara blissful states
在七个欲界善趣产生结生
how many? four
多少个？四个
great resultant dissociated from knowledge
智不相应大果报心
that means
意思是
three four and seven eight
三四七八
so only four at rebirth
所以在结生时，只有四个
and during lifetime
在生命期间
in all eleven kamavacara realms
在所有十一个欲界生存地
eight plus four
八加四
again three four and seven eight
同样三四七八
altogether twelve
一起是十二个
for fine material sphere, fifteen fine material sphere
对于十五个色界生存地
five
五个
again no four
同样没有四
and nine should be five
九应该是五

so here five blank blank five
所以这里是：
五，空白，空白，五
so now you see
所以现在你们知道
three root inferior
三因低劣
and two superior
和二因殊胜
cannot produce great resultant associated with knowledge
不能产生智相应的大果报心
that means they cannot give three root results
意即它们不能产生三因果报心
that is why it is important when we do meritorious deeds
当我们造善业时这很重要
to make it three root superior if we want to get the best results
如果我们要获得最好的果报
就要成就三因殊胜善业
even three root inferior
即使是三因低劣善业
cannot produce three root results
也不能产生三因果报
so three root inferior and two root superior
所以三因低劣、二因殊胜
produce only two root results
只产生二因果报
now great resultant dissociated with knowledge means two root results
智不相应大果报心就是二因果报
great resultant associated with knowledge
智相应大果报心
three root result
是三因果报心
and then two root inferior
然后，二因低劣
so two root inferior at rebirth to human and gods cātummahārājikā realm only
二因低劣在结生为人、天人，
只有四大王天
so in these two realms they produce only one at rebirth
在这两个界，
它们只产生一种结生心
that is wholesome resultant investigation accompanied by equanimity, this one
就是舍俱善果报推度心，这个
and in all eleven
kamavacara realms
在所有十一个欲界生存地
during life
在生命期间
they produce all eight ahetuka results
它们产生八个无因果报心
so they cannot produce even two root results
它们甚至不能产生二因果报心
because they are two root inferior
因为它们是二因低劣善业
they have no power to produce two root results
它们没有力量产生二因果报心
so they are only rootless result for them
所以它们只能产生无因果报心
and for fine material sphere again only five
对于色界，只有五个
now there is an opinion

这里有一种说法
said to be belonging to some teachers
据说是某些老师说提出
and according to them
根据他们的说法
asaṅkhārika unprompted
无行
asaṅkhārika kamma does not produce sasaṅkhārika result
无行业不能产生有行果报
and sasaṅkhārika kamma does not produce asaṅkhārika result
有行业不能产生无行果报
so according to them
根据他们的说法
the cause and effect the kamma and its results must be identical regarding being prompted or unprompted
在有行无行方面，
因果必须是一致的
so unprompted kamma does not produce prompted resultant
所以无行业不能产生有行果报
and prompted kamma does not produce unprompted results
有行业不能产生无行果报
so in that case we have to modify what we have studied
所以这样，我们就要
修正我们学习的内容
and these teachers are here in the note mentioned as
在注释里也提到这些老师
first, the view on resultant stated in section twenty nine was advanced by the ancient master tipiṭaka cūlanāga thera
首先，记录于 29 节对果报心
的见解是由古代老师
三藏小龙长老所提出
and and is the prevalent opinion among teachers of the abhidhamma.
也是广为诸阿毗达摩论师
所接受的见解
so this is the common opinion of teachers of abhidhamma at that time
这是当时阿毗达摩论师
之间普遍的看法
and cūlanāga thera was a famous abhidhamma teacher at that time
小龙长老是当时有名的论师
in section thirty the author states an alternative view
在第 30 节，作者提出了另外一种观点
held by the teachers of the school of mahā dhammarakkhita thera
它是由大护法长老提出的
an abhidhamma master at the ancient Moravāpi Monastery in Sri Lanka.
这位长老是古锡兰
摩拉瓦毕寺的阿毗达摩论师
so according to that scholar
根据这位学者的看法
the unprompted kamma does not produce prompted resultants and so on
无行业不会产生有行果报等等
because his opinion was that
因为他的观点是
the image of your face on the mirror must be exactly the same as your face
你在镜子里的脸
跟你真正的脸是一模一样
so they must produce the exact equivalent

or express image of themselves
所以它们必须产生相同的图像
and so asaṅkhārika I mean unprompted kamma produces unprompted and
所以无行业产生无行果报
prompted kamma produces prompted results
有行业产生有行果报
so their opinion is given in table 5.5
所以他们的意见在表 5.5 里
on page 216
第 216 页
so first superior
第一个殊胜
and first inferior two
第一个低劣，两个
they're unprompted
它们是无行的
and then second superior and second inferior they're prompted
第二个殊胜、第二个低劣，有行
so two are unprompted and the next two are prompted
所以两个是无行的，两个是有行的
the same with third superior and third inferior are unprompted
第三个殊胜、第三个低劣
也是如此，无行的
fourth superior and fourth inferior are prompted
第四殊胜，第四低劣，有行
fifth superior and fifth inferior are unprompted
第五殊胜，第五低劣，无行
and sixth superior and inferior are prompted
第六殊胜、低劣，有行
seventh superior and inferior are unprompted
第七殊胜、低劣，无行
and eighth superior and inferior are prompted
第八殊胜、低劣，有行
so first superior gives rebirth result as three roots
所以第一殊胜的结生果报是三因
and during life rootless resultant all eight
生命期间是无因果报，所有八个
and with roots that is according to general view
根据一般观点，是有因
one to eight
第一至第八
and according to alternative view
根据其他论师的看法
one three five seven only
只是一三五七
because one is unprompted, three unprompted, five unprompted and seven unprompted
因为一三五七都是无行
so according to the general view
根据一般看法
the result would be all one to eight
果报就是所有一到八
but according to alternative view
但是根据其他论师的看法
they're one three five and seven
只是一三五七
and for the first inferior that is three root inferior kamma actually
对于第一低劣三因业

but it gives rebirth resultants two roots it cannot give three roots
它产生的结生果报是二因，
不能产生三因
and then during life all eight
在生命期间
and because it does not give three roots
因为它不能产生三因果报
according to general view
根据一般观点
there are three four seven and eight
就是三四七八
according to alternative view, they're just three and seven
根据其他观点，只有三七
so second citta when it is superior
第二个殊胜心
it gives results as three roots
产生三因果报
and then
然后
during life all eight rootless resultant consciousness
生命期间，产生
所有八个无因果报心
and then kamavacara result also one to eight
然后是欲界果报心一到八
and then since they're prompted
因为它们是有行心
then according to alternative view
根据其他论师的看法
two four six and eight
就是二四六八
and that second citta which is inferior
第二个低劣心
give only two root results as rebirth
只产生二因结生果报
and during life
在生命期间
all eight rootless resultants
所有八个无因果报心
and according to general view
根据一般看法
kamavacara sobhana vipaka
欲界善果报心
three four seven and eight
三四七八
and according to alternative view
根据其他论师看法
only four and eight prompted
只有四八，有行
and then the third citta when it is superior
第三个心，当它是殊胜时
and unprompted
如果是无行
because it is two root superior kamma
因为是二因殊胜业
so at rebirth it gives only two root resultant
结生时只产生二因果报
and then during life
在生命期间
all eight rootless resultants
所有八个无因果报心
and then the kamavacara sobhana resultants
然后是欲界善果报心
according to general view again, three four seven eight
同样根据一般看法， 三四七八
and according to alternative view only

three and seven
根据其他论师的看法，只有三七
because they must be unprompted
因为它们必须是无行心
and then the third inferior
然后是第三个低劣
it is two root inferior kamma
它是二因低劣业
so it gives only rootless results
只产生无因果报
rootless results means just one
无因果报只有一个
and then during lifetime give all eight rootless resultants
在生命期间，产生
所有八个无因果报心
but no kamavacara sobhana resultants
但是没有欲界善果报心
according to general view and also according to alternative view
根据一般看法，
其他论师观点也是如此
and then the fourth citta fourth citta is two roots
然后是第四个心，二因
right?
对吧?
so two root superior
二因殊胜
and it is prompted
有行
since it is two root superior
因为是二因殊胜
it gives two root result at rebirth
结生时产生二因果报
and during lifetime all eight rootless resultants
在生命期间，所有八个无因果报心
as to the kamavacara
对于欲界
it gives three four seven and eight which are prompted
它产生三四七八，有行心
and
并且
let me see, three, four, seven, eight
我看看，三四七八
according to the alternative view, there are only four and eight
根据其他论师的看法，只有四八
because four and eight are prompted
因为四八两个是有行的
and three and seven are unprompted
三七是无行的
according to the general view all four are produced
根据一般看法，产生四个
but according to alternative view only four and eight are produced
但是根据其他论师，只产生四八
and then the fourth inferior
然后是第四低劣
it is two root inferior
是二因低劣
prompted
有行
so it gives only rootless rebirth
只产生无因结生
and during lifetime all eight rootless resultants
在生命期间，所有八个无因果报心
but none of the kamavacara sobhana

resultants during life
但是在生命期间，
没有欲界善果报心
and then the fifth citta
然后是第五个心
superior
殊胜
now fifth citta is two root or three root
第五个心是二因还是三因
fifth citta
第五个心
two root or three root
二因还是三因?
three root, right?
三因，对吧?
so it is three root superior
它是三因殊胜
since it is three root superior it gives three root rebirth resultant
因为它是三因殊胜，
所以产生三因结生果报心
and then all eight rootless resultants
然后所有八个无因果报心
and also one to eight kamavacara sobhana resultants according to general view
根据一般观点，
同样一到八欲界善果报心
and one three five seven of the kamavacara sobhana resultants according to the alternative view
根据其他论师的看法，
一三五七欲界善果报心
again fifth inferior
第五低劣
since it is inferior
因为是低劣
it produces only two root rebirth
只产生二因结生
and during lifetime all eight rootless resultants
在生命期间，所有八个无因果报
and then according to general view
根据一般观点
three four seven eight of the kamavacara sobhana resultants
欲界善果报心三四七八
and three seven of the two root
三七二因
so two root superior and the eighth is the prompted
所以二因殊胜，第八是有行
so since it is two root superior it can give only two root rebirth resultant
因为是二因殊胜，
只能产生二因结生果报
and then during lifetime all eight rootless resultants
在生命期间，所有八个无因果报
and then three four seven eight of kamavacara sobhana resultants according to general view and
根据一般观点，
三四七八欲界善果报心
four eight of the kamavacara resultant according to alternative view
根据其他论师的看法，四八欲界果报
now the last one eightth
现在最有一个第八个
again now it is inferior
它是低劣的
since it is two root inferior

因为是二因低劣
it cannot give two root results
不能产生二因果报
so it give only rootless rebirth resultants
所以只能产生无因结生果报
and during lifetime it gives only eight rootless resultant
在生命期间，只产生八个无因果报
and none of the kamavacara sobhana resultant
没有欲界善果报心
so this table shows in detail
所以这张表体现的很详尽
the results of all eight kamavaca kusala divided into superior and inferior
八个欲界善分成
殊胜、低劣产生的果报
and also prompted and unprompted
也区分了有行、无行
and also according to general view and according to alternative view
还区分了一般的看法
其他论师的看法
that means alternative view is upheld by just some teachers only
意思是其他论师的看法
只是被某些论师所主张
and they're not well accepted by all teachers
并不是为所有老师所接受
now the name of that teacher
这个老师的名字
who held the alternative view is here given as
就是持有其他论师的看法的，
这里给出的名字是
dhammarakkhita thera
法护长老
and
同时
there is an end note, number four
这里有一个尾注 4
so
所以
when we look at the end note number four
我们看看尾注 4
of the fifth chapter on page 373
翻到第 373 页，第五章的注释
it says: see aṭṭhasālinī page 267-288
这里写道：参看
《殊胜义注》页 267-288
and expositor pages 257-279
评注页 257-279
aṭṭhasālinī is the commentary of the first book of abhidhamma
殊胜义注就是《法集论》的注释书
and expositor is the english translation of that commentary
评注就是这个注释书的英译本
so these two are
actually the same
所以这两个实际上是一回事
but when I looked in the aṭṭhasālinī
但是我检视了《殊胜义注》
the name of the
teacher is different
这个论师的名字是不同的
so there the name of the teacher is given as mahadatta
里面这个论师的名字是摩诃达多
m-a-h-a-d-a-t-t-a

not dhammarakkhita
并不是法护
but the name dhammarakkhita is given in the commentary to this manual
但是法护这个名字是出现在
概要精解的注释书里
so the commentary to this manual
所以这本概要精解的注释书
give the name dhammarakkhita of the teacher who has this alternative view
给出的名字是：法护长老
是这个其他观点的持有者
but in the original let us say original in the commentary to the first book of abhidhamma
但是在原始文本，
《法集论》的注释书里
that commentary was written by the venerable Buddhaghosa
这本注释书是觉音尊者写的
so in that book the name of the teacher was given as mahadatta
在这本书里，这个老师
的名字是：摩诃达多
and so we must take name mahadatta to be the correct name
所以我们必须将
摩诃达多作为正确的名字
so this is the akusala, kamvacara kusala kamma
所以这是不善，欲界善业
and the results they give
和它们产生的果报
both at rebirth and during life
在结生时，以及在生命期间
now we come to the results of fine material sphere rupavacara kusala
现在我们我们
来看色界善业的果报
now rupavacara kusala are five
色界善心五种
and they're first jhana, second jhana, third jhana, fourth jhana, fifth jhana
分别是：初禅、二三四五禅
wholesome cittas
对应的善心
so
所以
first jhana, second jhana, third jhana, fourth jhana, fifth jhana wholesome cittas
初禅、二三四五禅善心
when first jhana is developed to a limited degree
当初禅达到有限的程度
then the beings are reborn into the brahma's retinue
众生就投生到梵众天
ok, you go back to page 213
好，你们翻到第 213 页
now first jhana developed to a limited degree
初禅达到一定的程度
inferior means develop to a limited degree
低劣，意思是发展到有限的程度
and medium means develop in a medium degree
中等就是发展到中等程度
and superior means develop in a superior degree
殊胜就是发展到殊胜程度
so the first jhana can be developed into three levels

所以初禅可以分为三种程度
say, inferior or limited degree
低劣或有限的程度
or medium degree and superior degree
中等、殊胜程度
the limited degree means
有限程度意思是
the person just gets the jhana and he is not very familiar with that jhana
该众生只是获得这个禅那，
并不熟悉这个禅那
he just got the jhana and then he may let it off
他获得这个禅那然后放弃了
so that kind of development is called develop to a limited degree
所以这种程度的禅那
被称为有限程度
so medium degree means
中等程度意思是
he enters into the jhana again and again after he first attains the jhana
他初次获得这个禅那后，
反复进入这个禅那
but he is not very familiar
但是他还不是很熟悉
not exceptionally familiar with the jhana
不是特别熟悉这个禅那
the third one is the one who is exceptionally familiar with the jhana
第三是特别熟悉这个禅那
that means he can get into the jhana whenever he likes
意即他可以随时进入禅那
and he can be in the jhana for as long as he likes
可以在禅那中保持随意的时间
he can get out of the jhana at any time he likes
可以随时离开禅那
and then he can get into the jhanas again and again
可以反复进入禅那
and so he is the most familiar with the jhana
所以他非常熟悉这个禅那
so there are levels of the development of each jhana
所以每个禅那都分三个阶段
so when the first jhana is developed
当初禅达到
to a limited degree
有限的程度
then
那么
that person after death is reborn in the brahma's retinue
这个众生死后就投生到梵众天
the first of the three first jhana realms
初禅三界第一个天界
and the rebirth consciousness that arises there is first jhana resultant
生起的结生心就是初禅果报心
and when it is developed to a medium degree
如果禅那发展到中等程度
he is reborn in brahma's ministers the second of the three first jhana realms
就投生到梵辅天，
初禅三天的第二天
but the resultant consciousness is the same, first jhana resultant

果报心是同样的，初禅果报心
and when the first jhana is developed to a superior degree
当初禅达到殊胜的阶段
then the person is reborn in the mahabrahmas of the first jhana plane
此众生就会投生到初禅的大梵天
and again the rebirth consciousness is just first jhana consciousness
同样结生心只是初禅心
then the second jhana
现在看二禅
[inaudible] development of second jhana
第二个禅那
so when second jhana is developed to a limited degree
当二禅发展到有限的程度
the person is reborn in minor luster
该众生投生到少光天
and the resultant consciousness is second jhana resultant consciousness
果报心就是二禅果报心
when the second jhana is developed to a medium degree
二禅发展到中等程度
then he is reborn in infinite luster
就会投生到无量光天
and with the same jhana resultant
禅那果报心相同
and when it is developed to superior degree
当禅那发展到殊胜程度
then he is reborn in radiant luster realm
那么他就投生到光音天
and again the resultant consciousness is the same second jhana resultant
同样果报心也是二禅果报心
and then third jhana
三禅
when it is developed to a limited degree
当禅那发展到有限的程度
then the person is reborn in the minor luster
此人就投生到少光天
and the result is third jhana resultant
果报就是三禅果报心
and when it is developed to a medium degree and then
当他发展到中等程度
infinite luster the same
也会投生到无量光天
and with third jhana resultant
三禅果报心
and when it is developed to superior degree
当发展到殊胜程度
again in the radiant luster he is reborn
也是投生到光音天
and his rebirth consciousness is the third jhana resultant consciousness
他的结生心是三禅果报心
now as you know
你们知道
there are five jhanas
有五个禅那
but the planes are only four
但是生存地只有四个
second and third we take as one here
二禅、三禅在这里合并为一
and so whether the second jhana or it is third jhana
所以不管是二禅、三禅

when it is developed to a limited degree
当发展到有限的程度
then the person is reborn in the minor luster and so on
那么这个人就投生到少光天等等
then the fourth jhana
四禅
when it is developed to a limited degree
当这个禅那发展到有限的程度
then the person is born in minor aura
这个人投生到少净天
and the rebirth consciousness is fourth jhana resultant
结生心是四禅果报心
and when it is developed to a medium degree
当他发展到中等程度
then rebirth in infinite aura
投生到无量净天
and again the fourth jhana resultant consciousness is the rebirth consciousness
结生心是四禅果报心
and when it is developed to a superior degree
当发展到殊胜的程度
then a person is reborn in steady aura
这个众生就投生到遍净天
and with fourth jhana resultant consciousness as rebirth consciousness
结生心是四禅果报心
now fifth jhana
现在是第五禅
when it is developed in a normal way
当禅那以普通形式发展
then a person is reborn in great reward
这个人就投生到广果天
and his rebirth consciousness is fifth jhana resultant consciousness
他的结生心是五禅果报心
when this fifth jhana is developed to arouse dispassion for perception
当五禅培育出对想的厌离
then that person is reborn in the realm of non-percipient beings
这个人就投生到无想天
that means no mind beings, mindless beings
成为没有心的众生
and so for him there is rebirth consciousness
所以对于他，就没有结生心
since there is no consciousness in that realm
因为此生存地无心识
there is no rebirth consciousness
所以没有结生心
and since there is no rebirth consciousness
因为没有结生心
there is no bhavanga and no death consciousness
就没有有分、死亡心
and then fifth jhana of non-returner
五禅不还
so non-returner means anagami
不还就是阿那含
so when an anagami attains a fifth jhana
当阿那含获得五禅
then he will be reborn after his death in the pure abodes
他就在死后投生到净居天
how many pure abodes are there?

净居天有几个生存地?
five
五个
in one of the pure abodes he will be reborn
他就会投生净居天其中的一个
and his rebirth consciousness is the fifth jhana resultant consciousness
他的结生心就是五禅果报心
then number thirteen base of infinite space
第十三：空无边处
that means the first arupavacara jhana
意即第一个无色界禅那
so persons who attain the first arupavacara jhana
获得第一无色界禅那的人
are reborn in the first arupavacara realm
投生到第一个无色界生存地
having the same name infinite space
ākāsānañcāyatana
名字是一样的：空无边处
and their rebirth consciousness is first immaterial sphere resultant
它们的结生心就是
第一个无色界果报心
so this is the first immaterial kusala
这就是第一个无色界善
and person who gets this jhana will reborn in the first arupavacara realm
获得此禅那的人就投生到
第一个无色界生存地
his rebirth consciousness will be the first arupavacara resultant
他的结生心就是第一个无色界果报心
which is called infinite space
就是：空无边
the base of infinite consciousness that is the second arupavacara jhana
识无边处，是第二个无色界禅那
so those who attain the second arupavacara jhana will be reborn in the infinite consciousness realm
获得第二无色界禅那的人
就投生到识无边处
that means second arupavacara realm
第二无色界生存地
and their rebirth consciousness is second arupavacara resultant
他们的结生心是第二无色界果报心
the next is base of nothingness
下一个是：无所有处
that means third
arupavacara jhana
就是第三无色界禅那
so those who get third arupavacara jhanas
获得第三无色界禅那的人
will be reborn in the realm called nothingness
就会投生到无所有处
but do not misunderstand this word nothingness here
但是不要误解这里的：无所有
nothingness here means nothingness of the first arupavacara jhana consciousness
无所有在这里是说：
没有第一个无色界禅那心
not nothingness of everything
不是说什么都没有
so this is third
arupavacara jhana
所以这第三个无色界禅那

can take that absence of first arupavacana jhana or nothingness of first arupavacara jhana as object of his meditation
可以将第一无色界禅那心
的缺失作为禅修所缘
so
所以
when he gets this jhana
当他获得这个禅那
then he will be reborn in the corresponding arupavacara realm
他就投生到相应的无色界
and his rebirth consciousness is third arupavacara resultant
他的结生心是第三无色界果报心
and the sixteen the last one is called
第十六，最后一个被称为：
base of neither perception nor non-perception
非想非非想处
this is the fourth
arupavacara jhana
这是第四无色界禅
the name of the fourth arupavacara jhana
第四个无色界禅那的名字
so when a person gets this jhana
所以当某个人获得这个禅那
then he will be reborn in the realm called by the same name neither perception nor non-perception
他就会投生到
这个生存地：非想非非想
that means in the fourth arupavacara jhana realm
就是第四个无色界生存地
and his rebirth consciousness will be fourth arupavacara jhana resultant
他的结生心就是
第四无色界禅果报心
so since you know that in one life
所以因为你们知道在一期生命中
rebirth consciousness bhavanga consciousness and death consciousness are the same the identical one
结生心、有分心、死亡心
都是一致的
so when we say a type of consciousness is rebirth consciousness
所以当我们说某种心是结生心
we also mean that it is also the bhavanga consciousness and death consciousness
我们也表示它也是有分心、死亡心
so that means
所以，就是说
let us say for the first jhana attainer
例如对于初禅的获得者
so first jhana attainer dies here
初禅获得者死亡之后
and then he is reborn in the brahma retinue
投生到梵众天
and his rebirth consciousness is first jhana resultant
他的结生心初禅果报心
then all through his life as a brahma
那么在他作为梵天的一生里
the bhavanga
moments will arise
会生起有分心识刹那
and all the bhavanga moments are also first jhana resultant
他的所有有分心识刹那

也是初禅果报心
and then at the end of life he will die
在他死亡的时候
and when he dies he will die with the same first jhana resultant consciousness
他死亡的时候，
也是以初禅果报心而死
so the first jhana resultant consciousness will function for him as rebirth bhavanga and death consciousness
所以初禅果报心于他充当
结生、有分、死亡心
so
所以
the mahaggata kusala
广大善心
you know the mahaggata, right? is the mahaggata there?
你们知道广大心，对吧?
看到广大心了吗?
so mahaggata means rupavacara and arupavacara
广大心就是色界心、无色界心
so the conclusion in the manual says
所以在概要精解的结论里这样说
thus sublime merit that means mahaggata kusala
如是广大福，也就是广大善
determined according to planes, produces similar results (both) at rebirth-linking and in the course of existence.
依界分别，在结生和生命期间
产生相同的果报
now the difference between kamavacara kusala and mahaggata kusala
欲界善、广大善的区别
is that kamavacara kusala gives both similar and dissimilar results
就是欲界善产生相同和相异的果报
so kamavacara kusala eight produce these eight kamavacara vipakas
欲界八个善业产生这八个欲界果报
and also these eight ahetuka vipakas
也产生八个无因果报
so they have both similar and dissimilar results
所以它同时产生相同、相异的果报
but the mahaggata kusala rupavacara kusala and arupavacara kusala
但是广大善：色界善、无色界善
they have the identical results
它们产生相同的果报
so first jhana kusala producing first jhana vipaka
初禅善产生初禅果报
and so on
诸如此类
so
所以
the sublime merit or mahaggata kusala
广大福或者说广大善
produces similar results both at rebirth and in the course of existence
在结生和生命期间产生相同的果报
until the moment of death
直到死亡的时候
so this is the kamma and its results
这就是业、业报
now so now you know
现在你们知道
which kamma produces which results
什么业产生什么果报

and so it teaches you that if you want a particular results
这让你知道：如果你想要某种果报
then you must acquire the particular kamma that will give that as the result
你必须获得特定的业以便
获得那样的果报
so if you want to be reborn as three root person
所以如果你想要三因结生
then you have to do three root superior kusala
那么你必须造三因的善业
no three root inferior or two root
而不是三因低劣或者二因
that is why it is important
所以这很重要
that whenever we do merit we must do it with seriousness
我们行善的时候，必须郑重其事
and we must think abou the law of kamma and
我们必须想到业的法则
also we must see to it that it is preceded by and followed by kusala moments
也要保证之前之后都是善业相伴
so when we take care of that
当我们谨慎行事的时候
then we can be sure that
我们就能保证
we will be reborn as three root beings in our future lives
我们在将来就能获得三因结生
whatever merit you do
不管你行什么善
you should do with these in mind
你必须谨记这些
you should do it with seriousness
必须郑重其事
with understanding of kamma and its results and so on
明白业、业报等等
so when you do it this way
如果你这样行善
even a small act of merit can give you abundant results
即便是小小的善业，
也能带来丰厚的果报
it is said in the book that
在经文中记载
just by offering a single flower to the buddha
仅仅是给佛陀供养一朵花
one will not be reborn in woeful states for millions of lives
你就在百万生中不会投生到恶趣
so that is possible because when you offer a flower it takes some time
这是有可能的，因为当你
供养花的时候，需要一定的时间
as you know in one second there can be billions of thought moments
你们知道一秒钟可能
有几十亿个心识刹那
so there are billions of cetanas
有几十亿个思心所
or billions of volitions arising
生起几十亿次思心所
and these volitions each give the rebirth results
这些思心所都会产生结生果报
and so we can accept that

所以我们可以认为
just by offering a flower to the buddha
仅仅是给佛陀供养一朵花
the abundant results can be produced
就可以产生很大的果报
so in order to make our kusala productive of abundant results
所以，为了让我们的善
产生丰厚的果报
productive of high class results
产生高质量的果报
then we need to do the kusala to become a high class kusala
我们需要造高质量的善业
so high class kusala means three root superior
高质量的善业就是三因殊胜善业
so no three root inferior
不是三因低劣善业
no two root
也不是二因善业
just three root superior
只能是三因殊胜善业
so pleas keep it in mind and
请谨记于心
whenever you do merit
行善的时候
try to make it three root superior
让它成为三因殊胜善业
I think
我觉得
from now on
从今以后
your way of doing merit will change
你们行善的方式就会改变
you will not do merit carelessly
你不会再随随便便去行善
or superficially
或者肤浅地去行善
so whatever you do do with seriousness and
不管你做什么，要郑重其事
try to make it three root superior
让它成为三因殊胜善业
so that is for kamavacara
这就是关于欲界
ok, now
好现在
we come to the last moment of our life
我们来看生命中的最后一刻
the process of death and rebirth
死亡与结生的过程
now it is also very important
这也很重要
to understand correctly and clearly
要明白无误地理解
the process of death and rebirth
死亡和结生的过程
because many people
因为许多人
do not really understand, correctly understand
实际上并不能正确理解
and so they make mistakes in talking about them or in writing about them
他们无论在谈话著述中，都会搞错
first
首先
the manual gives us four modes of death
概要精解给出了四种死亡形式
four kinds of death let us call it
我们姑且称之为四种死亡

so on page 220 you will find that
在第 220 页，你们可以看到
(i) through the expiration of the life-span;
因为寿命已尽
death through the expiration of the lifespan
就是因为寿命已尽而死亡
(ii) through the expiration of the (productive) kammic force;
因为令生业力已尽
(iii) through the (simultaneous) expiration of both lifespan and kammic force;
寿命和业力两者同时耗尽
and (iv) through (the intervention of) a destructive kamma.
因为毁坏业的干预
so there are four kinds of death
这就是四种死亡形式
mentioned in this manual
在这本概要精解提到的
now what is death?
什么是死亡?
normally we understand death is the end of one life
我们通常理解的死亡
就是生命的终结
we have what is called life faculty
我们有命根
there are two kinds of life faculty
有两种命根
mental and physical
名命根、色命根
so both are working in our body and mind when we are alive
所以在我们活着的时候，这两者
分别在身体和心里发挥作用
so when we die they disappear they cease
我们死的时候，它们也消失
so death is defined as
所以死亡的定义是
the cutting off of life faculty that belongs to one life
切断属于生命的命根
now there are other kinds of death also
现在有其他形式的死亡
momentary death
刹那死亡
momentary death means every moment we're dying
刹那死亡就是说我们
每时每刻都在死亡
don't be afraid
不要害怕
every moment we're being reborn and we die and reborn and die reborn and die
每时每刻，我们
死了又生，生了又死
so that is momentary death
这就是刹那死亡
but here we don't mean momentary death
但是这里我们不是指刹那死亡
but we mean death according to convention
这里的死亡是指
通常意义上的死亡
that means the end of one life
就是指生命的终结
the cutting off of the life faculty that belongs to one life
切断属于生命的命根
so the end of one life is called death for the purpose here

所以这里的死亡指一生的终结
and so there are four kinds of death and
所以有四种死亡
one kind of death is through the expiration of the lifespan
一种死亡是寿命的终结
now you have studied the lifespan of different realms
你们学习了不同生存地的寿命
for human beings there is no age limit
人类，没有固定的寿命
but for devas and brahmas there is lifespan
但是对于欲界天、梵天，
有固定的寿命
so when a person dies at the end of lifespan
当一个人寿命结束死亡时
then he is said to die through the expiration of lifespan
就说他因寿命终结而死亡
so here it is said, in the human realm too this should be understood as death in advanced old age due to natural causes.
这里说，对于人类，这应该
理解成寿终正寝
we should die about eighty, ninety or hundred
我们应该在八十、九十、
一百岁时死亡
that maybe the death through the expiration of lifespan
这可能就是寿命已尽而死
the second is through the expiration of the productive kammic force
第二种，令生业已尽
although we're born as human beings
虽然我们身而为人
and the lifespan of human being is supposed to be about one hundred years
人类的寿命应该是大约一百岁
people die young
人们往往很早就死了
at ten twenty thirty also people die
十岁，二十，三十，也有人会死去
so why?
为什么?
because although their lifespan is say eighty ninety or hundred
因为虽然他们的寿元
是八十、九十、一百
their kamma generating rebirth is weak
但是他们的令生业很弱
so the rebirth producing kamma is so weak
令生业很弱
that it cannot give you a long life
不能让你长寿
I will not say you
我不该说“你”
so it cannot give a person a long life
不能让某人长寿
so he dies young
所以他就夭折了
so when a person dies young at the age of twenty thirty forty
当一个人在年轻时死亡，
二十三十或四十岁就死了
then we say he dies through the expiration of productive kammic force
那么我们就说他的令生业尽而死
his kamma is exhausted

他的业已经耗尽了
so his kamma no longer maintain his life
他的业已经不能维持他的生命了
so he dies
所以他死了
and the third one is through the expiration of both lifespan and kammic force
第三种就是寿命和业力同时尽了
so that means a person dies at age ninety hundred
意即这个人九十
或一百岁高龄而死
and his kamma is also able to give him a life of just that length
他的业也刚好
能够给他那样的寿命
so
所以
when a person dies in that way he is said to die through the expiration of both lifespan and kammic force
如果某人这样死了，就说他
因寿命和业力同时耗尽
now there is one more mode of death
现在还有一种形式的死亡
and that is through the intervention of a destructive kamma
就是通过毁坏业的干涉
through accident
通过意外事件
This is a term for the death that occurs when a powerful destructive kamma cuts off the force of the rebirth-generating kamma even before the expiration of the life-span
这是指极强的毁坏业在寿命
未尽时终止了令生业力
so some people die before the expiration of lifespan
所以有些人在寿命未尽时就死了
some sudden death
突然死亡
so they're said to die through the intervention of a destructive kamma
他们因毁坏业的干涉而死亡
it is said that devadatta was swallowed up by the earth
据说提婆达多被大地吞没
and so he went to avici hell
然后坠入阿鼻地狱
and he did two of the five heinous crimes
他犯了五逆罪的两个大罪
wounding the buddha and causing a division in the sangha
出佛身血，破和合僧
so that wounding the buddha and causing the division in the sangha is here a destructive kamma
出佛身血、破和合僧
在这里就是毁坏业
so because of that destructive kamma
因为这样的毁坏业
his life is cut short
他的寿命被切断
and he was swallowed by the earth
被大地吞没
now the first three types of death are known as timely death
前三种是适时死
kālamaraṇa
适时死

and the last as untimely death
akālamaraṇa
最后一种就是非时死
so death at the proper time and death at improper time
适时死和非时死
an oil lamp, for example, may be extinguished due to the exhaustion of the wick
例如一盏油灯，因为灯芯耗尽而灭
or the exhaustion of the oil,
或者因为灯油耗尽而灭
or the simultaneous exhaustion of both wick and oil
或者灯芯和灯油同时耗尽
or for some extraneous cause, like a gust of wind.
或者因为外来之因，例如一阵风
so when a lamp goes out as the...because of the gust of wind
当来了一阵风，灯就灭了
then its death is called caused by destructive kamma something like that
这种死亡就是毁坏业造成的
so this is an example to remember these four kinds of death
通过这个例子，
可以记住四种死亡
so exhaustion of the wick, exhaustion of the oil
灯芯的耗尽，灯油的耗尽
exhaustion of both
两者同时耗尽
and then going out through due to a gust of wind
因为一阵风而熄灭
so with one of these
因为以上某个原因
everybody has to face
每个人都要去面对
so at the end of our lives
所以在我们生命终结时
we will come to death
我们会面对死亡
and we will come to death for one of these reasons
我们会因为上面的一个原因而死亡
and what happens when a person is about to die is explained in the following passages
当一个人临终的时候发生什么
将在后续的章节介绍
so we will have a break now
我们现在休息一下

disk02track06
the signs at the time of death
死亡之相
so what signs come to the mind of a person who is about to die.
临终之人心中出现什么样的相
now there are three signs mentioned here
这里提到了三种相
and these three you met in the third chapter also
这三种相在第三章也提到过
on page 138
第 138 页
they are mentioned in the note, in the guide
它们在注释，助读里提到过
so they are kamma, kammanimitta and

gatinimitta
它们是：业、业相、趣相
so now the manual describes in some detail how they manifest themselves in the mind of a dying person
概要精解比较详细地解释了
它们如何在临终之人心中呈现
now in the case of those who are about to die at the time of death that means
“对于临终之人，在死亡时刻”意思是
just before death consciousness arises just before death comes
就是在“死心生起”之前，死亡到来之前
one of the following presents itself
以下之一会出现
according to circumstances
根据情况
through any of the six sense doors
呈现于六门之一
so one of the following means
“其中之一”意思是
one of kamma, or sign of kamma or sign of destination
业、业相、趣相，三者之一
so one of them presents itself to the mind of a dying person
这其中之一呈现于临终者的心里
and it is according to circumstances
“根据不同的情况”
that means as the case may be,
sometimes kamma will manifest itself,
sometimes it is kammanimitta that will come to his mind
意思是根据不同的个案，有时呈现的是业
有时心里呈现的是业相
or sometimes it is sign of destination
或者有时候呈现的是趣相
and in one commentary, it is stated that
在某处注释书里，说
according to circumstances mean for those who will not be reborn for arahants
“根据不同的情况”意思是
“对于不再投生的，对于阿罗汉”
then these three will not manifest to the mind of them
这三相就不会在他们心里呈现
so for them other objects such as mind and matter which they are in the habit of taking as objects for meditation may appear to the mind.
所以，对于他们，其他所缘，
例如他们在禅修中习惯缘取的
名法、色法就会出现于他们的心中
so that is why here it is said
"according to circumstances".
所以这里就说：“根据不同的情况”
so you can understand this in two ways
所以你可以从两个方面来理解
the first is kamma will come or it will be a sign of kamma or it will a sign of destination that will come to his mind
第一种就是：业或业相或趣相呈现于心中
the second explanation is
第二种解释是
according to circumstances mean according to individuals
“根据不同情况”意思是：根据不同人的情况
that means those who are not to be reborn
即：有些人不再投生
so for them these kamma and others will not appear to their mind

对于这些人，业及其他相不会在他们心中呈现
but the other mind and matter which they are in the habit of taking as objects for their meditation
但是呈现的是他们在禅修时
惯行的名法、色法作为所缘
so anyone of the following three
所以三相之一
will present itself to the mind of a dying person
会呈现于临死者的心中
and they present themselves or they become manifest through the force or power of kamma
它们呈现，或者通过业的力量来呈现
because of the power of kamma that is going to give rebirth as result
因为业的力量，以结生作为果报
these become manifest to the mind of a dying person
这些呈现于临终者的心中
now the first one is called kamma, now can you know what kamma it is?
第一个是：业，你知道什么是业吗?
kamma that is to produce rebirth linking in the next existence
业在下一世产生结生
so the kamma which is to give results, to produce rebirth
业就是产生果报，产生结生
so that kamma may come to his mind
所以“业”可能呈现于他的心中
so he may remember this kamma clearly in his mind as though he were doing that kamma right at that moment
他可能清楚地在心里忆念这个业
如同他当时正在做这个行为一样
so that kamma can be the wholesome kamma as well as the unwholesome kamma
这个业可以是善业，也可以是恶业
so whether it is wholesome or unwholesome
不管是善业，还是恶业
this kamma will manifest itself to his mind
这种业会呈现于他的心中
sometimes it is not the kamma itself
有时候不是业本身
but the sign of kamma will manifest to his mind
而是“业相”呈现于他的心中
now the sign of kamma means the six kinds of object
业相指的是六种所缘
visible object, audible object and so on
色所缘，声所缘等等
six kinds of object that had been apprehended previously at the time of performing kamma
在当时造此业时所识知的六种所缘
when he did that kamma
当他当时造此业时
there are somethings that are involved
涉及到一些事情
not just that kamma
不仅仅是那个”业“
but to perform that kamma there must be some other things as well
为了完成此“业”，还有别的事情涉入
and those things may appear to his mind
这些事情也会呈现于他的心中
or something that was instrumental in

performing the kamma
或者一些协助他造此业的事情
so not the kamma itself, but those that are instrumental in performing that kamma
不是业本身，而是协助他造业的一些事情
so that is called sign of kamma
所以它被称为：业相
here
这里
that had been apprehended previously
“以前识知的”
means the primary object
意思是：主要所缘
and that was instrumental in performing the kamma means a secondary object
协助完成此业的意思是：次要所缘
for example
例如
it is a dana of building a monastery
布施修建寺院
then the monastery itself is one that had been apprehended previously
寺院本身就是之前识知的
and when a person builds a monastery
当某人修建一座寺院
and he will also offer other requisites to the monks
他也给出家人供养了其他资具
like offering food, offering robes and so on
例如：供养食物、僧袍等等
so those things are the secondary object
这些东西就是次要所缘
so one of these two may appear or may become manifest to his mind, that means he will remember these things
所以这两者之一可能会出现，呈现于他心中
意思是他会忆念到这些事物
he will even see if it is right at the moment he is doing he can see the objects himself or he may see them in his mind
如果当时他在做这件事，就能看到这些所缘
如果不在做，他就可能忆念到这些所缘
or if it is a stupa
如果是一座塔
that is erected
被修建起来
then the stupa itself is the main object
那么这座塔就是主要所缘
and offering made to the stupa like water food flowers and incense or light are secondary objects
供养给塔的水、食物、香灯就是次要所缘
they may come to his mind
他可能会忆念到这些
or if it is fishing or hunting
如果是打渔，或者打猎
then the fish and the animals hunted are main objects
那么鱼、被猎的动物就是主要所缘
and the weapons or nets and others used in hunting them are the secondary objects
所用的猎枪、渔网就是次要的所缘
so there are primary objects and secondary objects of the sign of kamma
所以对于业相有主要所缘、次要所缘
so one of them will appear in his mind or will present itself to his mind
其中之一会呈现于他的心中
so that is a sign of kamma in pali it's called kammanimitta
这就是业相

and the third is the sign of destiny
第三个是趣相
sign of destiny means sign of destination
趣相，就是所趣之相
destination means the life into which he is going to be reborn
所趣之相就是要投生的地方
so immediate next life
随即而来的下一世
so that is called destination
这就是所趣之相
the sign of destination means the sign of that life
趣相，就是下一世之相
if you're going to be reborn as a human being
如果你要投生为人
then the walls of the mother's womb may appear to him
那么母亲的子宫壁就会出现
and also the things he will use as a human being may appear to him
作为人他要用的东西会向他呈现
if a person is going to be reborn in hell
如果某人要投生到地狱
then hell itself is one primary object
那么地狱本身就是主要的所缘
and then hell fire, hell wardens, dogs, vultures and so on are the secondary objects
地狱之火、狱卒、狗、秃鹰，
这些就是次要的所缘
if a person is going to be reborn in the celestial worlds,
如果一个人要投生到欲界天
there the celestial worlds the celestial mansions are the primary objects
那么欲界天，天宫就是主要所缘
and the celestial nymphs gardens and other wishing trees and so on so they are the secondary objects.
仙女、花园、如意树，就是次要的所缘
they will appear to his mind
这些会呈现于他的心
if a person is going to be reborn as an animal
如果一个人要投生为动物
then he will see the forests or the hills
那么他就会看到森林、山峰
and also he will see the bushes and others, the small trees as the secondary objects
同时他会看到树丛等等，这些是次要所缘
so when these appear to his mind
当这些在他心中出现
that means he is going to be reborn in those realms or in those existences
意即他会投生到这些界
now yesterday I told you about the father of that arahant.
昨天我跟你们讲过那个阿罗汉父亲的故事
so when he was about to die
当他临终的时候
first he saw dogs running after him
首先他看到狗在追他
and so that is a sign of hell
这就是地狱之相
so he is going to be reborn in hell
他要投生到地狱
and then later on he saw celestial mansions and celestial dancers and so on
后来他看到天宫、天女等等
so it changed.

已经改变了
so these are the sign called sign of destination
这些就被称为趣相
so to a man who is about to die
对于一个要死的人
one of these become evident in his mind
其中之一就会很明显地呈现于他的心
sometimes kamma or the sign of kamma or the sign of destiny
有时候是业，或业相，或趣相
and they appear to his mind by the power of the kamma which is going to give rebirth.
通过导致投生的业的力量，呈现于他的心中
now after that
随后
taking that very object thus presented to his mind
缘取呈现于他心中的所缘
the stream of consciousness continually flows,
心流继续流下去
that means the moments of consciousness arise
就是说：心识刹那生起
in accordance with the kamma that is to be matured
依据将成熟的业
whether pure or corrupted,
不管是清净或污浊
so taking that object
缘取所缘
there will arise in his mind the stream of consciousness or the flow of consciousness
在他心中生起心识之流
and that stream of consciousness may be pure
这个心识之流可能是清净的
or it may be corrupted
也可能是污浊的
that means if the kamma is the kusala kamma that is to give results
意思是：如果是善业产生果报
then his stream of consciousness is pure
那么他的心识之流就是清净的
if it is akusala kamma that is going to give results
如果是不善业产生果报
then his stream of consciousness is corrupted
那么心识之流就是污浊的
and in conformity with the state into which one is to be reborn
与即将投生之境相符
it flows continually
心流继续流下去
mostly inclining towards that state.
并且大多数时候倾向于该境。
I want you to follow with the book
我希望你们看书
now I place mostly in front of inclining
我将“大多数时候”放在“倾向于”之前
most inclining towards that states.
大多数时候倾向于该境
so when a person is about to die
所以当一个人临终时
his mind is inclined towards the life or towards the existence which he is going to be reborn
他的心倾向于要投生的那一世

it is like when you have to go to a place
就像你要去某地
before going there your mind is inclined towards that place
去之前，你的心要趋向那个地方
so in the same way now the mind of a dying person inclined towards that state
同样临终之人的心也要倾向于该境
that means that existence that life the future one
意思：就是下一世
now
现在
it is for those who die peaceful and natural death
以上是关于那些安详自然死亡的人
it is said that when you kill a fly, doing like this
据说当你杀死一只苍蝇的时候
it will get no chance to have this flow of or this stream of consciousness leisurely
它就没有机会有这样空闲的心识之流
because the moment you hit it, it dies
因为你打到它的时候，它就死了
so there are only a very very few thought processes arise and disappear and then he dies
所以只有很少很少的心路过程生灭，它就死了
so in that case, in the case of a fly who is killed or hit by something
在这种情况下，在打死苍蝇这个例子上
their mind will not incline towards the state that is to be reborn
它的心就不会倾向于要投生的地方
so that is why we say mostly inclining towards that states
所以就说“大多数时候倾向于该境”
sometimes it may not incline towards that state for those who die sudden death
有时候，对于突然而死的人，
可能并不是倾向于该境
or that rebirth-productive kamma presents itself to a sense door in the way of renewing.
或者令生业有如重新造作般呈现于门。
now this is one way of kamma presenting itself to his mind
这是业呈现于心的一种方式
so now the person experiences that kamma again as though he were performing that kamma right at the time
这个人再次体验到这个业，
如同当时正在造作此业一般
so vividly does that kamma appear to this mind
这个业生动地呈现于他的心中
now to one who is on the verge of death
对于濒临死亡的人
either at the end of a cognitive process consciousness
在心路过程心之末
or at the dissolution of mind continuum
或者在有分灭尽之时
the death consciousness, the consummation of the present life, arises and ceases
in the way of death.
代表一世终结死亡的死亡心即生起与灭尽
now death occurs
死亡发生时
so to one who is on the verge of death, who is close to death

对于濒临死亡的人，将要死亡的人
either at the end of a cognitive process consciousness
在心路过程心之末
or at the dissolution of life continuum
或有分灭尽时
the death consciousness arises and ceases by way of dying
通过死亡，死亡心生起然后灭尽
now you need to have the diagram of dying thought process to understand this
你们需要有死亡心路过程的图表来理解这点
there is a diagram in the book as well as in the handout
在书里面，或者在下发资料里，都有这张表
I think the last of the handout for fifth chapter
应该是在下发资料第五章最后面
so there
在那里
a death and relinking thought process taking the present visible object is given
给了死亡结生的心路过程(缘取当下的色所缘)
now there are many types of death relinking thought processes
有很多种死亡结生心路过程
this is only one of them
这只是其中一种
now here you see the A, let us begin with PT
你们看到 A，我们从 PT 开始
PT means patisandhi, rebirth
PT 意思就是结生心
and BH means bhavanga
BH 就是有分
and A means atita-bhavanga or past bhavanga
A 就是过去有分
C means vibrating bhavanga
C 就是有分波动
U means arrest bhavanga
U 就是有分断
so A, C and U are all bhavangas
所有 A,C,U 都是有分
and then P,
然后是 P
five sense door adverting
五门转向
and CK, seeing consciousness
CK，眼识
S, receiving consciousness
S，领受心
ST, investigating consciousness
ST，推度心
V, determining consciousness
V，推度心
and Js is javana consciousness
Js，速行心
and CU, cuti death consciousness
CU，死亡心
so in this thought process
所以在这个心路过程里
and then again PT and so on
然后又是 PT 等等
so here cuti comes after the fifth javana
所以这里死亡心在第五个速行心之后
so in such a thought process
在这样的心路过程里
javanas run only five times and not seven times as normal
速行只是生起五次，不像通常那样生起七次
because it is just close to death or it is

almost death
因为快要死亡了，或者几乎死亡了
so the person is very weak when his body is very very weak
所以这个人非常虚弱，当他的身体非常虚弱
the mind that has to take that body as a locus is also weak
寄于身体内的心也非常弱
so since it is weak javanas cannot run seven times, so
因为心非常弱，所以速行不能生起七次
javanas run only for five times
所以速行只生起五次
then after the javana there is cuti, right?
速行之后，就是死亡心，对吧?
so in the text in the manual it is said
所以在概要精解里，写道：
either at the end of a cognitive process consciousness
在心路过程心之末
now bhavangas are not cognitive process consciousness
有分心不属于心路过程心
bhavangas are called process free
有分心是离路心
or door-free consciousness
或者离门心
so cognitive process consciousness means those that arise in thought processes excluding bhavangas
所以心路过程心意思是生起于
心路过程中的心，不包括有分心
so from sense door adverting until the fifth javana are called cognitive process consciousness
所以，从五门转向心到第五个速行心，
被称为心路过程心
so I want to put the word consciousness after process
我想将“心”放在“心路过程”之后
so cuti or death can come after javana
所以死亡心可以在速行之后生起
or at the dissolution of life continuum
或者在有分灭尽时
that means sometimes after javana there may be bhavanga
意思是：有时候速行之后，可能会生起有分心
and after bhavanga there may be cuti or death
有分之后，可能生起死亡心
so in that case death comes at the dissolution of life continuum
在这种情况下，在有分灭尽时生起死亡心
so there are different of death relinking thought processes
所以有不同的死亡结生心路过程
so death can come after cognitive process consciousness
所以死亡可以在心路过程心之后降临
or it can come after bhavanga life continuum
也可以在有分之后降临
immediately after death, death consciousness
死亡之后，或者死心生起之后
or death consciousness has ceased
或者死亡心灭尽之后，随即
a rebirth linking consciousness arises
生起结生心
and it's established in the subsequent existence
下一世的结生心即刻生起

so in this thought process
所以在这个心路过程里
immediately after CU cuti you will find PT patisandhi, rebirth.
死亡心之后，立即就有结生心
so immediately after death there is rebirth
所以死亡之后，立即结生
so in order to emphasize this
为了强调这点
the manual says, Immediately after that (death consciousness) has ceased,
概要精解里说，一旦死亡心灭尽
a rebirth linking consciousness arises and is established in the subsequent existence.
下一世的结生心即刻生起
so by this the author of the manual wants us to understand that
所以借此，概要精解的作者想让我们明白
between cuti (death) and rebirth there is nothing intervening
在死亡和结生之间，没有中介
and rebirth arises
结生心生起
and when it arises, it is already in a new life.
当结生心生起时，就是一个新生命
so there are some people who think that rebirth consciousness there are three moments of rebirth consciousness, sub-moments of rebirth consciousness
有些人认为结生心有三个小刹那
so there are some people who think that the arising moment of rebirth consciousness may belong to past life
这些人认为结生心的“生时”属于过去世
and then only when during the present moment or dying moment it is in the new life
只有"住时“、”灭时“，才是属于新生命
so in order to refute such understanding or misunderstanding
为了反驳这种误解
the author said,
作者说道
rebirth linking consciousness arises and is established in the subsequent life,
结生心生起，并且建立在下一世
that means as soon as it arises
意思是，结生心一生起
it is already in a new life
就是在新的生命里
so here
所以这里
we have two lives here, life 1 and life 2
我们有两世：1 世，2 世
we can call life 1 old life, life 2 new life
我们可以用 1 世指前一世，2 世指这一世
so in this thought process
所以在这个心路过程里
we see that patisandhi immediately follows death cuti
我们看到结生心立即跟随死亡心
so there is no time gap between death in one life, life 1 and patisandhi or rebirth in next life, life 2
所以在 1 世的死亡心和 2 世的结生心之间没有时间间隔
so there may be distance between these two
所以 1 世和 2 世之间可能有距离
one may die here and be reborn in a deva world

一个人可能在这里死亡，投生到欲界天
or in a brahma world
或者梵天界
so there may be thousands of miles of distance intervening between death and rebirth
或者在死亡和结生之间隔着千万里的距离
but as to time there is no time gap
但是对于时间而言，没有任何时间间隔
immediately after death rebirth arises
死亡之后，立刻结生
so there is no such thing intervening between death and rebirth
所以在死亡和结生之间没有中介
now
现在
theravada buddhism does not accept that there is an interim life between let us say here life 1 and life 2
上座部佛教不接受 1 世和 2 世之间有一个中阴身
many people believe that way
很多人相信中阴身
when a person dies then he is reborn as a ghost for seven days or forty nine days, right?
当一个人死亡后，就会投生为鬼，
7 天或者 49 天，对吧?
and he may be roaming about near his house
他可能会在他的家附近徘徊
and then only after the end of seven days of forty nine days
过了 7 日或 49 日之后
as the case maybe is that person reborn in a new life
这个人才投生到下一世
so that is called in pali antara-bhāva
这就是“中阴”
so even among the buddhists
所以即使在佛教徒之间
among, because there are many buddhist sects
因为有不同的佛教派别
so even among the buddhists
即使在佛教内部
so buddhist sects believe that there is this interim life between two lives
有些派别认为在两世之间有过渡阶段
but theravada buddhism does not accept that
但是上座部不接受这种观点
so in order to show that there is no such thing as an interim period between death in one life and rebirth in another
为了表明：在 1 世的死亡
和 2 世的结生之间没有中间阶段
the author here says
作者在这里说：
the rebirth linking consciousness arises and is immediately established in the subsequent life
结生心生起，立即出现在下一世
and also immediately after that has ceased immediately after the death consciousness has ceased
在死亡心灭尽之后，立即
there is patisandhi there is rebirth consciousness
生起了结生心
now I want to use Pali words more
我想更多地使用巴利语

I want to make you more familiar with Pali words
我希望让你们更加熟悉巴利语
but sometimes I think that you may not be familiar with the Pali words so I refer to the English
但是有时候，我又觉得你们
可能不熟悉巴利语，所以就用英语
so immediately after death consciousness has ceased
所以死亡心灭尽之后，立即
rebirth linking consciousness arises
生起结生心
when it arises it is already in new life life 2 here
结生心一生起，就是在 2 世
so that we must understand clearly
我们必须清楚理解这点
and as I said theravada buddhism does not accept the interim life between two lives.
我说过，上座部不接受两世之间存在过渡阶段
so for theravada buddhists that what they call interim life must be one separate life
所以，对于上座部佛教，所谓的过渡阶段，
必定是一个独立的生命阶段
we do not call it an interim life that is just one life
我们不将之称之为中阴，
它是一个独立的生命阶段
suppose a person dies and is reborn as a ghost
假设某人去世了，投生为鬼
so that rebirth as a ghost is one separate rebirth
投生为鬼也是独立的一个生命形态
not just something life a buffer zone between two lives
并不是两世之间的缓冲区
so we take that also as a separate life
所以我们也将其看作独立的生命
so in this case there are three lives
所以这样，就有三期生命
now this life and then life as ghost and then reborn as a human being or as a deva
此世，投生为鬼道，然后再投生为人或天人
so in order to show that there is no interim life the author says, immediately after that has ceased
为了表明没有中阴，作者说：死亡之后
a rebirth linking consciousness arises
立刻生起结生心
and when it arises it is already in the new life
当结生心生起时，就是新的生命
now here we must understand that
这里我们必须明白
rebirth consciousness patisandhi
结生心
is not a result of death consciousness
不是死亡心的果报
that is very important
这点非常重要
this pati...when I say patisandhi, you will understand, right?
当我说结生心的巴利语时，你们懂吧?
so this rebirth, if the result of kamma in the past
这个结生心，如果过去业的果报
that same kamma in the past, and that kamma, a productive kamma produces this rebirth.

过去同样的业，过去的令生业产生了结生
when that past kamma produces the rebirth, the kamma at the javana moments here supports that kamma
当过去的业产生结生，
在速行刹那的业支持这个业
so what produces the rebirth is the kamma in the past
所以产生结生的，是过去的业
and we can call them the javanas as present kamma
我们称速行为现在的业
so kamma at these five javana moments support that productive kamma
所以这五个速行刹那的业支持令生业
and so the rebirth is produced
这样就产生了结生
so rebirth is not caused by or not the result of even the javana moments
所以结生并不是由速行刹那的结果造成的
it is the result of the kamma in the past
它是过去业的果报
that is one thing
这是一点
now
现在
after death
死亡之后
rebirth immediately follows
立即跟随着结生心
so we can say that
所以我们可以说
rebirth is conditioned by death
死亡是结生之缘
and when we say conditioned by death
当我们说死亡是结生之缘
we do not mean produced by death
我们不是说死亡产生了结生
we mean just death consciousness disappears
我们只是说：死亡心灭尽
so that rebirth consciousness can arise
所以结生心就能生起
so that kind of condition is called proximaty condition in the 24 causal relations taught in the seventh book of abhidhamma, Paṭṭhāna
这种缘在发趣论 24 缘中被称为无间缘
in that sense
从这个意义上
death conditions rebirth
死亡是结生的缘
but here conditions means just to give place to another citta
这里“缘”只是给另外一个心让位
if death conditions does not disappear then
如果死亡这个缘没有灭尽
rebirth cannot arise
结生心就不能生起
so in that sense rebirth is conditioned by death consciousness
所以这个意义上讲，死亡心是结生心的一个缘
but it does not mean that rebirth is produced by death consciousness
但是并不是说结生心是由死亡心产生的
that also we must understand
这点我们也要明白
so the rebirth is the product of or result of the kamma in the past
所以结生是过去业的果报或者产物
and when the productive kamma gives

this rebirth as result
当令生业产生结生的果报
the kamma at the javana moments five javana moments support that kamma
五个速行刹那的业支持这个令生业
so the kamma at the five javana moments are supportive kamma
所以五个速行阶段的业是支助业
and the kamma in the past that produces rebirth is the productive kamma
过去的业它产生了结生，就是令生业
so you know that productive kamma, supportive kamma, obstructive kamma, and what is the other one? destructive kamma
你们知道：令生业、支助业、阻碍业，还有一个是什么？毁坏业。
so here we have two kammas
所以这里我有两种业
productive kamma and supportive kamma
令生业和支助业
so they together let us say produce the rebirth
我们姑且说这两者产生了结生
immediately after rebirth
结生之后，立即
there are sixteen moments of bhavanga
有 16 个有分刹那
it is not mentioned in the manual
概要精解里没有讲这个
so sixteen moments of bhavanga
所以十六个有分刹那
after sixteen moments of bhavanga there is one thought process
十六个有分刹那之后，就有一个心路过程
and that thought process begins with M manodvāravajjana, mind door adverting
这个心路过程以意门转向心开始
and then there are seven javanas
然后是七个速行心
and then bhavanga again
然后又是有分
so this is one example of death relinking thought process
所以这就是死亡结生心路过程的一个例子
so there are many others
还有其他很多种
but even this one thought process is not easy to understand
但是即使是这一个心路过程也不是很好理解
now here
现在
we must understand also
我们也要明白
what object the individual types of consciousness take in this thought process
在这个心路过程里，每个心的所缘是什么
now the first patisandhi, that means patisandhi of this life let us say
第一个结生心，此世的结生心
so that patisandhi may have taken kamma K or kammanimitta KN or gatinimitta GN as object
所以这个结生心可能以业或业相或趣相为所缘
one of these
这三者之一
since one of these is the object of the patisandhi or relinking at the left and of the diagram
因为这三者之一是结生心的所缘
BH also takes that as object

有分也以此为所缘
and A, C and U are also bhavangas, right?
A,C 和 U 也是有分，对吧?
past bhavanga, vibrating bhavanga and arrest bhavanga
过去有分，有分波动，有分断
so they are also bhavangas
所以它们也是有分
so they take the same object as the patisandhi at the beginning
所以它们缘取的所缘跟开始的结生心是一样的
that equal sign meaning their object is also K or KN or GN on the left.
那个“等于号”表示它们的所缘
也是左边的业、业相、趣相
now
现在
when these thought process arises
当这个心路过程生起时
there is a visible object
有一个色所缘
suppose a dying man is seeing somethings that are involved in doing the act
假设临终的人在造业时看到某物
so there is a seeing something to be seen or a visible object
所以有色所缘，被看到的东西
so that visible object arises here after the bhavanga
所以在有分之后，生起这个色所缘
or that visible object arises together with the atīta bhavanga the past bhavanga
或者这个色所缘和过去有分一起生起
although it arises there
虽然它生起于此
past bhavanga does not take it as an object
但是过去有分并不以其为所缘
because it must take the K or KN or GN
因为过去有分的所缘是业、业相或趣相
and then the vibrating bhavanga and arrest bhavanga also do not take that present visible object as object
然后有分波动、有分断
也不是缘取当下的色所缘
because they must take the object of patisandhi before them
因为它们要缘起之前那个结生心的所缘
and so they must take one of the three K, KN or GN.
所以它们必须缘取业、业相、趣相之一
but P, adverting towards the object
但是 P， 转向所缘
so P takes the present visible object as object
五门转向以当下的色所缘为所缘
and then CK as the all until the fifth J
然后是眼识直到第五个速行心
take that present object as object.
以当下的所缘为所缘
so it is very precise there
所以此处非常准确
so again let us start from the beginning
我们再重新开始
so the first PT takes K or KN or GN as object
第一个结生心以业、业相或趣相作为所缘
then the bhavangas including first bhavanga
然后是有分心，包括第一个有分
vibrating bhavanga and arrest bhavanga

take the same K or KN or GN as object
有分波动，有分断以相同的
业、业相或趣相作为所缘
now when the past bhavanga arises
当过去有分生起时
present visible object also arises
当下的色所缘也生起
so they arise at the same time
所以它们同时生起
but
但是
the bhavangas, the three bhavangas do not take that present visible object as object
但是，三个有分并不缘取当下的色所缘
so they take as usual the kamma or kammanimitta or gatinimitta as object
所以他们依旧缘取业、业相、趣相
now turning towards the object
然后转向所缘
five sense door adverting
五门转向心
from that moment the mind takes present visible object as object
从那时开始，心缘取当下的色所缘
and that object is here kammanimitta
那个所缘在这里是业相
and then the other cittas following until the fifth javana take the present visible object as object
然后随后的心直到
第五个速行心缘取当下的色所缘
then what about cuti, what about death consciousness what does it take?
那么死亡心，死亡心的所缘是什么?
it must take the same K or KN or GN
它必须缘取相同的业、业相或趣相
that is taken by the rebirth at the beginning of life 1
跟 1 世开始的结生心的所缘相同
then there is patisandhi in life 2
然后是 2 世的结生心
rebirth consciousness
结生心
that rebirth consciousness takes the present visible object as object
这个结生心缘取当下的色所缘
that means that present visible object outlive this life it may go on to next life
意思就说：当下的色所缘持续到下一世
at cuti a person dies
在死亡心生起时，这个人死了
so he is no more
不再活着
now at patisandhi it is a new life
在结生时，新生命产生
although it is a new life, the present visible object is still existing
虽然是新生命，当下的色所缘还存在
because it has not reached the seventeenth moment
因为它还没有达到第 17 个心识刹那
so the rebirth in life 2 takes present visible object as object
所以 2 世的结生心也以当下的色所缘为所缘
but still there are two more moments to fill the seventeen moments
但是还差两个心识刹那才形成 17 个心识刹那
so the bhavanga, first bhavanga and second bhavanga after the rebirth also take that present visible object as object
所以结生心之后的有分心，

第一个有分，第二个有分
也是以当下的色所缘为所缘
when the process reaches the third bhavanga
当心路过程到达第三个有分
present visible object ceases, disappears
当下的色所缘灭去，消失了
so at the moment of third bhavanga it has become past
在第三个有分刹那，成为过去
so bhavanga three takes the same kammanimitta the present visible object but now it is past
所以 3 号有分缘取相同的当下色所缘，现在已经过去了
so you may write past after KN above the BH3
你可以在 KN 之后，BH3 上面写上“过去”
it is the same KN which was present before it's arising
这就是它生起之前的那个业相
but when it arises it has already disappeared, so it has become a past object
但是当它生起时，业相已经消失了
所以它就成为过去的所缘
and since bhavanga must take the object of patisandhi, rebirth
因为有分必须缘取结生的所缘
it takes that KN as object
它就缘取这个业相作为所缘
which is now past
这个业相已经过去
and then all through life 2
然后在 2 世的整个生命过程
whenever bhavangas arise they must take this past kammanimitta as object
只要有分生起，就必须缘取这个过去的业相
and then death occurs at the end of this life 2
当 2 世生命的死亡心生起时
that death must have this KN past as object
这个死亡心也是以这个过去业相为所缘
now
现在
after the patisandhi
结生之后
there are 16 bhavangas and then they're followed by one thought process
就是 16 个有分，有分之后就是一个心路过程
now in that thought process there are mind door adverting and seven javanas
在这个心路过程中，有意门转向，七个速行心
what do they take as object?
它们的所缘是什么?
now they take the relinking citta, cetasikas and rupa born of kamma as object
它们的所缘是：结生心，心所，业生色法
that means they take the patisandhi as object
就是说它们以结生心为所缘
they take the rebirth as object
它们以结生为所缘
rebirth in life 2 as object
以 2 世的结生为所缘
and it is said that the javanas are always accompanied by lobha
据说：速行永远伴随着“贪”
because whenever in whatever life a being is born he is always attached to it
因为不管投生为什么，都有“执着”

whether it is a life as a human being, a life as a celestial being, or life in hell.
不管是投生为人，天人，还是地狱众生
but at that very moment
在那个时刻
attachment to that life occurs
就会产生对那个生命形态的执着
so this thought process
所以这个心路过程
the process that immediately follow the sixteenth bhavanga takes the rebirth which consists of relinking citta, cetasikas and rupa born of kamma
紧随第 16 个有分之后的心路过程，
缘取的结生包含结生心，心所，业生色法
so they're the object of this thought processes beginning with mind door adverting
它们就是这个心路过程的所缘，
这个心路过程以意门转向开始
so that is why we say we begin our life with attachment
这就是为什么我们说我们的生命始于“执着”
every body every being begins its life with attachment
每一个众生的生命都是以执着开始
so
所以
and then in life we experience many kinds of thought processes
在生命中，我们会体验到许多种类的心路过程
so it is important we understand these thought processes clearly.
所以清楚明白地理解这些心路过程很重要
now
现在
the rebirth bhavanga and death in life 1
1 世的结生，有分和死亡
take K, KN or GN
缘取业，业相或趣相
as shown above the patisandhi at the beginning
就是上面开始的结生心
as object
以之为所缘
but the rebirth of life 2 takes another kind of, here kammanimitta KN
但是 2 世的结生缘取另外的，这里是业相
so
所以
the object of rebirth in life 2
2 世结生心的所缘
and object of rebirth in life 1
1 世结生心的所缘
are different
它们是不同的
although they're the same kind they must be kamma or kammanimitta or gatinimitta
虽然它们是同类的，必然是业，业相或趣相
but
但是
although the type of object is the same
虽然所缘的类型是相同的
they're individually different
但是是分别不同的所缘
let us say the K of rebirth in first life life 1
我们来看 1 世结生的所缘业
maybe say akusala kamma
例如，可能是不善业
but
但是
the object of the rebirth in life 2 may be

kusala kamma something like that
2 世结生的所缘可能是善业，诸如此类
so
所以
the object of rebirth at the beginning of each life is different from the object of the rebirth, bhavanga and death of previous life
每一世开始时结生心的所缘
与前一世结生，有分，死亡的所缘是不同的
so that is why there is always a new object for rebirth in the beginning of every life
所以在每一世的开始，总是有新的结生所缘
now death can arise after the dissolution of life continuum
死亡心可以在有分灭尽之后生起
so that means, after the javanas
就是说，速行之后
there can arise registering tadārammaṇa also
也可以生起彼所缘
suppose there arise two tadārammaṇas
假设生起了两次彼所缘
and after tadārammaṇas there arise one bhavanga let us say
彼所缘之后，假如生起了一次有分
so in that case
这样
two tadārammaṇas
两次彼所缘
one and two bhavangas
一次，两次有分
in that case
这样
the rebirth will be out of the seventeen thought moments
结生心就在 17 个心识刹那之外
right?
对吧?
therefore the object of rebirth in life 2 can be present
所以，2 世结生的所缘可以是当下的
or it can be past
也可以是过去的
so if death occurs after two moments of javana after two moments of bhavanga
如果两次速行两次有分之后，死亡心生起，
then the rebirth in life 2 will take the past kammanimitta
那么 2 世的结生心就缘取过去的业相
so the object of patisandhi in life 2 can be present
所以 2 世的结生心所缘可以是当下的
like in this diagram
像这个表格里
or it can be past
或者这个所缘也可以是过去的
if we take the death to arise after tadārammaṇa and bhavanga
如果在彼所缘和有分之后，死亡心生起
and when patisandhi arises in the new life
当在新的生命里生起结生心
in the book it is said, either supported by the heart base or baseless
在书里，这样说：有心所依处或无依处支助
that means if one is reborn as a human being as a deva as a brahma as a form brahma
意思是：如果投生为人，欲界天，或色界梵天
then it will have a heart base
就有心所依处
if the rebirth in the arupavacara world

如果投生到无色界天
that it will have no base
就没有依处
so it is either supported by the heart base or baseless
所以心所依处或无依处支助
and it is generated by a volitional formation that is enveloped by latent ignorance and rooted in latent craving.
它是由受到无明所束缚和
以潜在贪爱倾向为根本的行所生
now
那么
the rebirth is generated by kamma, right?
结生是由业所生，对吧?
so here
这里
volitional formation means kamma
“行”就是“业”
so rebirth is generated by kamma
结生是由业所生
and that kamma is enveloped by latent ignorance
这个业受到潜在无明所束缚
and rooted in latent craving as it is appropriate
以潜在的贪爱为根本，视情况而定
I want to move "as is appropriate" after "in latent craving"
我想将“视情况而定”
放在“潜在的贪爱”后面
now that means, you need to understand Patthana here
就是说，这里你需要明白发趣论
suppose there is kamma
假设有一个业
so when we acquire kamma
当我们造业的时候
this kamma may be accompanied by ignorance and craving
这个业可能伴随着无明、贪爱
these two are the basis for us to acquire kamma
这两个是我们造业的基础
if we do not have ignorance and craving we will not acquire kamma
如果我们没有无明、贪爱，我们就不造业
whatever we do be just doing like those of arahant
无论我们做什么，仅仅就是做而已
如同阿罗汉一样
so whenever we do a kamma
所以，只要我们造业
this kamma is enveloped by latent ignorance and rooted in latent craving
这个业就是受到无明所束缚，
以潜在的贪爱为根本
now this can mean two things
这可以有两个意思
the kamma maybe accompanied by ignorance and craving
业可能会伴随着无明和贪爱
or it is not accompanied by ignorance and craving
也可以不伴随无明和贪爱
but it is influenced by the ignorance and craving
但是受到无明和贪爱的影响
for example
例如
an unwholesome kamma
一个不善业

if it is an unwholesome kamma
如果是不善业
it will be enveloped by ignorance, right?
它就会被无明所束缚，对吧?
ignorance always accompanies akusala kamma
无明总是伴随着不善业
and if the akusala is desiring something attachment to something
如果不善业是渴望某事，执着某事
then it will be rooted in latent craving also
那么也是以潜在的贪爱为根本
but it is a kusala kamma
但是如果是善业
kusala is not accompanied by ignorance or craving
善业不伴随着无明和贪爱
because ignorance and craving are unwholesome
因为无明和贪爱是不善的
and kusala is wholesome
而善业是善的
wholesome and unwholesome cannot arise at the same time at the same moment
善和不善不能同时生起
so regarding kusala kamma
所以对于善业
ignorance and craving are not concomitant
无明和贪爱并没有伴随它
but they influence
但是它们会影响到它
because of ignorance and craving we do puñña or we do kusala
因为无明和贪爱，我们做功德，造善业
so that is what is meant by "as is appropriate".
所以这就是“根据情况”的意思
so the rebirth is generated or produced by volitional formation or kamma
所以结生是由行（业）产生的
that is concomitant with ignorance and craving
就是伴随无明和贪爱
or that is influenced by ignorance and craving
或者被无明和贪爱影响
because of ignorance we do kusala
因为无明，我们造善业
those who want to criticize us say
有些人想批评这种说法，他们说
you say that because of ignorance you do kusala
你们说，因为无明就造善业
that means ignorance mean you are a fool, you're ignorant so you're foolish
意思就是，无明就是说你是傻瓜，
你无明，就是说你是傻瓜
so because you're foolish you do kusala
所以，因为你是傻瓜，所以你造善业
so there are three things here, right?
所以，这里有三项，对吧?
kamma, ignorance and craving
业、无明、贪爱
these, our teachers explained in this way
这三项，我们的老师这样解释
suppose a man was caught by three men
假设一个人被另外三个人抓住
and one man blindfolds him
其中一个人蒙住他的眼睛
and another man turns him to a precipice

另外一个人将他带到悬崖边
and the third man pushes him down into the precipice
第三个人将他推下悬崖
so ignorance is like the one who blindfolds
所以无明就是蒙住眼睛的人
because we're ignorant we do not know the true nature of things
因为我们无明，我们就不知道事物的本来面目
and so when we're blinded by ignorance
所以，当我们被无明蒙蔽了
we think to be reborn as a human is good
我们认为投生为人很好
to be reborn as celestial being is good and so and so
投生为欲界天很好，等等
we turn toward that life or we incline toward that life
我们转向生命，执着这些生命
so that is the work of taṇhā or craving
这就是贪爱在起作用
and then kamma comes and push us down precipice
然后业来了，将我们推下悬崖
so there are these three things producing rebirth
所以，这三项产生了结生
ignorance, craving and kamma
无明，贪爱，业
ignorance blinds us
无明蒙蔽了我们
and craving makes us turn to the life existence
贪爱让我们转向生命之存在
and then kamma pushes us down into another life
然后业将我们推向另外一期生命
so the rebirth consciousness or rebirth linking consciousness
所以结生心
is generated by kamma
是由业所生
that is enveloped by latent ignorance and rooted in latent craving
业是由潜在的无明所束缚，
以潜在的贪爱为根本
that rebirth linking consciousness so called because it links together the two consecutive existences
之所以叫结生心，因为它
连接相续的两期生命
now in Pali it is called patisandhi
巴利语叫：patisandhi
patisandhi means joining two lives
patisandhi 意思就是连接两期生命
so it is called patisandhi because it links together the two lives two consecutive lives
之所以叫结生，是因为它连接两期相续的生命
and it is conjoined with its mental adjuncts
受到相应名法陪同
this is no strange thing
这并不奇怪
every consciousness is accompanied by mental factors
每个心都伴随着心所
so the rebirth consciousness is accompanied by mental factors
所以结生心也伴随着心所
so it is conjoined with its mental adjunts
所以：受到相应名法陪同

and acts as the forerunner to the conascent states
作为相应法的前导
mind is a forerunner of all mental states
心是所有名法的前导
buddha said in dhammapada
佛陀在法句经里就是这样讲的
so
所以
the rebirth consciousness arises and mental factors also arise at the same moment
所以结生心生起，心所也同时生起
and rebirth consciousness acts as the forerunner
结生心作为前导
the forerunner means not that rebirth consciousness arises first
前导并不是说结生心先生起
and then mental states arise later
然后心所才生起
it means rebirth consciousness is a leader
是说：结生心是首领
or the chief of the mental states that arise together
是一起生起的心所的统领
as their locus or foundation. that it is called forerunner
是相应法的住处，被称为前导
not because it runs in front of the mental factors
不是说它跑在心所的前面
but because it is the foundation, or depending on which the mental states or cetasikas arise
是因为它是基础，依赖它心所才生起
so the rebirth consciousness that is said to arise immediately after death
所以结生心，据说死亡之后它立即生起
is generated by kamma
由业所生
and that kamma is accompanied by or influenced by ignorance or craving
这个业是伴随着无明和贪爱，
或者受到无明和贪爱的影响
and that consciousness is called relinking or in Pali patisandhi because it joins together the two consecutive existences
这个心被称为结生心，是因为
它将相续的两期生命连接起来
and as it is its nature it is accompanied by cetasikas or mental factors
它的性质就是，有心所与它相伴
although they arise together this citta is their chief or their leader
虽然它们同时生起，“心”是它们的首领
because without this citta the other mental states or cetasikas cannot arise
因为没有这个”心“，其他心所就不能生起
now
现在
let us say at cuti and patisandhi again,
再看死亡和结生心
we say that a person dies here and he is reborn in the next life
我们说某人死于此，投生于下一世
reborn as a human being or reborn as an animal or whatever
投生为人或投生为畜生等等
so we are saying this as though something from this life moves to another life
所以我们这样说，就好像

有东西从此世移动到彼世
now he is here he dies and then he is reborn there
他在此死去然后投生到彼处
this we say because there is no other way to say it to explain this
我们这样说，因为没有其他方式来解释
we have to use this conventional language
我们用这种方便的说法
even buddha said, I was hermit Sumedha
即便是佛陀也说，我过去是隐修者善慧
for incalculable and one hundred thousand eons ago
在无量劫之前
and then the same Sumedha is now me or something like that
现在的我就是同一个善慧，诸如此类
but according to the teachings of abhidhamma
但是，根据阿毗达摩的教法
nothing moves from this life to another life
并没有任何东西从此世移动到彼世
nothing goes from this life to another life
没有事物从此世移动到彼世
so whatever arises in the next life
所以下一世生起的
are newly produced mind and matter
是新生的名法和色法
not that mind from this life goes over to that life
并不是说此世的名法移动到彼世
or material properties from this life go over to that life
也不是说此世的色法移动到彼世
so whatever arise in the next life
所以无论下一世生起的是什么
say, relinking citta, cetasika and rupa born of kamma
例如，结生心，心所，业生色法
are new things
都是新生之法
not anyone of the old nama and rupa from the life 1 going over to new life, life 2
并不是 1 世的名法色法跑到 2 世去了
that also we must understand
我们也必须明白这点
so
所以
in fact even before death even we are living
实际上，即使是在死亡前，即便我们活着
at every moment
每时每刻
there is new pair of nama and rupa arising and disappearing
新的名法和色法生起又灭去
like the movie picture explained yesterday
就像昨天讲的电影画面
so
所以
even while living at every moment
即便每时每刻都活着
there are new nama and rupa arising and disappearing
有新的名法和色法生起又灭去
so how can nama and rupa from this life move to and go over to the next life
所以，此世的名法和色法怎么能跑到彼世呢?
so they arise here and they cease here
所以它们在此处生起又灭去
and in the next life new nama and rupa are

produced
在下一世又产生了新的名法和色法
although they're new
虽然它们是新生的
they have a kind of connection with the previous life
但是它们与前一世还是有某种联系
because rebirth in life 2 is the result of kamma in life 1
因为 2 世的结生心是 1 世业的果报
so they have this connection as cause and effect
所以这种联系就是因果
that is why there is the order of giving results to a person belonging to the same continuity
所以，这个人作为同一个相续能产生果报
that means my kamma gives results to me not to you, and your kamma gives results to you and not to me
就是说，我的业对我而不是对你产生果报
你的业对你而不是对我产生果报
because although every moment we're different
因为虽然每时每刻我们都不同
there is a kind of continuity going on
但是总是维持着某种相续
so it is important to understand this
所以，明白这点很重要
because if we do not understand properly we can fall into one of the two wrong views
因为如果我们不能正确理解这点，
我们就会陷入两种邪见之一
one view is the life goes on, mind and matter goes on and on
一种邪见就是，生命不断持续，
名法和色法不断持续
so that is the eternity view
这就是常见
or everything is finish as so the next life is just a new life which is not connected whatsoever to the past life
或者说一切都结束了，下一世是新的生命，
与前一世没有任何关系
so if we take that way we fall into another view called annihilation view
如果我们这样认为，我们就会陷入断见
so we must still, properly between these two extremes
所以我们要避免这两个极端看法
so
所以
this is explained by a simile of an echo
这可以通过回声的比喻解释
you shout into a cave
你对着山洞大叫
and then the echo comes back to you
然后听到回声
and the echo is not your original voice
回声并不是你原来的声音
but without your original voice there would have been no echo
但是没有你原来的声音，就没有回声
so in the same way here also
所以同样，这里也是如此
what is reborn there is not what dies here
投生到彼处的，并非此处消失的
but it is not totally disconnected
但是也不是完全没联系
or not totally new from the past lives
也不是与过去世没有关系的

so one simile is that echo
所以这就是回声的譬喻
and another simile is a lamp
另外一个譬喻就是灯
so you light your lamp from another lamp
你从别人的灯，点燃自己的灯
then your lamp gets the light
然后你的灯被点亮了
so that light is not the same light as the other lamp
你的灯光与别人的灯光并不是同一个光
but you get the light not without the lamp of another person
但是你是从他的灯光那里获得灯光
so it is neither one nor the other
所以非一也非异
and also it is explained by impression of the seal
还有一个譬如就是印章
so when you put a stamp here
当你在这里盖印章
the impression let's say on the paper
假如将印章盖在这个纸上
the impression on the paper is not the seal itself
这个纸上的印并不是印章本身
but the impression is there not without the seal
但是这个印离不开那个印章
so this is a simile given in our books
所以这个是书中的譬喻
but one of my brother monk suggested
我的一个师兄建议说
that what about giving the fax
也可以用传真来譬喻
as a simile for this rebirth
作为结生的譬喻
it's very good
这个建议很好
you send a fax from here
你从此处发传真
and then the other person receives the fax
另外一个人收到了传真
this is not the same sheet of paper he receives
但是他收到的并不是同一张纸
and he has the fax because you send the fax to him
他之所以收到传真是因为你发了传真
so it is something like that, it may not go inside the 100%
就是这个譬喻，可能不是 100%恰当
but I think it is also a good example
但是我觉得是很好的例子
so the formula we use is "neither he nor another "(na ca so na ca aññ̃o)
所以我们使用的公式就是：非一非异
so that means "neither he nor another".
就是说：不是一模一样，也不是完全不同
the one who is reborn is neither the old person,
投生的人，他并不是跟前世的一样
or a totally new person
也不是彻底不同
because there is this continuity as cause and effect
因为这种相续，作为因果
we belong to the same continuity
我们属于同一种相续
so that is very important
所以这点很重要
so in abhidhamma

所以在阿毗达摩里
we use two methods at least to understand this
我们至少用两种方法来理解这点
law of identity and law of diversity
同一法，多样法
there are two different things going opposite to each other
有两个不同的事物，互相对立
but we compound these two
但是我们将它们结合起来
neither identical nor totally new
非一非异
so
所以
according to law of diversity
根据多样性法则
at every moment they're different
每时每刻都不同
at every moment they arise and they disappear
每时每刻生起又灭去
but according to the law of identity there is some kind of identity going on through these different arising and disappearing of mind and matter
但是根据同一性法则，
在名法色法的不同生灭之中存在某种同一性
so when we compound these two we come to the right view that neither the person who is reborn there is neither he nor another person
所以当我们结合此两者，我们就获得正见：
投生到彼处的人非一非异
so that is very important but we have not finished with the process yet.
这点很重要，但是我们还没讲完心路过程
so we will continue it tomorrow
明天再继续

disk02track07

now there is one question which I don't want to answer
有一个问题，我不想回答
at one time,
有一次
it was in 1979, I was invited to Portland, in Oregon
在 1979 年，有人邀请我去俄勒冈州的波特兰
so there a woman asked me a question
有一位女士向我提了一个问题
she said, bhante
她说：尊者
if a woman had an abortion
如果一位女士堕胎
because she contracted German measles and so the baby is affected
因为她感染了风疹病毒，胎儿受到了影响
so if the baby were born and the baby would be deformed and so on and so
如果生下来，这个孩子就会是残疾
the doctor suggested that the baby be aborted and then she did
所以医生建议她堕胎，于是她就堕胎了
so she asked me this question
所以她就向我提这个问题
and she wanted to know whether that woman acquire akusala
她想知道，这位女士是不是造了恶业
so I said yes
我说：是的
because she let the child to be aborted

因为她把孩子打掉了
now according to abhidhamma
根据阿毗达摩
life begins with the very moment of patisandhi
生命从结生时就开始了
not after four weeks or some months after conception
不是受孕后的四个星期
或者几个月后生命才开始
so according to abhidhamma
所以根据阿毗达摩
there is life beginning with the moment of patisandhi, so it is a killing of a human being
结生的那一刻生命就开始了，
所以堕胎就是杀人
but I didn't know that it was she who had that abortion
但是我并不知道堕胎的那位女士就是她自己
so later on she told me her story
所以，后来她才告诉我真相
so I was embarrassed and I wished I had not answered that question
所以我就很尴尬，我希望
我没有回答过那个问题
now here it is almost the same question, not the same, but it is a very similar question
这里有一样的问题，
不是相同的问题，但是是类似的问题
so I will read the question, right?
我来读读这个问题，好吗?
question 1 "sayadaw said that there will be kamma if we kill
问题 1：尊者说了如果我们杀生就会造业
even if we kill to shorten the being's sufferings
即使我们杀生是为了缩短别人受苦的时间
what for example, a being's mother suffered from a series disease and she is depending on a life supporting system to live
如果一个人的母亲得了重病，
依赖生命维持系统活着
she had before-hand asked, requested his son to turn off the life supporting system
在这之前，她也曾要求
儿子关掉这个生命维持系统
so as to shorten her sufferings so that she would not be a burden to the family
这样就可以缩短她受苦的时间，
也减轻家庭的负担
if the son were to turn it off
如果她的儿子关掉了这个系统
would there be kamma and will it be a matricide?"
会有恶业吗？这个算是杀母行为吗?
it's very difficult to give an answer
这很难回答
because I'm a monk
因为我是出家人
so a monk has to be very careful talking about the human life, say, killing of a human life and so on
所以，关于杀人问题，出家人必须非常谨慎
if I say, it's ok
如果我说，没问题
then I may come to a very grave offense
我可能犯下了很大的罪过
and if I say not ok
如果我说不行

the person who put the question had done that he would be very sorry
如果提问的人已经这样做了，
他必定非常难过
it is a very difficult question
这个问题很难回答
so my advice is not to have this life supporting system put on any body
所以我的建议是，任何人
都不要使用这个生命维持系统
on ourselves or on other people
自己不要使用，也不要给别人使用
because as in this question, it would be very difficult for sons and daughters to say, just take it off
因为就像这个问题，到时候
让子女来关掉这个生命维持系统很困难
that means "kill her" or "kill him" something like that
这意味着：让她死掉，让他死掉
although it is done with some kind of compassion
虽然是出于某种慈悲心
it is motivated by compassion but the act itself is akusala
动机是慈悲，但是这种行为本身是不善业
accompanied by dosa
伴随着“嗔”
so it is better not to have this in the beginning
所以最好一开始就不要用这个生命维持系统
rather than face this dilemma when once it is put on
这样就不会有这样的两难困境
so in the united states there are now what are called living will
所以在美国，有一种生前遗嘱
you write a will and say that, please do not use this when I'm sick or something like that
你写下遗嘱：当我生病时不要使用这种设备
and you have to do it with an attorney
然后你找一个律师来见证
and then you say it clearly
清晰地表达出自己的愿望
and then they will take video picture of that
然后他们就会录影
and all these will be kept with the attorney
然后由律师保管这些资料
and then when you're diseased and
当你生病的时候
the doctors want to put this system on you then the attorney can show this
医生想给你用上这样的设备，
律师就可以出示这些资料
and then people want to know: is that suicide?
有人可能想知道：这是不是自杀?
again it is very difficult to give an answer
同样，这个也很难回答
and also
同样
there are some argument
有一些争论
although this person is said to be living he is like a vegetable
虽然这个人还活着，但是已经是植物人
he does not know anything
他没有任何知觉
and so he may not be alive actually
可能也不算真正活着

but his body is still functioning
但是他的身体还在运作
his body has not gone bad, right?
他的身体没有腐败，对吧?
so there is still what is called life faculty or jīvitindriya in his body
所以他的身体里还有“命根”
so to shorten the life, the flow of jīvitindriya
所以，缩短寿命，缩短命根
is called pāṇātipāta, taking life
这就被称为：杀生
so it is a sad situation, if someone is in this
所以如果有人处于这样的境遇，真让人难过
I'm sorry I cannot give you a clear answer
不好意思，我不能给你一个明确的答复
question 2: "when we do good deeds should
问题 2： 当我们做好事的时候
we be doing it because of the merit we will gain
我们要因为将得到功德而做?
or just simply because we want to help?"
还是仅仅因为我们想帮忙而做?
now, bodhisattvas when they do good deeds
菩萨做好事的时候
they just do them, they do not expect any worldly results
他们仅仅是做而已，他们不期望世间的果报
what they expect is attainment of buddhahood
他们期望的只是成佛
so that is the best way of doing kusala
所以这就是做善事的最好方式
but if you are not a bodhisattva, if you do not aspire for buddhahood
但是如果你不是菩萨，如果你不想成佛
then you may want to get results also
你可能会想获得果报
you will get the results not because you want them
你获得果报，不是因为你期待这个果报
this is a law of cause and effect
这是因果法则
even if you don't want the results
即使你不想要果报
they will come to you
也会产生果报
so
所以
if they're coming to you
如果产生果报的话
would you want it to be good quality
你是不是希望好的果报呢?
or you will be satisfied with inferior quality
还是你满足于低劣的果报?
so it is good to do meritorious deed that will produce high quality results
所以做那些能带来殊胜果报的善事，很好
but at the same time we're not to be selfish and we're not to be attached to what results we will get out of meritorious deeds
同时，我们不要自私，
不要执着于做善事的果报
but I think expectation we can make that may this before my rebirth in celestial worlds or something like that
但是我认为，我们也可以有期望
愿以此功德投生到天界等等
but in the commentaries it is said that

但是在注释书里说
there are two kinds of kusala
有两种善业
one is depending on the round of rebirth
一种依赖于轮回
and the other is getting out of the round of rebirth
另外一种是脱离轮回
so one takes your back into the round of rebirth and the other takes you out of rebirth
所以一种就会让你陷入轮回，
另外一种是让你脱离轮回
and the recommendation by the ancient teachers is
古代的老师建议
to do the merit that will take you out of this round of rebirth
做那些能让你脱离轮回的功德
that means whenever you do a meritorious deed
就是说，你做善事的时候
you wish for attainment of nibbana
发愿证得涅槃
you wish for getting out of the samsara
发愿脱离轮回
that is the one you should do first whenever you do a meritorious deed
这是你做善事的时候，首先要做的
say, may I attain nibbana for this meritorious act
例如，愿以此功德证得涅槃
but you can also add something
但是你还可以加一些东西
when I'm roaming in the samsara before I get enlightened
当我还没有证得涅槃，还在轮回的时候
may I be born in blissful states or something like that
希望我能投生到好的地方，等等
[laughs]
[笑]
you know the story of Anurādha
你们知道阿耨罗陀的故事吧
once he was reborn as a poor man
有一世，他投生为穷人
one day he visited the city
一天他到城里去
and then his friend took him to a rich man who was eating the meal that was one hundred thousand beads of money
他的朋友将他带到一个富人那里去，
富人正在吃饭，这顿饭价值十万钱
so when the man who came from the village saw that man eating that good food
这个乡下来的人看到这么好的食物
he wanted to eat that food himself
他也想吃
that he went to the rich man and asked him
他走到富人面前，请求他
please let me eat the food
让我也吃吃这东西吧
so the rich man said, you have to do something to get something
这个富人说，你需要付出才能获得
you will not get anything doing nothing
你什么都不做，什么也得不到
so you can be my slave for three years
如果你可以给我做三年奴隶
I will give you this kind of food

我就给你这种食物
he was so attached to that food that
这个人很贪着这种食物
he agree to become a slave for three years
他就同意为奴三年
so at the end of three years
第三年年末
the rich bought food for him and then gave the food to him
富人买来食物给他了
when he was about to eat
正当他打算享用美食的时候
a paccekabuddha came
来了一个辟支佛
or a monk came
或者来了个出家人
so when he saw the paccekabuddha
当他看到这个辟支佛时
he took the bowl of paccekabuddha
他拿起辟支佛的钵
and put the food meant for him to the bowl of paccekabuddha
然后将自己的美食放到这个钵里
so when half of the food was in the bowl paccekabuddha said
装到一半的时候，辟支佛说
stop
停下
you have suffered for three years to eat this meal
你受了三年苦，才换来这食物
and so you deserve to take it too
所以你应该自己也吃一些
then he said, bhante I'm so poor
然后这个人说：尊者，我很穷
so poor that in order to eat this kind of meal I had to go through suffering for three years
我这么穷，为了吃到这种食物，
我要受三年苦
so don't look at me don't look at this life
不要看我的此生
please
我恳求你
do a favor to me
发发慈悲
and please accept all so he put all of them in the bowl of paccekabuddha
请接收所有的食物，所以他将
所有食物都供养给了辟支佛
and then he made a wish
然后他发了一个愿
bhante as a result of this puñña I mean good deed
尊者，作为此功德的果报
may I know what you know
我希望知晓你所知晓的
that means may I attain the spiritual attainment what you have attained
就是说希望我修行的成就像你一样
and also when I roam about in the samsara
同时，当我还在轮回的时候
may I never understand the meaning of the word "no" or "nothing".
希望我永远不知道“没有”的意义
and then he died and he is reborn here and there
然后他就死掉了，他就经历了各种投生
and in his last life he was reborn as prince Anurādha
最后一生他投生为阿耨罗陀王子

now as Sakya princes they played with each other
作为释迦族的王子，他们整天戏耍
and whoever lost had to give cakes to the other princes
谁在游戏中输了就要给别的王子蛋糕吃
and it is said he always lost
据说阿耨罗陀王子总是输
so he had to give his food to other boys
所以他就要经常把自己的食物给其他小孩吃
and then when they are finish he sent for more food from his mother
食物给完了，他又派人向他妈妈要
so much so that there was no food left at the house also
最后他家里的东西也给光了
so the mother said, there is no food now
所以他的母亲说，家里已经没有食物了
so his servant came back and said, your mother said, there is no food
他的仆人回来告诉他：
你妈妈说，家里没有食物
but he doesn't know the meaning of the word "no"
但是他不懂“没有”的意思
or there was nothing at the house and he did not know what was nothing
家里没有食物，他不知道“没有”的意思
so he said, ok, then tell my mother
所以他说，好，告诉我妈妈
to give the nothing food or nothing cake
把“没有”这种食物拿给我
now the mother heard this, mother knew that my son must have done good deeds in the past and
他的妈妈听到这样说，
知道他的儿子过去做了善事
so in order to let him know the meaning of the word "nothing"
所以为了让他知道“没有”的意思
she sent the bowl empty
他就给他一个空碗
without anything in it and put a lid on it
里面什么也没有，盖上盖子
but it is said that
据说
when he did that good deed
当阿耨罗陀当初做善事的时候
he shared merit with all beings including with devas
他将功德回向给所有的众生，包括天人
so the devas who got the share of his merit were there
获得他回向的功德的诸天人，当时在那里
so they said if we do not do anything about it
如果我们只是作为旁观者，不做任何事情
we will suffer or something like that
我们将来会受到恶报
so they put celestial food, say in the bowl
所以他将天人的食物放到那个空碗里
so when it was taken to the prince and he opened it
所以当阿耨罗陀王子打开碗盖
it was very good smell, fragrant
看到很美味，香味四溢的食物
and so he said, my mother did not love me
他说，我的妈妈以前不爱我
she never gave me nothing food before
以前从未给我这种“没有”食物
so from this time one I will only eat nothing food

从今以后，我只吃这种“没有”食物
but later on he became a monk he joined the order
但是后来他出家了
and then he became an arahant
然后成为了阿罗汉
and he was foremost among those who attained divine eye
成就了天眼第一的神通
first he made a wish for attainment of nibbana
开始的时候，他发愿证得涅槃
may I know what you have already known, right? and then
希望我知晓你所知晓的，对吧？然后
as an extra he said, may I not know the meaning of the word "nothing"
他又加了一个附加的愿望：
希望我不知道“没有”的意思
as long as I am in the samsara
只要我轮回，就不要知道这个意义
so I think you may do so
我觉得你们也可以这样发愿
or you may just do it because I told this story and I asked what do you think
或者因为我告诉你们这个故事，让你这么做
which wish do you like
你们想发哪种愿?
is that I like the second one
是不是：想发第二个愿?
so you just make a wish for attainment or nibbana only or you may wish for nibbana first and then putting some more
你是只发证得涅槃的愿，还是
先发愿证得涅槃，再加一个附加的愿?
ok
好
question 3 "you have emphasized the importance of understanding kamma
问题 3： 你强调理解业的重要性
when we do meritorious deeds
当我们做善事的时候
wouldn't then there be a possibility that we're performing meritorious deeds
有没有这种可能：我们做善事
out of desire to gain kusala
出于渴望获得善业
rather than out of compassion and loving-kindness?"
而并非出于慈爱?
I think the question is more or less the same
我觉得这个问题跟刚才那个差不多
so if you can do the merit with clean heart I think it is ok
如果你可以带着纯净的心行善，我认为很好
but as I said, the other is also ok
但是，我刚说过，另外的形式也很好
so one thing is not to be selfish about that
所以要记住不要带着自私的目的做事
not to get result for yourself only or something like that
不是只为了给自己带来果报，诸如此类
question 4 "a meritorious deed with the right preceding and succeeding mindset is superior wholesome kamma with three root result,
问题 4：善事之前和之后有正确的心念，
那么就是殊胜三因善业
plus an underlying motive behind the deed
这个要加上做事时内心的动机

wouldn't a deed performed with no expectation with any kind of rewards
难道不是说：不带任何期望果报的心去行善
purer, more superior and should lead to better karmic result?"
更纯净，更殊胜，会导致更好的业报？“
if you do not expect, if you do not specify, then you will not get the results, I mean you will not get the other results, right?
如果你没有期望，如果你不指定，
那么你就不会有果报，我的意思是没其他果报
so when you do something and you do not wish for anything at all
所以当你做功德的时候，没有任何期望
even though you may get the results in the world
即使你获得了世间的果报
you may not get the results of attaining nibbana
你可能没有获得涅槃的果报
so you have to make a wish
所以你要发愿
and when we make a wish
当我们发愿的时候
we do not make a wish just asking something from somebody
我们并不是发愿要从别人那里索取什么
when we make a wish we say, "as a result of my merit, may I attain nibbana" or something like that
当我们发愿的时候，我们说：
“以我此功德，愿我获得涅槃“诸如此类
so
所以
if you can perform a meritorious deed
如果你做了善事
without any kind of expectation of rewards and so
不希望获得任何回报，那么
it's ok, then your kusala will be of high quality
这没问题，你的善业质量很高
but superior and inferior here means
但是殊胜和低劣在这里的意思是
being preceding by and followed by kusala moments, I think that you should do
之前和之后都是善的心识刹那，
这就是你应该做的
and three roots is not wishing for results or whatsoever but
三因善心不是期望获得果报之类，但是
you just understand the law of kamma, you just understand that there is kamma and there are results of kamma
你只要明白业的法则，
你明白业，业有果报
"for example, a magistrate just sentenced a convict to the death penalty,
例如，一个法官给犯罪分子判了死刑
we're talking about this when we came on our way here
我们今天在路上还谈到这件事
"what type of kamma has the judge acquired based on the above mentioned?"
根据上面的事情，这个法官造了什么业?
he acquired panatipata akusala
他造了杀生的不善业
although he does not kill the convict himself
虽然他没有亲自杀这个罪犯
he orders the convict to be killed

但是他下令去杀这个罪犯
and so he breaks the rule of "abstaining from killing living beings"
所以他犯了杀生戒
so poor judges
可怜的法官
question 5 "is there any difference between usmā and tejo?
问题 5：热、火，这两个词有什么区别?
in what context can usmā be used?"
“热”这个词是在什么语境用?
usmā and tejo are the same
热、火，是一样的
there is a saying that: āyu, usmā and viññāṇa, three things
有一个说法：命、热、识，三个词
so when they left the body
当它们离开身体……
that is what that means
这就是它的意思
so "āyu" means the life faculty, both physical and mental.
“命”指身命、名命
and usmā means bodily heat
“热”指身体的热量
so bodily heat is one kind of the fire element "tejo dhātu"
身体的热量，也是一种“火界”
and "viññāṇa" the consciousness
“识”就是指心识
so with heat pertaining to the body the word usmā is used
所以属于身体的“热”就用这个词
sometimes usmā may be just heat
有时候“热”泛指所有“热”
heat in animate object also
也包括生命体内的“热”
question 6 "we chant regularly in this verse
问题 6：我们经常唱诵
will we stop from rebirth, ratana sutta
愿我们终止轮回-《三宝经》
thus the seeds of rebirth have been destroyed and their passion uprooted.
轮回的种子被消灭，贪爱被根除
now by reciting ratana sutta you are doing a kind of aspiration that means you're saying something true
通过念诵三宝经，你就在发某种形式的愿
意思就是说你说了真实无妄的话
and then wishing that by saying this truth may there be happiness
然后发愿通过此真实语，愿得安乐
but that will not stop you from rebirth.
但是这并不能让你脱离轮回
and dhammacakka say this is my last birth there is no more becoming for me
转法轮经说：
这是我最后一生，我不会再投生
this is what is said by an arahant
这是阿罗汉说的话
so when an arahant reaches arahantship then
当一个人证得阿罗汉果
he is happy and then he said this is my last birth there is no more becoming for me
他很高兴，所以说：
这是我最后一生，我不再投生
this is for him and not for us who recite this sutta
这是阿罗汉说的，不是说
我们这些读这部经的人

and then karaniya metta sutta
在应作慈爱经里
virtuous and possessed of insight, having removed greed for sensual pleasures,
具戒具智，调伏诸欲莫贪求
he will surely come no more to any womb
从此不再入母胎
when you practice loving-kindness and you reach arahantship
当你修慈，证得阿罗汉果
and you will have no more rebirth in the future you will not go into any womb again
你就不再投生，不再入母胎
or if you do not achieve arahantship
如果你没有证得阿罗汉果
but you become anagami then you will not come back to this sensual world and so on
如果是阿那含，你就不再投生到欲界等等
so just chanting these suttas will not stop us from rebirth
所以只是唱诵这些经文，
并不能让我们脱离轮回
but what stopping of rebirth mentioned in these suttas just effects
让我们脱离轮回的，
在这些经典里说的，只是结果
now in the ratana sutta the seeds of rebirth have been destroyed because buddha is describing the qualities of those who have eradicated mental defilements
在三宝经里说，“轮回的种子被摧毁”，
因为这是佛陀在描述断除烦恼之后的品质
so
所以
chanting can give us some peace of mind
唱诵可以给我们的心带来某些安宁
and also make some worldly results
同时也带来一些世间的果报
like freedom from danger and other things
诸如远离险境的果报之类
but just chanting will not help us to stop rebirth
但是仅仅唱诵不能帮助我们断除轮回
as you know we have to practice
你们知道，我们得修行
question 7 "looking at the 89 cittas and especially the kamavacara cittas we can see that
问题 7：89 心，特别是欲界心，我们可以看到
the sobhana cittas have both vipaka and kiriya cittas as the natural extension of kusala cittas
美心有果报心和唯作心作为补充
given what we know of the kiriya citta, why is it that there is no akusala vipaka citta as an extension of the 12 akusala citta in kamavacara?"
我们知道唯作心，为什么 12 个欲界
不善心没有不善果报心？ “
I don't understand it "given what we know of the kiriya citta, why is it that there is no akusala vipaka citta as extension of the 12 akusala citta in kamavacara?“
我不是很明白："我们知道唯作心，
为什么 12 个欲界不善心没有不善果报心？ “
you mean why there are no 12 resultants of akusala
你的意思是说：为什么没有 12 不善果报心?
although kamavacara kusala citta has

results both similar and dissimilar
虽然欲界善心有相应的果报心
akusala cittas have no such results
不善心没有这样的果报心
so the results they give are always undesirable nature
它们的果报总是不可意的
because they're akusala they cannot give good results
因为它们是不善心，
它们不能产生好的果报
so since they give bad results they come in the form seeing consciousness hearing consciousness and so on
因为它们产生不好的果报，所以它们
以眼识、耳识等等的形式出现
so there is no 12 akusala vipaka cittas as for the eight for kamavacara kusala
所以没有 12 不善果报心，
而八个欲界善心则有
"thus resultant consciousness arise in the seven javana process
"所以果报心在七个速行过程里生起，
or it functions only as rebirth, relinking, bhavanga and death thought process?"
或者它的作用仅仅是结生，有分，死亡？“
Now you know the thought process for seeing
你们知道眼门心路过程
so in the thought process for seeing there are resultant consciousness like receiving, investigating
在眼门心路过程里，有果报心，
诸如领受心，推度心
and so
所以
there are some resultant consciousness that function only as rebirth linking, bhavanga and death
有些果报心仅仅作为结生，有分和死亡心
and there are others that have more than these three functions
还有一些果报心起的作用不止这三种
the kamavacara sobhana vipakas have how many functions
欲界美心中的果报心，多少种作用?
four functions
四种作用
and the santiranas?
推度心呢?
investigating consciousness, five functions
推度心，五种作用
so
所以
the resultant consciousnesses have different functions
果报心有不同的作用
and the first question is "thus resultant consciousnesses arise in the seven javana thought process?" yes
第一个问题是：“果报心在
七个速行过程里生起吗？”是的
they arise
它们会在速行里生起
question 8 "when buddha mentioned that there are in general six realms of existence
问题 8：当佛陀提到有六个生存地
doe the deva realms include the rupavacara and arupavacara?"
天界包括色界天、无色界天吗?
sometimes, the word "deva" is used to mean both devas and brahmas

有时候，“天”这个词，可以
用来指欲界天、梵天
but in abhidhamma
但是在阿毗达摩里
we use deva for lower celestial beings only and not for brahmas
我们用“天”(deva)这个词
指欲界天，不包括梵天
becaue if we use deva for both the celestial beings and brahmas there will be confusion
因为如果我们用“天”这个词
指欲界天、梵天，就会造成混乱
so in abhidhamma we say there are six deva realms and these six deva realms are not brahma realms
所以在阿毗达摩里，我们说六个欲界天，
deva 这个词不包括梵天
so when talking about abhidhamma or when studying this book
所以当我们谈到阿毗达摩，学习这本书
the deva realm realm does not include rupavacara and arupavacara
这里的“天界”不包括色界天、无色界天
but in the discourses you may find the word "deva" used for just the beings above the human beings.
但是在佛经里，你可能看到“天”这个词
指的是人界之上的所有生存地
both devas of the six realms and also of rupavacara and arupavacara brahmas
包括：六欲界天，也包括色界、无色界梵天
[sadhu, sadhu, sadhu]
[萨度，萨度，萨度]

disk02track08
now today we continue our study of death relinking thought process
今天，我们继续学习死亡结生心路过程
now the section 38 page 223
第 38 节 第 223 页
objects of sense sphere rebirth consciousness
欲界结生心的所缘
so we already have gone through the death relinking thought process
我们已经学习了死亡结生的心路过程
so you can see in this thought process there are only five javana moments
你们可以看到在这个心路过程里，
只有五个速行刹那
so the manual says here in the death proximate thought process
所以概要精解在这里说：
在临死的心路过程里
so this process is called death proximate cognitive process or death proximate thought process
这个心路过程被称为：临死心路过程
although it is called "death proximate", near death
虽然被称为：临死，濒死
death is also included in this thought process
死心也被包括在这个心路过程里
and also the rebirth in the future life and the bhavangas following and one thought process that follows the bhavangas is also included in this thought process
同时，来世的结生，随后的有分
有分之后的心路过程也被包含在内

this is how our teachers taught in our country
缅甸的老师就是这样教的
in thought processes like this
在这样的心路过程里
only five feebly occurring javanas should be expected.
只有五个软弱的速行心
so here a person is just close to death
所以这里，某人濒于死亡
so his physical body or the material properties in the body are now very weak
他的肉身或者色法很虚弱
so since the heart is weak, the javanas are not strong enough to run for seven moments as usual
因为他的心很弱，速行不够强大
不能像平常那样生起七次
and so in this thought process and in thought processes like this, that is
所以在这样的心路过程里
death relinking thought processes
在死亡结生的心路过程里
the javanas occur only five times
速行只生起五次
therefore when death takes place while present objects
所以，当死亡时，
are occurring and have entered the avenue of sense
现在的所缘呈现于根门
what this means is
意思就是
while present objects which have entered the avenue of sense are still existing
进入根门的现在所缘继续存在
in this thought process the present visible object KN, now it is still existing when the relinking consciousness arises
在这个心路过程里，现在的色所缘(业相)
当结生心生起后，继续存在
so
所以
while the present objects which have entered the avenue of sense
现在的所缘呈现于根门
that means which have come into the view of the eye the ear and so on are still existing,
意思就是，进入眼、耳等等，继续存在
then the rebirth linking and life continuum of the new existence also take a present object
那么新一世的结生、有分也缘取现在所缘
so in this thought process the present visible object is still going on when patisandhi arises
所以在这个心路过程里，当结生心生起时
现在的色所缘继续存在
so in this thought process not only patisandhi but bhavanga 1 and bhavanga 2 also take the present visible object
所以在这个心路过程里，不仅是结生心
第 1 第 2 个有分心也缘取现在的色所缘
in the case of a sense sphere rebirth linking in the kamavacara patisandhi
对于欲界结生心
when the object is a sign of kamma or a sign of destination
当所缘是业相或趣相
perceived at any of the six doors
呈现于六根门之一

that object may be present or it may be past
这个所缘可能是现在的，也可以是过去的
so
所以
it can be the present or it can be the past
它可以是现在的或者过去的
that means the object of patisandhi can be present or past
就是说，结生心的所缘
可以是现在所缘，也可以是过去所缘
so in this thought process the object of patisandhi is present
在这个心路过程里，结生心的所缘是现在所缘
but if there follow after javanas two tadārammaṇa moments
但是如果速行之后跟随两个彼所缘刹那
and then also bhavanga moments
然后是有分心识刹那
then
那么
the present visible object will disappear with the bhavanga preceding the death consciousness
那么现在色所缘会随着
有分结束，之后就是死心
or
或者
the present visible object will disappear with the disappearance of the death consciousness
现在的色所缘会随着死心的灭去而结束
so let us say there is cuti
所以假设一个死心
if the present visible object disappears with cuti
如果现在的色所缘随着死心结束
then at patisandhi it has become past
那么在结生的时候，就成为过去
so the object of a kamavacara patisandhi it can be present or it can be past
所以欲界结生心的所缘
可以是现在所缘，也可以是过去所缘
and it is a sign of kamma or a sign of destination
可以是业相，也可以是趣相
kamma is always past
业永远是过去的
kamma is what one acquired through life
业是在生命过程中的造作
and so kamma is always past
所以业永远是过去的
but sign of kamma and sign of destination can be past or present or future, so here
但是，业相、趣相可以是
过去的，现在的或未来的，所以这里
let's say it is present, in this thought process
我们假设它是现在的，在这个心路过程里
it lasts until the end of the second bhavanga
它持续到第二个有分的结束
so in this particular thought process
所以在这个特定的心路过程里
the relinking consciousness and bhavanga 1 and bhavanga 2 following take the present object and
结生心，随后的第 1 第 2 个有分心
缘取的是现在的所缘
bhavanga 3 take the visible object or KN that has become past now
第 3 个有分缘取过去的色所缘或业相

but kamma as object is only past and it is perceived only at the mind door
但是如果业是所缘，只会是过去所缘
而且只呈现于意门
kamma cannot be seen with the eyes
眼睛看不到业
kamma is as you know the volition which is a mental state
业，大家知道，是思心所
and so it can be perceived only through the mind door
所以只能通过意门呈现
all these objects of sense sphere rebirth are limited phenomena only
所有这些欲界结生的所缘只是有限法
limited phenomena means kamavacara objects only
有限法就是说只是欲界所缘
now when describing the objects in the third chapter
第三章讨论了所缘
the author gives us six kinds of object
作者介绍了六种所缘
and also the objects are classified as kamavacara objects rupavacara objects, arupavacara objects
所缘被分为：欲界所缘，
色界所缘，无色界所缘
so kamavacara objects means 54 kamavacara cittas, 52 cetasikas and 28 rupas
欲界所缘意思是
54 欲界心，52 心所，28 色法
so they are called kamavacara objects
所以它们被称为欲界所缘
so the object of the kamavacara rebirth
所以欲界结生所缘
is limited phenomena only that belong to kamavacara only
只是有限法，只属于欲界
so it may be kamavacara citta, cetasikas going along with it
所以它可能是欲界心，相应的心所
or one of the 28 rupas or material properties
或者 28 色法之一
so this thought process is just one of the many thought processes
这个心路过程只是众多心路过程之一
that can arise at the end of the life of a being
可以在生命终结时生起
and this is for a kamavacara being
这是对于欲界众生的
now in the case of rebirth linking in the fine material sphere
对于色界结生
in the case of rebirth in the rupavacara sphere
对于色界的结生
the object is a concept
所缘是一个概念
and it's always a sign of kamma
永远是业相
when a person gets jhana
当某人获得禅那
the object of that jhana is a concept
禅那的所缘是一个概念
it is not ultimate reality
并不是究竟法
the mental image of, let us say, the earth disk

例如，是泥盘在心里的图像
not the earth disk itself but the mental image of it
不是泥盘本身，是关于它的心里图像
so that mental image is in the mind of the person
所以这种心里图像，存在于心里
and so it is not an ultimate reality
所以它不是究竟法
it is called a concept or in pali paññatti
它被称为概念
so since the jhana consciousness takes the concept as object
因为禅那心以概念为所缘
the result of the jhana
禅那的果报
takes that concept as object
以那个概念为所缘
now there is first jhana here
所以这里是初禅
so first jhana takes how many objects as object
所以初禅的所缘有几种?
how many?
有多少?
you have to go back to the third chapter
你们需要回到第三章
ok, so let us say, it takes the mental image of earth kasina as object
好，假设，它以地遍的心理图像为所缘
so and then this rupavacara kusala
所以，这个色界善心
produces the rupavacara vipaka
产生色界果报心
so the rupavacara vipaka first jhana is the result of the rupavacara kusala first jhana
色界初禅心的果报就是色界初禅果报心
since the kusala takes the concept as object
因为善心的所缘是概念
the resultant consciousness also takes the concept as object
果报心也是以概念为所缘
so there are many kinds of objects there are ten kasina and ten foulness of the body and so on
有许多种所缘：十遍处，身体的十不净
and it's always a sign of kamma so that's a sign of kamma
永远是业相，所以那是业相
not the kamma itself not the sign of destinations
不是业、也不是趣相
it is called the sign of kamma
它被称为业相
the same with the second third fourth and fifth rupavacara jhana resultant consciousness
对于二三四五色界禅那，也都是果报心
so too in the case of rebirth linking in the immaterial sphere
无色界结生心也是如此
so with the four of the arupavacara vipaka cittas
对于四个无色界果报心
the object which may be a sublime state or a concept whichever is appropriate
根据情况，所缘是广大心或者概念
is always a sign of kamma, also they take the sign of kamma as object
必定是业相，它们也是缘取业相
now here

这里
it is said which may be a sublime state which may be a mahagata object
这里说，可能是广大心，广大所缘
or a concept
或者是概念
the object of the first arupavacara jhana kusala
无色界第一禅那善心的所缘
is what?
是什么?
concept of space
空间的概念
and the object of second jhana is the first jhana consciousness
第二禅那心的所缘是第一个禅那心
so when we say, concept of space and object is concept
所以，我们说空间的概念
所缘就是概念
but when the object is the object of second arupavacara jhana
当所缘是，第二无色界禅那的所缘
is the first arupavacara jhana
是第一无色界禅那
then it is called mahagata object or sublime object
它就被称为广大所缘
so number 1 takes the concept as object the concept of space
所以第一禅那以概念为所缘，空间的概念
number 2 takes the number 1 citta as object and so
第二禅那以第一禅那心为所缘
it takes the mahagat object as object
它以广大所缘为所缘
then number 3, what is the object of number 3?
然后是第三禅那，所缘是什么?
nothingness
无所有
nothingness of the first arupavacara consciousness
第一个无色界心的无所有
so nothingness is also a concept
无所有也是个概念
so the number 3 takes the concept as object
所以第三禅那心以概念为所缘
and then number 4
然后第四禅那
number 4 takes the number 3 citta as object and so
第四禅那以第三禅那心为所缘
number 2 and number 4 take mahagata object as object
所以第二第四禅那心以广大所缘为所缘
and number 1 and number 3 take concept as object, so
第一第三禅那心以概念为所缘
the object of number 1 is concept of space and
第一禅那心的所缘是空间的概念
object of number 3 is nothingness of the first arupavacara jhana consciousness
第三禅那心的所缘是
第一无色界禅那心的无所有
so as the case may be whichever is appropriate
所以根据具体情况
the object of the arupavacara patisandhi is a sublime state or a concept

无色界结生心的所缘是广大心或者概念
whether it is a sublime state or a concept it is always a sign of kamma
不管是广大心还是概念，都必定是业相
when a person tries to get the arupavacara jhana
当某人要努力获得无色界禅那
he must already have obtained the five rupavacara jhanas
他必须已经获得了色界五禅那
and after that when he wants to attain the arupavacara jhana, he practices meditation
之后他想获得无色界禅那，他进行禅修
and taking the object of the fifth jhana as object
以五禅的所缘为所缘
suppose the object of the fifth jhana is the earth disk
假设五禅的所缘是泥盘
or the mental image or earth disk
或者说是泥盘的心理图景
then he takes that mental image of earth disk as object and then
那么他以此心理图景为所缘
concentrate on that object saying: earth, earth, earth and so on
专注于这个所缘说：泥盘，泥盘，泥盘等等
and then after he gets into the practice
然后，他进行禅修后
he stops paying attention to that object
他停止专注这个所缘
so when he stops paying attention to that object
当他停止专注这个所缘
that object disappears from his mind
这个所缘从他心里消失
when it disappears it leaves a vacuum, it leaves a space in his mind
当这个所缘消失后，
在他心里留下一个真空，空间
now he takes that space as the object of his attention
现在他以这个空间作为专注的所缘
because this person is the one who hates rupa
因为这个人憎恶色法
who doesn't like rupa
他不喜欢色法
so if he doesn't rupa, he also doesn't like which is the image of rupa
如果他不喜欢色法，他也不喜欢色法的图像
so he tries to get rid of that image by not paying attention to it
他通过不关注这个图像来努力消除这个图像，
so he stops paying attention to the mental image of the earth disk
所以他就不专注这个泥盘在心里的图像
and so it disappears leaving a space
所以这个图像消失，留下空间
so now he concentrates on that space in his mind
现在他专注于这个心中的空间
and practice meditation saying, infinite space, infinite space and so on
他就禅修，说：空无边，空无边等等
and so
所以
when his meditation becomes mature
当他的禅修很娴熟了
then he gets the first arupavacara jhana
他就获得无色界第一禅那

so the first arupavacara jhana takes that space as object
无色界第一禅那的所缘就是这个空间
so that space is not an ultimate reality
这个空间不是究竟法
it is just in his mind so it is a concept
只是存在于他的心里，是概念
when that person gets the second arupavacara jhana
当这个人获得第二无色界禅那
first arupavacara jhana is no more it is disappeared
第一个无色界禅那消失了
so when he wants to get the third jhana
当他想获得第三禅那
he concentrates on the nothingness or absence of the first arupavacara jhana
他专注于第一无色界禅那的无所有
now he has obtained the second arupavacara jhana
他现在获得第二无色界禅那
but he has lost the first arupavacara jhana
但是他失去了第一无色界禅那
first arupavacara jhana is not in existence at that time
第一无色界禅那在此时不存在
so he takes that non-existence of first arupavacara jhana as object of his meditation
所以他以第一无色界禅那的
无所有作为禅修的所缘
and when he gets the third jhana
当他获得第三禅那
the object of that third jhana is the nothingness of the first arupavacara jhana
第三禅那的所缘就是第一无色界禅那的无所有
so the first arupavacara jhana and the third arupavacara jhana take concept as object
所以第一、第三无色界禅那的所缘是概念
but the second and the fourth arupavacara jhana
但是第二和第四无色界禅那
take the ultimate reality as the object
以究竟法为所缘
because when a person after getting the first arupavacara jhana
因为当一个人获得第一无色界禅那后
wants to get the second arupavacara jhana
想获得第二无色界禅那
then he takes the first arupavacara jhana as the object of his meditation
那么他以第一无色界禅那作为禅修所缘
now he will say, the first arupavacara jhana is infinite, infinite consciousness, infinite consciousness and so on
他会说，第一无色界禅那是
识无边，识无边等等
so when he gets the second arupavacara jhana that arupavacara jhana takes the first arupavacara jhana as object
当他获得第二无色界禅那，
这个无色界禅那以第一无色界禅那为所缘
so the object of the second arupavacara jhana is a mahagata object
所以第二无色界禅那的所缘是广大所缘
that means a paramattha object or an ultimate reality
就是说是究竟法
and after getting the third arupavacara jhana

获得第三无色界禅那后
if you want to go further then
如果你想继续
he takes the third arupavacara jhana consciousness as object
就以第三无色界禅那为所缘
so he practices meditation on that third arupavacara jhana citta
所以就在第三无色界禅那心基础上禅修
and when he gets the fourth arupavacara jhana citta
当他获得第四无色界禅那心
that fourth arupavacara jhana citta takes the third arupavacara jhana citta as object
这个第四无色界禅那心
以第三无色界禅那心为所缘
so the second and fourth take the mahagata object because
所以第二第四缘取广大所缘
the jhanas belong to the category of mahagata or sublime objects
因为禅那属于广大所缘
so here the manual says, which maybe a sublime state
所以概要精解说，也可以是广大心
or a concept whichever is appropriate
或者概念，根据情况而定
so as the case may be
所以根据情况
the sign of kamma so
业相
this is the object of rupavacara rebirth and arupavacara rebirth
所以这就是色界、无色界结生的所缘
so when a person is reborn in rupavacara realm
所以当某人投生到色界
he will be reborn with one of the five rupavacara resultant consciousness
他就是以五个色界果报心之一结生
now you all know that if he is reborn in the first rupavacara plane
你们都知道，如果他投生到色界初禅地
then the first rupavacara jhana resultant consciousness will function as patisandhi, bhavanga and cuti
那么色界初禅果报心就
充当结生、有分和死亡心
the same with the other type of consciousness
其他心以此类推
so if he is to be reborn in the fifth rupavacara jhana plane
如果他投生到色界五禅生存地
then his rebirth consciousness will be the fifth rupavacara jhana resultant consciousness
那么他的结生心就是色界五禅果报心
but during life
但是在生命期间
he can experience other types of consciousness
他可以体验到其他类型的心
even the kamavacara consciousness a brahma can experience
梵天众生甚至也可以体验到欲界心
so when a person is reborn as an arupavaca brahma
当一个人投生为无色界梵天
bodiless brahma or immaterial brahma, then if he is reborn in the first of the arupavacara realm

无色界梵天，如果他是
投生到第一个无色界天
then his rebirth consciousness will be the first arupavacara jhana resultant consciousness
那么他的结生心
就是无色界第一禅那果报心
the same as the second third and fourth
第二、第三、第四同此
so this type of consciousness will function as patisandhi, bhavanga and cuti for him in that life
所以，这种心在生命中执行的作用
是结生、有分和死亡
but during life time he may experience some other types of kamavacara consciousness also
但是在生命期间，他可能
也体验到其他类型的欲界心
now
现在
the manual teaches us
根据概要精解的说法
what rebirth follow what death
什么样的结生心对应什么样的死亡心
so it is on page 226
在第 226 页
section 40 determination of rebirth
40 节：投生的法则
when one passes away from an immaterial realm
当在无色界的众生死亡时
one may be reborn in superior immaterial realms
某人可能投生到更高级的无色界生存地
but not in lower immaterial realms
但并不是投生到低级的无色界生存地
and also
同时
in the sensuous plane with a three rooted rebirth consciousness
在欲界生存地，是三因结生心
now what patisandhi can follow the arupavacara death?
无色界死亡后是什么样的结生心?
it says
这里说
when one passes away from an immaterial realm
当一个人在无色界死亡时
so it begins with immaterial brahmas
就是以无色界梵天的身份死亡的
so when an immaterial brahma dies
所以当无色界梵天死亡时
his death consciousness will be one of these
他的死亡心就是其中之一
depending on which realm he is in
取决于他在什么样的生存地
so these will function as death consciousness for him
所以这些对他就充当死亡心
so after death there must come patisandhi
所以死亡之后，就会生起结生心
so what patisandhi can follow the death of arupavacara brahma
所以，无色界梵天死亡之后，
生起的是什么样的结生心
so here it says
这里写的是
one may be reborn in superior immaterial realms

他可以投生到更高级的无色界生存地
but not in lower immaterial realms
不是投生在更低的无色界生存地
so when a person gets to the second arupavacara realm
当一个人投生到第二个无色界生存地
he is unable to get into the first arupavacara jhana
他就不能再进入第一无色界禅那
so when he dies
所以当他死亡时
he may be reborn in the same realm or in the upper realms
他可能会投生到同一个生存地，
或者投生到更高的生存地
but not in the lower realms
不会投生到更低的生存地
so a person who dies from the first arupavacara realm
所以一个人从第一无色界生存地死亡
may be reborn in first arupavacara realm
可能投生到第一个无色界生存地
and also second third and fourth arupavacara realm
也可能是第二，第三，第四无色界生存地
but a brahma who dies from the second arupavacara realm
但是从第二无色界生存地死亡的梵天众
will not be reborn in first arupavacara realm
不会投生到第一无色界生存地
so he would be reborn in the second again or in the third and in the fourth
所以他会再次投生到第二无色界生存地
或者投生到第三第四无色界生存地
so that is what is meant by saying
所以这就是这里的意思
but not in lower immaterial realms
“不能投生到更低层次的无色界”
so he will be reborn in upper realms but not the lower realms
所以他会投生到更高级的生存地，
并不是投生到低级的生存地。
or he will be reborn in that realm again
或者他会再次投生到这个生存地
and also he can be reborn in the sensuous plane kamavacara plane
同样，他也可以投生到欲界
with a three rooted rebirth consciousness
结生心是三因结生心
three rooted rebirth consciousness
三因结生心
so what are the three rooted rebirth consciousness in kamavacara plane
所以在欲界生存地，哪些是三因结生心?
now these are the kamavacara patisandhi
这些都是欲界结生心
how many are kamavacara patisandhi?
有多少种欲界结生心?
these eight, right?
这八个，对吧?
kamavacara vipaka eight and also
欲界果报心八个，
two investigation right? so
还有两个推度心，对吧?
in the sensuous plane with three the rooted rebirth
在欲界以三因结生心投生
so he will not be reborn with these two
所以他不会以这两个心结生
and he will not be reborn with two roots
他不会以二因心投生

so he will be reborn with three rooted rebirth consciousness
所以，他会以三因结生心投生
so after these four
这四个之后
what rebirth can follow? these two three rooted
什么样的结生？这两个三因结生
and these two, three rooted
这两个，三因
when one passes away from the fine material sphere
当一个人在色界死亡
that is after the rupavacara cuti
就是色界死亡心生起之后
these five rupavacara vipaka cittas
这五个色界果报心
function as rupavacara cuti
执行色界死亡心的作用
so after this what can follow?
这之后，生起的是什么心?
one is not reborn without root
他不会以无因心结生
so one is not reborn without root means
“他不会以无因结生心投生”意思是
one is born with two root and three root rebirth
他是以二因或三因结生投生
so after death from rupavacara realms
所以从色界生存地死亡之后
a person is reborn with two root and three root
此人以二因和三因结生
but not the rootless
但是不是无因结生
after the five rupavacara vipakas functioning as death
这五个色界果报心充当死心
what patisandhis can follow?
随后生起的是什么结生心?
three root and also two root
三因，还有二因
so these eight can follow
所以，生起的可以是这八个心
that means these eight can function as patisandhi in the new life
意思是，在新一世里，这八个可以充当结生心
after passing away from a three rooted existence human beings, devas and brahmas
三因的人，欲界天，梵天死亡后
so after passing away from three rooted existence in the sensuous plane
欲界三因众生死亡之后
so for kamavacara only human beings and six devas
对于欲界，人，六欲天
one may be reborn anywhere
他可以投生到任何地方
because human beings are capable of the best and the worst
因为人类可以做最好的事，
也可以干最坏的事
so
所以
a human being can become a buddha, the best of the beings
人类可以成佛，人中之尊
and also they can do something so that he is reborn in the lowest
人也可以做投生到下地狱的事情
great hell Avici

投生到阿鼻大地狱
so after a three rooted existence in the sensuous plane
所以欲界具有三因的众生死后
a person may be reborn anywhere
这个人可能投生到任何地方
so anywhere means all patisandhis
任何地方，指生起任何结生心
the rest that is those who pass away with two roots and no roots
其余的，就是死时是二因或无因的
so after two root death and no root death
就是以二因死亡，或者以无因死亡的
are reborn only
in the sense sphere realms
只能投生到欲界
so they cannot be reborn in the rupavacara and arupavacara
他们不能投生到色界或无色界
because only three root persons are reborn in the rupavacara and arupavacara
因为只有三因的众生才投生到色界和无色界
so after the two root and rootless death of kamavacara
在欲界以二因和无因死亡的
what will follow?
会怎样?
sense sphere realms
欲界
three root and two root sense sphere realms
欲界三因和二因
so after two root and rootless death of kamavacara
所以欲界二因和无因众生死亡后
the rebirth is three root, two root and no root
结生是三因，二因和无因
so this is a general statement
这就是概述
just this is already a little difficult to understand
仅仅这个就有点难以理解
but that is because you may not be familiar with the preceding sections
那是因为你不熟悉前面的章节
but if you are familiar with preceding sections I think this statement is easy to understand
如果你熟悉前面的章节，
我想你们就容易理解这些了
but our teachers
但是我们的老师
taught us not just this general statement
并不仅仅教导这些概述
but the detailed ones which patisandhis can follow which death
还对何种死亡心，跟随何种结生心
有更详细的解释
in detailed manners
讲的很详细
so they're given in the book as well as in the handout
这些在书里和下发资料里都有介绍
and there are some corrections to be made and
我要做一些更正
I don't know whether they're already made in your book
我不知道是不是已经更正过来了
so
所以

this we find at the end of this chapter
在此章最后
so page 230
230 页
now number 31, neither perception nor non-perception this is all life
第 31 个生存地，非想非非想
and then next column is death consciousness
下一列是死心
when death occurs to that person
当此人生起死心
the fourth arupavacara resultant consciousness functions as death
第四个无色界果报心执行死亡的作用
he can be reborn in the new realm, 5 to 13 and 31
他可以投生到新的生存地，第 5 到第 13，第 31
now these numbers are the numbers of the 31 planes of existence
这些是 31 生存地的序号
that we studied at the beginning of the fifth chapter
我们在第五章开始学习过
so 5 to 11 means
第 5 到第 11 意思是
human beings and six deva realms
人界到第六欲界天
and 31 means
第 31 意思是
the highest plane
最高的一界
because he is the highest plane
因为他是最高一界
he will not be reborn in lower arupavacara planes
他不会投生到较低的无色界
and also he will not be reborn in rupavacara plane
也不会投生到色界生存地
so he will be reborn only in the fourth or highest arupavacara plane
所以他只会投生到第四个无色界生存地
也就是最高的无色界生存地
and his rebirth consciousness in those planes can be fourth arupavacara resultant
他在这些生存地的结生心
可以是第四无色界果报心
and three root kamavacara resultant
三因欲界果报心
there are four of them
是四个
so whether you look at the chart in the book or in the handout
不管你是看教材，还是下发资料的表格
they are the same
都是一样的
but in the handout I used Pali
但是在下发资料里，我用的是巴利语
and in the book the English is used
在教材里，用的是英语
but they are the same
但是他们是一样的
you may look at both
两者都可以参考
so in the handout we say fourth arupavacara vipaka
所以在下发资料里，
我们说第四无色界果报心
four three root kamavacara vipaka and so

on they are the same
四个三因欲界果报心等等
他们是一样的
now from the thirtieth plane the plane of nothingness
从第 30 界，无所有地
the brahma dies from that plane
此界的梵天死亡
so when he dies
当他死亡的时候
the third arupavacara vipaka consciousness
第三无色界果报心
functions as death consciousness for him
于他充当死亡心的作用
and then he can be reborn in again 5 to 11, 30 and 31
然后他能投生到第 5 到第 11，
第 30 到 31 生存地
not in the lower arupavacara plane and rupavacara plane
不是投生到低级的无色界生存地
也不投生到色界生存地
and his rebirth consciousness will be third and fourth arupavacara vipaka consciousness
他的结生心可以是第三第四无色界果报心
and also three rooted kamavacara vipaka consciousness
还有三因欲界果报心
there are four of them
有四个
and then number 29 infinite consciousness
第 29，识无边处
this is the second arupavacara realm so
这是第二个无色界生存地
a brahma dies from that realm with second arupavacara vipaka consciousness
梵天众生从此界以第二无色界果报心死亡
and he can be reborn in
他可以投生到
5 to 11
第 5 到第 11 生存地
29 to 31
第 29 至第 31 生存地
and his rebirth consciousness can be second to fourth arupavacara vipaka
他的结生心可以是第二到第四无色界果报心
and three rooted kamavacara vipaka
欲界三因果报心
since it is three rooted there are four of them
因为是三因的，是四个
the number 28 this a first arupavacara realm
第 28，是第一个无色界生存地
a brahma who dies from that realm
从这个生存地死亡的梵天众生
dies with first arupavacara vipaka consciousness as death consciousness
死亡心是第一无色界果报心
and he can be reborn in the kamavacara 5 to 11 and then 28 to 31
他可以投生到欲界第 5 到第 11，
然后是第 28 到第 31
since his realm is the lowest arupavacara
因为此界是最低的无色界
he can be reborn in that arupavacara
他可以投生到该无色界
number 28 and
第 28 界

also he can be reborn in 29, 30 and 31
他也可以投生到第 29 界，30 界，31 界
and his rebirth consciousness will be first to fourth arupavacara vipaka consciousness
他的结生心可以从第一个
到第四个无色界果报心
and also when he is reborn in 5, 11 and so on
当他投生到第 5，第 11 等等
three rooted kamavacara vipaka consciousness
欲界三因果报心
now number 22, non recipient mindless being
现在看第 22，无想天
since he is mindless being
因为他是无想众生
when he dies from that realm there is no death consciousness
当他从此界死亡时，没有死亡心
he can be reborn in 5 to 11
他可以投生到第 5 到第 11 界
because a non-recipient being is like a statue
因为无想天众生就像雕像
and he does not get any jhanas he can not experience any jhanas in that realm so
所以他不能获得任何禅那，
在此界不能体验到任何禅那
he is in that realm for 500 world cycles
他在此界存在 500 大劫
like a statue with none mental activity
就像是没有任何心理活动的雕像
so when he dies
当他死亡时
because of the power of the jhana he practiced before
因为他此前获得的禅那之力
he is not reborn in four woeful states
他不会投生到四恶趣
so he is reborn in 5 to 11 as human beings or as devas
所以他投生到第 5 到第 11 界，
投生为人或欲界天
and so his patisandhi consciousness will be great kamavacara resultant
所以他的结生心是欲界大果报心
all eight
所有八个
now kamavacara two root and three root
欲界二因，三因
kamavacara resultant
欲界果报心
so all eight kamavacara resultant
所有八个欲界果报心
now number 21
第 21
I hope you have made the correction there
我希望你们已经更正过来了
so great reward
广果天
this is the fifth jhana realm
这是第五禅天
so when a brahma dies from that realm
当梵天众生从此界死亡
he dies with fifth rupavacara vipaka consciousness
他以第五色界果报心死亡
or fifth rupavacara vipaka consciousness functions as death consciousness

第五色界果报心执行死亡的作用
and that consciousness is or that brahma is reborn in 5 to 22
此梵天众生投生到第 5 到第 22 界
and then 28 to 31
还有第 28 到第 31 界
because here we are dealing with worldlings or puthujjanas
因为这里我们讨论的是凡夫
so a puthujjana cannot be reborn in the five pure abodes
凡夫不能投生到五个净居天
so we have to exclude these five pure abodes from other realms
所以我们要从中排除这五个净居天
so not from 5 to 31
所以，不是从第 5 到第 31 界
but from 5 to 22
是从第 5 到第 22 界
and from 28 to 31
从第 28 到第 31 界
and his rebirth consciousness will be the kamavacara vipaka eight kamavacara vipaka
他的结生心将是八个欲界果报心
and five rupavacara vipaka
和五个色界果报心
and four arupavacara vipaka
四个无色界果报心
because 28 to 31
因为从第 28 到第 31
means both rupavacara and arupavacara realms
意思是：色界和无色界生存地
and then 20,19, 18, 17, 16, 15, 14
然后是第 20,19, 18, 17, 16, 15, 14
up to 12 are the same
直到第 12 都是一样的
but since it's on the new page
因为这是在另外一页
we have to make correction for number 14
我们要对第 14 项进行更正
so there also it should not be 5 to 31 but 5 to 22
这里也不能是第 5 到 31，应该是第 5 到 22
and 28 to 31
再从第 28 到第 31
the rebirth consciousness are the same
结生心是一样的
and now we come down to number 11
我们现在往下看第 11 个
kamavacara
欲界
the highest of the six deva realms
六欲界天的最高界
so when a deva from that realm Paranimmitavasavattī dies
当欲界天的他化自在天死亡时
he dies with two rooted kamavacara vipaka
他以欲界二因果报心死亡
or three rooted kamavacara vipaka
或者三因欲界果报心
because the devas can be two rooted persons
因为欲界天人可以是二因的
as well as three rooted persons
也可以是三因的
so when his death consciousness is two rooted kamavacara vipaka
当他的死亡心是二因欲界果报心
he will be reborn in number 1 to 11

他就投生到第 1 到第 11 界
so he can go down to hell from the deva realm
所以他可以从欲界天堕落到地狱
and his rebirth consciousness will be eight kamavacara vipaka consciousness
他的结生心将是八个欲界果报心
and also two investigation consciousness
还有两个推度心
if his death consciousness is three root kamavacara vipaka
如果他的死亡心是三因欲界果报心
then he can be reborn in 1 to 22
然后他可以投生到第 1 到第 22 界
and 28 to 31
然后从第 28 到第 31 界
and the rebirth consciousness all possibilities except pure abodes all possibilities except suddhāvāsas
结生心，除了净居天，全部有可能
because he is still a worldling here
因为他还是凡夫
and so he cannot be reborn in the five pure abode
所以不能投生到五个净居天
then number 10 same as number 11
然后是第 10 界，然后是 11 界
9, 8, 7, same as number 11
第 9，第 8，第 7，与第 11 相同
now number 6
现在第 6 界
when a person dies from number 6 cātummahārājikā
当一个人从第六界，四大王天死去
his death consciousness can be wholesome resultant investigation santirana
他的死亡心可以是善果报推度心
or two root kamavacara vipaka
或者二因欲界果报心
or three root kamavacara vipaka
或者三因欲界果报心
so when his death consciousness is wholesome resultant investigation, santirana
如果他的死亡心是善果报推度心
then he can be reborn in 1 to 11
他就会投生到第 1 到第 11 界
and his rebirth consciousness in those realms
他在这些界的结生心
will be 8 kamavacara vipaka cittas
就是八个欲界果报心
and two investigation consciousness
和两个推度心
if his death consciousness is two rooted kamavacara vipaka, four of them
如果他的死亡心是二因欲界果报心，四个
then the same he can be reborn in 1 to 11
那么同样，他可以投生到第 1 到第 11 界
and his rebirth consciousness will be eight kamavacara vipakas
他的结生心就会是 8 个欲界果报心
and two santiranas
和两个推度心
but his death consciousness is three root kamavacara vipaka
但是如果他的死亡心是三因欲界果报心
then he can be reborn in 1 to 22
那么他就会投生到第 1 到第 22
and 28 to 31
然后第 28 到第 31

so the rebirth consciousness all possibilities except pure abode
所以结生心，除了净居天，都有可能
then human beings, human beings are the same as cātummahārājikā
然后是人，人类和四大王天一样
so human beings can be born, the worldling human beings can be born in
凡夫的人可以投生到
1 to 22, 28 to 31
第 1 到第 22，第 28 到第 31
and the rebirth consciousness or all possibilities except pure abodes
结生心，除了净居天，其他的都有可能
now we come to the four woeful states
现在我们看四恶趣
asura, asurakaya
阿修罗，阿修罗道
since they take rebirth with unwholesome resultant investigation
因为他以不善果报推度心结生
their death consciousness is the same
他们的死亡心都是一样的
so unwholesome resultant investigation
所以不善果报推度心
and they can be reborn in 1 to 11
他们可能投生到第 1 到第 11
so a person who is reborn as an Asura
所以投生为阿修罗的人
can be reborn as a human being as devas
可以投生为人，投生为欲界天
or can go to hell
或者可以去地狱
and his rebirth consciousness will be eight kamavacara vipakas
他的结生心可以是八个欲界果报心
and two investigation consciousness
两个推度心
the same with the peta the hungry ghost animal and hell beings
对于饿鬼界、畜生、地狱众生是一样的
so this is the different rebirth following different death
这是不同的死亡之后是不同的结生
so from this chart we understand that a person who dies from a certain realm can be reborn in these and these realms
从这个表格我们明白，从某个生存地死亡的人可以投生到哪些生存地
and also we know which type of consciousness function as death consciousness
同时我们知道，什么样的心执行死亡作用
and rebirth consciousness
或执行结生作用
so this is for worldlings or puthujjanas
所以这是对于凡夫
next table is a table for trainees
下一个表格是关于有学的
now in the handout
在下发资料里
I want you to make a correction
我希望你们做一个更正
the heading: cutis followed by patisandhis for
标题：死心之后的结生心
do you see: for ariyas
你们看到“关于圣人”
so you strike out "ariya" and
划掉“圣人”，
and put another word: s-e-k-kh-a-s
换上另外一个词：s-e-k-kh-a-s

sekkhas
有学
s-e-k-kh-a-s
有学
now sekkhas are translated as "trainees"
有学就被翻译为”受训练的人“
because they're still training to get the highest enlightenment
因为他们依然在走向觉悟的训练上
now you know that there are eight noble persons or eight ariya persons
你们知道八辈圣人
number 1 is the person at the moment of sotapatti magga or the first magga
第一个就是须陀洹道心的人
and number 2 is the person from the moment of sotapattipala
第二就是从须陀洹果心这一刻
until he reaches the second magga and so on
直到他获得第二个道心，等等
so there are eight persons
所以是八种众生
among these eight persons
在这八种众生中
the first seven are called trainees, sekkhas
前七种被称为“有学”
the last one an arahant is called asekkhas
最后一种阿罗汉被称为“无学”
so whenever you find the word asekkha or non-trainee
只要你看到“无学”这个词
please understand that means an arahant
要了解这是指“阿罗汉”
so trainees here means they may be sotapannas, sakadagamis and anāgāmis,
所以“有学”在这里指：
须陀洹、斯陀含、阿那含
so for them there is a little difference
所以对于他们，区别很少
now the first neither perception nor non-perception
第一个，非想非非想
his death consciousness is same, fourth arupavacara vipaka
他的死亡心是相同的，第四无色界果报心
but he will be reborn in 31 only
但是他只会投生到第 31 界
since he is a noble person
因为他是一个圣者
he will not go down again
他不会再堕落
he will not be reborn in lower worlds
他不会投生到低级的生存地
either rupavacara realms or kamavacara realms
无论是色界生存地还是欲界生存地
he will be reborn in 31 he will be reborn in that realm again
他会投生到第 31 界，他会再投生到这一界
if he does not become an arahant
如果他没有成为阿罗汉
so he becomes an arahant, then there is no rebirth
如果他成为阿罗汉，那么就不会再投生
and when he is reborn in that realm again
当他在投生到该界
then his rebirth consciousness is fourth arupavacara vipaka
他的结生心就是第四无色界果报心
so the same with 30, 29 and 28
所以对于第 30,29,28，是相同的

so an ariya brahma, a tainee brahma
所以，对于梵天圣者，对于梵天界的有学
who dies from the nothingness realm
如果从无所有处死亡
dies with third arupavacara jhana vipaka
以第三无色界禅那果报心死亡
and he can be reborn in 30 again or in 31
他就能再次投生到 30 界无所有处，或者第 31 界
but not lower down
但是不会堕落
and so his rebirth consciousness will be third arupavacara vipaka or fourth arupavacara vipaka
那么他的结生心就是第三无色界果报心
或者第四无色界果报心
so similarly with 29 and 28
同样地，第 29 界和第 28 界也是如此
now 27
现在看第 27 界
highest pure abode you know there are five pure abode
最高的净居天，你们知道有五个净居天
and who are reborn in pure abodes?
投生到净居天的是什么样的众生?
anagamis
阿那含
only anagamis are reborn in pure abodes
只有阿那含才投生到净居天
no sotapannas, no sakadagamis, no puthujjanas
须陀洹果，斯陀含果，
凡夫都不会投生到净居天
so the highest of the pure abode
净居天的最高界
pure abodes are all fifth jhana planes
净居天都是五禅生存地
so for them, the fifth rupavacara vipaka citta functions as patisandhi, bhavanga and also cuti
对于他们，第五色界果报心
作为结生，有分和死亡心
so when that brahma dies
当这个梵天众生死亡
he dies with fifth jhana rupavacara vipaka consciousness
他以五禅色界果报心死亡
and it is said that
据说
a noble person who dies from the highest pure abode
在最高净居天死亡的圣者
is not reborn anywhere
不会投生到任何地方
that means he will surely become an arahant in that life
意思就是：他在此世肯定会成为阿罗汉
he will be reborn there as an anagami
他以阿那含投生到那里
and during life in the highest pure abode he will reach arahantship
在净居天期间，他会成为阿罗汉
so for him, there is no more rebirth and so no rebirth consciousness for him again
所以，对他而言，不会再投生
所以对他而言，不再有结生心
and for number 26 clear sighted it is also pure abode
对于第 26 界，善见天，也属于净居天
the same fifth jhana vipaka consciousness
同样的五禅果报心
and he can be reborn in 21

他可以投生到 21 界广果天
because they will go up up until they reach number 27
因为他们会上升，直到第 27 界
and then 27 is the highest they will reach and then
到了最高 27 界，然后
they attain arahantship and they get out of samsara
获得阿罗汉果，然后脱离了轮回
so when he is reborn in number 27
所以当他投生到第 27 界
then his rebirth consciousness will be fifth rupavacara jhana vipaka consciousness
他的结生心就是第五色界禅那果报心
and then number 25, beautiful abode
然后第 25 界，善现天
so for them
所以对于他们
the death consciousness is the same
死亡心是相同的
and the realms they can be reborn are 26 and 27
他们可以投生到的生存地是第 26，第 27 界
so the higher ones
更高的
and then serene abodes
然后是无热天
they can be reborn in 25 to 27
他们可以投生到第 25 到第 27 界
and durable abode they can be reborn in 24 to 27
无烦天，可以投生到第 24 到第 27 天
so this is for pure abodes
这是关于净居天的
for anagamis who are reborn there
对于投生都那里的阿那含
there is a saying in the manual
概要精解里有个说法
that anagamis are reborn in pure abode only
阿那含只投生到净居天
but
但是
there is a saying that it does not mean that
有一种说法，说不是说
anagamis are reborn in pure abode only
阿那含只投生到净居天
they may be reborn in other realms also
他们也可能投生到其他生存地
so
所以
anagamis only are reborn in pure abodes
阿那含只能投生到净居天
but anagamis can be reborn in other realms as well
但是阿那含也可以投生到其他生存地
that is the common opinion of many teachers
这是很多老师的普遍看法
so here they're anagamis
所以这里他们作为阿那含
and since they're anagamis they have very strong samadhi
因为他们是阿那含，他们有很强的三摩地
and so when they reach to the one of the, the lowest of the pure abodes
所以当他们投身到净居天最低一层
then they will just go up up and up
他们然后一直上升
they will not be reborn in their realm again
不会再投生到之前的生存地

and they will not be reborn in the lower realms
也不会投生到更低的生存地
now number 21, great reward
第 21 界，广果天
since he is a trainee, he is an ariya, noble person
因为他是有学，是圣者
and it is said that noble persons in great reward
据说广果天的圣者
will be reborn only in that realm again
只会再次投生到广果天
they will not be reborn in any other realm
他们不会投生到其他生存地
and they may become arahants and there will be no more rebirth for them
他们可能会成为阿罗汉，然后不会再投生
but if they do not become arahants
如果他们没有成为阿罗汉
they will be reborn in that realm again
他们会再次投生到此生存地
and not in 23 to 31
不会投生到第 23 到 31 界
so please strike out 23 to 31
所以划掉第 23 到 31
and then the others steady aura
然后是其他的，遍净天
since they are trainees or noble persons
因为他们是有学或圣者
no lower realms
不会投生到更低的生存地
so the brahmas from 20 will be reborn in 20, 21
所以第 20 界的梵天众生，
会投生到第 20,21 界
and then 23 to 31
然后 23 界到第 31 界
because 22 to 27 are reserved for anagamis only
因为第 22 到第 27 专门是给阿那含投生的
so if it is not an anagami he will not be reborn there
所以如果他不是阿那含，就不会投生到那里
and then infinite aura, 19 to 21, 23 to 31
然后是无量净天，19 到 21,23 到 31
minor aura because it is 18, 18 to 21, 23 to 31
少净天，因为是 18 界，
所以投生到 18 到 21,23 到 31
and radiant luster, 17 to 31, 23 to 31
然后是光音天，17 到 31,23 到 31
and infinite luster again 16 to 21, 23 to 31
无量光天，16 到 21,23 到 31
minor luster, 15 to 21, 23 to 31
少光天，15 到 21,23 到 31
and mahabrahma 14 to 21, 23 to 31
大梵天，14 至 21,23 至 31
mahabrahma belongs to the first jhana plane and
大梵天属于初禅生存地
so his death consciousness is first jhana rupavacara vipaka consciousness
他的死亡心就是初禅色界果报心
and since he will be reborn 14 to 21and 23 to 31
因为他会投生到 14 到 21,23 到 31 界
his rebirth consciousness in the next life can be from one to five rupavacara vipaka consciousness
他下一世的结生心
可以是从第一到第五色界果报心

and also four arupavacara vipaka consciousness
也可以是四个无色界果报心
now number 13 Brahma ministers the same
第 13 梵辅天，是一样的
but 13 to 21, 23 to 31
从 13 到 21,23 到 31
and number 12 brahams' retinue because he is a noble person
第 12 梵众天，因为他是圣者
so he will not be reborn down and down
so 12 to 21, 23 to 31
他不会投生到更低的界，
所以是 12 到 21,23 到 31
and then Paranimmitavasavatti the highest of the six deva realms
然后是他化自在天，六欲界的最高天
since he is a noble person, he is a three root person
因为他是圣者，他就是三因
no two root person can become an ariya or a noble person
二因的人不能成为圣者
so his death consciousness is one of the four three root kamavacara vipaka
所以他的死亡心是四个三因欲界果报心之一
and he can be reborn in 5 to 21
他可以投生到第 5 到 21 界
so he can be reborn in human world
因为他可以投生为人
he can be reborn in deva world and he can be reborn in brahma world
他可以投生到欲界天，可以投生到梵天
now think of the sakadagami
现在想想斯陀含
once-returner
一来果
once-returner means he reaches second stage of enlightenment as a human being
一来果就是说作为人，他证得二果
and then in the next life he will be reborn as a deva
下一世他会投生到欲界天
and then
然后
from that he will be reborn as a human being again
然后从那里再投生为人
so he can come down not like the brahmas
所以他是可以往低处投生，不像是梵天
so in paranimmitavasavatti, a deva
所以在他化自在天，是欲界天
so a deva dies with the three root kamavacara vipaka consciousness
欲界天人以三因欲界果报心死亡，
and he can be reborn as the human being
他可以投生为人
or as a deva in one of the six celestial realms
投生为六欲界天人之一
and also he can be reborn as a brahma
他也可以投生为梵天
so accordingly the rebirth consciousnesses are three root kamavacara vipaka
所以相应地，结生心是三因欲界果报心
or rupavacara vipaka or arupavacara vipaka
或者是色界果报心，或者无色界果报心
the same with Nimmānaratī

化乐天也是如此
Tusitā, etc
兜率天等也是如此
until cātummahārājikā
直到四大王天
so the six devas are the same as Paranimmita
所以六欲界天与他化天相同
and then human beings
然后是人类
human beings who are trainees, who are sotapannas, sakadagamis and anagamis
如果是有学的人类，
或者须陀洹、斯陀含、阿那含
so for them
对于他们而言
when they die, they will die with three root kamavacara vipaka
当他们死亡时，他们
会以三因欲界果报心死亡
only three root person becomes ariyas
只有三因众生才会成为圣者
so they can be reborn in human beings again in deva realms and then 23 to 31 brahma realms
所以他们可以再次投生为人类，
投生为欲界天，然后是 23 到 31 梵天界
and their rebirth consciousness will be three root kamavacara vipaka consciousness and so on
他们的结生心会是三因欲界果报心等等
since there're no ariyas in the four woeful states they're not given here
因为四恶趣没有圣者，所以这里没有列出来
we end with human beings
到人类这里就结束了
and in the human worlds there can be both puthujjanas and ariyas or noble persons
在人界，有凡夫，也有圣者
but in the apāya or four woeful states there can be no ariya persons
但是在恶趣，没有圣者
there can be only puthujjanas
只有凡夫
so from this chart we know both for puthujjanas and for ariyas
所以，从此表我们了解了凡夫和圣者
what rebirth will follow their death
什么结生心跟随什么死亡心
and also we know that
我们还知道
what cittas will function as patisandhi, bhavanga and cuti for different persons
对于不同的人，什么样的心
可以充当结生、有分、死亡作用
from this chart
从此表可以了解
so we will have a break now
我们现在休息一下

disk02track09

so up until now
到现在
we have studied the types of consciousness and the process of consciousness
我们学习了各种心和心路过程
and also the consciousness that are called process free consciousness
也学习了离路心
now process free consciousnesses are

those that have the function of relinking, bhavanga and death
离路心就是执行结生、有分、死亡作用的心
now this flow of or stream of consciousness goes on and on and on
这个心识之流一直持续
until not the end of life, until the end of samsara
直到……不是直到死亡
而是直到轮回终结时，心识之流才终止
so as a conclusion the manual says here
概要精解在此有一个结论：
for those who has thus taking rebirth
对于有如此投生者
from the moment immediately following the session of the rebirth linking consciousness
在结生心灭尽之后，立刻
that same type of consciousness apprehending that same object flows on uninterruptedly
就会生起识知同一所缘的同一种心
like the stream of a river
有如河流般
so a stream of a river just flows on and on and on
所以河流不断流下去
in the same way this flow of consciousness goes on and on and on
同样，这个心识之流也不断流下去
now at the beginning of one life there is rebirth consciousness
在生命开始时，有结生心
so that rebirth consciousness lasts for three sub-moments
所以这个结生心持续三个小刹那
so when the rebirth consciousness disappears
当结生心消失时
immediately following the cessation of rebirth consciousness
随即，在结生心消失之后
that same type of consciousness
这种相同的心
apprehending that same object flows on uninterruptedly
识知相同的所缘，不间断地流下去
so that means immediately after the rebirth consciousness
意思就是：结生心之后，随即
that consciousness arises again
心再次生起
but this time it has a different function
但是这次，执行不同的作用
and this consciousness that is repeated takes the object of the rebirth consciousness
这个再次重复生起的心，所缘是结生心
so it does not take any new object
所以它不缘起新的所缘
but just takes the object that was taken by the rebirth consciousness
只是缘取结生心的所缘
and it flows on uninterruptedly like a stream of river
并且不停息地一直流下去
and it does so until the arising of the death consciousness
直到死亡心的生起
so until one dies this flow of citta will go on and on so long as there is no occurrence of a cognitive process

所以，如果没有活跃的心路过程的话
直到死亡，这个心识之流一直持续
so if there is no vīthi if there are no thought processes
如果没有心路过程
taking the prominent object and so on
如果没有缘取明显的所缘
then this flow of bhavanga will go on and on and on
这个有分心识之流就会一直流下去
it will flow uninterruptedly like a stream of a river until the end of one life
就会不停息地流下去，直到生命的结束
and here the manual gives the meaning of the word bhavanga
这里，概要精解解释了“有分”这个词
being and essential factor of existence or life
存有，生命的关键因素
this consciousness is called the life continuum or bhavanga
这种心被称为：有分
now bhavanga is made up of two parts: bhava and anga
“有分”这个词分为两部分：有、分
the word anga you find in the word maggaṅga
“分”，如同“道分”（道支）
factors of magga
道之支分
and bojjhaṅga, factors of bodhi
菩提分，也就是菩提支
so the same word anga is used here
这里都是同一个词“分”
now bhava means an existence or life
“有”就是生命之存在
anga means a factor a part
”分“意思就是：因素，部分
here an essential part
这里是关键部分
that means if the bhavanga does not arise life would have ended
意思就是：如果有分不生起，生命就会终结
so bhavanga is an important factor of existence or of life
所以“有分”是生命存在的一个重要因素
that is why it is called in Pali bhavanga
所以就称为“有分”
so it is difficult to translate it into English
so they translated it as life continuum
这要翻译起来很难，所以就翻译成“有分”
so continuity of life
生命之存续
at the end life at the end of one life
在生命结束时
having become the death consciousness
就成为死心
this same bhavanga consciousness becomes a death consciousness
这个有分心就成为了死亡心
in the form of passing away
以死亡的形式
on the occasion of passing away in the book
概要精解里说的是：在死亡的情况下
I think it is better to translate it as "in the form of passing away"
我觉得应该翻译成：“以死亡的形式”比较好
it then ceases
有分心就停止了
so that is ceases for one life
就是此生的有分心停止

so one life is just arising of patisandhi or rebirth consciousness
一期生命就是结生心生起
and then during life many moments of bhavanga
然后，在此生中，许多有分刹那
and also many moments of other type of consciousness
还有许多其他类型的心识刹那
and at the end of the life
在生命终结的时候
then the same type of consciousness that has a function of relinking and bhavanga arises
执行结生作用的这种心、有分生起
functioning now as death
现在执行死亡的作用
so in one life these three are identical and they take the same object
所以在一期生命中，这三种心是相同的
它们缘取相同的所缘
there after the rebirth linking consciousness and the others continue to occur
此后，结生心与其他心继续生起
now if you look at the diagram of death rebirth linking consciousness
如果你看死亡结生心的表格
you see life 1 and life 2
你看到 1 世、2 世
so it can go on like life 2
所以在 2 世一样继续
from life 3, life 3 from life 4 and so on
到 3 世，到 4 世，等等
until the end of samsara
直到轮回的结束
so there after the rebirth linking consciousness and the others
所以“此后，结生心与其他心
and the others means the bhavanga consciousness and death consciousness
其他心，意思是有分和死亡心
continue to occur
继续生起
revolving in due sequence like the wheel of a cart
“有如车轮一般次第地转起”。
so there can be no end of the wheel of a cart when it is rolling, it rolls on and on and on
所以，车轮转动的时候，
是没有终结的，一直转下去
so this continuity of consciousness
所以心的持续
also rolls on and on and on
也是不停地转动
until one attains parinibbana
直到证得般涅槃
or one becomes an arahant or a buddha or a paccekabuddha
或者成为阿罗汉或佛陀或辟支佛
and passes away
然后死去
so until then this flow of consciousness will go on and on
在此之前，心识之流会一直持续
doing different functions at different moment
在不同的时刻执行不同的作用
and as a conclusion the manual gave us some pali verses
最后，概要精解以巴利偈颂作结

they are just the same as what has been said
跟之前的是一个意思
so just as here so again in the next existence
有如这一世，在下一世
there arise rebirth linking consciousness, life continuum, cognitive processes and death consciousness
结生心、有分心、心路过程与死亡心
也是如此生起
so what is life? life is just these types of consciousness going on and on
什么是生命？生命只是不断持续的各种心识
one after another in the due order
根据一定的次序一个接一个
again with rebirth and life continuum this stream of consciousness turns round, that means goes on and on
伴随结生及有分，心识之流不断转起
就是说不停继续
the wise disciplining themselves long,
长期自制的智者
understand the impermanence (of life),
了知生命无常
impermanence of life here means impermanence of this round of rebirth and death
生命的无常，这里指生死轮回的无常
because here the author is describing the round of rebirth
因为作者这里阐述的是结生之轮转
the rebirth and life continuum the stream of consciousness turns round and goes on and on means
结生及有分，心识之流转起，意思是
this is the round of rebirth and death
这就是生死之轮转
and those who have disciplined themselves for a long time
长期自制的智者
understand the impermanence of this round of rebirth and death
了知生死轮回的无常
because at every moment there is a new consciousness arising
因为每时每刻，都有新的心生起
and that new consciousness lasts for only one moment and then
这个新生起的心只持续一个心识刹那
next moment there is another new type of consciousness and so on
下一个刹那，就会生起
另外一种新类型的心，等等
so there is no permanency in this round of rebirth
所以在这样的生命轮转中，没有恒常
at every time there is a new mind and new matter arising and then disappearing
每时每刻，新生的名法、色法不断生灭
so they realize the deathless state, that means they become arahants
所以觉证不死之境，意思就是成为阿罗汉
and completely cutting off the fetters of attachment,
完全断除了贪执之结
so when they become arahants they completely cut the fetters of attachment
当成为阿罗汉时，就彻底断除了贪执之结
now attachment and other mental defilement are called fetters or ropes
贪执和其他烦恼被称为“结”或“绳子”

they are the ones that bind us to the round of rebirth
它们把我们捆绑在生命的轮回里
so long as we cannot cut these fetters we will be bound to this wheel of birth and death
只要我们没有断除这些结缚，
我们就会被捆绑在生死之轮上
and so
所以
we will never get out of this round of rebirth
我们就永远不能摆脱生命的轮转
so once the fetters of attachment and actually other fetters as well are completely cut
当我们彻底断除了贪执和其他结缚时
then that mean the end of this round of rebirth and death
就是说我们终结了生死轮回
so completely cutting off the fetters of attachment they [will] attain peace
彻底断除了贪执之结，[将]获得永久的寂静
I want you to put the "will" before attain peace
你们应在”获得“之前加”将“
because the pali word there is "essanti" which is in future tense
因为这里的巴利单词是将来时
so "will attain peace".
所以是“将获得寂静”。
and "peace" here means the final passing away
“寂静”这里指最后的死亡
now you may be aware that there are two kinds of nibbana described in the books
现在你可能意识到佛经里有两种涅槃
one nibbana is that which an enlightened person experiences during the time when he is alive
一种是觉悟者在生前体验到的涅槃
suppose a person becomes a sotapanna or say arahant
假设某人证了初果，假设他证了阿罗汉
so before he dies he can experience nibbana by getting into the samapatti by getting into the sustained attainment of fruition consciousness
在他死前，他就可以在果定中体验到涅槃
so by entering into the fruition samapatti
所以通过进入果定
he is said to experience nibbana
他就会体验到涅槃
so the nibbana experienced before the death of arahant is one kind of nibbana
所以阿罗汉在死前体验到的
涅槃是一种形式的涅槃
it is called sa-upadisesa-nibbana
被称为有余涅槃
so at the end of the sixth chapter we will find that
在第六章的末尾，我们就会发现
nibbana with the aggregates remaining
伴随诸蕴的涅槃
that means nibbana that is experienced while the aggregates are remaining that means
就是说，在诸蕴存续时体验到的涅槃
while the arahant is still alive
但是阿罗汉还活着
and the other is the nibbana that becomes evident when an arahant or a buddha dies

另外一种涅槃就是阿罗汉、佛陀死后的涅槃
when an arahant or a buddha or a paccekabuddha dies
当阿罗汉、佛陀或者辟支佛死后
then his remaining aggregates, his remaining mind and matter cease
他的诸蕴、名法色法都停止了
and there is no rebirth or no new mind and matter arising after that
不会再投生，不会生起新的名法和色法
so that kind of nibbana is called anupadisesa nibbanadhatu,
这种涅槃被称为无余涅槃
the nibbana element with no aggregates remaining
就是诸蕴不存续的涅槃界
so here
所以这里
by saying "completely cutting off the fetters of attachments"
通过这句“完全断除贪执之结”
the author meant the first kind of nibbana
作者指第一种涅槃
so when a person completely cuts off the fetters of attachment
当完全断除了贪执之结
he experiences that the first kind of nibbana
他体验到第一种涅槃
and he will attain the second kind of nibbana when he dies
当他死时，他就会证得第二种涅槃
so here "peace" means not just "peace"
这里的“寂静”不是一般的“寂静”
but it is the element of nibbana with no aggregates remaining
这是无余依之涅槃界
so that means
意思就是
a person disciplines himself for a long time
长期自制的人
or practices meditation and so on
经常禅修，等等
and then understands the impermanence of life, understands impermanence nature, suffering nature, non-soul nature of all conditioned phenomena
了知生命的无常，了知有为法的
无常性，苦性，无我性
and then he realizes the deathless state
然后证得不死之境
that means he becomes enlightened
就是说他觉悟了
and when he reaches the fourth stage of enlightenment
当他证得第四个层次的觉悟
he completely cuts off the fetters of attachment
他就完全断除了贪执之结
and then later on
稍后
at death he will attain peace
也就是死时，他将会证得寂静
or he will realize the second kind of nibbana element
或者说他将证得第二种涅槃界
and the first kind of nibbana is called nibbana of mental defilements
第一种涅槃被称为：烦恼的涅槃
and the second nibbana is called nibbbana of aggregates

第二种涅槃被称为：诸蕴的涅槃
because the first nibbana is when the fetters of attachment or mental defilements are destroyed
因为第一种涅槃是贪执或烦恼的摧毁
so that is the destruction of mental defilement, that is
就是心中烦恼的摧毁，就是
one nibbana
第一种涅槃
and when an arahant a buddha and a paccekabuddha dies
当阿罗汉、佛陀和辟支佛死亡时
then their aggregates just disappear
诸蕴消失
so no more aggregates
不会再有诸蕴
are produced
诸蕴不会再产生
so that second nibbana is called extinction of aggregates
所以第二种涅槃被称为诸蕴的灭尽
so after understanding the consciousness
了解心识后
and how they arise and disappear through the thought processes
它们如何在心路过程中生灭
and also understanding the thirty one planes of existence
同时了解了 31 生存地
and how beings are reborn from one existence to another
众生如何从这个生存地投生到那个生存地
and how this round of rebirth and death goes on and on
生死轮转如何不停继续
and then
然后
when a person practices vipassana meditation then
当一个人修习观禅
he will penetrate into the nature of all conditioned phenomena and he will reach enlightenment
他就通达诸法实相，并且证得觉悟
when he reaches the fourth stage of enlightenment
当他证得第四阶段的觉悟
he is able to eradicate all mental defilements and that is
他就能断除所有烦恼
the first kind of nibbana
这就是第一种涅槃
and at his death
在他死亡的时候
then he will realize the second kind of nibbana which is the extinction of all remaining aggregates
他将证得第二种涅槃，
就是诸余蕴之断灭
so by this conclusion the author actually hinted to us that
所以通过这个结论，作者实际上就是指出
we should not just understand or study this book
我们不能仅仅学习书本知识
but we must try to practice
我们还要努力修行
so that we can destroy this flow of or stream of consciousness which is going on and on
这样我就能摧毁持续的心识之流

so this is the end of the fifth chapter
第五章结束了
now at the beginning of the fifth chapter
在第五章最开始
we study the thirty one planes of existence
我们学习了 31 生存地
and we call it cosmology of buddhism
我们称之为佛教的宇宙观
now there are many more things to know about the world
关于世界，还有其他许多方面的知识
how the world come into being
世界怎么形成的
how the world is destroyed and so on and
世界怎么被毁灭的，等等
how the world is first inhabited by beings or human beings
人类怎么来到这个世界的
so whether we believe it or whether we like it or not
不管我们信不信
不管我们喜欢不喜欢
it is good to know how our ancient teachers basing on the teachings of buddha
这也是一件很好的事情，
去了解古代的论师，如何根据佛陀的教法
understood about this world, the beginning of the world how the beings came into, reborn onto this world
来理解这个世界，理解世界的起源
理解众生如何投生到这个世界
I will refer you to a book if you're interested
如果你们感兴趣，我推荐你们读
and that is Visuddhimagga, it is called the path of purification
《清净道论》
I think it is in the thirteenth chapter
应该是在第十三章
in the abhiññña chapter
神通品
that coming into being and then destruction of world is described in some detail
世界的形成和毁灭，有较为详细的介绍
and in connection with the thought processes
与心路过程相结合
in our country, our teacher taught also the rupa process
在缅甸，我们的老师还讲色法的过程
the matter process
色法过程
and it is called rupavīthi in our country
在缅甸被称为色法过程
so we will also study just a little of that at the end of sixth chapter
在第六章结尾，我们也会稍微了解一下
so now we begin the sixth chapter
现在我们学习第六章
so up to the fifth chapter we have studied the citta cetasika
到第五章，我们学习了心、心所
only two
只学了这两种
we have studied only two or two ultimate realities
我们只学习了两种究竟法
the first chapter deals with the different kinds or divisions citta and
第一章是解释不同类型的心

the second chatper explains to us cetasikas and then how
第二章是介绍心所
they come into combination with different cittas
它们如何与不同的心结合
and the third chapter teaches us the classification of citta
第三章介绍了心的分类
with regard to feelings, roots, functions and so on
根据受、因、作用等等分类
now the fourth chapter teaches us the thought process
第四章介绍了心路过程
and fifth also process free consciousness
第五章也是，离路心、
and planes of existence
生存地
and how beings are born and so on
众生如何投生等等
so now we come to the third ultimate reality which is rupa which is matter
现在我们学习第三种究竟法：色法
so the first ultimate reality is as you all know, citta, now consciousness
第一种究竟法，大家都知道是：心
and the second ultimate reality is cetasika, mental factor
第二种究竟法：心所
and now we come to the third ultimate reality which is called rupa
我们现在学习第三种究竟法：色法
rupa is defined as something that changes when met with adverse conditions or opposite conditions
色法被定义为：当碰到妨害之缘时的变易之物
so when it is hot we have one continuity of material properties in our bodies
当天气热时，我们的身体
就具有某种持续性
and then when it is cold, there is another continuity and so on
当天气变冷时，又有其他的持续性
so in that way there is change in the continuity of material properties
所以这里物质的持续性就发生了变易
and that is what we call rupa
我们就称之为色法
rupa is defined as something that changes
色法被定义为某种变易
that means that changes with cold with heat with hunger with thirst with bites of insects and so on
意思就是伴随着冷热饥渴
昆虫的叮咬发生的变易
and change here means the apparent change, change which is evident, easy to see
变易，这里意思是明显的变易
容易觉察到的变易
because if we say something that changes is called rupa
因为如果我们说事物的变易就是色法
then we should call mind rupa
那么“心”也是色法
because mind changes more quickly than mundane matter
因为心比世间的色法变化的更快
matter lasts for seventeen thought moments
色法持续 17 个心识刹那

mind lasts for only one moment so
但是心只持续一个心识刹那
mind changes more quickly than the matter
心比色法变易的更快
but here change means the apparent change changes that we can perceive that we can see
但是因为这里的“变易”指明显的变易
可以被我们观察到的变易
so it is the apparent change
所以是明显的变易
that is meant when we say rupa is something that changes with adverse conditions
就是说，色法就是遭受妨害缘时的变易
and that rupa sometimes it is explained as something that is deformed
色法有时候被解释成遭受破坏的事物
it's the same thing
意思一样
change means sometimes deterioration
变易就是事物败坏了
and sometimes just a different continuity of matters arising
物质的其他持续性生起了
so when it is cold, there is one continuity of matter and when it is hot another continuity and so on
冷的时候，是一种物质的持续性
热的时候，是另外一种持续性，等等
so you may explain it as something that is deformed or something that changes or something that is afflicted
所以，你可能解释成某物被破坏，
或某物发生变易，或者某物被恼扰
you can say anything
你可以任意这样讲
but the real meaning here is that it changes
但是这里真正的意义就是变易
something that changes with heat, cold, hunger, thirst, bites of mosquitoes wind, sunburn and creeping things
遭受热冷饥渴蚊虫叮咬
风吹日晒爬虫，而发生变易
and in abhidhamma
在阿毗达摩里
the rupa or matter
色法
is first divided into two broad divisions
首先被分为两大类
the first division is called mahābhūta, great essentials
第一类是：大种（大元素）
and the second division is called upādā rūpa or upādāya rūpa
第二类是：所造色
I would translate it as depending matter
我偏向翻译成：所依色
so the first one is called mahābhūta or the great essentials
所以第一种是：大种，或者主要元素
they're the basic elements of matter
他们是色法的基本元素
or there are four of them
有四种
earth element, water element, fire element and air element
地界，水界，火界，风界
and in abhidhamma
在阿毗达摩里

earth element means not necessarily the earth
地界并不一定非指大地
but the quality that resides in the earth that we find in the earth
而是大地所具的性质
so when we pick up a piece of earth and
所以当我们拿起一块泥土
handle it and we feel the softness or hardness of that piece of earth
我们感到这块泥土的柔软性或者坚硬性
and so the hardness or softness is what we call earth element
所以坚硬性或者柔软性被称为地界
not necessarily the earth
并不一定非指大地
so you put your finger in the water and you feel some softness there
所以你将手指放到水里，
你就感受到某种柔软性
so that softness is earth element
所以这种柔软性就是地界
so you find earth element in water also
所以你在水里也能找到地界
and then there is water element
然后是水界
fire element and air element
火界和风界
so we will come to them later
我们稍后再讲
now the second division of matter is upādārūpa
第二类是所造色
it is translated as derived material phenomena in this book
概要精解里翻译成：衍生出的色法
the pali word upādā means depending, something dependent on
巴利语原义是：依靠，依赖于
so
所以
it is not accurate to translate it as derived material
所以翻译成“衍生的”并不准确
so derived means something coming the other one, another one
“衍生”的意思是从另外一种事物中产生
suppose there are great essentials
假设，几大元素
and then dependent ones come from them and derive from them or something like that
似乎所造色就是从它们衍生出来，
but it is not like that
但并非如此
these dependent ones are those that depend on the four great essentials to arise
这些所依色是依赖于四大种生起
not that they are derived from these four
并不是从四大种衍生出来
but for their arising they need these four as their bases
只是它们的产生需要四大种作为基础
so it is better to translate it as dependent matter
所以翻译成所依色比较好
than derived matter
比衍生色要好
so there are... the one division is derived matter and
一种就是所造色

the they are the ones that depend on the four great essentials to arise and to exist
它们依赖于四大种生起，并存在
so here the great essentials may be compared to the earth
所以这里，大种可以比喻成大地
the derivative phenomena to trees and shrubs that grow in dependence on the earth.
所造色比喻成树木丛林，依赖于大地而生长
so they arise and they exist independent on these four essentials
所以他们的生起存在依赖于四大种
I think they're like cittas and cetasikas
我觉得它们就像是心、心所
so cetasikas are those that depend on citta to arise
心所依赖于心得以生起
so when there is no citta there can be no cetasikas
如果没有心，就没有心所
in the same way when there are no great essentials then these dependent ones cannot arise
同样，如果没有四大种，
那么所造色也不能生起
so whenever they arise they arise independence on these four great essentials
所以所造色的生起，依赖于四大种
and there are 24 of the dependent matter taught in abhidhamma
阿毗达摩里介绍了 24 种所造色
so four great essentials plus twenty four dependent ones make twenty eight
四大种加上 24 所造色，一共是 28 种
so there are altogether twenty eight types of material properties
所以一共是 28 种色法
there is a table on page 236 of the book
第 236 页有一个表
so there is the overview of the 28 material properties
就是 28 色法的概述
now you see the great essentials
你们看大种
so there are four great essentials and they are earth element, water element, fire element and air element
四个大种：地界，水界，火界和风界
and then there are sensitive phenomena that means sensitive material properties
然后是净色
and they are eye sensitivity, ear, nose, tongue and body sensitivity
眼净色、耳、鼻、舌、身净色
and then the third group is objective phenomena
然后是第三组：境色
those that are objects
这些都是所缘
now visible form or visible object, sound, smell, taste and touch or tangibility
也就是色、声、香、味、触
now there is no number for tangibility here
这里“触”没标序号
that is because touch is not a separate object phenomena
因为触并非独立的境色
but just the combination of three elements or combination of three great

essentials
它只是三大种的组合
earth, fire, and air
也即是地火风的组合
so combination of earth, fire and air are what we call tangibility or touch
所以地火风的组合，我们称之为触
so if you put a number here we will get twenty nine and not twenty eight
如果你给它一个序号，我们就有 29 色法
so it is not given a number here
所以这里就没有给序号
but when we say objective phenomena we say there are five object phenomena
当我们说境色时，我们指五种境色
visible form, sound, smell, taste and touch
色、声、香、味、触
and then the fourth group is sexual phenomena
第四组是性根色
femininity and masculinity, being a female and being a male
女根色、男根色
some characteristics from which we understand that a certain being is a male or a female
我们得以区分男女的一些特质
and then the next one is heart phenomenon
下一组是：心色（心所依处）
because there is only one heart it is called heart phenomenon
因为只有一颗心，用的是单数
so it is heart base
心色（心所依处）
you have met heart base in the third chapter
第三章你们学过“心色”（心所依处）
and then the sixth one life phenomenon is life faculty
第六组是命色
now this is material life faculty
这是色命根
now you met mental life faculty in the second chapter among the fifty two cetasikas
你们学过 52 心所里学过“名命根”
so among the fifty two cetasikas there is one called again life faculty jīvitindriya
在 52 心所里，有命根
so there are two life faculties, one mental and the other physical and
所以有两种命根，一个是名命根，
另外一个是色法
now this is physical life faculty
这里是命根色
that means something that is in our body that keeps our body alive
就是说，让我们身体保持存活的
and then the next one is nutritional phenomenon
下一个是食色
that means some nutrition that we find in the food
就是说食物里存在的营养
so we eat food and then we get the nutriment from that food
我们饮食，我们获得食物里的营养
so that nutriment or nutritious element are what we call nutritional phenomenon
这种营养就是我们说的食色
so it is not necessarily the food

所以并不必定是食物
but the nutriment that is contained in the food
它是食物里含有的营养素
now these altogether eighteen are called concretely produced matter
这 18 种被称为完成色
they have real existence
它们是真实存在的
they're the real ones
它们是真实的
now there are ten that are called non-concrete matter
还有十种不完成色
because they do not really exist
以为它们不是真实存在的
but they're some mode or form of what really exist
它们是真实存在事物的形式
and among them the first one is limiting phenomenon
其中，第一组就是：限制色
or space element
或者空界
so space is one of matter, although space is nothing but we call it matter
空，是一种色法，虽然空是无所有，
所以我们称之为色法
and the next group is communicating phenomena
下一组是：表色
bodily intimation and vocal intimation
身表、语表
so by bodily gestures we let other people know our wishes
所以通过身体动作，
我们让他人明白自己的意愿
and by speech we let other people know our meaning
通过讲话，我们让别人理解自己
so these two are called intimation, bodily intimation and verbal intimation
所以，这两个被称为“表”
身表、语表
and we communicate with bodily intimation or vocal intimation with each other
我们通过身表、语表相互交流
so there are named here communicating phenomena
所以这里就称为“表色
and then mutable phenomena
然后是：变化色
they can be changed
它们会变易
lightness, malleability and wieldiness
轻快性、柔软性、适业性
now these names you will find among the fifty two cetasikas also
这些名称，你们也可以在 52 心所里找到
and plus two intimations
加上两表色
so mutable phenomena consist of five
变化色包括五种
these three mentioned 22, 23, 24
22,23,24，这三种
plus 20 and 21
加上 20,21
so these five are called mutable phenomena
这五种被称为：变化色
and then the last group is four

characteristics of matter
最后一组：色法四相
and they are production of matter
它们是：色积集
continuity of matter, decay of matter and impermanence of matter
色相续、色老性、色无常性
so roughly, now we see that there are 28 material properties
所以，我们大略可以分为 28 色法
18 are called concretely produced, and 10 are called non-concrete matter
其中 18 种完成色，10 种不完成色
now we will go through them one by one
我们现在一个个来解释
now the earth element the first one
第一个：地界
in Pali the earth element is called paṭhavīdhātu
地界的巴利语是：paṭhavīdhātu
paṭhavī means earth and dhātu is translated as element
paṭhavī 意思是：地，dhātu 是：界
in pali dhātu is something that bears its own intrinsic nature
巴利语的“界”就是具有本身的属性
so something that has its own characteristic its own intrinsic nature is called dhātu
所以，某种自身具有的属性被称为“界”
so here the earth or the earth element is called dhātu
所以这里被称为地界
and the earth is called paṭhavī in pali
“地”在巴利语里被称为：paṭhavī
because it serves as a support or foundation for the co-existing material phenomena
因为它是一起存在诸色法的基础
so the other phenomena depend on the earth element
其他色法依赖于地界
so earth element is something like a support or foundation and
地界就像是基础，支撑
so it is called paṭhavī in pali
所以巴利语称为：paṭhavī
because paṭhavī means the root of the word paṭhavī means to expand to spread out
因为 paṭhavī 的词根意思是：延展，伸展
and as I said before, the earth element is actually the hardnesss or softness that is contained in every material property
我前面也说过，地界实际上是
任何色法都具有的坚硬性或者柔软性
now we say hardness we also mean softness because they're relative terms
当我们说坚硬性的时候，也是讲它的柔软性
因为这两个是相对的概念
and when we study the terms of abhidhamma
当我们学习阿毗达摩里的名相
our teachers taught us that there are four aspects of each of these
我们的老师教导我们，每个名相有四个方面
phenomena, each of these mental and physical phenomena
所有这些名法，色法，都是如此
so with regard to the cetasikas also
所以心所相关的，也是如此
this guide gives us the characteristics,

function and so on of each of the 52 cetasikas
助读里，52 心所都有相应的特相、作用等等
you may go back and read them so
你们可以翻回去看看
these four aspects are first: characteristics
这四个方面，首先是：特相
now second is function
第二个是：作用
and the third manifestation and fourth is proximate cause
第三是：现起，第四是：近因
so when we study any of the topic in abhidhamma
所以当我们学习阿毗达摩里的任何主题
we must understand these four aspects of
我们必须了知这四个方面
each one of the dhammas taught in abhidhamma
阿毗达摩里教授的任何法都有这四个性质
that is if we can
如果我们有能力的话
if it is too difficult we may just leave them
如果你们觉得太难了，就算了
so now here the guide gives us all these four aspects
所以，这里助读里列出了这四个方面
the earth element has the characteristic of hardness
地界的特相是：坚硬性
so hardness is the characteristic of earth element
坚硬性就是地界的特相
the function of, acting as a foundation, so acting as a foundation, acting as a receptacle is its function
作用是：作为其他元素的立足处、基础
and manifestation as receiving
现起是接受
so it manifests to the mind of a yogi as receiving something
所以对于禅修者，地界的现起就是接受某事物
now this is for meditators
这是对于禅修者的
so when they meditate they may meditate on the earth element
当他们禅修的时候，可以专注地界
so this earth element when meditated upon appears to the mind or manifest itself to their mind
所以当专注于地界，它就呈现于心
as receiving
这就是接受
so this is called mode of manifestation
这就是现起的形式
and its proximate cause is the other three great essentials
它的近因是：其他三大种
because they depend on each other
因为他们彼此依赖
both hardness and softness are modes in which the earth element is experienced by the sense of touch so
通过触，地界被体验到坚硬性、柔软性
when we say earth element
所以当我们提到地界
we mean both hardness and softness inherent in everything
我们指的是任何事物的软硬度
so that is why we can find earth element in the water in the fire in the air and so on
所以，我们也可以在水、火、风里找到地界

now the second element is in Pali
āpodhātu
现在第二种：水界
āpo means water so the water element
apo 意思是水，所以是水界
water element means fluidity
水界指：流动性
or trickling
滴落
oozing
渗出
so water element is the material factor that makes different particles of matter cohere
所以水界就是让不同颗粒聚合的物质元素
because there is water element things stick to each other
因为有水界，事物才会粘合在一起
things we use, things we see
我们使用的，我们看到的
are all manifestation of this āpodhātu
都是水界的显现
because there is āpodhātu there can be no such thing as a cup or as a flower or whatever
因为如果没有水界，就没有杯子、花朵等等
because every particle in it will be scattered like sands in riverbed
因为每个颗粒就会散开
如同河边的沙子
so there is a kind of cohesiveness in the material particles
所以色法颗粒里有某种聚合的性质
and that cohesiveness is what we call āpodhātu or water element
这种聚合的性质就被称为水界
not necessarily the water
并不必然是水
so that is why we find āpodhātu in the earth, also in the water also in the fire and in the air.
所以在地、火、风里，都有水界
now it has a characteristic of trickling or oozing that means what we call that?
它的特相就是：流动或溢出，怎么说呢
the water oozing from something
水从某处溢出
its function is to intensify the co-existing material state
它的作用是增长其他俱生色法
so it helps the material states arising together to intensify
所以，它帮助色法同时生起
it is manifested as the holding together or cohesion of material phenomena.
现起是把诸色法握在一起或粘着
so when yogis contemplate on water element
当禅修者观想水界
it manifests itself to their mind as somthing holding together some other things
它将诸色握在一起呈现于心中
Its proximate cause is the same as the other one
它的近因与其他的一样
the other three great elements
近因是其他三大种
so dependent material properties depend on the four great essentials
所以所造色依赖于四大种
and one of these four great essentials

depend on the other three
四大种中的一种依赖于其他三种
so their proximate causes said to be the three other great essentials
所以它们的近因就是其他三大种
now Abhidhamma holds that unlike the other three great essentials, the water element cannot be physically sensed
阿毗达摩的观点是：不同于其他大种
水界不能被触摸到
but must be known inferentially from the cohesion of observed matter.
而只能间接地从观察
其他色法黏在一起而得知
simply that means we cannot touch water element
简单说，我们不能触摸到水界
we can touch water, right?
我们可以触摸到水，对吧?
but what we touch is not water
但是我们触摸到的不是水
it is the combination of three fire element, earth element and air element
只是火界、地界、风界三大种的组合
but not water element
并不是水界
so according to abhidhamma, water element cannot be touched
所以根据阿毗达摩，水界并不能被触摸到
what we think we touch is not the water element
我们觉得触摸到的不是水界
but the other three elements
是其他三大种
so even in water, we cannot touch the water element
所以，即使在水里，我们也不能触摸到水界
and the third one is fire element, tejodhātu, the element of fire
第三种是火界
its characteristic is heat so temperature
它的特相是：热、温度
when we say heat we mean also cold, so heart and cold are relative terms
当我们说“热”的时候，也指“冷”，
因为冷热是相对的概念
they are relative terms
它们是相对的词汇
so when heat decreases then we say it is cold when the cold decreases it is hot
当热减少，就是冷，当冷减少，就是热
its function is to mature or ripen other material phenomena
它的作用是：使其他色法成熟
just as fire can cook things
如同火可以煮饭
this is also a fire element
这也是火界
so it makes other material properties mature or ripen
所以他使其他色法成熟
and it is manifested as a continuous supply of softness.
它的现起是不断地提供柔软
so when treated with fire things become soft
当被火烧，事物就变软
so it is called continuous supply of softness
所以就是不断提供柔软
Both heat and cold are modes in which the fire element is experienced.

火界被体验为热或冷
when it is hot it is tejodhātu
热的时候，是火界
and when it is cold also it is tejodhātu
冷的时候，也是火界
and the last one is the air element, vāyodhātu
最后一个是风界
it is a principle of motion and pressure
是移动及压力的法则
its characteristic is distension so
它的特相是：膨胀延伸
characteristic of vāyodhātu is to distend things
风界的特相是让事物膨胀
to extend things
让事物延伸
now when you put the air into the balloon and the balloon stays extended
当你将气体充到气球里，气球膨胀
so because that is air element in the balloon
所以因为在气球里有风界
so
所以
the characteristic of vāyodhātu is distension
风界的特相是膨胀
and its function is to cause motion in the other material phenomena,
它的作用就是：导致其他色法的移动
when there is motion we know that there is air element
当有移动的时候，我们知道存在风界
without air element there can be no motion
没有风界，就不会有运动
and it is manifested as conveyance to other places.
现起就是：带动至另一处
so when there is movement, it is like conveying or moving things from one place to another
移动发生时，就是将事物从此移到彼
so that is the manifestation of the vāyodhātu or air element
这就是风界的现起
and its proximate cause is the other three great essentials
它的近因就是其他三大种
it is experienced as tangible pressure
它被体验为可触摸的压力
so when you practice meditation and you concentrate on the rising and falling of the abdomen
所以当你禅修的时候，专注腹部起伏
you experience some tension in the abdomen
你体验到腹部的紧迫
or the abdomen rises and falls
或者体验到腹部起伏
and so you actually are aware of the air element at that time
所以你此时就真正觉知到风界
so these are the four elements that are the bases for the other twenty four material properties to rise and to exist
这四大种就是其他 24 色法生起存在的基础
the teaching of four elements can be found in other teachings or other philosophers as well
有关四大种的说法，

在其他哲学流派里也可以找到
but in abhidhamma the four elements are made to be very refined
但是在阿毗达摩里，四大种的理论很精致
because
因为
when we say earth element we do not mean necessarily the earth
我们说地界的时候，并不是必然指大地
but we mean the quality that inheres in earth
我们指的是大地具有的属性
the same with the other elements fire element and air element
对于其他火界风界，也是如此
and
所以
according to abhidhamma, again
根据阿毗达摩
water element cannot be touched
水界不能被触知
so we perceive we experience water element in other ways
所以我们通过其他方式感知水界
but not by touch
并不是通过触摸
whenever we touch something that means we touch the three great elements, combination of the three, the earth element, fire element and air element
当我们触摸的时候，
我们是触摸到三大种的组合：
地界，火界，风界
so these four form the bases for other material properties to arise and to exist
所以这四大种就是其他色法生起存在的基础
the next group consists of five sensitive material properties
下一组就包含五净色
and these are five types of matter located in each of the five sense organs
这五净色位于五种感觉器官
so the sensitive matter are located in the eyes, ears, nose, tongue and body
所以，净色位于眼耳鼻舌身
and these are very fine small material properties
它们是非常精细的色法
that are sensitive to light and color sensitive to sound waves and so on
对光、色、声波等很敏感。
now the eye
现在，眼睛
the eye is called a composite eye
眼睛被称为：混合眼
composite eye means eyeball is made up of not the sensitive part only but there are other parts as well
混合眼，意思是眼球并非
由单一的净色组成，还包括其他部分
so the eye as we know is called a composite eye
所以眼睛就被称为：混合眼
and in this composite eye there are material properties
在这个混合眼里，有某些色法
that registers light and color
吸收光和颜色
and that serves as a physical base and door for eye-consciousness.
作为眼识的依处和门
so when eye consciousness arises,

所以当眼识生起时
it depends on these sensitive material properties in the eye
它依赖于眼睛里的净色
nowadays we may say that the eye sensitivity is the sensitive materials that are in the retina of the eye
如今，我们可能会说眼净色
就是视网膜上的敏感物质
so retina is where the image is reflected and
视网膜就是反射物像的地方
so from there according to what modern scientists say is
所以根据现代科学的说法
they send the message to the brain and so on
从视网膜发射信号给大脑
but according to abhidhamma
但是根据阿毗达摩
when they strike at the retina they strike at the sensitive part at the retina
当目标撞击视网膜时，
是撞击视网膜上的净色
and those sensitive substances serve as a base for the eye consciousness or seeing consciousness to arise
这些净色作为眼识的依处，使眼识生起
and that sensitive part in the eye is also called a door through which the objects are presented to the mind
眼睛里的净色也被称为门
通过它目标呈现于心
or through which the different types of consciousness arise
或者通过它，不同的心得以生起
so the pali word for the sensitive material phenomenon is pasādarūpa
所以净色的巴利语是 pasadarupa
pasāda means clear, clear rūpa
pasada 意思是：净，净色
then the second one is
第二种净色
ear sensitivity
耳净色
so ear sensitivity means the small particles of matter that are located in the inner ear
耳净色指位于内耳的微小颗粒
so it is described as
所以这里的讲法是
to be found “in the place shaped like a finger-stall
位于一个状如指套的地方，
and surrounded by fine brown hairs”
长着许多细小褐色毛发之处
so that is what is described in the ancient commentaries
这就是古代论书里的讲法
so
所以
we don't know weather they really cut open the ear and describe this so accurately
我不知道他们是不是把耳朵切开过
要不然怎么解释的这么准确
so in the place shaped like a finger-stall
位于状如指套的地方
finger-stall means a ring, finger ring
指套，意思就是指环
so there is an inner ear in the ear
所以在耳朵里面有内耳
where the sound waves strike and that

serve as a basis for hearing consciousness to arise
声波撞击此处，耳净色作为耳识生起的依处
now nose sensitivity is in the nose
鼻净色位于鼻子里
it is inside the nasal orifice,
它在鼻孔内部
as the substance that registers smells.
它是接受气味的色法
so there are some part in the nose
所以鼻子里有一些位置
which sense the smell
能够感知到气味
not all of the whole nose
并不是整个鼻子都是
but at the upper end of the nasal cavity
只是鼻孔里面上部里面
there are some sensitive material properties that can sense the smell
有一些净色，可以感知到气味
and so when the smell comes into contact with those parts
当气味接触到这些部位
then we experience or we know the smell
我们就了知气味
or smelling consciousness arises in our mind depending on those sensitive parts
或者说依赖于这些净色，心里生起了鼻识
and then
然后
the next is tongue sensitivity
下一个是舌净色
there are taste buds in the tongue
舌头上有味蕾
distributed in many places on the tongue
分布于舌头上许多部位
and they register taste
它们感知味道
and the body sensitivity
然后是身净色
extends all over the organic body
遍布全身
so body sensitivity is “like a liquid
身净色如同液体
that soaks a layer of cotton,”
浸透了一层棉布
and serves to register tactile sensations.
作用就是感知触觉
body sensitivity is found to be all of our body
身净色遍布全身
except the tip of nails and also hair
除了：指甲尖和毛发
everywhere else we can find the body sensitivity
其他地方都有身净色
so wherever it is touched we know the sense of touch
当被触摸到，我们就能觉知
so the sensitive parts in the body all over the body
所以身净色遍布全身
serve as a basis or a door for the touch consciousness a body consciousness to arise
作用就是身识的依处，或者身识生起之门
so these are called five sensitive material properties
这些就是五种净色
the sensitive parts in the eye, ear, nose, tongue and the body
眼耳鼻舌身处的净色

and the sensitive part of the body resides in the whole of the body except the tips of nails and hairs
身净色遍布全身，除了指甲尖和毛发
and the others reside or others are found in their respective palces
其他位于相应的部位
so these are called the five sensitive material phenomena
这些被称为五种净色
they will correspond to five kinds of objective material phenomena
它们对应于五种不同的境色
and
这样
we will do it tomorrow
我们明天再说
so now the questions
现在来答问
question 1: "why was it apparently so easy to become enlightened during buddha's time?"
为什么佛陀时代，大家那么容易觉悟?
I think during buddha's time there were more three root people than two root people
我觉得佛陀时代，三因结生的人
比二因结生的人多
now those who meet buddha have already accumulated paramis in their past lives
生在佛陀时代的人，过去世积累了足够的波罗蜜
so they're like flowers that are ready to open up
所以他们就像是含苞待放的花朵
just waiting for the rays of the sun to hit them
只是等待阳光的照射
so when they met buddha and buddha taught them
当他们遇到佛陀，遇到佛陀的开示
they just became enlightened
他们就觉悟了
but as you know
大家知道
from the thought process every moment of enlightenment must be preceded by vipassana moment
从心路过程，每个觉悟的心识刹那
之前必须是观禅的刹那
so without practice of vipassana no body gets enlightenment
所以没有修观禅，就不能觉悟
their duration of the practice of vipassana is so brief or so short
观禅的持续时间很短
that we think that there was instant enlightenment during the time of the buddha
我们觉得在佛陀时代，是一下子就觉悟了
question 2 "Bird shops bring in birds for Buddhists to practice animal liberation
鸟贩子逮住鸟给人放生
when buddhists practice animal liberation in this way, will they gain merit?"
当人们这样放生，是不是也有功德?
Those who practice animal liberation
放生的人
who let go the animals from being put in the cages
他们让鸟从笼子里出来
I think they will gain merit

我认为他们有功德
but those who catch birds and put them in the cages
但是逮住鸟，放进笼子的人
just to be released again, I think it is not kusala.
他们捉鸟让人用来放生，
我认为这些人造了恶业
because they cause suffering to the birds.
因为他们造成了鸟儿的痛苦
but those who let go the birds who liberate the birds they gain merit
但是放生的人，他们是有功德的
question 3: "can you explain bhavanga, javana and tadārammaṇa in detail or
你能详细讲讲有分、速行、彼所缘吗?
the difference between the process freed and cognitive process?"
离路心和心路过程的区别
now you know what bhavanga... it is the constituent of one life, right?
你们知道什么是有分，对吧，
就是生命之组成，对吧?
and it means the consciousness that is produced by kamma and that arises in one life again and again and again
意思就是业生心识在一期生命中不断生起
as buffers between active moments or active thought moments
在活跃的心路过程之间充当缓冲
and javana
速行
are those that experience the object fully
就是完整体验到所缘的心识
so and they have the force or power because
所以它们具有力量，因为
they do not arise just once or twice, but they arise seven times so that they get momentum
它们不仅仅生起一次，
它们生起七次，具有动量
and it is during the javana moments that we acquire what we call kamma
在速行阶段，我们才造业
so we acquire good kamma or bad kamma, kusala kamma or akusala kamma during the javana moments
所以，在速行阶段，我们才造善业，造恶业
and not during the moments before the javana or after the javanas
在速行之前或之后，并不造业
so javana moments are actually very important in the thought process
所以速行心识刹那，
在心路过程中十分重要
and tadārammaṇa is those types of consciousness that arise after the javanas and take the objects that are taken by javana
彼所缘就是速行之后生起的心识刹那
以速行的所缘为所缘
that is why they are called tadārammaṇas
所以它们被称为彼所缘
so when they arise after the javanas they are called tadārammaṇas
所以生起于速行之后，被称为彼所缘
but they may arise at other places also
但是，它们也可以在其它地方生起
so when they arise at other places and other circumstances
当它们生起于其它场合

they're not tadārammaṇas they are mahavipakas and they're santiranas and so on
它们就不是彼所缘，
它们就是大果报心，或者推度心
now process free citta and cognitive process that means
离路心，心路过程，意思是
process freed means they do not belong to any thought process
离路心，就是不属于任何心路过程
these 19 types of consciousness that have the function of patisandhi, bhavanga and cuti
执行结生、有分、死亡作用的 19 种心
they do not arise through any door because they themselves are doors
它们不通过任何门生起，
因为它们自己就是门
and they're not included in the thought processes
它们不被包括在心路过程里
although in the diagram they may be put between inverted commas to show the seventeen thought moments
虽然在表格里，它们也被列出
为了体现 17 个心识刹那，放在引号里
but actually they're out of the thought process that's why they're called process freed
但是实际上，它们不属于心路过程
所以它们被称为离路心
so process freed are also door free consciousness
所以离路心也是离门心
so cognitive process is active thought processes when we see something hear something and so on
心路过程就是我们看、听等等时
产生的活跃心路过程
question 4: "how may one cultivate the causes and conditions so as to render unwholesome kamma defunct?"
如何按照因缘修行，
才能让不善业成为无效业?
you may cultivate wholesome kamma as much as you can
你要尽可能多地造善业
so that the unwholesome kamma does not get chance to give results
这样不善业就没有机会产生果报
if the unwholesome kamma cannot give results
如果不善业不能产生果报
in the specific period
在一定的时间内
then it becomes defunct
它就成为无效业
so you can make the unwholesome kamma
所以，你们可以让不善业
from giving results by creating unfavorable conditions for the unwholesome kamma to give results
让它们不产生果报
方法就是给不善业制造违缘
that means by creating the kusala environment
意思就是说，制造更多善的环境
by acquiring kusala kamma
就是造更多的善业
so when you have more kusala kamma the

akusala unwholesome kamma may not get chance to give results
当你有更多的善业，那么
不善业就没什么机会产生果报
question 5: "is it necessary to say sadhu sadhu sadhu aloud
有必要大声说“萨度”吗?
for it to be merit making?
这样才能获得功德?
or could it be said silently in the mind?"
在心里默念可以吗?
[laughs]（笑）
so what is important is for you to be happy about that to rejoice
重要的是随喜
so you can say sadhu sadhu sadhu in your mind
所以你可以在心里默念萨度
or you may say aloud
也可以大声说出来
so both ways you get the share
这两种方式都能得到功德
question 6: "now is it possible for beings in rupavacara and arupavacara realm to die before the end of the full life span?"
色界和无色界众生能在寿尽之前死亡吗?
it may be difficult for them to die before the full life span
对他们来说，寿元未尽之前死亡可能很难
unless they're bodhisattas
除非他们是菩萨
because they're reborn there as the result of powerful consciousness which is jhana consciousness
因为他们是因为强大的禅那心投生到那里
so the powerful jhana consciousness will give them I think full life span there
强大的禅那心，就使他们在那里享尽寿元
but bodhisattas, it is said that bodhisattas do not live their full life span when they're reborn as devas or brahmas
但是对于菩萨，他们投生为欲界天或者梵天
并不会受尽所有的寿命
because it is only the human world where they can accumulate paramis
因为在人间才能积累波罗蜜
so when you're born as a deva
当你投生为欲界天人
you cannot practice much of these ten paramis
没有什么机会修十波罗蜜
so in order to fulfill their paramis
所以为了成就他们的波罗蜜
it is said that bodhisattas deliberately die from their lives as devas or brahmas
据说菩萨们会故意从欲界天或梵天死亡
and are reborn as human beings
投生到人间
it is called death by wish or something like that
这被称为：以愿力死亡，诸如此类
question 7: "how long before death do the signs of death appear and how long do they last?"
死前多久出现死亡之相，
死亡之相持续多久?
it is difficult to say how long
具体多长时间，很难讲
but when a person is approaching death
当一个人临命终时
maybe sometimes it is days sometimes it may be just a few hours or even a few

minutes
可能有时候是若干天，
有时候是若干小时，甚至是几分钟
and how long do they last?
死亡之相持续多久？
they will last until the death
持续直到这个人的死亡
or even after death they can exist for some moments
甚至在死亡后，也能持续一段时间
but since these moments are very brief
但是因为这很短暂
we can say that they can last until the last moment in the life
我们可以说，它们可以持续到生命的最后时刻
question 8: "it is said that just before the buddha entered the parinibbana,
据说佛陀在般涅槃前
he entered into jhana in the following sequence
他依下面的次序进入禅那
first to fourth rupavacara jhana, first to fourth arupavacara jhana
第一到第四色界禅那
第一到第四无色界禅那
fourth to first rupavacara jhana,
第四到第一色界禅那
first to fourth rupavacara jhana
第一到第四色界禅那
and then entered the parinibbana at the fourth rupavacara jhana
然后在第四色界禅那进入般涅槃
can the buddha not enter parinibbana of any other jhana stage? and why?
佛陀不能在其他禅那阶段般涅槃吗？为什么？
is this the same for all enlightened beings?"
对于其他觉悟者，也是如此吗?
it is not the same for all enlightened beings, it is for the buddhas only
对于其他觉悟者，并不是如此
只有佛陀才是这样的
the fifth jhana or fourth jhana
第五或第四禅那
is an important jhana in the rupavacara jhanas
在色界禅那中是非常重要的禅那
it is a basis of abhiññas also it's a basis of...
它是神通的基础，也是……
how can I say
怎么讲呢
now when bodhisatta was contemplating or practicing vipassana on the factors of dependent origination that is avijjā on saṅkhāra and so on
当菩萨通过缘起来修观禅：
无明、行等等
it is said that sometimes he stopped practicing vipassana and get into the fourth jhana
据说，有时候他停止修观禅，进入第四禅那
and after staying in the fourth jhana for some time he emerged from the fourth jhana and then practiced vipassana on the factors of dependent origination
进入第四禅那一段时间后，
他从第四禅那出来，然后通过缘起支修观禅
and then after some time he entered again the fourth jhana and so on
一段时间后，他又进入第四禅那
and why?
为什么这样?

it is said that vipassana is very difficult
据说观禅很困难
vipassana, whatever you experience in vipassana is
观禅，不管你怎样修观禅
just undesirable things
只是不可意诸法
you see the impermanence you see the suffering and
你了知无常、苦
so when you're in vipassana for some time you become wearied
所以当你修观禅一段时间，就会累
that means your understanding becomes lamed
你的觉知力就变差
because you have to deal with what is not pleasant
因为你要面对的是不可意的诸法
so in order to sharpen his intellect again
所以为了让心智变得更锐利
buddha went into the fourth jhana attainment
佛陀需要进入第四禅定
then after staying in the fourth jhana for some times
在进入第四禅那一段时间之后
then his mind become sharp again he went into vipassana again and so on
他的心重新变得锐利
它就继续修观禅等等
so fourth jhana I think an important jhana for all arahants and buddhas
所以第四禅那，我觉得，
对于所有阿罗汉和佛陀，是很重要的禅那
ok now it's past ten o'clock so
好，现在已经过了十点
I will take this for tomorrow
这个明天再讲

disk02track10

yesterday we ended with the objective phenomena
昨天我们学习了境色
so objective material phenomena means just the objects
境色意思就是所缘
and there are five sense sphere
有五根所缘之外境
which serve as the objective supports for the corresponding types of sense consciousness
他们作为与之相符的根识的所缘缘
now there are five sense consciousness
有五根识
eye consciousness, ear, nose, tongue and body consciousness
眼识，耳识，鼻识，舌识，身识
and so
同时
there are corresponding objects for these sense consciousnesses
对于这些根识，有相应的所缘
so there are visible objects
所以有色所缘
sound, smell, taste and tangibility or touch
声、香、味、触
and touch really means combination of three great essentials: earth, fire and air
触实际就是地火风三大种的组合
so these serve as the objects for these five sense consciousnesses

所以它们作为五根识的所缘
in pali there are called gocara-rūpa or visaya-rūpa
巴利语叫做：境色
now if you want to see the pali please have the page in the handout ready with you
如果你们想了解巴利，就看手头上的下发资料
so
所以
gocara-rūpa or visaya-rūpa, so they're objective material phenomena
境色
and after that come bhāva-rūpa or sexual phenomena
然后是性根色
and there are two, they're called faculties also
有两种，它们也被称为“根”
and they're the faculty of femininity and faculty of masculinity
它们是女根、男根
now these faculties have respectively the characteristic of the male sex and of female sex and of the male sex
这两个根具有男性和女性的特相
their function is to show femininity and masculinity
它们的作用是显示女性、男性
they are manifested as the reason for the mark, sign, work and ways of the female and of the male
它们的现起就是：女与男特有的
色身、特征、行为及工作之因
now the femininity or masculinity means something by which we know that a being is a male or female
女性、男性就是我们借此区分男女的东西
and they are said to be the mark, sign, walk and ways of females and males.
就是女与男的色身、特征、行为及工作之因
they have different marks, different signs, different walk and different ways of doing things of female and male.
男女有不同的色身、特征、行为及工作方式
and so by observing these
通过观察这些
we know that a being is a male or a female
我们就知道是男还是女
so the reason for the mark means
色身之因意思是
just the reason why we know that a being is a female or a male
就是我们知道他是男还是女的原因
and so the mark, sign, work and the ways themselves are reasons here
所以色身、特征、行为及工作就是“因”
for the sexual structure of the body
就是身体的性别结构
so a male is different from female, and a female is different from male
男性和女性是不同，
女性与男性也是不同的
and so when we see this is a man we know that this is a man and when we see a woman we know this is a woman
当我们看到男人，我们知道是男人
当我们看到女人，我们知道是女人
because their body structure is different
因为他们的身体结构是不同的
and its feminine or masculine features
他们的女性或男性特质

so their features are also different
他们的特质也是不同的
females have one kind of features and the male has another kind of features
女性是一种特质，男性是另外的特质
so just by observing the features we know that a being is a female or a male
通过观察这些特质，我们可以区别男女
and for the typical feminine and masculine occupations that means
对于特定的女性和男性工作，意思是
the work they do, men do heavy work and so on and women don't do something like that
他们从事的工作，男性做粗重的工作
女性不做这些事情，诸如此类
so
所以
and also
同样
when girls play, they play with some toys, small toys
女孩子的玩具，是一些小玩具
when boys play they play with different things
而男孩子玩的玩具是不同的
so by looking at how they play then you know that this is a girl or this is a boy
通过他们玩耍的形式，我们可以区分男女
and also the typical feminine and masculine deportment
同样，女性和男性的举止
so how they walk, how they sit and so on
他们行坐的姿态等等
now you can know, just by looking at a person how he or she sits or he walks
你们只要通过他们行坐的举止
you know that this is a man or this is a woman
就知道他是男孩是女
even though you cannot see the person clearly
即便你们看的不清楚
with a room, with a dim light
即使屋里光线很暗，
now you know that this is woman walking or this is a man walking
你也知道走进来的是女人还是男人
because they are different
因为他们的举止是不同的
so that something that makes us know that this is a man this is a woman
所以，让我们能够区分男女的东西
is what is called phenomena of sex
称为性根色
so this is a kind of rupa, this is a kind of material property
这是一种色法
and it is said that this rupa or material property is located in the whole of the body
据说这种色法位于全身
so wherever in the body of man the masculinity is distributed everywhere
所以在男人全身任何地方，都有男性根色
and in the body of a woman the femininity is distributed in all parts or places
在女人全身任何地方都有女性根色
and the next one is hadaya-rūpa material, phenomena of the heart.
下一个是心色
on the heart base,

see chapter three section 20
心所依处，看第三章 20 节
The heart-base has the characteristic of being the material support for the mind element and the mind-consciousness element.
心所依处的特相是提供意界
和意识界依止或支持的色法
now mind element means
意界的意思是
five sense door adverting
五门转向心
and two receiving consciousness
和两个领受心
so there are two things here: mind element and mind consciousness element
所以这里有两种：意界和意识界
five sense door adverting and two receiving consciousness
五门转向心和两个领受心
so they're called mind element
被称为意界
and these two are called what
这两个被称为什么?
seeing consciousness element
眼识界
so seeing consciousness element, hearing, smelling, tasting and touching consciousness element
所以眼识界、耳识界、鼻识界、
舌识界、身识界
and these, the five sense door adverting
这些五门转向心
and two receiving consciousnesses are called mind element in pali they're called mano-dhātu.
和两个领受心被称为意界
and the rest are called mind consciousness element,
mano-viññāṇa-dhātu
其他的被称为意识界
so heart base
所以心所依处
is the support for or is the seat of the mind element and the mind consciousness element
就是意界和意识界的支持或依处
for those types of consciousness rather than the ten sense consciousnesses
除了十个根识之外的心
its function is to uphold them, it is manifested as the carrying of these elements
它的作用是作为此二界的依处，
现起是支撑此二界
so it is to be found in dependence on the blood in the heart
所以它位于心脏的血液里
now not the heart itself is called hadaya-vatthu
心脏本身并不是心所依处
although the word hadaya means a heart
虽然巴利语原义是心脏的意思
hadaya-vatthu is not the heart itself
心所依处并不是心脏本身
but it is to be found independence on the blood in the heart
而是心脏里的血液
so blood is always circulating from the heart
血液总是从心脏流出循环
and this heart base

这个心所依处
exists depending on the blood inside the heart
依赖于心脏的血液而存在
and it assisted by the four great essentials and
借助于四大种
maintained by the life faculty so
由命根所维持
it is kept alive by life faculty and it is supported by the four great essentials
所以由命根而存活，由四大种所支助
now hadaya vatthu is always a problem
心所依处一直是个问题
so please turn to page 144
请翻到 144 页
this is chapter three section 20
第三章 20 节
now the heart base
心所依处
according to the pali commentators, the heart serves as a physical support for all cittas other than the two sets of fivefold sense consciousnesses
根据巴利注释书，心脏是除了双五识以外
所有心的色法支助
which take their respective sensitivities as their bases.
以相应的净色作为依处
In the canonical Abhidhamma　the heart-base is not expressly mentioned.
now this is a problem
在阿毗达摩典籍里，
并没有明确提出心所依处
这就是问题的所在
because abhidhamma is a place where all realities are mentioned
因为阿毗达摩包括了所有法
all cittas are mentioned, all cetasikas are mentioned
列举了所有心，心所
so we expect that all rupas are mentioned in abhidhamma
所以我们觉得阿毗达摩也
列出了所有的色法
and the first book of abhidhamma
在阿毗达摩第一论书《法集论》里
enumerated all cittas, cetasikas and rupa
列出了所有心、心所、色法
but in that book the heart base is not mentioned
但是并没有提到心所依处
the heart base is missing in the dhammasangani
《法集论》没有提心所依处
the chapter on rupa of the dhammasangani
《法集论》里色法章里没有提到心所依处
but in the paṭṭhāna the seventh book of abhidhamma
但是在阿毗达摩第七论书《发趣论》里
the last book of abhidhamma
也就是最后一部论书
it simply speaks of that matter
只是简单地说，此色法
in dependence on which the mind element and mind consciousness element occur
为意界和意识界所依赖
so even in paṭṭhāna
所以，即使在《发趣论》
buddha did not use the word hadaya,

heart
佛陀也没有使用“心脏”这个词
buddha used a pronoun
佛陀用的是一个代词
a certain matter
某种色法
depending on which the mind element and mind consciousness element occur
意界和意识界依此产生
and
并且
that matter serves as support and so on
此种色法作为支助，等等
so
所以
that's a problem for the commentators here to explain that that matter means the heart base
所以，如果这里注释书说
它就是指心所依处，就会有问题了。
the buddha did not say that it is the heart base, even in paṭṭhāna　the seventh book of abhidhamma
佛陀并没有说它是心所依处，
在《发趣论》里也没有这样说
so he just said only certain rupa the mind element and mind consciousness element depend
佛陀只是说，某种色法
是意界和意识界的依处
and that mattter is a support for mind element and mind consciousness element
这种色法，是意界和意识界的支助
but the commentators interpreted that to mean the heart base
但是注释书就把这个色法解释为心所依处
they give us some reason for that
他们列举了一些理由
so
所以
on the handout I've given that
在下发资料里，我给出了
reasons for existence for hadaya vatthu as explained in the commentaries
根据注释书的解释：心所依处存在的理由
now mano-dhātu and mano-viññāṇa-dhātu mind element and mind consciousness element
意界和意识界
when they arise in kamavacara sphere and rupavacara sphere
当它们在欲界和色界生起时
they must depend on matter
它们必须依赖于色法
so when citta arises in kamavacara realm and rupavacara realm
所以当心在欲界和色界生起的时候
they must have a material base
它们必须有一个色法的依处
so mano-dhātu and mano-viññāṇa-dhātu are consciousness
所以意界和意识界，都是心
and when they arise in kamavacara and rupavacara realms
当它们在欲界和色界生起的时候
then they must depend on matter
它们必须依赖于色法
they cannot arise without depending on matter
不依赖于色法，它们无法生起
just as cakkhu-viññāṇa and others depend on eye sensitivity and others

如同眼识要依赖于眼净色等等
so seeing consciousness depend on the eye or eye sensitivity
所以眼识依赖于眼睛或眼净色
hearing consciousness depend on the ear sensitivity and so on
耳识依赖于耳净色等等
so just as the cakkhu-viññāṇa and others dependent on eye sensitivity and others
如同眼识依赖于眼净色，
其他根识依赖于相应的净色
so mano-dhātu and mano-viññāṇa-dhātu must depend on some kind of matter
所以意界和意识界也必须依赖于某种色法
what can that matter be?
应该是哪种色法呢?
that rupa cannot be the four mahābhūtas
这种色法不能是四大种
mahābhūtas means the great essentials
大种就是主要的元素
earth element, water element, fire element and air element
地界，水界，火界和风界
so that rupa cannot be the four great essentials
这个色法不能是四大种
because they're depended upon by upādā-rūpas
因为它们是所造色的依处
upādā-rūpa means depending rupas
所造色就是依赖于大种的色法
there are 24 depending rupas
有 24 种所造色
so because they're dependent upon by upādā-rūpas
因为所造色需要依赖大种
they cannot be a dependence for mano-dhātu and mano-viññāṇa-dhātu
它们就不能是意界和意识界的依处
because they already have to be occupied with the upādā-rūpas
因为它们已经被所造色占据了
so the matter which mano-dhātu and mano-viññāṇa-dhātu depend
所以意界和意识界的依处
cannot be the four mahābhūtas, four great essentials
不能是四大种
so it is called a method of elimination
这种方法叫排除法
now we have some rupas and then we eliminated one after another
我们从这些色法里一个个排除
so this is a method of elimination now the mahābhūtas are eliminated
这就是排除法，我们已经排除了大种
therefore that rupa must be an upādā-rūpas.
所以这种色法必须是所造色
if it is not mahābhūta if it is not great essential
如果它不是四大种
then it must be the ones that depend on the four great essentials
那么它就必须是所造色
among the upādā-rūpas, they cannot depend on cakkhu or eye sensitivity etc.
在所造色里，它不能依赖于眼净色等
because they, the cakkhu and others are depended upon by cakkhu-viññāṇa seeing consciousness etc.
因为诸净色是眼识等的依处

so
所以
the upādā-rūpas cannot be the eye, ear, nose, tongue and body
这种所造色不能是眼耳鼻舌身
because they're dependent upon by seeing consciousness and so on
因为这些是眼识等的依处
Neither can they depend on rūpa, sadda and so on
它们也不能是色、声等境色
that means these two, mano-dhātu and mano-viññāṇa-dhātu cannot depend on sight, sound and so on
就是说，意界和意识界，此二者
不能依赖于色声等等境色
because they, sight, sound and so on, can be found externally too.
因为色、声、香也可以在外部找到
because hadaya must be internal, so
而心脏只能在内部
it cannot be the rupa that mano-dhātu and mano-viññāṇa-dhātu depend upon
所以，意界和意识界所依赖的色法
cannot be sight, sound, taste, smell and touch
不能是色声香味触
because they can be found externally also
因为这些境色是能位于外部的
they cannot depend on jīvita, life faculty
也不能依赖于命根色
because it has the specific function of protecting the conascent rupas
因为它的特别作用就是保护俱生色法
it has the work the job of protecting the other rupa that arise with it
它的工作就是保护与它一起生起的色法
and since it has that function, it cannot function as the seat for mano-dhātu and mano-viññāṇa-dhātu
因为它有这样的作用，
它就不能是意界和意识界的依处
they cannot depend on the two qualities of sex either
它们也不能依赖于性根色
they cannot depend on femininity and masculinity
它们也不能依赖于女根色、男根色
why?
为什么?
because these dhātus arise also in those who have no sex qualities
因为在无性众生里，
也有意界和意识界的生起
now there are beings who have no sex qualities who are neither female nor male
有些众生没有性别，非男非女
so they're sexless persons
它们是无性众生
now these two mano-dhātu and mano-viññāṇa-dhātu can arise in those persons
意界和意识界，此二者也能生起于无性众生
and so they cannot be the support of mano-dhātu and mano-viññāṇa-dhātu
所以性根色也不能是意界和意识界的依处
then they do not depend on āhara we have not come to āhara yet
它们也不能依赖于食色，
我们还没讲到食色
they do not depend on āhara, āhara means nutrition

它们不依赖于食，食的意思是营养素
so they do not depend on āhara, for the same reason that it's found externally too
所以它们不依赖于食色，原因相同
因为食色可以存在于外部世界
āhara can be found in anything outside also
食色可以在外部世界任何事物中存在
it should therefore be understood
这样我们就知道
that there must be some other rupa or matter on which these dhatus must depend
必须有其他的色法，此二界依赖它存在
and that rupa must be a dependent one itself
这种色法必须是所造色
because it must depend on the four great essentials and not a mahābhūta
因为它必须依赖于四大种，
而不是其中一个大种
and that dependent one which is a seat of these dhatus is none other than the hadaya vatthu
这个能作为此二界的所造色
就只能是心所依处了
so here it is very arbitary
这里具有很强的独断性
so since the others cannot be the dependence of mano-dhātu and mano-viññāṇa-dhātu
因为其他的都不能是意界和意识界的依处
there is only one left and that one must be the hadaya vatthu or heart base
只有一个可能，这个就是心所依处
so this is the argument the ancient teachers put forward
这就是古代论师提出的论证
so
所以
following this argument then the rupa on which mano-dhātu and
mano-viññāṇa-dhātu depend cannot be four essentials
根据这个论证，那么意界和意识界
的色法依处不能是四大种
cannot be eye and so on
也不能是眼睛等净色
cannot be visible object and so on
也不能是色所缘等境色
cannot be jīvita
不能是命根色
cannot be femininity and masculinity
不能是男女性根色
cannot be nutriment
不能是食色
so what else
还有什么?
there is only one left and that is hadaya vatthu
只剩下一种，就是心所依处
now
现在
let us say we accept this
我们暂且接受这个结论
but we have another question
但是还要面对另外一个问题
now as you said we accept that there is a rupa called hadaya vatthu
如你所言，我们接受这个色法是心所依处
but why is it not mentioned in dhammasanghani

但是为什么在《法集论》里没有提到它
where actually all ultimate realities are listed
实际上其他所有究竟法都提到了
so in the list of rupas in the chapter on rupa in book dhammasanghani
《法集论》里色法一章
heart base was not mentioned
并没有提到心所依处
so the reason why it was not mentioned in the dhammasanghani
为什么《法集论》没有提到它
where all rupas are mentioned
而其他色法都提到了
actually not only rupas, cittas and cetasikas also
不仅提到了色法，也提到了心法和心所法
If it were mentioned there, the uniformity of presentation of the vatthu-duka and aramma̱a-duka so important for the understanding of the doctrine and the realization of the truth by listeners would be broken.
如果提到心所依处，那么就会损毁
依处对法和所缘对法，而此对法对于
听闻佛法的人的证悟十分重要
and thus defeat the very purpose of the doctrine — the realization of truth by listeners.
这样就会破坏佛陀讲经让人觉悟的目的
now listeners have some kind of peculiarities in their mind
听闻佛经的人，有一些个性特质
some like this some like another one and so on
有人喜欢这个，有人喜欢那个等等
so when buddha was enumerating the rupas
所以佛陀就通过数字列举色法
he enumerated in what we call dyads
这种列举法，我们称之为对法
so there two sets of dyads they are called Vatthu-duka and Ārammaṇa-duka
所以这里有两套对法，称之为：
依处对法，所缘对法
so by way of bases and by way of objects
就是按照依处和所缘列举
so when teaching the Vatthuduka and Ārammaṇa-duka
当佛陀讲授依处对法和所缘对法的时候
buddha did not mention the hadaya vatthu or heart base there
佛陀并没有提到心所依处
that is because if he were to teach the Vatthu-duka and Ārammaṇa-duka
因为如果他要讲授依处对法、所缘对法
in detail, say in completion
如果要详细讲解，完整讲解
then it would make his listeners difficult to realize the truth
那么就会让听闻佛法的人难以觉悟真理
now when you're taught to something and you're listening to it
如果你讲授某种东西给人听
there is some kind of rhythm or something
你需要使用某种节拍节奏
so when listening to these are two, these are two, these are two
当你听闻佛法时，是这样：
此对法，此对法，此对法
and then the last one this is only one,

something like that
但是讲到最后一个，没有对法，
只有一个，就是这样
when you hear this then your hearing is interrupted or disturbed
当听众听到最后只有一个时，就会被扰恼
so buddha did not want to make the mind of his listeners disturbed
所以佛陀不想扰恼听众的心
by stating not the full enumerations of the rupas here
所以他就没有完整列举出所有的色法
so buddha left them out
佛陀就没有讲
that means although there is hadaya vatthu
意思是虽然有所依处
buddha did not mention hadaya vatthu here
但是佛陀在此并没有列举心所依处
for fear that if he put in the hadaya vatthu
佛陀担心如果列举了心所依处
it would break the way of presentation of the rupas here
就会损毁列举色法的形式
and that way of presentation is very important for
而这种列举色法的形式
his listening to see the truth to gain enlightenment
对于听众觉悟真理很重要
now in order to understand this please turn to another page
为了明白此点，请翻到另外一页
in the handouts
在下发资料里
now vatthu dyad and arammaṇa dyad
依处对法、所缘对法
so there buddha mentioned there is rupa which is the base or seat of eye consciousness
佛陀提到，此种色法是眼识依处
there is rupa which is not the base of eye consciousness
此种色法不是眼识依处
now there are two
这里就出现了两种情况
so the base of eye consciousness that mean the eye
眼识的依处就是说眼净色
and not the base of eye consciousness that mean other rupas
不是眼识的依处就是其他色法
similarly with the second one
同样，看第二个
there is rupa which is the base of ear consciousness
此种色法是耳识的依处
and there is rupa which is not the base of ear consciousness
此种色法不是耳识的依处
so the first means the ears
第一种就是耳净色
and the second means all others except ears
第二种情况就是除了耳净色之外的所有色法
and the third is there is rupa which is the base of nose consciousness
第三种此种色法是鼻识依处
and there is rupa which is not the base of nose consciousness
此种色法不是鼻识依处

again there you can point out that one means
这里你也知道，一个是指
the nose sensitivity
鼻净色
and the other means the other rupas except the nose sensitivity
另外一个就是除鼻净色之外的色法
the fourth also, there is rupa which is the base of tongue consciousness and which is not the base of tongue consciousness
第四，同样，此种色法是舌识的依处，
此种色法不是舌识的依处
and the fifth there is rupa which is the base of body consciousness and
第五，此种色法是身识的依处
there is rupa which is not the base of body consciousness
此种色法不是身识的依处
so they are easy to understand
这些都很好理解
now we come to Ārammaṇa dyad
现在看所缘对法
with regard to objects
关于所缘的
here buddha said there is rupa which is the object of eye consciousness
此种色法是眼识的所缘
what is the object of eye consciousness
什么是眼识的所缘?
visible object
色所缘
and there is rupa which is not the object of eye consciousness
此种色法不是眼识的所缘
the remaining material properties
就是说其他的色法
except the visible object
除了色所缘
so similarly with the other dyads
其他对法也是类似于此
there is rupa which is the object of ear consciousness and which is not the object of ear consciousness
此种色法是耳识的所缘
此种色法不是耳识的所缘
now number three and four the same
第三第四都是如此
now we come to five there is rupa which is the object of body consciousness
第五，此种色法是身识的所缘
and there is rupa which is not the object of body consciousness
此种色法不是身识的所缘
until now we have no problem
到此，我们还没有任何问题
now if buddha were to put the sixth dyad
如果佛陀接下去列出第六对法
in the vatthu dyad, he would have said, there is rupa which is the base of mind consciousness
在依处对法里，佛陀就会说：
此种色法是意识的依处
and there is rupa which is not the base of mind consciousness
此种色法不是意识的依处
now what is the base of mind consciousness
意识的依处是什么?
it is the heart base
心所依处
and what is not the base of mind

consciousness
不是意识的依处，是什么?
the other material properties
其他色法
so we're still ok with these six dyads in the vatthu dyad or base dyad
这六个依处对法，还是没有任何问题
but when we come to the arammaṇa dyad we have a problem
我们现在看所缘对法，就出现了问题
there is rupa which is the object of mind consciousness
此种色法是意识的所缘
that means all rupas
意思就是所有的色法
all rupas can be object of other consciousness rather than the ten seeing etc and then the three mind element
所有色法都可以是意识界的所缘
so the other types of consciousness are called mind consciousness
所以这些心统称为意识
and the rupa which is the object of mind consciousness means all the rupas
意识的所缘色法就是所有色法
so it is ok
好，没问题
but the second one there is rupa which is not the object of mind consciousness
第二个，此种色法不是意识界的所缘
there is nothing which is not the object of mind consciousness
不是意识的所缘，什么都没有
because every rupa is the object of mind consciousness
因为所有色法都是意识的所缘
so in this sixth dyad, arammaṇa dyad
所以在第六个所缘对法里
for sentence one we're all right
第一句，没问题
because we can say all rupas are the object of mind consciousness
因为我们可以说所有色法
都是意识界的所缘
but when we come to the second sentence
但是第二句
we have nothing to offer
什么都没有
we can say only "no, there is nothing."
我们只能说：什么都没有
which is not the object of mind consciousness
没有东西不是意识的所缘
so way of presentation would be broken there
这样佛陀的列举方式就被破坏了
so when it is broken the mind of the listeners will be disturbed
这样听众的心就被扰恼
and so it will be impossible for them to get enlightenment or to see the truth
这样他们就没有办法觉悟真理
so
所以
in order not to disturb the understanding
in order not to disturb the mind
为了不扰恼听众的心
buddha left out the sixth dyad also in the vatthu dyad
佛陀就没有讲第六对法，
第六所缘和依处对法都没讲

although it is alright to have the sixth dyad among the vatthu dyad
虽然依处对法还没有出现任何问题
but when he came to the seven...arammaṇa dyad
但是当他讲到所缘对法时
then it would be impossible to put in the sixth arammaṇa dyad
讲到第六所缘对法时就会出问题
so when he could not put the sixth arammaṇa dyad among the arammaṇa dyads
所以当他无法讲第六所缘对法时
then he also left the sixth vatthu dyad from among the vatthu dyads
他也没有讲第六依处对法
that is why hadaya vatthu is not mentioned in the first book of abhidhamma the Dhammasaṅgaṇī
所以在《法集论》里没有提到心所依处
so in the seventh book of abhidhamma
在《发趣论》里
hadaya vatthu is mentioned by the words a certain rupa
用“某种色法“指代心所依处
and that a certain rupa should be the hadaya vatthu for the considerations we just studied
根据我们刚才提到的原因
这个色法应该就是心所依处
so by the method of elimination we eliminate one by one
所以通过排除法，我们一个个排除
and so we are left with just the heart base
最后只有心所依处
so according to the abhidhamma teachings heart base is the base of or seat of many types of consciousness
根据阿毗达摩的教法
心所依处是很多心的依处
it is not the seat of seeing consciousness
它不是眼识的依处
but it is a seat of other types of consciousness
但是是其他心的依处
and nowadays there are heart transplants
但是如今出现了心脏移植
so this is a problem
这是个问题
I just read a article written by burmese monk
我最近读了一篇缅甸僧人写的文章
he was relaying an article in english he read, he lived in united states
他住在美国，他就是重新讲述了一篇英文文章
I don't need to read that article in english
所以我就不需要再读英文原文
so in the burmese article he said, there was a report of a person who received the transplant
在他用缅甸语写的论文里
他说有一则接受心脏移植的报道
so after he became well again
最后这个接受移植的人康复了
he began to like things that he did not like before
他开始喜欢以前不喜欢的东西
he want to do smoke and he like the food which he did not like before
他喜欢抽烟，喜欢吃以前不喜欢吃的食物
so he was unable to understand why this change

他无法理解这些变化
so he tried to find out the donor
所以他就试图找出器官捐赠者
so he met the wife of the donor and the wife of the donor her husband like smoking and this kind of food and so on
他和捐赠者的妻子见面了，那位妻子告诉他
她的丈夫喜欢抽烟，喜欢某种食物等等
so it is nowadays
所以如今
at least accepted that there must be connections between mind and the heart
至少大家接受意识和心脏之间有某种关联
not just with the brain
意识不仅仅和大脑关联
so brain may be involved in this working of mind but
意识的工作可能牵涉到大脑
we cannot rule out the heart
但是我们也不能说跟心脏没关系
as the base of consciousness
因为心脏是心识的依处
and also we're happy we have some kind of feeling in the heart
当我们高兴的时候，心里会有某种感受
when we're sad, another kind of feeling
当我们难过时，心里会有另外的感受
and when we're afraid the heart will beat violently and so on
当我们害怕时，心脏会激烈地跳动
and so we take that the heart is the base of many types of consciousness
所以我们说心脏是许多种心的依处
so this is the heart base
这就是心所依处
ok, the next one is jivitindriya, life faculty
下一个是命根
this is the material life faculty, and there
这里是命根色
is another life faculty among the 52 cetasikas
还有一种命根，属于 52 心所之一
so it is a material counterpart of mental life faculty
这是命根色，是名命根的对法
one of the seven universal cetasikas
是七个遍一切心所之一
now it is called a faculty because it is a dominating influence over its adjuncts.
之所以称之为“根”，因为
它对其他俱生色法有很大的影响力
now this jivita or life faculty
这个命根色
protects the material properties that arise and exist with it
保护与之俱生的其他色法
now there is a question
这里有一个问题
if life faculty protects others, who protects it?
如果命根色保护其他色法，
谁保护命根色呢?
so we say life faculty protects the conascent material properties, then who protect it?
我们说命根色保护俱生色法
那么谁保护命根色呢?
it protects itself while protects other material properties
它自己保护自己，还保护其他色法
and it is explained with a simile of a boatman

可以通过船夫的例子来解释
so when a boatman takes the boat to the other shore he takes himself too
当船夫开船到彼岸去，他也载自己过去了
when a boatman takes other people to the other shore he takes himself to the other shore too
当船夫把别人载到彼岸，
他也将自己载过去了
so in the same way, when it arises it protects other material properties as well as itself
同样，当命根色生起时，
它保护其他色法，也保护自己
this is one of the components of life faculty
这就是命根的一个要素
the others are heat, body heat and consciousness
其他的是热、身体热量和心识
and the next one is āhāra, nutriment
下一个食色
and it is a nutritive essence that we find in the food we eat
是我们摄取食物里面的营养素
the pali word kabaḷīkārāhāra means loosely edible food
巴利语大意就是“断食”，可以食用的食物
now kabaḷīkāra means making a handful
kabalikara 意思就是手握之一团
āhāra means nutritive essence or food
ahara 意思就是营养素或食物
so food after making a handful that means when you eat you make a handful of food and you put it in your mouth
就是说你吃东西的时候，
用手抓取一团放到嘴里
but the āhāra here is not the food itself
但是 ahara 这里并不是指食物本身
but the nutritive essence that is in the food
而是指食物里的营养素
so that is why this āhāra can be found everywhere
所以说食色可以在任何地方找到
not only in food
不仅仅存在于食物里
but in outside things also, in flower also there is a kind of nutritive essence
在外部事物里，在花朵里，
也有某种营养素
so that is what is called āhāra among the 28 types of material properties
所以，这就是食色，属于 28 色法之一
so until now we get 18 types of material properties
现在我们学习了 18 种色法
beginning with earth element, water element and so on
从地界，水界开始
and as I explained yesterday
我昨天也讲过
the tangibility has no separate number because
触没有单独的序号，因为
tangibility is nothing but earth, fire and water [air] combined
触是由地火风组合而成
and then there are femininity and so on, so we get these 18 types of material properties
还有女根色等等，一共有这 18 种色法

and these 18 are called in pali, top of the page, nipphannarūpa
这 18 种，被称为完成色
concretely produced matter
完成色
these are the real matter
这些都是真正的色法
and so they are described as first matter possessing intrinsic nature
他们被称为：有自性色
so they have their own nature
它们有自己的属性
each has a distinct objective nature such as hardness in the case of earth element etc
每一种都有自己的客观属性，
例如地界的硬度等等
so earth element has hardness and water element has cohesiveness or fluidity as its characteristic and so on
地界具有硬度，水界具有
粘合性或流动性等等
so they have their own characteristic
所以它们有自身的特相
and they are described as matter possessing real characteristic again
它们被称为有真正特性的色法
so here real characteristic means
这里的真正的特相意思是
they're impermanent they're suffering, they're no soul.
它们是无常、苦、无我
and also they have the three marks of conditioned phenomena that is arising, present and passing away
它们也具有有为法的三相：生、住、灭
so these are called marks or characteristics
这些被称为特相
because by these marks we know that they're impermanent
因为通过这些特相，我们知道它们是无常的
you know something to be impermanent when you see that it arises and disappears
当你看到事物的生灭，就知道它是无常的
and when you see arising and disappearing of a thing especially the disappearing after arising you know that it is impermanent
当你看到事物生灭，特别是生后的灭去
你就知道它是无常的
when you know that it is impermanent you also know that it is suffering it is dukkha
当你知道它是无常的，你也就知道那是苦
and also you know that there is no core, no permanent entity there
同样，你知道，它没有核心，
没有恒常的实体
and so you also know anatta
所以你也就知道：无我
so these are called characteristics or marks
所以，这些被称为特相
and these 18 since they're the real existing phenomena have these characteristics
这 18 色法，因为它们是真正
存在的色法，具有这些特相
so they're called matter possessing real characteristics
所以它们被称为有真正自性的色法
and also they're called concretely produced matter
同样它们也被称为完成色

because they're directly produced by condition such as kamma etc
因为它们直接由业等缘所产生
now you will study the causes of rupa later
色法生起之因，以后会学
and there are four causes of rupa, kamma, consciousness,
色法生起有四个因：业生，心生
utu or temperature or ahara nutriment
时节生、食生
so they're produced by these four or one or two or three or four of these causes
所以色法的生起有以上四个、
一个、两个或三个原因
and so they're called concretely produced matter
它们被称为完成色
and also they're called material matter, that means matter matter, the real matter
同样它们也被称为色色，真正的色法
now rupa
色法
in pali it is called rūparūpa
巴利语是：色色
that means, when we repeat something we made it more emphatic
意思是，当我们重复一个词，就是在强调
so when we say not just rupa, but rūparūpa that means rupa which is real rupa
所以我们说色色的时候，就是说真正色法
now beginning with the space element there are ten material property
从空界开始，一共有十种色法
they are not real rupas actually
它们实际上并不是真正的色法
they're just some modes of 18 we just studied
它们只是我们刚学过的 18 种色法的模型
so they do not have the real arising, present and disappearing
所以它们没有真正的生、住、灭
but they're called rupa
但是它们被称为色法
so the 18 are not like those
所以前面 18 个与它们不同
the ten non-concrete matter the ten are called rupa
这十个不完成色被称为色法
but these 18 are rūparūpa, the real rupa, not like those
但是前面 18 个是色色，真正的色法
不像这 10 种色法
when we say rupa they're real rupa they possess the real characteristic of undergoing deformation or change
这 18 个是真正的色法，具有真正的特相
会遭受损坏和变易
and they're also called matter to be comprehended by insight now that is important
18 色法也被称为：观智所思维色，
这很重要
because they are to be made the objects of insight contemplating by way of the three characteristics
因为它们是观智观照三相的所缘
that means when you practice vipassana meditation
就是说当你修习观禅时
you can take only this one of these 18 as object

你只能将这 18 种色法中的一个作为所缘
and not the ten we are to study
不是我们接下来学的 10 个不完成色
because the other ten are actually not real ultimate reality
因为另外的 10 个其实不是真正的究竟法
although they're mentioned as rupa here
虽然它们在这里也被称为色法
so only the 18 concretely produced matter can become the object of vipassana meditation
所以，只有这 18 个完成色
才能作为观禅的所缘
so when you practice vipassana meditation you may take earth element as the object
所以当你修观禅时，你可以以地界作为所缘
and try to see it as impermanent, suffering and non-soul
观照它的无常、苦、无我
or you may take some others of these 18 as the object of your vipassana meditation
你也可以用这 18 色法中的其他色法
作为你观禅的所缘
but you cannot take the space element as the object of vipassana meditation and so on
但是你不能将空界等等
作为你修观禅的所缘
so these 18 kinds of material phenomena are
所以这 18 种色法
the real rupa or the real matter and they're called by different names
是真正的色法，它们有很多名称
sabhāva-rūpa, matter possessing intrinsic nature
自性色
or matter salakkhaṇa-rūpa, matter possessing real characteristics or real marks
有相色
nipphannarūpa, concretely produced matter
完成色
rūparūpa, real matter or material matter
色色
and sammasana-rūpa, matter to be comprehended by insight, matter that can be comprehended by insight
观智所思维色
that can be the object of your insight meditation or vipassana meditation
可以作为你观禅的所缘
now we come to anipphanna-rūpa, non-concrete matter
我们现在看不完成色
so they are not real matter but they're included in this list as matter
它们不是真正的色法，
但是在这里也作为色法列出来
and the first one of them is pariccheda-rūpa
第一个是限制色
in the manual it is ākāsa-dhātu
概要精解里写的是空界
akasa means space
akasa 意思是空
and so this is space
所以这是空
space element
空界

and space element here means space between groups of matter
空界这里指的是色聚之间的空隙
in another section you will study the grouping of matters
在另外一节你就会学到色聚
so matters are grouped together like the thought processes
所以色法聚集在一起，
就像心路过程一样
there are group of eight material properties nine ten eleven twelve thirteen and so on
色聚分：八种色法、
9，10,11,12,13 等等
so they're studied as groups
以聚合来学习
this space element is
空界
the space between these groups of matter
就是色聚之间的空隙
now when two groups meet even though we do not see the space there is the space
当两个色聚在一起，虽然
我们看不到空隙，但是存在空隙的
so that space between the groups of matter is what is called space element here
所以色聚之间的空隙就是我们所说的空界
not the open space, what we call space now, so that is not space element meant here
不是天空，这里的空界不是这个意思
and then there is what is called a limited space
有一种限制空
that means the space limited by some hole or something
就是说空被空隙所限制
so
所以
that space is also not the space here
那个空也不是这个的空
and also there is another kind of space that a yogi removes when he wants to practice or attain arupavacara jhana
还有一种空，就是禅修者
在修无色界禅那是移除的空
so when he wants to arupavacara jhana he takes the space as object, right?
当他想获得无色界禅那时，所缘是空，对吧?
so that space he obtained through or after removing the mental image
这个空，是移除心里图像后留下的
so that is also called space and that is the object of the first arupavacara jhana consciousness
这也被称为空，这是
第一个无色界禅那心的所缘
but space here does not mean that
但是这里的空也不是这个意思
so space here means actually the space that becomes evident when two or three groups of matter come together
这里的空，实际上就是两三个
色聚在一起时中间的空隙
so when these two or three groups meet, then between them there is a kind of space
所以当这两三个色聚
聚在一起，其中存在空隙
that space in between the material groups

is called space element or ākāsa-dhātu here
这种色聚之间的空隙在这里被称为空界
since it is just space it has no actual existence
因为它只是空，没有实际的存在
and the next are in pali called viññatti-rūpas communicating phenomena, or here intimating material phenomena
下一个是：表色
viññatti intimation is that by means of which one communicates one ideas
“表”就是通过它向别人表达思想
feelings and attitude to another.
表达感受、态度
so viññatti is something by which we let other people know our wishes
所以我们借助“表”
让别人知道我们的愿望
know what we want to do
知道我们想干什么
so that is called viññatti in pali
在巴利语里就是 vinnatti
and it is translated here as intimation
这里翻译成“表”
and there are two kinds of intimations: bodily intimation and verbal of vocal intimation
有两种“表”：身表、语表
by body we make other people understand
我们通过身体让别人理解
and by speech we make other people understand our wish our desire and so on
我们通过语言让别人了解我的愿望等等
the bodily intimation is a particularly mode in the consciousness originated air element
身表是心生风界的一种特定的形式
which causes the body to move in ways that reveal one's intentions
造成了身体的运动，来表达某人的意愿
do you understand that?
你们理解吗?
so let us say
假设
I want to call you, when I want to call you, when I want you to come here
我想叫你，我想让你来我这里
then I will use this gesture, right?
我就用这个手势，对吧?
so first there is intention in my mind: I want to call him
首先，我心里有意愿：想叫他
the desire and then
有这个愿望，然后
that desire along with the citta produces what are called air element in my hand
这个愿望，通过心在我的手上产生了风界
and since there are billions of thought movements the air elements are also billions
因为心路过程有几十亿个，
所以风界也有几十亿个
so with the increase of the billions of the air element in the hand
所以随着手里风界增加到几十亿个
we think there is the movement in the hand
我们就认为手发生了移动
so that movement of the hand is what is

called bodily intimation
所以，这种移动就是我们所说的身表
but not every movement is called bodily intimation
但是并非每种移动都是身表
when I am sleep I may make movements
我们睡觉的时候，身体也会动
but those movements not caused by this bodily intimation
但是这些移动不是由身表造成的
it just caused by some physical reasons
是由其他生理原因造成的
so here there is something which is particular to this kind of movement
所以，这里，对于这种移动
有一种特别的东西
when I use this movement calling you with the hand
当我通过移动手来招呼你
there is something here so that you understand that: oh, I am called, he wants me to go there
这里你理解到一种东西：
哦，他叫我，我要去那里
that particular mode is what is called bodily intimation
这种特定的形式，就是我们所说的身表
so that bodily intimation cannot see with your eyes, actually
所以实际上身表不能通过眼睛看到
what you see is just the hand, just the visible object in the hand
你看到的只是手，只是手上的色所缘
but from the movement of the hand, a particular mode of movement of the hand you know that: oh, he wants me to go there.
但是从手特定的移动，你知道：
哦，他希望我去那里
so that kind of movement is called bodily intimation
所以这种移动就被称为：身表
it can be understood or perceived only through your mind
只能通过心才能理解到
not through your body
不是通过你的身体
although you see the....although what you really see is not the intimation but the movement of the body
虽然你真正看到的不是“表”，
而是身体的移动
so in this case, there is a question
所以，这里有一个问题
are the air elements many pieces of air elements produced, are they bodily intimation
这么多的风界，它们是身表吗?
if air element is bodily intimation it can be anywhere
如果风界是身表，它可以位于任何地方
even it can be outside living beings
它可以在身体外面
is the desire or mind bodily intimation?
愿望和心识是身表吗?
in that case we have always this consciousness or some desire and
在那个例子中，我们总是生起了心或愿望
every time we desire there must be bodily intimation, it is not the case
我们有愿望，所以有身表，但并非如此
are the movements bodily intimation?

这些移动是身表吗?
not every movement is bodily intimation
并非说所有移动都是身表
like when I move when I am asleep
例如，当我们睡觉时身体的移动
so this movement is a particular movement
这种移动是特定的移动
caused by the wish on my part
由自身心中的愿望产生的
for you to come
让你过来
and so when you see this gesture calling you you know that
所以当你看到这个召唤你的姿势，你就知道
he wants me to go there so you come here
他希望你过去，所以你就过来了
so that is called bodily intimation
所以这就被称为：身表
so with bodily gestures we make other people know our inner thoughts or our desires
通过身体姿势，我们让他人
知道我们内心的想法
now what bodily intimation do you use when you want to refuse?
你们想拒绝别人的时候，
是什么样的身表?
you move your head like this, right?
你们这样移动头，对吧?
but
但是
many of you familiar with sinhalese people, sri lanka people?
你们很多人都熟悉斯里兰卡人吧?
what do they do when they want to say yes
他们同意的时候，怎么做
right?
对吧?
so when we first met sri lanka people we thought they were refusing
当我们第一次遇到斯里兰卡人时，
以为他们在拒绝我们
they were saying no to us
以为他们对我们说“不”
but actually they were saying yes by that gesture
但是实际上他们通过这个动作表达的是同意
so that is kāyaviññatti in pali and the bodily intimation
这就是身表
now vocal intimation or verbal intimation
语表
is the speech the sounds we produce
就是我们发出的声音
so I want to call, say when I want to say come
所以，我希望召唤你，想说：过来
then first I have the desire for you to come or I have the desire to make that voice
首先，我希望你过来，希望发出这个声音
and then I make the voice
然后我才发出声音
so there are many vīthis going on there
所以发生了很多心路过程
when I try to make the voice what happens is
当我想发声的时候，
my mind causes the earth element to be produced in the throat
我的心在喉咙里产生地界

so the earth elements that are produced in abundance
产生了很多地界
have friction with the other elements in the throat
与喉咙里的其他元素发生摩擦
and through the friction of these elements the voice is produced
通过这些元素的摩擦，产生了声音
so when the voice is produced it depends on the earth element and other element
产生的声音依赖于地界和其他界
and they are caused by my desire or my mind
它们由我心中的意愿产生
so when the word "come" comes out of my mouth
当我口里说出”过来“这个词
then you know that I want you to come here
你就知道我希望你过来
so in the voice or in the sound “come"
所以这个“过来”的声音
there is something that makes you know my intention
有某种让你理解我愿望的东西
that particular mode of that sound is what we call vocal intimation
声音的这种特殊形式，我们就称之为语表
for easy understanding
为了便于理解
we may just say this is the speech or words we use
我们可能只说这是我们使用的语言、词语
but actually the words we use are the sounds
但是实际上，我们使用的词语就是声音
and in those sounds there is a peculiar mode that makes you understand
在这些声音里，有某种
特别的形式，能让你理解
so that is called in pali vacīviññatti vocal intimation
所以，这就是语表
both of these intimations are just a particular mode of the material properties
这两个“表”只是色法的特殊模式
and they have no real existence of their own
它们没有属于自己的真实存在
that is why they are included in here among the non-concrete matter
所以它们就属于不完成色
now the next are the three
接下来是三个
and they are lightness, malleability and wieldiness or in pali: lahutā, mudutā, kammaññatā
轻快性、柔软性、适业性
so lahutā of matter, mudutā of matter, kammaññatā of matter
色轻快性、色柔软性、色适业性
now lightness or lahutā has the characteristic of none slaggishness
轻快性的特相就是不迟钝
its function is to dispel heaviness in matter
作用是：去除色法的沉重
now when we are sick
当我们生病的时候
our body seems to be heavy
我们的身体似乎很沉重
when we do not have the food we want to

eat
当我们没有吃东西
when we have to eat that is poor, there is something like heaviness in our body
我们吃不好的东西，身体似乎很沉重
the opposite of that heaviness when we have the good climate
相反，如果气氛很好
when we have good food
吃的也好
when we are healthy
我们又很健康
then there is some kind of lightness in our body
身体就很轻快
that we can walk lightly we can move quickly and so on
我们可以轻快地行走等等
so that kind of lightness is what is called here lahutā or lightness of matter
这种轻快性就是色轻快性
and second one malleability it's a difficult word
第二个就是柔软性
the pali word mudutā means softness
巴利语意思是：柔软性
now your body is made up of four great essentials and other material properties
你的身体是由四大和其他色法组成
and when the earth element predominate in your body
当地界占身体的主导地位
there is some kind of hardness in the body
身体有点僵硬
when it does not predominate then there is the softness in the body
当地界没有占主导地位，那么身体就柔软
so that softness is what we call mudutā here
所以就称为柔软性
so it is explained here as non-rigidity
这里被解释成：不坚硬
so there is rigidness in your body
身体里不僵硬
and wieldiness, kammaññatā
适业性
that is favorable to bodily action
就是适合身体作业
whatever you want to do you can do it
无论你想干什么，都可以顺利完成
so that is what we called wieldiness
所以这就是适业性
and pali word kammaññatā is also a difficult word to understand
这个词的巴利语也很难理解
that means
意思是
when you want to make thing you can make it easily
当你想做事的时候，很轻松就能做成
so the object lends itself to be made into anything easily
所以所缘让自身很容易被完成
so that is called wieldiness
这就是适业性
in the books it is compared to well prepared piece of gold
在书里，被比喻成一块准备好的黄金
so when gold is pure and it is well prepared
当你准备了一块纯金
and you can make this bar of gold into a

necklace into a bangle and so on
你可以用这块纯金做成项链、手环等等
so that is called kammaññatā
这就是适业性
favorable to bodily action here
适合身体去作业
so these can be detected in our bodies when we're healthy
当身体健康时，这些都能在身体里发现
when we have good climate when we have to eat good food and so on
当天气好，吃的好等等
and these three are called mutable phenomena
这三个被称为：变化色
they are again the different modes of the material properties in our body
它们也是我们身体色法的不同模式
so these two plus two intimating material phenomena are
这三个再加两个表色
called vikāra-rūpa
被称为变化色
so they change or they're changeable
它们会变化，或可以变化
the last group is of lakkhaṇa-rūpa
最后一组是：相色
characteristic of matter
色之相
now this category includes four type of material phenomena
这个范畴包括四种色法
of these, production is the number one
其中：积集性是第一个
and continuity number two
第二是相续性
are both terms for the genesis or arising or birth of matter
这两个词是表示色法的开始、生起、出生
one arising of matter is given here two names
色法的生起在这里有两个名称
the upacaya production and santati continuity
积集、相续
they differ in that production is the first arising of a material process
它们的区别是：积集性是色法的生起的开始
the initial launching or setting up of the process
起初阶段
while continuity is the repeated genesis of material phenomena in the same material process
相续性是色相续流随后不断再生起
for example the arising of the body, sex and heart groups at conception is production, upacaya
例如，在结生时身十法聚，
性根十法聚与心色十法聚的生起是色积集性
while the subsequent arising of those same material groups throughout life is continuity.
而在五根具足之后，
这些色聚的生起就是色相续性
so just the arising is given two names here production and continuity
所以"生“在这里有两个名称：积集、相续
and the commentaries also explain that
注释书也解释说
the production is the arising of material properties at the moment of rebirth

结生时，色法生起是积集
and the continuity is the arising of material properties when the eye decad and so on arise
当眼十法等生起，色法的生起就是相续性
now you have to understand how material properties arise after birth to understand this
你们需要先了解结生之后
色法如何生起，才能理解这些
so the first arising let us say the first arising of rupa is called the production
所以，我们姑且说色法的初次生起是色积集
and then later arising is called continuity
稍后再生起就是色相续
just arising, but it is given two names
都是生起，但是有两个名称
now decay is the aging of material phenomena that is easy to understand
色老性就是色法的衰败，很好理解
and impermanence here means breaking up
色无常性就是色法坏灭
or cessation
或者消亡
so disappearance or breaking up or cessation of rupa is called here impermanence
所以色法的消失或者坏灭就被称为：无常性
so in pali decay is called jaratā
巴利语色老性就是 jarata
and impermanence is called aniccatā
色无常性就是 aniccata
so these are called characteristic of matter or matter of characteristics
这些就是色相，或者相色
so these are as I said before not real rupas
这些，我说过，不是真正的色法
so they're called non-concrete matter
所以它们被称为不完成色
if we add concrete matter, 18 concrete matter and 10 non-concrete matter
完成色 18 个加 10 个不完成色
we get 28 material properties
就有 28 色法
so in abhidhamma we accept that there are 28 material properties taught
阿毗达摩里，我们说有 28 种色法
so the first group is called bhūta rūpa in pali
第一组是大种
and the second group upādā-rūpa
第二组是所造色
and among the upādā-rūpa
所造色里
again the first group
pasāda-rūpa sensitivities
第一组是净色
and then the next group is gocara-rūpa, objective phenomena
下一组：境色
and next group sexual phenomena or bhāva-rūpa
下一组性根色
and next group hadaya-rūpa or heart phenomenon
下一组心色
and then the next one is jīvita-rūpa or life phenomenon
下一组命根色
and next is āhāra-rūpa, nutritional phenomenon

下一组食色
and then ten anipphanna-rūpas are non-concrete rupa consist of
然后十不完成色包括
limiting phenomenon or space element
限制色或空界
and then the two
然后两种
viññatti-rūpas or communicating phenomena
表色
bodily intimation and vocal intimation
身表、语表
and then the mutable phenomena
lightness, malleability, wieldiness of rupa
然后变化色：色轻快性、色柔软性、色适业性
and the last are production, continuity, decay and impermanence
最后是：色积集、色相续、色老性、色无常性
so the last four are just the three that we are familiar with arising, present and disappearing
最后四个，其中三个我们熟悉：生、住、灭
so arising is here given two names, production and continuity
“生”在这里有两个名字：积集、相续
we will have a break now
我们休息一下

disk02track11

now we come to the next section
我们现在来看下一节
rūpa-vibhāga, classification of matter
色之分类
so in this section the 28 material properties will be classified into different categories
在这节里，28 色法被分成不同类
so first it is stated that rupa or matter is just one
首先说：一切法是一种
so according to the definition that something that changes with the adverse conditions is rupa then there is just one rupa
根据定义：因妨害缘造成的变易就是色法
所以色法只是一种
and that one rupa is also ahetuka, rootless
这种色法也是无因
so rupa is always called rootless
所以色法总是无因
because the association with roots is restricted to mental phenomena
因为名法才具有“因”
only citta can be called rootless or with root
只有心才能说有因无因
rupa is never with root or three roots
色法从不会有因，不会有三因
so rupa is always ahetuka
所以色法总是无因
now when we say some kamma gives ahetuka results
当我们说某些业产生无因果报的时候
we may also mean rupas
我们可能也是指色法
at the moment of patisandhi
在结生的时候
the resultant consciousness arises and cetasikas also arise with it
生起了果报心、心所
and also the rupa born of kamma arise

同时也生起了业生色法
so rupa born of kamma can be called ahetuka results
所以业生色法可以被称为无因果报
because they have no roots
因为它们是无因的
and also rupa is called sappaccaya, with conditions
色法也是“有缘”
with conditions means arising dependent on the four causes
“有缘”意思就是依靠四因生起
there are four causes of rupa that will be taught in next section
这四因下一节我们会学到
so every rupa is called with condition
所以每种色法都是有缘
with condition means conditioned by some causes
有缘意思是依赖于一些因缘
so there are four causes of rupa
色法有四因
and all 28 material properties are said to be conditioned by these four causes
所有 28 种色法要依赖此四缘
and so the rupa is called that which is with conditions
所以色法就被称为“有缘”
and then it is called subject to āsava
色法是“有漏”
now āsava is translated as taints or sometimes corruptions and so on
“漏”也翻译成染污，有时候翻译成败坏
you will study āsavas in the seventh chapter
你们会在第七章学到“漏”
so āsavas are some of the mental defilements
漏就是一些心里的烦恼
so subject to āsavas means
有漏的意思就是
actually object of āsavas
就是漏的目标
so rupa is the object of āsavas
色法是漏的目标
we can be attached to rupas
我们会执着于色法
we can have wrong views about rupa
我们可以对色法具有邪见
we can have ignorance of rupa
可以对色法具有无明
so rupa is always sāsava subject to āsavas
所以色法总是有漏的
and it is also called saṅkhata conditioned
它也是有为的
conditioned by again four causes
也是依靠四因
cittas and cetasikas are also saṅkhata
心和心所也是有为
because they arise dependent on some conditions
因为它们的生起也是依靠一些因缘
and rupa is called mundane lokiya
色法也被称为“世间”
it belongs to mundane worlds not to supramundane states
它属于世间，不是出世间法
rupa is always mundane
色法永远是世间的
because there is no matter that transcends the world of the five clinging aggregates
因为没有色法超越五取蕴之世间

in the word "lokiya" there is the word "loka"
“世间”这个词有一个“世”
so "loka" means the world
“世”就是“世界”
and the world means the world of five aggregates of clinging
世界意思就是五取蕴的世界
so matter does not transcend matter does not go beyond
所以色法不能超越
these five aggregates
这五取蕴
because matter is one of the five aggregates
因为色法是五取蕴之一
so it is called lokiya or mundane
所以被称为世间
and kāmāvacara
欲界
so matter is always of sense sphere
一切色法是欲界
it belongs to kāmāvacara
色法属于欲界
now matter exists in fine material plane
虽然在色界也有色法
but it pertains by its nature to the sense sphere
但是色法依本性是属于欲界
although there are rupa in the rupavacara plane
虽然色界地也有色法
we do not say that rupa as a whole belong to rupavacara realm
我们不说色法从整体上属于色界
so although it arises in the rupavacara plane it is called kāmāvacara
所以虽然色法也出现在色界地
但是它被称为欲界
because it is the object of sensual craving
因为色法是贪欲的所缘
and it is also called anārammaṇa, no object
色法是“无所缘”
that means matter is without object,
without object means it does not take object
意思是色法没有所缘，
就是说色法不识知所缘
matter is object itself
色法自身就是所缘
and so it does not take object
所以它不识知所缘
it cannot cognize an object it cannot know an object
它不能认知，了知所缘
now mind
名法
mind can be both subject and object
名法可以是能缘，也可以是所缘
mind can take another mind as object
名法可以以其他名法为所缘
so sometimes mind is subject sometimes mind is object
所以有时候，名法是能缘，
有时候名法是所缘
now it becomes clear when you practice meditation
当你禅修的时候，这就变得很清楚
now you're making notes of the mental states arising in your mind
你对心里生起的念头进行标记

and so in that case one mind is the subject and the other mind is the object
这样一个名法就是能缘，
另外一个名法就是所缘
so mind can be both subject and object
所以名法可以是能缘也可以是所缘
but matter can be just object
但是色法只能是所缘
it can never be taking object itself
它永远不能识知所缘
and also it is called in pali appahātabba not to be abandoned
色法也被称为“非当断”
not to be abandoned means it cannot be eradicated
"非当断“意思是不能断除
now when the enlightenment occurs
当觉悟的时候
the path consciousness arises and it eradicates mental defilements
当生起道心的时候，就会断除烦恼
"eradicate" means these mental defilements are destroyed and they will not arise in the mind of that person in the future
“断除”意思是说这些烦恼被摧毁了
将来不会再在此人心中生起
although some of the mental states can be abandoned or eradicated
虽然有些心理状态可以被断除
rupa is not like that
但是色法不像那样
so rupa cannot be abandoned rupa cannot be eradicated
色法不能被断除
it cannot be eradicated like the defilements by the four supramundane paths
不能像烦恼一样，
通过四出世间道心断除
now there is a saying in the discourses that
佛经里有这样的话
monks, rupa is not your own
比丘们，色法不是你们自己的
give it up
放弃色法
or abandon it
或者说断除它
but there what buddha meant was not to abandon rupa but to abandon attachment to that rupa
但是这里佛陀的意思不是断除色法
而是断除对色法的执着
so there when buddha said, abandon rupa
当佛陀说放弃色法的时候
buddha meant abandon attachment to rupa
佛陀的意思是放弃对色法的执着
so rupa can never be
abandoned or eradicated
所以色法不能被断除
so this is the characteristic of rupa
所以这就是色法的特相
it is always without roots
色法总是无因的
it is always with conditions
色法总是有缘的
it is always subject to āsava
色法总是有漏的
it is always conditioned again it belongs to mundane sphere or mundane world

色法总是有为法，它属于世间的
and it always kamavacara
它总是世间的
it does not take object and it cannot be eradicated
色法是“无所缘”、“非当断”的
as the mental defilements eradicated by four path consciousnesses
不会像烦恼那样被四个道心断除
so just this one rupa
所以这个色法
comes to be classified manyfold
可以被分成很多类
by classifying it into the internal and external and so on
可以分成内色、外色等等
so if you can look at the chart also it would be clear
如果你看表格，也很清楚
so the chart is on page 262 and also in the handout
表格在 262 页，下发资料中也有
so there are 16 classifications there
所以有 16 种分类
and the first is internal
第一个是内色
actually there are eight, internal and external are one pair
实际上有八种，内色、外色是一对
so what are the internals, internal rupas
所以什么是内色
according to that chart
根据这个表格
eye, ear, nose, tongue and body
眼、耳、鼻、舌、身
so these five are called internal matter
这五种净色被称为内色
now internal matter does not mean that they are only inside the bodies
内色的意思不是说它们只是在身体内
because the kāya is itself a body
因为身净色本身就是身体
now the other types of material property also exists inside the body
身体内还有其他类型的色法
but they are not called internal here
但是它们在这里不被称为内色
so the world "internal" or the pali word "ajjhattika" is a term used in technical sense
所以“内”这里是个专门名词
so when we say internal rupas or ajjhattika rupas
我们所说的“内色”
we mean only these five
我们只是指这五种
not everything that exist in our body
不是我们身体里存在的一切东西
so now how many rupas does a man has?
一个男人有多少色法?
27, right?
27 种，对吧?
and a woman also, 27
女性也是 27 种
so since they arise in our bodies
因为它们都是在我们身体内部生起
can we call all these 27 internal or ajjhattika? according to this classification, no
根据此分类，我们能称这 27 种为内色吗？不能
only the five are called ajjhattika

只有五种被称为内色
and they're
他们是：
eye, ear, nose, tongue and body
眼耳鼻舌身净色
they're the most useful material properties in the body
它们是身体内最有用的色法
so without the eye you cannot see and so on
没有眼睛，你就看不到等等
so there was as those saying to us
有一句名言这样说：
if we do not arise in you you will like a piece of log something like that
如果这些不生起于你身体，
那么你就像一块木头，诸如此类
so they are the most useful material properties in our bodies
所以它们是我们身体里最有用的色法
and so they're called here ajjhattika or internal
所以它们在这里被称为内色
since they're internal the others are called external
因为它们是内色，其他的就被称为外色
so how many internal rupas are there?
有多少内色?
five
五种
then external rupas? 28 minus 5
外色呢？28 减去 5
23
23 种
so this is one pair, internal and external
所以这是一对：内色、外色
so although the other material properties arise in our body
虽然其他色法也在身体内生起
they are called external according to this classification
根据这种分类，它们被称为外色
and the next classification is
下一个分类为
bases and non-base
依处色、非依处色
so this is just another pair
这是另外一对
so base rupa and non-base rupa
依处色、非依处色
now what are the base rupa?
什么是依处色?
eye, ear, nose, tongue, body
眼耳鼻舌身
and heart base
心所依处
so these six are called base rupa
这六种被称为依处色
because they serve as a base for consciousness
因为它们是心识的依处
since they're base rupa, the other 22 are called non-base rupas
因为它们是依处色，其他 22 种被称为非依处色
and then we have door rupa and non-door rupa
然后是门色、非门色
those that serve as doors
这些作为门
so again, eye, ear, nose, tongue and body are doors

再来：眼耳鼻舌身都是门
and then what else
还有什么?
bodily intimation and vocal intimation, they are also called doors
身表、语表也被称为门
so when we do something by body or by speech
我们通过身体和语言做事
we make use of the intimation
我们利用“表”
by bodily intimation or by verbal intimation
通过身表、语表
we perform the bodily actions
我们有身体活动
or verbal or vocal actions
语言活动
so they are called dvāra or doors
所以它们被称为门
so door rupa, how many? 1, 2, 3, 4, 5,
门色，有多少？一二三四五
6 and 7
六七
then the rest are non-door rupas they do not serve as doors for the arising of consciousness
剩下的是非门色，它们
不能作为心识生起之门
and also for the arising of bodily actions and verbal actions
同样也不能作为身体和语言行为的门
now the next is faculty rupa and non-faculty rupa
剩下的是根色、非根色
now the pali word for the word faculty is "indriya"
“根”的巴利语是"indriya"
indriya means controlling power of governing
“根”指控制力
so they have control power over the respective spheres
它们对相应的界有控制力
and so they're called indriya, faculty rupas
所以它们被称为“根色”
now the eye, if there are no eyes we cannot see
眼睛，如果没有眼睛，就看不见
so the seeing is controlled by the eye
所以眼睛控制“看”
that means seeing is governed by the eyes
意思就是说：眼睛控制“看”
so the eyes are called faculty
所以眼睛被称为“根”
so in this way there are how many faculty rupas?
所以这样，有多少根色?
eye, ear, nose, tongue, body
眼耳鼻舌身
and then femininity, masculinity
男性根色、女性根色
and life faculty
命根色
so these eight are called faculty rupa or indriya rupa
这八种被称为“根色”
then the rest are called non-faculty in pali anindriya rupa
剩下的被称为“非根色”
and next is... let us leave the et cetera alone now

下一个是……让我们先跳过“等等”
gross and subtle
粗色、细色
so how many are gross
粗色有多少种
earth element, fire element, air element
地界、火界、风界
and then eye, ear, nose, tongue, body
然后眼耳鼻舌身
form, form means visible object
色，“色”指可见色
sound, smell, taste, touch
声、香、味、触
touch are the same as the three above
“触”就是地火风
that's all, twelve
一共 12 个
so these twelve are called gross
这 12 个是粗色
now here
现在这里
these terms are used here in a technical sense
这些名词都是专有名词
we should not be confused with their ordinary connotations
不要被它们的通常意义所迷惑
gross means not really rough rupa
粗色不是说很粗糙的色
or big rupa
或者说很大的色
They are restricted in application to the material phenomena that are instrumental in the genesis of sense consciousness,
它们的作用局限于支助根识生起的物质现象
so they can be instrumental in the sense consciousness as arising and so on
所以它们对于根识的生起有支助作用等等
so that is why they're called gross here
所以它们在这里被称为粗色
not because they're big or they're rough
不是因为它们很大或者粗糙
so they imply nothing about the relative size or nearness of the object.
所以它们完全与体积和目标的远近无关
so gross are altogether twelve
粗色一共有 12 种
when twelve are gross the others are called subtle
这 12 种被称为粗色，剩下的就是细色
so water is subtle rupa and then
所以水是细色
those beginning with femininity down to impermanence are called subtle rupa
从女性根色开始直到色无常性，都是细法
that means they are profound they are difficult to see
意思就是它们很细微、不易看到
not easy to see as gross rupas are
没有粗色那么容易看到
now water element
水界
according to abhidhamma is non-touchable
根据阿毗达摩，水界是触不到的
we cannot touch the water element
我们触不到水界
so the water element is said to be subtle rupa
所以水界据说是细色
but the earth element and others are called gross rupa

但是地界等被称为粗色
and along with the word gross that is another word near proximate
紧挨着“粗”的那个词是“近”
near means also not near in distance
"近“不是说距离近
near to your understanding
与你的理解接近
or it is easy to understand
或者说容易理解
so they're called proximate or near
所以它们被称为“近”
and also they're called impinging
它们也被称为“撞击色”
that means it strikes on the senses
就是说撞击诸根
it strikes on the sense so they're called impinging
它们撞击诸根，所以称为“撞击色”
impinging means with touching or something like that
“撞击”意思是“触”之类的
and so the opposite of those three are subtle
所以与这些对立的三个就是“细”
then far and then non-impinging
远、非撞击
and the next one is clung-to and not clung-to
下一对是：执取、非执取
now this word is important
这个词很重要
so please turn to page 245
请翻到第 245 页
now the English word clung-to is the translation of the pali word upādinna
这个“执取”的巴利词是 upadinna
the 18 kinds of matter born of kamma are known as clung-to
18 种业生色法被称为“执取色”
because they have been acquired as the unit of kamma motivated by craving and wrong view.
因为它们是受到渴爱与邪见
推动而造下的业的果报
Matter produced by causes other than kamma is known as “not clung-to.”
由业之外的因产生
的色法名为“非执取色”
so matters that are produced by kamma are called clung-to
业生色法被称为执取色
and matters that are produced by the other three causes are called not-clung-to
其他三种原因产生的色法是“非执取色”
Generally, however, in a less technical sense,
然而， 一般而言，
all organic matter in the body is referred to as “clung-to,”
身体里的一切色法都称为“执取色”
while inorganic matter is spoken of as “not clung-to.”
而无生命的色法则称为“非执取色”
you may not be reading pali
你们应该不会看巴利文献
so it may not be useful for you
所以这可能对你们没用
but if you are going to read pali
但是如果你阅读巴利文献
you will find these words upādinna and anupādinna used in the senses other than

mentioned here
你就会看到“执取”、“非执取”
的用法可能跟这里不同
so
所以
the world clung-to or upādinna in many places mean
所以“执取”这个词在很多地方意思是
just the living body or just those that belong to living body
生命体，或者属于生命体的
not just caused by kamma only
不是仅仅指“由业造成的”
and also not clung-to means inorganic matter that means non-living things
同样“非执取”意思是无生命体
so
所以
it is important that we understand this difference clearly
所以，清楚了解这些区别很重要
whether the word upādinna means just the kamma born matter
不管“执取”这个词是指业生色法
or it means an organic matter
还是指生命体
it should be noted that unlike the other pairs used for the purpose of classification
要注意，与其他对词不同
the pair “clung-to” and “not clung-to” does not establish a mutually exclusive dichotomy,
“执取、非执取”并不是互不包括的不同色法
for nine kinds of material phenomena born of kamma can also originate from other causes.
因为有九种业生色
也能够缘于其他因而生起
but in the ṭīkā of this manual
但是在概要精解的注疏里
it is said that if we take the ones not have been taken before
如果已经算作执取色，
就不再算作非执取色的话
then we have 18 on the one hand and 10 on the other that means we have 18 for clung-to and 10 for non-clung-to
我们就有 18 种执取色，10 种非执取色
so we can also divide in that way
我们也可以这样分
and see below seventeen
看下面 17
I think that it is not seventeen but it is fourteen
我觉得那不是 17 而是 14
so you may correct that
所以你们可以改一下
it is on page 251
251 页
so we will be studying that later
我们等一下再学
so how many are clung-to
执取色有多少种?
eighteen
18 种
four essentials and then
四大种
five sensitivities
五净色
form
颜色
and then smell, taste,

香、味
so tangibility also
还有触
femininity, masculinity
女性根色、男性根色
heart base
心所依处
life faculty, nutriment and space
命根色、食色、空界
so these eighteen are called clung-to
这 18 种被称为执取色
and the others are non-clung-to
其他的是非执取色
but here the number is given as nineteen
但是这里给的数据是 19 种
so the number can be nineteen or ten following the ṭīkā, following the subcommentary
所以根据注疏，可以是 19 或 10,
so clung-to are those that are caused by kamma
所以执取色是业生色法
and non-clung-to are those that are caused by citta utu and ahara
非执取色是心生、时节生、食生
the next pair
下一对
is taken objects and not taken objects
取境色、不取境色
so those that take objects and those that do not take objects
缘取所缘、不缘取所缘的
according to abhidhamma the eye and ear are regarded as sense organs
根据阿毗达摩，眼耳被看成
that do not reach or touch their respective objects
不到达其所缘境的净色
that is a special meaning
这是特殊的意义
first we try to find out which are rupa that are take object
首先我们要找出那些色法缘取所缘
so eye, ear, nose, tongue, body and then
所以眼耳鼻舌身
only five
只有五个
so these five are called those taking object
所以这五种被称为缘取所缘的
and the other 23 are called those that do not take object
其他 23 种被称为不缘取所缘的
now just a few moments ago
刚开始时
we learn that rupa does not take object
我们学习到色法不会缘取所缘
now on page 243 we found that
现在在页 243 我们看到
the matter is objectless
色法是“无所缘”的
but here matter is said to take object
但是这里色法又缘取所缘
so actually
实际上
it means that it is the base for consciousness that take objects
它是指它是让心缘取所缘境的依处
now eye is the base for seeing consciousness which takes the visible object as object and so on
眼净色是眼识缘取色所缘的依处等等
so taking objects mean not that these

material properties take objects
所以缘取目标，并不是说
这些色法缘取目标
but they serve as a base
for consciousness that takes objects
但是它们作为缘取所缘的心识的依处
and among them eye and ear are said to be not reaching or not touching the objects
其中眼净色和耳净色据说不会达到其所缘
that means they take the objects before the objects reach them
就是说，它们在所缘达到
它们之前它们就缘取所缘
even when you hear a sound
即使你听到一个声音
according to this explanation
根据这种解释
it takes a sound just before it really strikes at your ear drum
它在声所缘撞击耳鼓之前就缘取了声所缘
so just before it strikes the ear drum
就是在声所缘撞击耳鼓之前
the ear sensitivity takes that object
耳净色就缘取了那个所缘
later on it strikes the ear drum but it takes the object before the sound waves hit the ear drum
稍后，声所缘撞击耳鼓，但是
它是在声波撞击耳鼓之前缘取所缘的
so eye and ear are here regarded as organs that do not reach or touch their respective objects
所以眼耳在这里被认为是
没有到达其所缘的净色
but the others are called sampatta
但是其他的被称为：直接碰触
or those that directly touch the objects
直接碰触其所缘者
so only when you...the smell, only when the smell comes into contact with the sensitive part in the nose
只有当味所缘与鼻净色接触
do you get the smell and so on
你才能闻到味道，等等
these are the difference between the first two eye and ear
这些与眼耳此二者不同
and the other three nose tongue and body
其他三个鼻舌身则不同
so the others do not take objects, that is the others are not the base for those that take the objects
所以，其他不缘取所缘，
其他的就不是缘取所缘的依处
and then the last pair inseparable and separable
最后一对：不分离色、分离色
those that cannot be separated, and those that can be separated
不能够被分离的，能够被分离的
those that cannot be separated are earth water fire air
不能够被分离的是地水火风
form or visible object, smell, taste
颜色、香、味
tangibility and nutriment
触、食素
so these are called inseparable
这些被称为不分离色
that means they cannot be physically separated

意思是它们不能实际分离的
even in the smallest particle of matter
there are these eight material properties
即使在最小的色法微粒里，也有这八种色法
so they can be separated in your mind
它们可以在你心里分开
they can be separated by understanding
可以通过理解分开
but they cannot be separated physically
但是不能实际分开
so whenever a...even in a particle of dust
there are these eight inseparable material properties
即使在一粒尘土里，也有这八不离色
now on page 246
现在看页 246
it is explained that the four great essentials
解释了四大种
and the four derivatives color, smell, taste and nutritive essence
及四种所造色：颜色、香、味及食素
are known as inseparable matter
avinibbhoga rupa
合称为八不离色
so this is the pali name for inseparables
这个巴利语意思是不可分离
because they are always bound together
and are present in all material objects
因为它们总是在一起，存在于一切色聚
from the simplest to the most complex.
从最小的，到最复杂的，都有它们
So everywhere we found these eight inseparable material properties
所以我们处处能看到这八不离色
The other types of material phenomena may be present or not,
其他的色法可以存在或不存在
and are thus regarded as separable.
所以被称为可分离色
so the others are physically separable
其他的是可以分离的
A material group (kalāpa) that consists solely of these eight elements is known as a “pure octad”
只拥有八不离色的色聚名为纯八法聚
now the groups we will study later on
我们稍后再学习色聚
so that group of these eight elements is called pure octad
这八个元素组成的色聚名为纯八法聚
that means not mixed with others just these pure inseparable material properties
就是说，不与其他色法混合
只有这些不分离色
in pali they are called suddhaṭṭhaka
纯八法聚的巴利语是 suddhatthaka
‘suddha’ means pure and ‘aṭṭhaka’ means having eight.
suddha 是“纯” atthaka 是“八”
so the having eight pure material properties
所以具有八个纯色法
or a group with nutritive essence as eight
以食素为第八法的色聚
sometimes it called ojaṭṭhamaka.
以食素为第八法的色聚
"oja" means nutritive essence
“oja”指食素
and ‘aṭṭhamaka’ means eighth
atthamaka 意思是第八
so the nutritive essence as the eighth

element
以食素为第八法的色聚
so sometimes you will find the word pure octad
有时候你会看到“纯八法聚”这个词
sometimes the same group of material properties are called group with nutritive essence as eighth
有时候，这个色法聚合被称为
“以食素为第八法的色聚”
so these are the classifications of matter
这些是色法的分类
the inseparables are twenty
不分离色 20 种
so the others can be separated
其他的是可分离色
Thus the wise analyze in a fitting way the twenty-eight kinds of matter with respect to such divisions as the internal and so forth.
如是智者依内等正确地分析 28 种色法
this is just a verse to help your memory
这只是帮助你记忆的偈颂
now in the olden days these books were written for memorization
在古时候，这些书都是要求背诵的
even now in our country
即使在如今，在缅甸
novices and monks have to get it by heart
沙弥和比丘都要求背诵阿毗达摩
but don't ask me
但是你们别让我背
I have forgotten many of them
我已经忘得差不多了
now there may be some who could not memorize the whole book
有些人不能背诵整部书
so for those the authors give some verses at the end of sections
对于这些人，作者在每节末尾写了一些偈颂
so now the summary here you see is a reminder of this section
就是这里对整节书的总结
so if you memorize this verse then you can remember this section
如果你记住了这个偈颂，
那么你就记住了整个章节
so it is to help memorization that these verses are given at the end of the sections
节末的偈颂就是为了帮助记忆的
so in these days it may seem to to superfluous
但是如今看起来可能是多余的
it may mean to be repetitious
可能显得重复
but
但是
please understand that these books are written made for those who have no writing materials readily available
但是请理解，这些书的成书的年代，
并没有很方便的书写材料
so for them
所以，对于他们而言
the memorization is the only way to own a book
记忆是拥有一部书的唯一方法
books were written on palm leaves and they were not easy to get
书都写在棕榈叶上，很难获得
so novices young novices how can they get a book

年轻沙弥，怎么获得书本呢
it would be very difficult for them to get a book
对于他们来说，获得一本书很困难
so in stead of getting a real book
所以不能获得一本实体书
they get it and put it into their stomach
他们就把整本书记在心里
so that way the book is always with them
这样，这本书就等于是随身携带了
so if you can memorize the whole book, it would be much better
所以，如果你能记住整本书，那更好了
if you can not, then these verses will help you to remember what was taught in the book
如果你记不住，这些偈颂就帮助你
记住书中教授的内容
so there may be repetition like this in the whole of this book
所以，在这本书里，可能有类似这样的重复
so now we go to the next section
我们看下一节
rūpasamuṭṭhāna, the origination of matter
色法生起之源
how matter is produced how matter comes to be
色法如何产生的
or the causes of matter
或者色法生起之源
there are four causes of matter
色法生起之源有四种
taught in abhidhamma
根据阿毗达摩
the first one is kamma and the second is citta or consciousness
第一：业，第二：心
and the thirs is utu or temperature
第三：时节
the meaning of the word utu is climate or weather
意思就是天气、气候
but here climate or weather means heat or cold and so it is temperature
这里气候或天气的
意思就是：冷热，所以是温度
and the fourth one is ahara you have met ahara
第四个就是：食，你们前面学过
so nutriment
营养素
these are the four causes of rupa
这就是色法生起的四个原因
so some rupas are caused by kamma
some by consciousness and so on
有业生色法，心生色法
those we will study in this section
我们在此节学习
but first we must make sure we understand what kamma is
首先我们必须明白什么是业
what citta is and so on
什么是心，等等
relevant to this section
与此节相关
so
所以
there are 25 kinds of wholesome and unwholesome kamma
25 种善、不善业
pertaining to the sense sphere and the fine material sphere

属于欲界和色界
so they produce in one's internal continuum,
在内相续流里产生
material phenomena originating from kamma
业生色法
moment by moment beginning with rebirth linking
自结生起始的每一个刹那里
so
所以
in this section kamma means only 25
在这节里，业只是指 25 种
25 kinds of wholesome and unwholesome kamma
25 种善、不善业
pertaining to the sense sphere and fine material sphere
属于欲界、色界
so
所以
unwholesome twelve is easy
不善业 12，很容易
and then what
然后是什么?
wholesome sense sphere, so wholesome sense sphere means these
欲界善心，欲界善心意思是这些
and then wholesome fine material sphere so these
然后是色界善心，这些
so twelve plus eight plus five
所以是 12 加 8 加 5
we have twenty five
有 25 种
so here kamma means just these twenty five cittas or the twenty five cetanas concomitant with thse cittas
这里，业指这 25 种心，
或者这 25 种心里的思心所
and these are not taken
这些不是
here
这里
arupavacara wholesome
无色界善心
kamma is not taken here
这里的思心所不算
simply because they do not produce matter
因为不能产生业生色
arupavacaras are those who hate matter
无色界憎恶色法
and so they cannot produce matter
不能产生色法
so we are studying those kammas that produce matter and
我们学习业生色法
so we take kamma as twenty five
所以有 25 种业
twenty five means twelve akusala
25 种就是 12 不善心
eight kamavacara kusala
8 个欲界善心
and five rupavacara kusala
五个色界善心
so these cause or these produce material properties
这些产生色法
and those material properties are called kamma born material properties

这些色法被称为业生色法
as you know kamma is cetana
你们知道业就是思心所
so cetana accompanying these twenty five kinds of kamma
所以就是这 25 种业相伴的思心所
produce rupa that is called rupa born of kamma
产生的色法，被称为业生色法
and when kamma produces results
当业产生果报
it produces moment by moment beginning with rebirth linking
它从结生开始每一刻都产生
so from the first moment of rebirth linking
所以从结生的第一个刹那
at every moment all through the life
在生命中的每一刻
the kamma born matter is produced
都产生业生色法
so how powerful kamma is you can imagine
所以你们可以想象业是多么有力量
all through life the kamma born material properties are produced
在整个生命中，都产生业生色法
at every moment
每一刹那都是如此
at every submoment
每一个小刹那都是如此
so from the moment of the arising submoment of rebirth
所以从结生的生时小刹那开始
until let's say death
直到死亡
at every moment, at every submoment in life
在生命中的每一个刹那，每一个小刹那
the kamma born rupas are produced
都产生业生色法
so here it says moment by moment, beginning with rebirth linking
所以这里说：“从结生开始的每一刹那里”
so please note this, because later on we have to make use of this
所以请注意，因为稍后我们会用到这个
and there is one word volitionally conditioned
这里有一个词“以行为缘”
now this word is connected here with material phenomena
这个词与色法有关
originated from kamma
业生色
but in the other books explaining this manual especially in Myanmar language
但是在缅甸，其他解释概要精解的书里
this volitional conditioned is connected with wholesome and unwholesome kamma
“以行为缘”与善不不善业有关
wholesome and unwholesome kamma that are volitionally conditioned
以行为缘的善不善业
because when you do kamma, you're said to condition kamma
因为当你造业的时候，就是有为之业
the word saṅkhata you have met
sankhata 这个词你遇到过
those that are conditioned are called saṅkhata,
有为法被称为“行”

abhisankhata is pretty much the same
这里用的巴利词是 abhisankhata
意思也是差不多
and abhisankhata or its sister word abhisankhara
abhisankhata，或者它的同类词 abhisankhara
is always used relating to kamma
经常用来指“业”相关的
so it is better to connect it with wholesome and unwholesome kamma
所以，与善不善业相关比较好
rather than with material phenomena
比与色法相关好一些
ok, so twenty five kinds of wholesome and unwholesome kamma of kamavacara and rupavacara
好，25 种欲界、色界的善不善业
produces kamma born matter
产生业生色法
from the arising moment of rebirth linking all through life
从结生开始，在整个生命里
at every sub moment of these types of consciousness
在这些心的每一个小刹那
so at the moment of arising kamma born matters are produced
在业生色法生时
and then at the moment of the presence of rebirth linking
在结生心住时
they are produced
业被产生
and the moment of disappearing
在灭时
the kamma born rupas are produced and so on
产生业生色法等等
so kamma born matter increases at every moment
在每一个刹那，业生色法都在增长
but after the seventeen moments
但是过了 17 个刹那之后
those that are produced seventeen moments previously will disappear
这些 17 个刹那之前产生的色法就会消失
now that is kamma
这就是业
then second is citta, consciousness
第二个是心
here also we do not take all eighty nine or one hundred and twenty one types of consciousness
这里，我们并没有涉及 89 或 121 心
only how many
只有多少心?
seventy five types of consciousness
75 种心
only seventy five types of consciousness can produce material properties
只有 75 种心可以产生色法
and they are excluding the immaterial sphere resultants
它们是排除无色界果报心
and the two sets of fivefold sense consciousness
双五识
two sets of five.
双五识
fivefold sense consciousness are these up to this

双五识到这里
so seeing consciousness, hearing consciousness and so on these ten
眼识、耳识等，一共是十个
and then excluding the immaterial sphere resultants, these four
然后排除无色界果报心，这四个
so ten and four, fourteen
10 加 4，等于 14
eighty nine minus fourteen we get seventy five
89 减去 14 就是 75
so these seventy five types of consciousness can produce matter that are called consciousness born
所以这 75 种心可以产生心生色法
or produced by consciousness
心生色法
now material phenomena produced by consciousness bring up starting from the arising moment of the first bhavanga
心生色法从第一个有分心生起开始
now it is important
这很重要
they are produced at what moment
它们是在何时产生的?
produce material phenomena originating from consciousness
产生心生色法
beginning with the first moment of life continuum
从有分心的第一个刹那开始
that means beginning with the arising moment of first continuum
意思是从第一个有分心的生时开始
immediately following the rebirth linking is first bhavanga
结生之后，随即就是第一个有分心
so with the arising moment of first bhavanga or at the arising moment of each citta
所以第一个有分心的生时，
或者在每个心的生时
the citta born matter are produced
产生心生色法
now please note that it says
现在请注意，这里说
beginning with the first moment of life continuum
从有分心的第一个刹那开始
but they do so only at the moment of arising that means
但是只是在生时，意思是说
at every moment of arising
在每一个生时
the citta born rupas are produced
产生心生色法
so citta born rupas are not produced during the moment of presence and death or disappearing
所以心生色法不会产生于住时，
也不会产生于灭时
only at the first moment of every citta
只是在每一个心的第一个刹那
only at the arising moment of every citta
只是在每一个心的生时
is citta born matter produced
产生心生色法
now in the note, page 248
在注释里，第 248 页
the rebirth consciousness does not produce consciousness born matter

结生心不会产生心生色法
since at the moment of rebirth, the matter that arises is born of kamma and
因为在结生时，生起的是业生色法
because this consciousness is a newcomer to the new existence
因为这个心初来到新一世
so the rebirth consciousness is the newcomer to the new existence
结生心初来到新一世
it cannot produce matter
不能产生色法
and the tenfold sense consciousness lacks the power to produce matter,
双五识缺少产生色法的力量
because it has no strong mental states as the jhana factors
因为它没有强大的心所作为禅支
now they are among the rootless cittas
它们是无因心
so since they are rootless they are not strong
因为它们是无因心，所以不是很强
so they cannot produce matter
所以它们不能产生色法
and the four immaterial resultants cannot do so since they arise only in the immaterial realms
四个无色界果报心不能产生色法，
因为它们只在无色界生起
so these four arise only in arupavacara realms and so they cannot produce matter
这四个只在无色界生起，所以不能产生色法
now according to the commentators
根据论师的说法
mental phenomena are strongest at the moment of arising
名法是在生时最强
and material phenomena strongest at the moment of presence
色法是在住时最强
now this we must understand
我们要明白此点
rupa is strong at the moment of presence or ṭhiti second moment
色法在住时也就是第二个小刹那最强
but consciousness is strong at the moment of arising
但是心法是在生起时最强
when rupa has firs arisen
当色法初次生起
it is just arising and so it is not strong yet
它只是生起，并不是很强大
but during the presence moment of matter
但是在色法的住时
it becomes strong
它就变得强大
because how many sub moments are there for presence moments of rupa
对于色法住时，有多少小刹那
fifty one minus two
52 减去 2
forty nine
49
so when it lasts for forty nine moments it becomes strong
当它持续 52 个刹那，就变得强大
so rupa is strong during the, its presence moment
所以色法在住时最强大
that means forty nine sub moments

就是说 49 小刹那
and citta is said to be strong only at the present (arising) moment
心据说只在生时最强
so when it arises it is strong
当它生起时，是强大的
but when it reaches the present stage
当它到达住时
it becomes a little weak
它就稍微变得弱了
and then when it reaches the third stage it goes away
当它到达第三个小刹那，就消失了
so the mental phenomena are strongest at the moment of arising
所以，名法在生时最强
and material phenomena are strongest at the moment of presence
色法在住时最强
consciousness therefore produces matter only at its arising moment when it is strongest
心只有在生时，也就是最强时，才产生色法
not at the moment of presence and dissolutions
不是在住时或灭时
this is a basis for what is to be taught from now on
这就是从现在开始要教学的基础
so first say, we understand that there are twenty five wholesome and unwholesome kamma or rupavacara and arupavacara (kamavacara) producing kamma born matter
首先，我们要明白有 25 善和不善业
或者欲界和色界业生色法
at every moment from the beginning moment of rebirth linking
在结生心开始的每一个刹那
and there are seventy five types of consciousness
有 75 种心
seventy five means except the ten seeing consciousness and so on and the four arupavacara vipakas
75 种心意思是除了眼识等 10 种，
和 4 种无色界果报心
so these seventy five types of consciousness produce consciousness born matter
这 75 种产生心生色法
at the every moment of the arising of every citta
是在每个心生起的每一个刹那产生的
so all through life, at one moment kamma born rupas are produced
所以在整个生命中，一个刹那产生业生色法
and at another moment, kamma born and then citta born rupas are produced and so on
另一个刹那，业生色法，
然后是心生色法等等
so you can find out how many material properties will be at the first moment of relinking
所以你可以找出，
在结生的第一个刹那有多少色法
and the second moment of relinking
在结生的第二个刹那有多少
at the third moment of relinking
在结生的第三个刹那有多少
and then at the first moment of first

bhavanga and so on
在第一个有分的第一个刹那有多少，等等
I have question from yesterday
这里有一些昨天的问题
question 1: "bhante, I remember one jataka story in which the buddha on his way for alms passed a cow with a wound on his shoulder
尊者，我记得有一个本生故事说
佛陀在乞食的时候，遇到一头牛，肩膀有伤
and smiled to himself
佛陀然后就笑了
ananda saw that and asked the buddha why he smiles
阿难看到后，就问佛陀为什么笑
the buddha pointed to a male god in the wound
佛陀指着伤口上的一个神像
and told ananda that it was a brahmana in its last life
告诉阿难说，这头牛前世是梵天
if the story is true, how do you explain
如果这个故事是真的，如何解释
what was just told while one cannot be reborn in a lower realm?"
我们刚学过的，梵天界的天人
不能投生到更低的生存地?
although in the...I don't know where you get this story from
虽然，我不知道你这个故事从哪里来的
but
但是
the story I remember is a she pig
我记得的故事是一头母猪
when the buddha saw the she pig, buddha smiled
当佛陀看到母猪，就笑了
and ananda asked why he smiled, and he said
阿难问他为什么笑，他说
this she pig was a brahma in her former life
这头母猪过去世是梵天
now a brahma cannot be reborn as an animal directly
梵天不能直接投生为畜生
so we must understand that
我们必须明白此点
a brahma is first reborn as a deva or as a human being
梵天首先投生到欲界天或者人
and then from there he can be reborn in the four woeful state
然后从那里他可以投身到四恶道
so sometimes we have to understand this with reference to abhidhamma
有时候，我们要根据阿毗达摩来理解这个
that is why abhidhamma is important for correct understanding of the teachings of the buddha
这就是阿毗达摩对于正确理解佛教很重要
question 2 "now with reference to yesterday question on abortion
与昨天的堕胎问题相关
I would like to follow up with another question
我想再提一个问题
can transference of merit be performed to an unborn
能不能将功德回向给没有出生
baby died of sickness in the mother's womb

已经病死在母胎中的婴儿?
if not, why?"
如果不能，为什么?
I think we can share, because
我认为可以回向功德，因为
after it's dead, it will be reborn in another world
婴儿死后，会投生到另外的世界
and if he may be able to know the sharing of merit and
他可能会知道回向给他的功德
also he may be able to take the share of merit
同时他也可能获得回向给他的功德
question 3: "please enlighten us on the significance of taking eight precepts on wesak day for lay devotees
请就在家人在卫塞节
受八关斋戒的意义作开示
how and what should be done?"
应该做什么，怎么做?
now taking eight precepts is
受八关斋戒
better than taking five precepts
比受五戒好
you get more merit and you get less akusala when you take and keep eight precepts
你如果受持八关斋戒，
获得的功德更多，恶业就会更少
so you don't eat afternoon and that helps you to get rid of attachment for food
你过午不食，这样就能对治对食物的贪
and you don't use flowers perfumes and so on so you reduce attachment to your body
你不使用香花曼庄严自身，
这样你就减少对身体的执着
and "what should be done?"
该做什么
just keep the precepts
好好守这些戒
and polish the precepts you practice meditation
通过禅修稳固这些戒
question 4: "from personal experiences it is easy and comfortable to meditate on these auspicious day as well as all full moon and half moon day
从个人体验来说，在节庆的日子，初一或十五进行打坐，就觉得更轻松容易
please comment."
请开示
any day any time is time for meditation
不管哪一天，不管什么时候，都适合禅修
not just the full moons or new moons or half moons
不仅仅是初一十五
so you can practice on any day and get the results
你可以在任何时候修行，并获得成就
but sometimes people are conditioned that this is auspicious day and on this day we must do something religious and in that days
但是有时候，人是会受到局限的
觉得节庆之日必须做一些宗教活动
you may do practice on the full moon days and so on
认为应该在十五进行打坐，等等
so but we must not forget that
但是我们必须记住

any time is meditation time
任何时候都是禅修的时候
I think I told you about this, right?
我记得我跟你们讲过这件事，对吧?
when I was in Sri Lanka it was about maybe forty years ago
当年我在斯里兰卡，大概 40 年前
on the road there are signs
路上有很多标语
you know Sri Lanka is a country that produces tea
你们知道，斯里兰卡生产茶叶
so they want you to drink tea so that they can sell you tea
他们希望你多喝茶，他们就能卖给你茶叶
so the sign board say that anytime is tea time
所以路边的广告牌写道:
任何时间都是喝茶的时间
[laughs]
[笑]
question 5: "if a person suffers from a terminal disease for some time and later
如果一个人因为晚期病症，然后
dies after losing consciousness
失去意识之后，就去世了
according to conventional terms he is said to die a peaceful death
根据通常的看法，他走的很安详
is it right to say that he has died peacefully and will be reborn in a happy realm according to buddhist terms?"
根据佛教，说他走的很安详，
必定会投生到善处，这样讲对吗?
now since we are no buddhas
因为我们不是佛陀
we cannot say for certain that the person will die peacefully
我们不能肯定地说一个人死的很安详
and he will be reborn in a happy realm
他必定会投生到善处
because
因为
a man is very difficult to know especially the mind of others
一个人很难了知其他人的心
so just before death that person may have some thoughts of
所以，在临死的时候，这个人可能会
evil will or anger
有一些嗔心
so although he may die peacefully
虽然他可能死的很安详
if he died with that anger or some thoughts of evil will
如果他带着嗔心死去
then he cannot be reborn in a happy realm
他就不能投生到善趣
so we cannot say that person will be reborn certainly in a happy realm
所以我们不能说这个人必定投生到善处
but if that person is one who had practiced charity and others during his life
但是如果这个人在活着的时候，做善事
in the habit of doing good things to the other people
养成了帮助别人的习惯
then he may get a good state of mind just before dying
在临死的时候，可能是质量高的心
"is it possible to know which realm he is

reborn in?"
能不能知道他投生到哪里去了?
no
不能
"through dreams, medicine etc."
能不能通过托梦，或药物等办法知道
we do not know
我们不知道
you know during the time of the buddha
你们知道，在佛陀时代
when somebody dies they went to the buddha and asked the buddha
某人死去，其他人去问佛陀
whether that person is a sotapatta or not and so on
这个人是不是须陀洹等等
so buddha said, if you ask me this question every time a person passes away
佛陀说，如果每个人死了
你们都来问我这个问题
I would not have time doing any other thing
我就没有时间做其他事情了
[laughs]
[笑]
so buddha taught them one standard by which to judge
所以佛陀教他们一个标准来判断
question 6: "we always read the suttas that beings can attain the different stages of sainthood by listening to the discourses
我们经常读到佛经说人可以
通过听闻佛经证得不同程度的果位
are there instances where the people attain such stages by reading instead of listening?"
有没有不经过听闻，而是
通过阅读佛经证果的例子
it is possible to attain stages by reading but
阅读佛经是可能证果的，但是
you know reading is like thinking
阅读就像是思考
it may be possible during the time of the buddha, the buddha was talking and you're reading what the buddha taught.
在佛陀时代，是有可能的，佛陀讲法
你阅读佛陀讲法的内容
but nowadays now when you practice meditation
但是如今，当你禅修的时候
you're discouraged to read
并不鼓励你阅读
because reading even reading books on dhamma is a distraction from your main object of meditation or main practice
因为即便是阅读佛经，
对你禅修的所缘也是种干扰
but through reading you may get something like penetration into some stages
但是通过阅读，你可能会
获得对圣果的某种洞见
but it is doubtful whether one can reach sotapannahood or other stages just by reading
但是能不能通过阅读
证得初果等，这个不肯定
so you have to practice
你必须通过修行
and the enlightenment consciousness must be preceded by vipassana moment

觉悟的心必须以内观刹那作为前导
question 7: "it is said a sotapanna will be reborn only seven times,
据说须陀洹只投生七次
is it seven times as a human or seven rebirth?"
是投生为人七次，还是投生七次?
it is said that seven times as a human or a deva
据说这七次是人或者欲界天人
so he may be going back and forth between human and deva or only in devas or only in human
所以他可能在人界、欲界天
或者只在人界、只在欲界天往返七次
now the second question is a tough one
第二个问题比较难
question 8: "if a sakadāgāmī is reborn above bhūmi eleven
如果斯陀含投生到第 11 生存地以上，
that is above the deva realm
即投生在欲界天之上
or if a sakadagami is reborn in the brahma world
或者说斯陀含投生到梵天界
is will not be possible for him to be a once returner
这样他就不能成为一来果
because the general statement is that
因为根据通常的说法
enlightened persons who are reborn in the brahma world will not be reborn in the lower existence.
投生到梵天的圣者
不会再投生到低级的生存地
so the question is it will not be possible for him to be a once-returner to be reborn as human once more time, how is that possible?"
问题是：一来果就不能再投生为人了，
这怎么能成为可能呢?
so this is a tough question
这个问题很难
during my younger days
我年轻的时候
I attended the teaching of one very famous sayadaw
亲近过一个很有名的西亚多
he was very popular
他很受欢迎
and a lot of people a lot of monks went to him to study
很多人，很多出家人亲近他跟他学习
so whenever he encounter a place which is difficult to explain
当他遇到很难解释的问题
he said this place is making this old man exhausted
他就说：这个地方让这个老头子精疲力尽
[laughs]
[笑]
so normally, a sakadagami
所以，通常说，斯陀含
who is reborn in the brahma world
投生到梵天之后
will not be reborn in the lower world so he cannot come to the human life
就不会投生到低级的生存地
所以就不返回人间
but in one book it is stated that
但是有一本书说
there may be anagamis who are reborn in

brahma worlds
也有投生到梵天的阿那含
and so for them the name once returner is just a name
所以对于他们而言，一来果只是个名称
not to be taken too literally
不要死抠字眼
because there are six kinds of sakadagami six kinds of once-returners
因为有六种斯陀含，六种一来果
and only one of them is the real once-returner
只有一种是真正的一来果
the others are not real once-returners but they're also called once-returners so
其他的不是真正的一类果
但是也被称为一来果，所以
this also for a sakadagami who gets jhana here and then who is reborn in brahma world will not come back here
对于斯陀含在此处获得禅那
投生到梵天，也不会返回到人间
but he can still be called sakadagami
但是他还是可以被称为斯陀含
because he is like the other sakadagamis who have attenuated his mental defilements
因为像其他斯陀含一样，
他也减少了他的烦恼
"anagami who is reborn in bhumi 23 will pass away and will reborn in bhumi 24 to 27
投生到第 23 界的阿那含，死亡之后
会投生到第 24 界到第 27 界
does it mean an anagami could be reborn four times in pure abode or five times in total is included the rebirth in bhumi 23?"
是不是说：阿那含可以在净居天投生四次
如果算上第一次，一共投生五次?
yes, he can be reborn in the first of the pure abodes
是的，他可以投生到净居天第一界
and then if he does not make any advance then he may be reborn in the next one the next one
然后，如果他不精进，
他可能会投生到下一界
until he reaches the highest one
直到投生到最高一界
and attains arahantship there
在那里证得阿罗汉果
so in that case
所以在这种情况下
he may have to go from one pure abode to another he will have to spend long time in samsara
他可能需要从净居天一个个投生，
这样他可能要在轮回或中呆很长时间
"is it then number of rebirth for sekkhas is actually uncertain?"
是不是说有学圣者的投生次数是不确定的?
for sotapannas now seven times is a general statement
对于须陀洹，七次只是一个概述
even there are three kinds of sotapannas those who have one more rebirth or two to six rebirths and seven rebirths and so on
甚至有六种须陀洹，有可能只投生一次
投生二到六次，投生七次等等
so we may say that rebirth for sekkhas is actually uncertain

所以，我们可以说对于有学圣者，
投生次数是不确定的
for a sotapanna it can be seven times or it can be just one time or three four five six times and so on
对于须陀洹而言，可以是七次，
也可以是一次或三四五六次，等等
qeustion 9: "as we know, we will die one day
我们知道，我们总有一天会死去
if we chant abhidhamma every day, will it help?
如果每天念诵阿毗达摩，会有帮助吗?
is it alright to chant at home?"
在家里念诵，好不好?
it's ok to chant at home.
在家里念诵没有问题
but just chanting abhidhamma will not help you to escape death or to avoid death
但是单凭念诵阿毗达摩，
并不能帮助你逃脱死亡
because death is unavoidable and it will come one day
因为死亡是不可避免的
它迟早会来临
but if you chant abhidhamma everyday and you have some kind of concentration
但是如果你每天念诵阿毗达摩
你就具有一些定力
chanting abhidhamma then it will help you to die peacefully
那么这样说，念诵阿毗达摩
能帮助你安详地死去
qeustion 10: "Person A offered rations, for example, can food and rice to the Sangha.
某甲供养了僧团一批罐头大米等食物
Due to the excessive amount of can food and rice in the temple, these rations are donated to the needy or elderly homes by the temple.
因为僧团的食物很多，这些食物被寺院
转送给其他需要的人或者安养中心的老人
Person B: donated the same rations to the needy or elderly homes directly without going through the Sangha.
某乙没有经过寺院，直接将同样的食物
捐赠给需要的人或者捐赠给安养中心
Is there any difference in the merit between A and B?"
某甲和某乙的功德有区别吗?
[laughs]
[笑]
now it is said that the Sangha is the best field to sow the seed of puñña, right?
经文说僧团是最好的功德福田，对吧?
the last attribute of the Sangha is just that
僧伽的最后一个性质就是这个
so there are many places where buddha said
佛陀多次讲过
giving to the sangha brings abundant results
供养僧团带来丰厚的果报
that is why buddha always exhorted others to offer to the sangha
所以佛陀经常鼓励别人供养僧团
now when gotami, his step mother wanted to offer him a set of robes
当佛陀的继母苟达弥，想供养给他僧袍
he said offer to the sangha
他让她供养给僧团

so offering to the Sangha can bring more results than offering to the needy or elderly homes
较之于供养需要的人或安养院，
供养僧团带来更多的果报
so I think offering through the temples through the temple means through the Sangha
我认为通过寺院，通过寺院就是通过僧团
is better than just directly donating to the needy or to the elderly homes
比直接捐献给需要的人或安养院更好
question 11: "if a person is reborn as a human
如果一个人投生为人
will his rebirth be in the same raise and religion as in his previous life?"
会投生到过去世相同的宗教环境吗?
if it is true, we will always be buddhist or always be christians all through samsara.
如果是这样，我们在轮回中
就永远是佛教徒或者基督徒
it is not sure where we will be reborn
我们投生到何处是不确定的
sometimes even a buddhist may die and born of christian parents and vice versa
有时候，佛教徒会投生为基督徒
相反，基督徒也会投生为佛教徒
so this is the uncertainty of rebirth for those have not attained enlightenment for the puthujjanas
没有证得觉悟的凡夫，投生是不确定的
so a puthujjana can be reborn anywhere
凡夫可以投生到任何地方
but if that puthujjana has a good accumulation of paramis
如果这个凡夫积累了很多波罗蜜
even if he is reborn in a different religion
即便他投生到别的宗教环境
I think he will come back to the original religion
我觉得他也会回到佛教来
question 12: "...theravada tradition, the aim is to be an arahant
根据上座部传统，目标是称为阿罗汉
now I have a few questions in regard to the following: buddha and arahants
我有一些关于佛陀和阿罗汉的问题
a buddha can be described as someone who has awaken the thought of enlightenment to relieve suffering of all sentient beings.
佛陀可以被描述为某个觉悟
并要帮其他众生摆脱痛苦的人
arahant is one who has the ten fetters and no longer..."
阿罗汉是具有十结的人，不再……“
I think who has destroyed, maybe
我觉得这里可能是“断除十结”
"...the ten fetters and no longer subject to rebirth.
断除十结，不再轮回
in theravada tradition the aim is to be an arahant
根据上座部的传统，目标是阿罗汉
there is also mentioned of buddhas in suttas
在巴利圣典里，也有提到诸佛
how is buddhahood attained in theravada tradition since an arhant no longer subject to rebirth?
因为阿罗汉不再投生，那么，

根据上座部，如何成佛?
is there any difference in the stages in appanā between the arahants and buddha?"
阿罗汉和佛陀在禅那阶段有何不同？ “
now
现在
it is not true that in theravada the aim is to be an arahant
说上座部的目标是成为阿罗汉并不正确
theravada has opened to its adherents different ways of enlightenment
上座部给信众提供不同觉悟的方式
a person can aspire for buddhahood or he can aspire for arahantship
信众可以追求成佛，也可以追求阿罗汉
and even arahantship he can aspire for the chief discipleship, or great discipleship or just an ordinary discipleship
甚至阿罗汉果，也分成首座声闻果
大声闻果，普通声闻果
so it is open to the adherents of theravada buddhism to choose from these five ways of body of enlightenment
所以这都是由信众来选择这五种形式的觉悟
so it is not true that theravada aim is to be an arahant
所以说上座部的目标是成为阿罗汉是不对的
although for many people it is true
虽然很多人觉得是这样
but
但是
theravadas can also aspire for buddhahood and become buddhas
上座部信徒也可以追求成佛，并且成佛
"how is buddhahood attained in theravada tradition?"
根据上座部，如何成佛?
it may be a long talk
这个就说来话长了
now you aspire for buddhahood, right?
and then you have to get the prophecy in the presence of a living buddha
你追求佛果，对吧?
你需要在世的佛陀给你授记
and then after that time you try to accumulate or fulfill the perfections
然后你要积累成就波罗蜜
for a long long time
经过很长的时间
and when your perfections are fulfilled
当你的波罗蜜都成就了
when your perfections have become matured
当你的波罗蜜成熟了
then you will reach buddhahood
你就可以成佛了
so it can be a long long term before you become a buddha if you aspire for buddhahood
所以如果你追求佛果，
可能要经过很长的时间
but you can become a buddha
但是你可以成佛
now mostly people understand that
大多数时候，人们认为
in theravada tradition the aim is to be an arahant
上座部的目标就是称为阿罗汉
and then there have buddhas also how do the theravada buddhists become buddhas or something like that

但是上座部也有佛，那么上座部
的佛教徒怎么成佛呢，等等
theravada buddhists also can aspire for buddhahood and they can become buddhas also
上座部佛教徒也可以追求佛果
他们也可以成佛
so they don't have to borrow a buddha from the other tradition
所以并不需要从其他传统借一个佛陀
"is there any difference in the stage in appanā
between an arahant and a buddha?"
阿罗汉和佛陀的禅那阶段有什么区别?
I think it is yes and no
我觉得回答既肯定又否定
in the eradication of mental defilement there is a little difference
对于烦恼的断除，只有一点点区别
now arhants eradicate mental defilements and buddha also eradicate mental defilements
阿罗汉断除了烦恼，佛陀也断除了烦恼
but it is said that
但是据说
buddhas can eradicate mental defilement without any residue without any let us say smell or something like that
佛陀可以没有任何残余地断除烦恼
so buddhas can eradicate mental defilements along with the habits contingent upon the mental defilement
所以佛陀可以断除烦恼和伴随烦恼的习气
but it is said that arahants although they eradicate mental defilements are unable to shake that habits
但是据说阿罗汉虽然断除了烦恼，
但是没办法断除习气
so that is the difference between the eradication of mental defilements between the arahants and the buddhas
所以这就是在断除烦恼上，
阿罗汉和佛陀的区别
in the attainment of jhanas also because
在获得禅那上也是如此，
the question is appanā
因为这个问题是关于根本定的
so in the attainment of jhanas also
在获得禅那上，同样
there can be difference
也有区别
as well as there can be no difference
也可以说没有区别
because when arhants attain the eight or nine jhanas
因为当阿罗汉获得八个或者九个禅那
they are the same as that the buddha attained
与佛陀获得的禅那是一样的
but what the buddha attained are not just the attainment but this attainments are accompanied by what are called the knowledges that are peculiar to buddha
但是佛陀获得禅那，还伴随着特有的佛智
question 13: "and thought process, eye door thought process can the object for kamma kammanimitta gatinimitta only one or more such as K and KN?"
……心路过程，眼门心路过程，
业、业相、趣相的所缘一个还是多个？ “
I don't understand this question
我看不懂这个问题

now in one life
在一期生命中
the object of patisandhi bhavanga and cuti they are the same
结生、有分、死亡心的所缘是一样的
so if the object of patisandhi is kamma,
所以如果结生心的所缘是业
then for that life kamma will be the object of bhavanga and cutis
那么此生中有分和死亡心的所缘也是业
so there is no variation
不会有变化
but for the next life
但是对于下一世
it may be kamma or kammanimitta or gatinimitta
就可能是业、业相或趣相
even it was kamma that kamma may be different from the kamma of old or previous life
即使是业，这个业也可能与上一世的业不同
and "kamma can be described as deeds and results with intention behind the action."
业可以被描述为行为和行为动机的果报“
results with intention?
动机的果报?
I don't know what this mean
我不知道这是什么意思
kamma can be described as deeds
业可以被称为行为
and "results with intention behind the action"
行为的动机产生的果报“
results are the fruits produced by kamma
果报是业的果实
not the intention
不是动机
intention is actually kamma
动机实际上是业
so with intention you do something that is a kind of volition
你带着动机做某事，这是某种形式的思心所
question 14: "in killing for example, requires one to know that the being to kill is living
杀生成犯，需要知道被杀的是活物
the intention of killing and the method of killing
要有杀心，要兴方便
in noble eightfold path there is mention of right livelihood,
在八正道中，有正命
a butcher killed for a living
屠夫通过杀生来生活
but yet the volition during the act might not be greed or hatred
但是他杀生的时候，心里可能没有贪、嗔
it is impossible according to the teachings of the buddha to kill somebody without hate or dosa or ill will"
根据佛陀的教法，没有嗔，就不构成杀生“
although the killing may be a mercy killing
虽然可能是出于慈悲而杀生
at the moment of killing it is definitely accompanied by ill will or dosa
但是在杀生的时候，绝对是伴随着嗔的
"so a butcher kills for a living but yet the volition during the act might not be greed or hatred
所以屠夫杀生为生，杀生的时候没有贪或嗔
the whole course of action is carried out

without the intention to kill."
整个过程就不具有杀生的动机。“
no
这种说法不对
because there is killing he kills so he has an intention to kill
因为这是杀生，他杀了动物，就有杀的动机
"can venerable kindly comment on this?"
“尊者能不能就此开示一下。”
so there is always the intention to kill when somebody kills a living being
所以，当杀生的时候，永远都有杀生的动机
because he has intention he kills
因为他有动机，他就杀生
if he has no intention he will not kill
如果没有动机，他就不会杀生
so a butcher kills for a living but killing itself is an akusala act
屠夫杀生为生，但是杀生本身是不善业
it can never be neutral act
永远不会是中性的行为
question 14: "all beings are the masters of their own kamma
一切众生都是他们自身业的主人
how and why those human beings reborn as twin, triplets
那么有些人怎么投生为双胞胎、三胞胎的
or take the same sight or destiny in the same mother womb
在相同的母胎中，具有相同的趣相
can you enlighten us on this?"
你能就此进行开示吗？“
all beings are the masters of their own kamma"
所有众生都是自己业的主人“
it is not said that way
不是这样说的
all beings have kamma as their own property
所有众生以业为自身的财产
kamma is their matrix or mother kamma is their relative and so on
业为众生之母，业是众生的亲眷等等
beings are born different ways like twins or triplets or whatever
众生以不同方式投生：双胞胎、三胞胎等等
depending on the kamma their deed in the past
根据他们过去所作的业
to be reborn as a human being is the result of kusala kamma
投生为人是善业的果报
but there are other akusala kammas of obstructive nature
但是其他不善业，具有阻碍的性质
and so they may interfere with the rebirth as human beings so there may be twins or triplets or sometimes they are born with defects
它们可能会干涉到结生为人，
可能产生双胞胎，三胞胎，
或者出生时有缺陷
so that is all because of kamma in the past
所以这些都是因为过去的业
so twins or triplets may take the same sign of destiny in the mother's womb
双胞胎、三胞胎可能缘取
母胎中相同的趣相
because they are to be there together
因为他们一起在同一个母胎
if they have the sign of destination during deat,that sign may be the same

如果他们具有死亡时缘取的是趣相，
那么他们的趣相可能是一样的
but if their object is not sign of destination but kamma or kammanimitta they can be different
但是如果他们的所缘不是趣相，
是业或业相，那么就可以不同

Disk02track12

May I have your views on certain traditional religious practices performed by certain religion sect during funeral wakes with respect to rebirth linking
你能谈谈，某些宗教团体在葬礼守灵仪式上，
举行的传统宗教仪式，它与投生的关系
according to what circulating in the community
根据这个团体流行的说法
the soul or mind of the departed would be wandering above the corpse matter during mourning period before rebirth
亡者的灵魂在投生之前，
在祭奠期间，会在尸体上方游荡
during funeral wakes, religious leader would chant certain sutra or mantra
在守灵的时候，该宗派
有人领头念诵某种经文咒语
to review the course of life
回顾亡者的一生
seek forgiveness for any wrong doing, reinforce on good merits making to help the departed gain rebirth in three rooted plane of existence in next life
对过去的恶业求忏悔，做功德帮助亡者
在下一世获得三因结生心
due to the constrain of land pace available for accommodating the projected population cremation of dead bodies and disposing of the ashes in the seas
因为土地资源的限制，
亡者遗体火化后就撒到大海去
would alleviate the pressure for this scarce land resources
这样就会缓解土地资源稀缺带来的压力
I wish to know if such an action would in any way have negative effect on doers
我想知道这样的行为会不会
对举行仪式的人带来负面的影响
according to the consideration what the dhamma specified
根据佛法来考量这些
hungry ghost festival is observed during the lunar seventh month
饿鬼节是在农历七月举行
bodhisattva mahasattva
菩萨们
earth store bodhisattva is remembered
纪念地藏王菩萨
on the thirtieth day of the seventh luna month
是在七月三十
vow that he would only enter buddhahood after uplifting all those who are suffering in hells
地藏菩萨发愿：地狱不空，誓不成佛
in this respect would those chanting of sutra mantra and good merit making help the departed to gain rebirth in three rooted plane existence
这样来说，这些经咒的念诵、做功德
会不会帮助亡者获得三因结生心
I have heard from a friend about offering

of joss sticks
我听说一个朋友会上香
it should not matter whether the height of the joss stick is tall or short
香的长短是没有关系的
it is not interpreted as the merits gained from such offerings would be proportional do the offerings may
这个不是说：这些供养行为
就是与所获功德成比例
in this regard, I wish to know, is this wrong view? thank you, venerable
这样，我想知道，这是邪见吗？感谢尊者
so
好
according to the teachings of the buddha
根据佛陀的教法
the soul or mind not really soul
灵魂并不是真正的灵魂
of departed would be wandering above the corpse of matter during mourning period
亡者的灵魂在祭奠期间，会飘荡在尸体上方
so that may or may not be true
这种说法可能对，也可能不对
for some person it's may be true
对于某些人，可能是对的
but not for every person
但是并不是对所有人都是如此
a person may be reborn as a ghost and then he maybe hovering above the corpse
一个人可能会投生为鬼，
他就会飘荡在尸体上
but as I said before
但是我之前说过
that is the other life so it's not the interim life between two rebirths
投生为鬼就是第二世了，
并不是两世之间的过渡
during funeral wakes religious leader would chant certain sutra mantra to review the course of life
在守灵的时候，有人领头
念诵经咒，回顾亡者的一生
seek forgiveness for any wrong doing, reinforce on good
为他过去的恶业求忏悔，加强善业
merits making to help the departed gain rebirth in three　rooted plane of existence in next life
帮助亡者在下一世生起三因结生心
now when a person dies, he is already in the next life
现在如果人死了，他就已经在下一世了
and also
同时
the chanting of sutras and mantras by people of this life can not have him
对于此世的人念诵经咒，并不能帮助他
and forgiveness, he has asked forgiveness himself and we cannot ask forgiveness for him
他需要自己求忏悔，别人不能替他忏悔
although they may be traditional and cultural
虽然这可能是传统，是一种文化
they're not real help to those who has departed
但是对于亡者，并没有什么真正的帮助
we cannot help a person to be reborn in three rooted plane of existence after his death

我们不能在人死后，
帮助他获得三因结生
he is already there so there is no help
他已经投生到下一世，所以就没有帮助
and then like scarcity of land space and so on
然后“土地资源的稀缺”等等
in Buddha's teachings
根据佛陀的教法
it is immaterial whether there is a cremation or burial
是火化还是土葬，不重要
where the body is cremated or buried
骨灰撒在哪里，葬在哪里也不重要
because once a person has died then he is no longer here he is in another existence
因为，只要人死了，
他就不在这里，就在下一世
and whatever we do to the body left behind has no effect to him
不管我们对他的遗体做什么，
都不会影响到他
but to save the previous land
但是为了节省宝贵的土地资源
people may practice cremation and then scatter the ashes in the seas
人们可能会火化，将骨灰撒到海里
I don't know whether it is allowed to scatter the ashes in the seas here in this country
我不知道你们国家准不准许将骨灰撒到大海
in the united states it is not easy
在美国，很难
they don't want you to contaminate the environment
他们不希望你污染环境
and holy ghost festival, it is a mahayana festival and
鬼节，是大乘的节日
according to what I understand about Buddha's teachings for those who has departed
对于亡者，根据我对佛教的理解，
it is very different here
这里很不一样
and then the vow that he would only enter buddhahood after uplifting all those who are suffering in hells that is doubtful
发愿：地狱不空，誓不成佛，这很值得怀疑
I don't think anybody can uplift every being in hell
我认为没有人能够渡尽地狱众生
because they are suffering in hell according to their own kamma
因为他们根据他们自己的业在地狱受苦
and so no body can go there and lift them up according to the theravada teachings
所以，根据上座部佛教，没有人
能够到地狱去把他们救出来
now venerable Maha moggallana often visited hells
大目犍连经常访问地狱
but he could not take any hell creature with him say from hell
但是他也不能将任何众生从地狱带出来
what he could do is just talk to them and to do good or meritorious deeds and so on
他能够做的只是从语言上劝说他们
让他们做善事等等
joss sticks or whatever offering you do
不管你是上香，还是做什么供养

what is more important is your intention your cetana
你的动机，你的思心所更重要
rather than the size of offering you make
并不是你供养的东西有多少
now it is said that even offering just one flower can help you to avoid rebirth in woeful states in many many world cycles
据说即便是供养一朵花，也能帮助你
在很多大劫里避免投生到恶道去
so then buddha said, if the mind is clear
所以佛陀说，如果心很清明
there is no such thing as a little dana, a little punna
就不会有小布施、小功德这回事
so if you do it with the right state of mind
如果你用正确的心行去做
then the size of offering does not count
供养的大小没有任何关系
so it is your intention it is your goodwill, it is your kusala cetana that is important
所以，你的动机，你的善念，
你的善思心所，这才是重要的
then I have to stop here it is
到此为止
[sadhu, sadhu, sadhu]
[萨度，萨度，萨度]

Disk02track13

yesterday we were at the beginning the section the origination of the matter
昨天我们开始学习了色法生起之源的
so there are four causes of matter
色法有四种生起之源
and they are kamma, consciousness, temperature and nutriment
业、心、时节（热能）与食（营养）
and kamma produces kamma born matter at the arising moment of relinking
业在结生心的生时产生业生色法
and also it produces kamma born matter at every sub moment all through life
同时在生命期间，
每一个小刹那，都产生业生色法
and kamma here means twenty five wholesome and unwholesome kamma of kamavacara and rupavacara
业在这里指 25 欲界、色界的善不善业
and cittas
心
here citta means seventy five types of consciousness
这里心意思是 75 种心
excluding the immaterial sphere or arupavacara vipakas and then
除去无色界果报心，以及
two sets of fivefold sense consciousness they are seeing consciousness, hearing consciousness and so on
双五识，就也是眼耳识等等
and they produce material phenomena originating from consciousness
它们产生心生色法
that means consciousness born matter beginning with the first moment of life continuum
也就是说心生色法，从有分的第一个刹那开始
life continuum means the first life continuum immediately follows the rebirth
有分就是，结生之后的第一个有分
so from that time on at every moment of

arising of each citta
从此刻开始，每个心的生时
the citta produces the citta born matter
该心产生心生色法
cittas are said to be strongest at the moment of arising
在生时，心据说是最强的
and matter is said to be strongest at the moment of presence
色是在住时最强
now among them there is something we should note
其中，我们要注意
and so that is given on page 248
在 248 页有介绍
among those cittas the javanas of absorption also uphold the bodily posture
于此，安止速行也保持姿势
that means in addition to producing citta born matter
意思是除了产生心生色法
they also uphold the bodily postures
它们也保持身体姿势
and they're javanas of absorption
它们是安止速行
now javana of absorption means javanas of rupavacara, arupavacara and lokuttara
安止速行就是
色界、无色界、出世间的速行心
so they are altogether, how many javanas of absorption?
所以一共多少个安止速行?
rupavacara kusala and kiriya
色界善心和唯作心
arupavacara kusala and kiriya
无色界善心和唯作心
and eight lokuttaras
以及八个出世间心
so altogether there are twenty six of them
所以一共有 26 个
so these javanas are called appanā javanas in pali
所以这些速行被称为安止速行
these javanas of absorption also uphold the bodily postures
这些安止速行也保持身体姿势
now that is why people can keep one posture for a long time when they are in absorption
所以人们可以在安止中
保持姿势很长时间
that is why a person can be just sitting for the whole day or even seven days when they are in the appanna attainment
当他们在安止禅那中，
可以坐一整天，或坐七天
so appanna javanas can
所以安止速行可以
uphold or maintain the bodily postures in addition to producing consciousness born matter
除了产生心生色法，还保持身体姿势
and then determining consciousness
确定心
javanas of the sense sphere
欲界速行心
and direct knowledge consciousness
神通心
produce also bodily and vocal intimation
也能产生身表与语表
there are two intimations bodily and vocal
两种表：身表、语表

so the determining consciousness, determining consciousness means the manodvāravajjana
所以确定心，意思就是意门转向心
from among the eighteen ahetuka cittas
属于 18 无因心之一
so the determining consciousness and javanas of sense sphere, kamavacara javanas
确定心和欲界速行心
so twelve akusalas
12 个不善心
one smile producing, eight kamavacara kusala and eight kamavacara kiriya
一个生笑心、八个欲界善心、
八个欲界唯作心
so they produce in addition to producing consciousness born matter, bodily and vocal intimation
他们还产生心生色法、身表、语表
and then the thirteen javanas accompanied by joy produce smilling too
此外，十三悦俱速行也产生笑
so the thirteen javanas accompanied by joy produce in addition to kamma born matter smiling also
所以除了产生业生色法，
十三悦俱速行心产生笑
but it is to be understood that also means not just in addition to producing consciousness born matter
这里也是指不仅产生心生色法
but also uphold bodily postures
也能保持身体姿势
produce bodily and vocal intimation and the last produce smiling
产生身表、语表，
最后也产生笑
this is shown in the table on the right side
这个可以在表的右边看到
this table goes through the types of consciousness in detail
这个表详细解释了心的种类
so greed rooted joy that means four cittas accompanied by lobha and somanassa
悦俱贪心，就是说四个悦俱贪心
there are four of them
一共是四个
and they can produce consciousness born matter
它们可以产生心生色法
they can uphold postures they can produce bodily and vocal intimation
它们可以保持姿势，
它们可以产生身表、语表
and also they can produce smiling
它们也可以产生笑
and then the other four accompanied by equanimity
另外四个舍俱的
they can produce three things but not smiling
它可以产生前三个，
但是不能产生笑
because you smile with joy
因为你笑的时候需要悦俱
you smile with somanassa and not you smile with upekkha
笑的时候是悦俱，不能是舍俱
and then hate rooted two
然后是嗔相应的两个心
can produce again three of them but not

smiling
可以产生前三个，但是不能产生笑
and delusion rooted because they're accompanied by equanimity produce three and not the last one smiling
痴相应的心，因为它们是舍俱
所以产生前三者，不能生笑
and then sense consciousness ten, that means seeing consciousness, hearing consciousness and so on
然后是双五识，就是眼耳识等
they produce none
什么也不产生
and two receiving consciousness they produce consciousness born matter only
两个领受心，只产生心生色法
three investigating they produce consciousness born matter only
三个推度心，只产生心生色
and five sense door adverting
五门转向心
it produces consciousness born matter
产生心生色
and mind door adverting
意门转向心
that is the determining consciousness also
也就是确定心
so it produces consciousness born matter
它产生心生色
upholds posture and produces bodily intimation
保持姿势，产生身表
but not smiling
但是不产生笑
and smile producing, all four of them
阿罗汉生笑心， 产生四种
so it produces consciousness born matter
它产生心生色法
upholds posture produces two intimations and also produces smiling
保持姿势，产生两表，产生笑
and then sense sphere wholesome accompanied by joy they are four
然后是欲界悦俱善心四个
so they produce all four
产生所有四者
and sense sphere wholesome accompanied by equanimity there are four of them
欲界舍俱善心，四个
so they produce just three not smiling and then
只产生三个，不生笑，
the resultant consciousness
果报心
all eight produce consciousness born matter only
所有八个，只产生心生色法
and then functionals
唯作心
sense sphere functional accompanied by joy all four
欲界悦俱唯作心，产生所有四个
and accompanied by equanimity the first three
舍俱，产生前三者
and then fine material sphere wholesome there are five of them, first jhana, second jhana, third, fourth, fifth jhana
色界善心五个，第一禅那、
第二、第三四五禅那
so they produce consciousness born

matter and also they uphold the bodily postures
它们产生心生色法，也保持身体姿势
now they belong to appanna javanas
它们属于安止速行
and then the resultant ones
然后果报心
can produce mind born matter only not postures and so on
只能产生心生色法，不能保持姿势等
and the functionals because they are javanas they produce mind born matter and uphold postures
唯作心，因为它们是速行，
它们产生心生色法，保持姿势
immaterial sphere wholesome four, four arupavacara jhanas kusala
无色界善心四个，
they produce mind born matter and uphold posture
它们产生心生色法，保持姿势
but the resultant nothing at all
但是果报心，什么也不产生
and the functionals again four
唯作心，也是四个
they produce consciousness born matter and uphold postures
它们产生心生色法，保持姿势
supramundane eight, because they are javanas of absorption
出世间心八个，因为它们是安止速行
they produce consciousness born matter and they uphold postures
它们产生心生色法，保持姿势
direct knowledge, abhiññā, direct knowledge means abhiññā
神通心
abhiññā is the specially developed fifth jhana
神通心是通过第五禅特别开发出来的
so there are two of them
所以有两个
one is kusala the other is kiriya
一个是善心，另外一个是唯作心
so these two can produce consciousness born matter uphold posture
这两个可以产生心生色法，保持姿势
and produce bodily and vocal intimation but not the smiling
产生身表、语表，但是不能生笑
so how many javanas produce smiling
所以，有多少速行生笑?
four, one, four, four, thirteen
四，一，四，四， 13 个
now among those thirteen if you go to the bottom of the page 248
在这 13 个之中，你们看 248 页底下
trainee smile with six of these cittas
使有学圣者生笑的是六种心
so trainees are those who have reached enlightenmenet but who are not arahants
有学就是不是阿罗汉的觉悟者
so sotapannas, sakadagamis and anagamis
须陀洹，斯陀含和阿那含
so they smile with six of these cittas
有六种心能使他们生笑
there are two connected with wrong view excluded
两个邪见不相应心
this is, read from the beginning
从开始看起

an ordinary worldling may smile or laugh with any of the four cittas rooted in greed and accompanied by joy
四个悦俱贪心可以让凡夫生笑
and with any of four great wholesome cittas accompanied by joy
四个悦俱大善心也可以让凡夫生笑
so they may smile with akusala
所以他们可以以不善心生笑
and they may smile with kusala
也可以以善心笑
so they smile with one of the eight types of consciousness
这八种心之一可以让他们生笑
but the trainees smile only with six
但是有学只能以六种心生笑
because trainees have eradicated with wrong view and doubt
因为有学已经断除了邪见和疑
since they don't have consciousness with wrong view these two are excluded
因为他们没有邪见相应的心，
这两个就排除了
so only six cittas remain and
所以只剩下六个心
with one of these six cittas trainee smiles
有学可以以这六个心生笑
arahants may smile with one of the five cittas
阿罗汉可以以五个心之一生笑
the four joyful great functionals
四个悦俱大唯作心
that means kamavacara kiriya accompanied by somanassa
意思是欲界悦俱唯作心
and then smile producing citta
在加上阿罗汉生笑心
and buddhas also with one of these five smile producing cittas
佛陀也是以这五个心之一生笑
so this is how the rupas or matter, material properties are produced by different types of consciousness
这就是不同的心如何产生色法
and also the upholding of bodily postures
以及保持身体姿势
and producing bodily and vocal intimation and producing smiling
产生身表，语表，生笑
so from this chart we know what type of consciousness produce what type of matter
从这个表，我们就知道什么心产生什么色法
this is the mind born matter
这是心生色法
the production of mind born matter
心生色法
now we come to the temperature born matter
现在看时节生色法
temperature means heat or cold
时节指冷热
it is a fire element
是火界
so this fire element which comprises both cold and heat
所以火界包括冷和热
on reaching its stage of presence
在达到住时
produces according to circumstances
根据情况产生
both internal and external material

phenomena originating from temperature
在内以及在外时节生色
so here there are two kinds of temperature, internal and external
这里有两种时节，内和外
and they produce only when they reach the present stage
它们只在住时才产生
now as the material properties are strongest at the stage of presence
因为在住时色法最强
they produce temperature born matter only when they reach the present stage
只有当它们达到住时，
它们才产生时节生色法
now consider the patisandhi citta
现在看结生心
so at the first sub moment of patisandhi citta what meterial properties are produced
在结生心的第一个小刹那，产生什么色法
kamma born, right?
业生，对吧?
so kamma born materials are produced at the arising moment of relinking
所以在结生心的生时，产生业生色法
but at the presence moment of relinking
但是在结生心的住时
those kamma born material properties reach the stage of presence
这些业生色法达到住时
so when they reach the stage of presence they are strong
当它们达到住时，很强大
so among them there is the fire element
所以，此时就有火界
it may be cold or it may be heat
可能是冷或热
and so this fire element produces temperature born material properties from that moment
所以这个火界在此时产生时节生色
and at the next moment also
在下一个刹那
those that arise at the presence moment of relinking
在结生心的住时生起的
reach the present stage
达到了住时
then they are strong and they produce and
它们变强大，所以它们产生
so almost at every moment
所以几乎是每一个刹那
except the first sub moment of relinking consciousness temperature born matter is produced
除了结生的第一个小刹那，产生时节生色
and then we have nutriment born rupa
然后我们有食生色法
so nutriment known as nutritive essence on reaching its stage of presence
食，也就是食素，在达到住时
produces material phenomena originating from nutriment at the time it is swallowed
在吞下时产生食生色
now it is just a convenient statement that when at the time it is swallowed
“在吞下时”这只是一个方便的说法
even before you swallow it, when you put it in your mouth and then
即使在你吞下它之前，当你将它放到嘴里

the essence in the food touches the taste bud
食物中的食素接触到味蕾
then from that time on nutriment born rupa is produced
从此时开始，食生色法就产生了
not only when you swallow it so
不是仅仅在你吞下的那一刻
even before swallowing you can experience the taste
即使在你吞下之前，你都能体验到味道
so when you experience the taste the taste buds experience the nutriment in the food
当你体验到味道时，
味蕾就体验到食物里的食素
and so when those nutriments in the food reach the present stage
所以当食物里的这些食素达到住时
then they produce nutriment born rupa
那么他们产生了食生色法
now in the note, in the guide
在注释里，在助读里
there is a saying the internal nutriment essence supported by the external
书上说在外在食素的支持下，内在的食素
produces material phenomena at the moment of presence starting from the time it is swallowed
从吞下的时候，在住时产生色法
now
现在
it is the opinion of one teacher
这只是某个论师的观点
so according to the opinion of that teacher
根据这个老师的观点
it is the internal nutritive essence
是内食素
that produces nutritive born matter
产生食生色法
it produces nutritive born matter when it gets support from the external nutritive essence
在外食素的支持下，内食素产生食生色法
now there is nutritive essence in the food
食物里有食素
and there is nutritive essence in your body
身体里也有食素
so according to this view
根据这种看法
what produces the nutritive born matter
产生食生色法的
is the internal nutritive essence
是内食素
but it can produce only when it gets the support of the external nutritive essence
但是只有在外食素的支持下，
它才能产生食生色法
that means only when you eat something and you get nutriment from outside do they produce nutritive born rupa
意思是只有当你吃东西时，
从外部获得食素，才能产生食生色法
but there are other teachers who believe that
但是其他有些老师相信
external nutritive essence can also produce nutritive born matter
外食素也能产生食生色法
now you eat something and you gain weight or you
你吃东西，你体重增加

take some medicine and you become healthy and so on
你吃药，病就好了，等等
and so they explain that that is the nutritive born matter caused by external nutriment
所以他们解释说，这就是
外食素产生的食生色法
so whether they are internal nutritive essence or external nutritive essence
所以不管是内食素还是外食素
that produce nutritive born matter
产生食生色法
they produce only when they reach the stage of presence
它们只是在住时才产生食生色法
and not at the stage of arising
在生时不产生
and not at the stage of dissolution
在灭时也不产生
so now we try to find out which material properties are caused by which cause
现在，我们要找出什么色法由何种原因产生
so for these please turn to the chart at the end of this chapter
现在翻到本章结尾处的表格
so on page 263
263 页
the second part of the chart
表格第二部分
so there you see four causes
你可以看到四种原因
and four causes are kamma consciousness temperature and nutriment
分别是：业、心、时节、食
so kamma born how many are kamma born here?
所以多少是业生色法
eighteen, right?
十八种，对吧?
earth, water, fire, air and then
地水火风
eye, ear, nose, tongue, body
眼耳鼻舌身
and form
色
not sound, and smell, taste, tangibility
没有声，但是有香、味、触（地火风）
femininity, masculinity, heart base
男根、女根
life faculty, nutriment
命根、食素
and space
空界
so they are said to be produced by kamma
这些都是业生色法
so you have eye sensitivities
你有眼净色
these eye sensitivities are produced by kamma
这些眼净色都是业生
ear sensitivity produced by kamma and so on
耳净色也是业生
so whether you have good eye sight or not
所以，不管你有没有好的视力
is the result of your kamma in the past
都是你过去业的果报
so you have good kamma and you will not have to wear glasses even when you get old

所以如果你有好的业，
即使老了，也不用戴眼镜了
but we are not like that
但是我们不是这样的
now we have to use glasses because our eye sensitivity is not so good
我们要戴眼镜，因为
我们的眼净色不是那么好
so that depends on your kamma in the past
所以这是由过去的业决定的
from this chart you know which material properties are caused by kamma only
从这张表，你知道什么色法只由业产生
and which are caused by both all kamma, citta, temperature and nutriment
什么色法由业、心、时节、食素一起造成
so among the eighteen, earth, water, fire and air are caused by all four causes
在这 18 种中，四种因都可以产生地水火风
but eye, ear, nose, tongue, body
但是眼耳鼻舌身
are caused by kamma only
只能由业产生
and then form or rupa
然后是色
visible object is caused by four causes
四种原因都可以产生色所缘
and then sound, now sound is caused by only two causes
然后是声，只有两种原因可以产生声
consciousness and temperature so
心和时节
sometimes it is caused by consciousness
sometimes it is caused by temperature
所以，声，有时候是心产生的，
有时候是由时节产生的
when you make a noise, when you make a voice, when you speak
当你制造声音，或者说话的时候
then that voice or that sound is caused by your consciousness
这种声就是由你的心产生
and there are sound outside the living beings
有些声音是外部声音
and those are caused by utu or temperature
这种声音就是时节产生的
and then smell caused by all causes and taste all four causes
四种原因都可以产生香，味
and then femininity is caused by kamma only
女性根只由业产生
according to kamma you are born as a female or a male
根据业力，你就称为女性或男性
masculinity also kamma, heart base also caused by kamma, life faculty caused by kamma
男性根、心所依处、命根都是由业产生
and nutriment is caused by all four causes
食素，所有四种原因都可以产生
and space
空界
space by all four causes
所有四种原因都产生空界
so when you read down you get the eighteen that are caused by kamma
你继续往下看，业产生十八种色法
and then the second column caused by

consciousness
第二列，心生色法
so the four great essentials and then form
四大种，然后是色
sound, smell and taste
声、香、味
and then down there what is this
往下，是什么?
nutriment
食素
and space and all down until malleability
然后是空界，继续往下，直到适业性
so these fifteen are caused by consciousness
这十五个由心所产生
so they're called consciousness born matter
它们被称为心生色法
and then temperature born matter, again, how many?
然后是时节生色法，多少个?
thirteen
十三
so these thirteen are temperature born
这十三个是时节生色法
and nutriment born are how many?
食生，多少?
twelve
十二
so these twelve are nutriment born
这十二种是食生色法
so if we read across we see earth is caused by all four causes
如果我们横着看，就可以
看到所有四因都产生地界
water by all four causes and so on
水界也是如此
so kamma born matter, material properties are eighteen
所以业生色法，十八种
citta born fifteen, temperature born thirteen
心生色法，十五种，时节生，十三种
and nutrition born twelve
食生色法，十二种
now we come to
现在我们看
the four characteristic matter
四相色
they're not caused by anything
它们不由任何因产生
these characteristics of matter means arising
这些相色是：色积集
the production, continuity, decay and impermanence
色相续，色老性，色无常性
so
所以
there are blank here
这里是空白
so that means they're not caused by any of the causes
就是说它们不由任何因产生
because
因为
these characteristics are not produced by any since their intrinsic nature consist solely in the qualities of being produced etc
这些相不由任何因产生，
因为它们的自性只是生起等性质。

that means they are not real rupas but
就是说它们不是真正的色法
just the arising of rupa is called production
and continuity and presence is
只是色法的生起被称为色积集，色相续
presence of rupa is called decay
色法的住时被称为色老性
and dissolution of rupa is called
impermanence
色法的灭时被称为色无常性
so they're said to be caused by any of the
causes
所以它们不由任何原因所产生
now next section deals with
下一节讲的是
the groups of material phenomena
聚的构成
so material properties arise as groups
色法以色聚的形式生起
and they are called in pali rupakalāpa
它们被称为色聚
kalāpa means group and rupa means
matter so
kalapa 就是“聚”，rupa 就是“色”
group of matter
所以称为色聚
and there are said to be twenty one of
them
据说有二十一种色聚
or the twenty one of them are mentioned
in the manual
或者说概要精解里提到了二十一种
and they have a common base namely the
conascent great essentials
它们有一个共同的依处，即俱生的四大种
which are the proximate cause for the
derivative phenomena
这四大种是所造色的近因
as well as for each other and
而任何一个大种的近因则是其他大种
they all occur together from the arising to
the cessation now
它们同生同灭
that are constituted as groups
它们组成色聚
must arise together
必须同时生起
and they must cease together
必须同时灭去
and they must have a common base
必须有相同的依处
something like cetasikas
有点像心所
now what is the characteristic of cetasikas
心所的特性是什么
they must arise together with citta
它们必须与心同时生起
they must perish together with citta they
must of the same
它们必须与心同时灭去
object and
它们必须有相同的所缘
they must have the same base
它们必须有相同的依处
so similarly those that are grouped
类似于次，它们被分为
into different groups
不同的聚合
must arise together and they must cease
together
必须同时生起，同时灭去
and they must have a common base

必须有相同的依处
base here means the four great essentials
依处在这里指四个大种
because they always depend on these four great essentials
因为它们总是依赖于四大种
now when making groups
当组成色聚时
the basis for these groups
每个色聚的依处
is the eight inseparable material properties
是八不离色
that are described as pure octad,
它们被称为纯八法
so we find pure octad
我们找到纯八法
on page 246
246 页
so there it is said a material group kalāpa that consists
一个色聚包括
solely of these eight elements is known as a “pure octad” (uddhaṭṭhaka) or
组成纯八法
a “group with nutritive essence as eighth”
以食素为第八法的色聚
so this pure octad will be the basis
这个纯八法就是依处
on which different groups are formed
形成不同的色聚
just as there are material properties produced by kamma
如同有业生色法
and others by citta and so on
心生色法等等
the groups are also said to be kamma produced, consciousness produced and so on
色聚也被称为业生、心生等等
so therein life and eight inseparable material phenomena together with the eye
所以命根与八不离色，加上眼净色
are called the eye decad
被称为眼十法
so first let us say the eye decad
我们首先谈眼十法
eye decad means
眼十法意思是
ten material properties grouped
十法聚
which has the eye sensitivity
包括眼净色
so there must be other nine material properties in this decad
和其他九种色法
so they are the eight inseparable ones
所以是八不离色
and life or jivita
加命根
so you keep eight inseparable ones
所以是八不离色
and then add jivita you have nine
加上命根，就是九法
and then add the eye sensitivity you get ten
然后加上眼净色，就是十法
so these ten material properties are called eye decad
这十法被称为眼十法

a group of ten material properties
这是十法的色聚
with eye in it
包含眼净色
similarly by joining the former nine
together with the ear and so forth
类似地，前九法加上耳净色等等
the ear decad, nose decad
就是耳十法聚，鼻十法聚
tongue decad, body decad, female decad,
male decad, heart base decad
舌十法聚，身十法聚，女性十法聚，
男性十法聚，心所依处十法聚
should respectively be formed
就相应地形成了这些十法聚
so we have eye decad, ear, nose, tongue,
body, female, male and heart
所以我们就有眼耳鼻舌身
女性男性心所依处等十法聚
what does the heart base decad consist of
心所依处十法聚由什么组成
eight inseparables, life and heart base,
right?
八不离色、命根色、心所依处，对吧?
so male decad, life eight inseparables and
masculinity
男性十法聚，命根色、八不离色、男性根色
female decad, life, eight inseparables and
femininity and so on
女性十法聚，命根色，
八不离色，女性根色等等
inseparable material phenomena together
with life are called the vital nonad
不离色和命根色一起被称为命根九法聚
nonad means nine, a group of nine
nonad 意思就是九，九法聚
so it is called vital nonad, jīvitanavaka in
pali
所以被称为命根九法聚
since there are only nine it is the eight
inseparable plus life
因为它们它们是八不离色
加命根色组成的九法聚
so eight inseparables plus life is vital
nonad
所以八不离色加命根色就是命根九法聚
and then you add eye, ear, nose, tongue,
body, femininity, masculinity and heart
base
然后你加上眼耳鼻舌身净色、
女性根色、男性根色、心所依处
and you get the other decads
就是其他的十法聚了
so altogether there are nine decads that
are
所以一起有九个十法聚
originated by kamma that are produced
by kamma
是业生色聚
next is citta born groups
下一个是心生色聚
so the inseparable material phenomena
constitute the pure octad
所以不离色组成纯八法
so first there is pure octad
首先是纯八法
this is one produced by citta
这是心生色聚
then
然后
together with bodily intimation constitute
the bodily intimation nonad

加上身表，组成身表九法聚
so if you add bodily intimation to the eight inseparables
如果你用八不离色加上身表
then you get nine
就是九法
so those nine are called intimation nonad
这九法就是身表十法聚
together with vocal intimation and sound
加上语表和声音
vocal intimation decad
就是语表十法聚
so when there is vocal intimation, there is always sound so there the two are together.
所以只要有语表，就有声音
所以这两个总是在一起
so vocal intimation, sound and pure octad
语表，声音和纯八法
a group of them is called vocal intimation decad
这个色聚被称为语表十法聚
together with the material phenomena of the lightness triad
加上轻快性三法
now lightness, malleability and wieldiness
就是轻快性、柔软性、适业性
they always arise together
它们总是一起生起
so we cannot just take one of them we must take three of them together and so
其中任意一个不能单独出现，必须三个一起
together with the material phenomena of the lightness triad
所以和轻快性三法一起
then we have un-decad of the lightness triad
我们有轻快性十一法聚
here un-decad mean eleven
un-decad 意思就是十一
the group of eleven
十一法聚
so eight plus three we get the group of eleven
八加三，就是十一法聚
then the dodecad of bodily intimation and the lightness triad
然后是身表轻快性十二法聚
so we combine bodily intimation and three began by lightness
我们将身表和轻快性三法放在一起
so we get tridecad, thirteen of them
所以我们就有十三法聚
these names are quite foreign to us
我们对这些名称很陌生
undecad, dodecad, tridecad
十一，十二，十三
now do means two, tri means three, ane or un means one
do 就是二，tri 意思就是三，
ane 或 un 意思是一
so undecad means, decad means ten, so ten plus one, eleven
decad 是十，十加一，
undecad 就是十一
dodecad twelve and tridecad three of vocal intimations
dodecad 十二，tridecad 十三
语表声轻快性十三法聚
so here tridecad or thirteen is eight plus vocal intimation
这里十三法聚是八法聚加上语表

sound and lightness three
声音和轻快性三法
and these six material groups originated from consciousness
这六个色聚是心生色聚
so they are the groups of material properties produced by consciousness
there are six of them
这些是六个心生色聚
next is the temperature born groups
下一个是时节生法聚
there also the first one is the pure octad, the pure octad is one
这里第一个也也是纯八法聚，纯八法聚一个
the sound nonad, that means the pure octad plus sound
声九法聚，也就是说纯八法聚加声音
and then undecad of the lightness triad
然后是轻快性十一法聚
pure octad plus lightness triad so
纯八法聚加轻快性三法
eight plus three eleven
八加三就是十一
dodecad of sound and the lightness triad
声轻快性十二法聚
so here sound plus lightness, malleability and wieldness
这里声音加轻快性柔软性适业性
plus the eight
加八法
these four originate from temperature so these are temperature born kalapas or the groups of matter caused by temperature
这四种是时节生法聚
and the nutriment born groups
食生色聚
there are only two of them
只有两种
so the first one is the pure octad
第一种是纯八法聚
and the second one is undecad of the lightness triad so
第二种是轻快性十一法聚
the pure octad plus lightness triad
纯八法聚加轻快性三法
and we have eleven
所以就是十一法聚
so there are only two nutriment born material groups
所以只有两种食生色聚
Of them the two material groups produced by temperature: the pure octad and the sound nonad
其中时节生的两种色聚：纯八法与声九法聚
—are found externally too.
也能在外部找到
All the rest are strictly internal.
其余一切都只是内在的而已。
so out of the twenty one groups
所以在这二十一种色聚里
only two groups can be found outside living beings
只有两种在众生外部找到
and the two are: pure octad and the sound nonad
这两种是：纯八法聚，声九法聚
the others are all strictly internal, only internally
其他的只能在内部找到
only in the bodies of living beings
只在众生的身体内
so following this we know that

据此我们知道
outside living beings what we call non-living things
在众生身体外，也就是无生命体
are just eight inseparable material properties
只有八不离色
and sometimes when there is sound
有时候如果有声音
and there are sound nonad
就是声九法聚
so only these two can be found outside living beings
所以在众生身体外面只能找到这两种
so the eight inseparables are everywhere
到处都有八不离色
in the trees in the stones in the rocks in the rivers and so on
树、石头、河流等等
but when there is sound then
但是如果有声音，那么
there is a sound nonad outside
外面就有声八法聚
so sound nonad can be both outside and inside
所以声九法聚可以在外也可以在内
pure octad also can be both outside and inside
纯八法也可以在外或在内
but the others are always inside or internal
但是其他的都是在内部
let us look at the chart again
我们再看表格
the chart is just a repetition of what we just read
这个表只是我们刚才内容的重复
so there are twenty one groups
一共是二十一种色聚
or in the book
在书里
the vertical line
竖线
after temperature born, should not go up until the top
时节生，不应该一直延伸到顶部
please look at the handout there is the chart
请看下发资料里的表格
the line should be like the one in the handout
那根线应该跟下发资料上一样
so twenty one groups
所以二十一法聚
section sixteen to twenty two
第 16 到 22 节
and then the line under it
下面的线
should go all to the end
应该一直延伸到尽头
and two nutritive born should be under that line
两种食生色聚应该在线下面
so the twenty one should contain or include the two nutriment born also
所以 21 色聚应该也包括两种食生色聚
so the line there is not quite correct
所以这里的线不是很对
so it should be like on the handout
应该跟下发资料上一样
now there are nine kamma born groups
业生法聚是九种
the first group is called eye decad

第一色聚是眼十法聚
and now you see the four essentials
现在你看四大种
and then eye, and then what is this?
然后是眼净色，然后是什么?
form,
色
and then smell and then taste
然后香、味
and then life faculty and then nutriment
命根色、食素
these ten are called eye decad
这十个被称为眼十法聚
and then ear decad with ear sensitivity
然后是包含耳净色的耳十法聚
tongue decad with tongue body decad with body
舌十法聚，身十法聚
female decad with femininity male decad with masculinity
女性十法聚，男性十法聚
and base decad with heart base
心所依处十法聚
and then there is the vital nonad
然后是命根九法聚
so nine of them
一共是九种
the eight inseparables and life faculty
八不离色和命根色
and then there are six consciousness born
然后是六种心生色聚
so there are pure octad the eight inseparables
纯八法聚，即八不离色
and then bodily intimation nonad that is eight plus bodily intimation
然后是身表九法聚，即纯八法加身表
go down and you see a bodily intimation there
下面你可以看到身表
and then vocal intimation decad
然后是语表十法聚
that means with vocal intimation and sound
意思是加上语表和声音
and un-decad the eight inseparables with three
然后十一法聚，就是八不离色加上三法
beginning with lightness
三法就是轻快性等三个
and then dodecad
然后是十二法聚
is eight inseparables and then nutriment
八不离色，食素
vocal intimation
语表
and the three
三法
there is sound also, right?
也有声音，对吧?
in the book they are not parallel to each other so it is difficult to read
书上没有对整齐，所以看起来费力
so you have to make some lines to show this
所以你需要画一些线才能看清楚
at least in my book, I don't know whether it is in this book, 263
至少我的书没对好，
不知道是不是如此，263 页
yeah, a little
是的，有点没对好

so these are six consciousness born
这些是六种心生色聚
kalapa or groups of matter
色聚
and then temperature born, pure octad, sound nonad
然后是四种时节生色聚：
纯八法聚，声九法聚
un-decad and dodecad
十一法聚，然后是十二法聚
and then two nutriment born pure octad and undecad
然后是两种食生色聚：
纯八法聚，十一法聚
eight and eleven
八和十一
so from this chart you know
从这张表，你们知道
what material properties are contained in what group
什么色法被包括在什么色聚里
that I say, in the eye decad you know that there are eight inseparables and
在眼十法聚里，你知道有八不离色
life and eye and so on
命根色和眼净色等等
now under the twenty one groups
在这二十一色聚里
now we have space
我们有空界
space is always blank
空界总是空白
and the four beginning with production are always blank
从色积集开始的四个永远是空白
now it is mentioned in the manual that
在概要精解里提到过
space is not considered to be in the groups
空界不认为是色聚的成分
because it is outside the groups
因为它在色聚之外
it is something that demarcates the different groups
它只是区别不同色聚的色法
and the characteristic marks
相色
just indicate
只是表示
they are just the marks of the material properties
只是色法之相
they're the arising, presence and dissolution of the material properties
它们是色法的生、住、灭
the wise state that they are not constituents of material groups.
所以智者说，它们不是色聚的成分
so they are not included in the material groups
所以它们不被包括在色聚里
actually the space is outside the group
实际上，空界是在色聚之外
and so it is not included in the group
所以不被包括在色聚里
and characteristic marks are just a mark or mode of material properties
相色只是色法之相
they're not the real ones
不是真正的色法
the marks are not the real ones, not those that real exist

不是真正存在的色法
and so they are not included in the material groups
所以它们不被包括在色聚里
now we would like to know
现在我们要知道
when in one life these material properties first arise
在生命里，这些色法什么时候第一次生起
and also at what moment they arise
什么时候生起
and also we want to know when they last arise in one life
也要知道在生命里，
什么时候是最后一次生起
so these will be told within the next section called the occurrence of material phenomena
所以这些将在下一节介绍：色法转起的次第
now all these material phenomena are obtained with no deficiency according to circumstances during the course of existence in the sensuous world
在欲界生命中，根据不同情况
所有这些色法都能够毫不欠缺地被获得
during the course of existence means
在生命过程中，意思是
after rebirth
结生之后
now rebirth is called rebirth and the rest is called during the course of existence
结生就是结生，剩下的就是在生命过程中
in Pali it is called pavatti
巴利语直接翻译就是：转起
you see the word in the pali section on this page
你们在这页巴利语文字里可以看到
second line of pali pavattiyaṃ
第二行：pavattiyam
so we have two patisandhi and pavatti
所以我们有两个：结生、转起
at patisandhi moment and during pavatti
在结生时，意即在生命期间
so during pavatti means during life
转起就是说在生命期间
beginning with one moment from patisandhi
从结生的一刹那开始
all through life
在整个生命期间
so during the course of existence in the kamavacara world
所以在生命过程中，在欲界
all these material properties are obtained with no deficiency
所有这些色法都没有欠缺地被获得
but at rebirth linking
但是在结生时
to moisture born beings and to those of spontaneous birth
湿生和化生的有情
there arise at most the seven decads
至多有七种十法聚生起
the decads of eye, ear, nose, tongue, body, sex, and the heart-base.
即：眼、耳、鼻、舌、
身、性与心所依处十法聚
As a minimum, sometimes the eye, ear, nose, and sex decads are not obtained.
至少，有时不能获得眼、耳、鼻、性十法聚
This is how deficiencies of material groups should be understood.

当如是知色聚会怎么样欠缺。
or therefore the deficiency of material groups should be understood by way of these groups
或者说色聚的欠缺
应该如此来理解
now
现在
there are now in this paragraph two kinds of beings are mentioned
这段提到了两种众生
to moisture born beings
对于湿生有情
and to those of spontaneous birth
对于化生有情
now moisture born beings are like flies, mosquitoes
湿生有情如苍蝇、蚊子
those are born on moisture or on dirt
这些从湿气和垃圾中生
and those of spontaneous birth
化生有情
or the hell beings
或者地狱众生
now it is said that devas don't have to be in the womb of their mother
据说天人不是生自母胎
so when they are reborn they are reborn fully developed about sixteen years of age
当他们投生时，
他们一出生就是成人，大概是十六岁
so they're called spontaneous born
所以他们被称为化生
but we human beings have to be in the mother's womb for ten months and then
但是人类需要在母胎呆十个月
we are born we have to develop little by little
出生之后一点点发育
but for the devas
但是对于天人
as soon as devas born they are born the age of sixteen years
天人一出生就是十六岁
so they are called opapātika
所以他们被称为化生
opapātika means dropping
化生意思是：掉下来
so they are like, they have dropped from some other realm
就像从其他生存地掉下来一样
and so they are called opapātika in pali and this is translated as spontaneous birth
所以他们被称为化生
so moisture born beings include certain lowly forms of animal life
湿生包括出某些下等的畜生
so those that are born from dirt, water and so on
所以从垃圾里，水中等出生的
so for them at the moment of rebirth linking
对于他们，在结生时
how many decads arise
生起多少十法聚?
eye, ear, nose, tongue, body, sex and heart base decad, so these arise
眼耳鼻舌身性以及心所依处
这些十法聚会生起
as a minimum, sometimes the eye decad, ear, nose, and sex decads are not obtained.

至少的时候，有时候眼十法聚，
耳、鼻、性十法聚不能获得
sometimes there are may be no eye decads, ear decads and so on
有时候可能没有眼十法聚，耳十法聚等等
so it is said that eye, ear, nose and sex decad can
所以就说眼、耳、鼻、性十法聚
be deficient
可能会欠缺
they may not arise in some beings
有些众生可能在不能生起这些
so these two kinds of beings the moisture born beings and those of spontaneous birth
所以湿生和化生这两种有情
so for them at the rebirth linking there are seven decads
对于他们，在结生时，有七种十法聚
and sometimes some of them may be not found, some of them may be missing
有时候，可能会欠缺一些
now to the womb born creatures, there arise at birth three decads
对于胎生的众生，在结生时三种十法聚
the decads of body, sex and the heart base
身、性与心所依处三种十法聚
sometimes however the sex decad is not obtained
有时候，性十法聚可能不能获得
Thereafter, during the course of existence,
所以在生命过程中
that means during life after the moment of patisandhi
意思是在生命中，即结生之后
gradually there arise the eye decad and so forth.
则会渐次生起眼十法聚等
now
现在
human beings are born from womb of their mother and so they are called
人类是从母胎中出生，所以被称为
womb born creatures
胎生有情
they are human beings, animals and some other beings
就是人类、动物和其他有情
now there are two kinds of womb born creature
现在有两种胎生众生
first one is called egg born beings
第一种是卵生有情
those who are born from eggs
就是从蛋里孵化出来的
and the other is those who are born from wombs
另外一种就是从子宫生出来
birds are called egg born beings
鸟是卵生有情
first they have to be born as eggs and then again they have to be born as birds
首先需要下蛋，然后从蛋里孵化出来
actually they are called twice born
实际上它们被称为再生
let us say for human beings
我们来看人类
at the moment of patisandhi, how many decads are produced
在结生时产生多少十法聚?
body decad, sex decad and the heart base, heart base decad

身十法聚，性十法聚，心所依处十法聚
so these three decads are produced at the moment of patisandhi for human beings
这三个十法聚在人类结生时产生
so when a human being takes conception
所以当人类受孕时
at the moment of conception there is the resultant consciousness
在受孕的时候，会有果报心
and then cetasikas going along with it
然后是心所
and then these three decads
然后是这三种十法聚
since each decad has ten material properties that means
因为每种十法聚包含十个色法
thirty material properties are produced at the moment of rebirth
所以三十个色法
for human beings and other womb born creatures
这是对于人类和其他胎生有情的情况
however, sometimes the sex decad is not obtained
但是，有时候不会获得性十法聚
sometimes a human being may be born without sex
有时候人类可能没有性根色
thereafter, during the course of existence, gradually there arise the eye decad and so on, now
此后，在生命期间，
则会渐次生起眼十法聚等
it is explained in the commentaries that
在注释书中解释说
at the beginning of this world system
在这个世界开始的时候
when the brahmas die from the brahma world
当梵天从梵天界死亡
and they are reborn as human beings
他们就投生为人类
so the first human beings are those born of spontaneous birth
所以第一批人类是化生
so the first human beings didn't have to go through the process of pregnancy and so on
第一批人类不需要经过怀孕才出生
and at the beginning it is said that human beings are born without sex
开始的时候，据说人类没有性别
so they are neither men nor women, just human beings
他们非男非女，只是人类
and then later on due to the eating things and so on
然后因为吃了食物等等
they began differenciated as men and women
开始分化出男女
so that is why it is said that sometimes the sex decad is not obtained
所以这里说有时候没有性十法聚
sometimes means at the beginning of world cycle
“有时候”即使说这个世界开始时
and also human beings may be born without sex
人类可能在出生的时候没有性根色
in connection with it
与此相关

the commentaries explain how a fetus, not the commentaries but
注释书解释了胚胎，不是注释书
the buddha himself and the commentaries added some more
佛陀本人说的，只是注释书加了一些
so how a fetus develops in the mother's womb
胚胎如何在母亲子宫里发育
I think it is interesting to know this
我觉得这很有趣
they're given in the handout
在下发资料里有
development of the fetus in mother's womb
胚胎在母胎的发育
according to a discourse in samyutta nikaya
根据相应部尼柯耶的经文
and also according to the commentaries
同时根据注释书
so there are two versions of these
有两个版本
now the first one
第一个版本
the first week there is what is produced is called kalala
第一个星期，产生的是称为羯罗蓝的
they give you the pali word also kalala
上面也有巴利语：羯罗蓝
it is clear water-like rupa
清澈的水状色法
that is three decads thirty rupas, so that is
这是三种十法聚
in pali it is called kalala
巴利语是 kalala
so that is produced at the moment of patisandhi and during the first week it develops
就是在结生时产生的，第一个星期继续发育
and then during the second week it changes to what is called abbuda,
在第二个星期，变成頞部陀
foam-like rupa
就像泡沫一样的色法
first it is just a clear liquid, now becomes a little thick, so it becomes like a foam
开始像透明液体，现在变稠了一点，像泡沫
and then third week it is called pesi, it has become a lump
然后第三个星期被称为闭尸，成了一团肉
and then fourth week it is called ghana, a solid rupa
第四个星期被称为健南，固定状态的色法
now it is hardened into a solid rupa
现在他变硬了，称为固态的色法
and then fifth week it is called pasākha
第五个星期被称为巴萨迦
that means five swellings
意思是五个肿块
now first it is just a bit of rupa and it has five swellings
开始是一点点的色法，
现在有五个隆起的部位了
for head, two hands and two feet
分别是头、双手、双脚
and buddha stops there and did not talk about sixth week, seventh week, eight week and so on
佛陀就讲到这里，
没有继续讲第六七八星期的情况
and then it is explained in the

commentaries that
但是注释书有解释
at the eleventh week, during the eleventh week
第七星期的时候
eye, ear, nose, tongue sensitivities arise
眼耳鼻舌净色产生
and then jumping from the eleventh week to forty second week
从第十一星期跳到四十二星期
they said head hair body hair nail and so on appear
产生了头发、体毛、指甲等等
so this is how the development of a fetus in its mother's womb is described in the commentaries
这是注释书里
介绍的胚胎在母胎里的发育情况
it may not go inside exactly with medical science now
可能跟今日的医学不尽相同
but more or less it is interesting
但是还是多少有点有趣
ok, let's have a break.
好，休息一下

Disk02track14

we have gone through the description given by the venerable buddhaghosa about the development of fetus in its mother's womb
我们学习了觉音尊者
对胚胎在母胎的发育的描述
there is another statement made by another teacher who was later than the venerable buddhagosha
在觉音尊者之后，也有
一个论师提出了另外的说法
the name of the book is
abhidhammattha vibhāvinī
这本书的名字是《阿毗达摩义广释》
so in that book
在这本书里
first week to fifth week are the same
第一到第五周是一样的
but
但是
that book states that during the seventh week
这本书说，在第七周
eye sensitivity decad is produced and
产生眼十法聚
eighth week ear, ninth week, nose sensitivity
第八周，耳十法聚，第九周鼻十法聚
and tenth week, tongue sensitivity is produced
第十周，产生舌十法聚
so there are two statements here
所以，这里有两种说法
but almost all teachers accept the statement by the venerable buddhagosha
但是几乎所有的论师都接受觉音尊者的说法
and not of the abhidhammattha vibhāvinī
不接受《阿毗达摩义广释》的说法
and it is explained in this way
解释如下：
venerable buddhagosha was a celebrated commentator
觉音尊者是著名的论师
and in one of his commentaries
在他的一个注释书里

he wrote about this
他写了这方面的内容
so when he wrote he used the word seventy seven nights
他使用的词是“七十七夜”
so at the seventy seven nights
经过七十七夜
the eye decad and others are produced
产生眼十法聚等
now
现在
our teachers
我们的老师
the eye decad and others are produced
产生眼等十法聚
now
现在
our teachers explain to us that
我们的老师给我们解释说
the commentary which the second author
第二个论师
the commentary of the first author which the second author read must have a different reading
第一个论师所据的文本
与第二个论师的文本不同
instead of seventy seven nights he must have seven seven nights
第二个论师读到的不是七十七夜，
一定是七七夜，
so seven seven nights means forty nine nights or seven weeks
七七夜意思就是四十九夜，也就是七个星期
so
所以
he wrote that it was during the seventh week that eye sensitivity was produced and so on
所以他写的就是：在第七周，产生眼净色等
so on the next page I gave you the text from samyutta nikaya
下一页，我给出了相应部的文本
and then the explanation given by the commentary to samyutta nikaya
然后还有注释书对相应部的注释
so that commentary was written by venerable buddhagosha
这个注释书的作者是觉音尊者
so I will read that
我读一下这段
first there is kalala
首先是羯罗蓝
after kalala there is abbuda
羯罗蓝之后是頞部陀
after abbuda it becomes pesi
頞部陀之后是闭尸
pesi becomes ghana
闭尸之后是健南
after ghana, pasākhas arise and also
健南之后，产生的是巴萨迦，同时
head hair, body hair and nails
头发、体发和指甲
so this is the words of the buddha
这是佛陀讲到的
in one of the discourses in samyutta nikaya
出处就是相应部的经文
now the commentary explains as follows
下面是注释书的解释
together with the first relinking consciousness there are no names as tissa or phussa

与第一个结生心同生的，
并无 tissa 和 phussa 之名
but there is kalala which is as much as a drop of oil
但是羯罗蓝就像是一滴油
hanging on the tip of a single thread
挂在一缕毛的末梢
made of three hairs of a new born kid's wool
而这缕毛是由胎儿[羊的胎儿]
的三根毛发组成
so very delicate very small hair
所以非常纤细的毛发
and the kalala is as much as a drop of oil hanging on the tip of a single thread
羯罗蓝就是像悬挂在
一缕毛发末梢的一滴油
made of three hairs of a new born kid's wool
这缕毛发由三根毛发组成
with reference to that it is said that like a drop of sesame oil
对此，书上说这如同一滴芝麻油
or of unclouded cream of ghee
或者一滴透明的酥油
thus the counterpart appearance, is kalala said to have.
这就是用来比喻羯罗蓝所具的形象
after kalala there is abbuda:
羯罗蓝之后，就是頞部陀
after the lapse of a week from that stage of kalala,
羯罗蓝持续一个星期之后
it becomes abbuda
就成了頞部陀
it develops into what is called abbuda
这个阶段就称为頞部陀
which has the appearance of water with which meat has been washed
这就像是洗肉之后的水
the name kalala at that time disappears
羯罗蓝的名称就消失了
so it is not longer called kalala, but now it is called abbuda
它不再称为羯罗蓝，
现在它被称为頞部陀
after abbuda it becomes pesi
頞部陀之后，它就称为了闭尸
also from that stage of abbuda after the lapse of a week
頞部陀之后，经过一个星期
it becomes pesi by name which resembles molten lead.
就称为闭尸，就像融化的铅水
the name abbuda disappears
頞部陀这个名称就消失了
pesi becomes ghana
闭尸成为健南
from the pesi, after the lapse of a week, it becomes ghana by name
在闭尸阶段，经过一个星期，就称为健南
a lump of flesh resembling an egg of a hen.
成为像鸡蛋那样的肉团
the name pesi disappears
闭尸这个名称就消失了
after ghana, pasākhas arise
健南之后，就产生巴萨迦
during the fifth week
在第五个星期
five swellings appear for two hands and two feet and the head

有五个隆起的部位：两手、两腿和头
from here
从这里
skipping the sixth, seventh and other week
跳过第六第七和其他周
and condensing the discourse the buddha said
佛陀就很简单地说
kesa etc to show the time of growth during the forty second week
在第 42 周阶段“毛发等等”
so buddha skipped six, seven and other weeks and then he jumped to forty second week
所以，佛陀跳过了第六七等周，
直接跳到了第四十二周
and also head hair, body hair and nails these appear during the forty second week
在第四十二周，产生了头发、体毛和指甲
that is the statement of the venerable buddhagosha
这就是觉音尊者的说法
in another commentary it is said: to those born of mother's womb among the internal bases (Āyatanas)
在另外一本注释书里说：从母胎而生者，诸内处中
only manāyatana (mind base) and kāyāyatana (body base) arise at the moment of relinking.
在结生时，只产生意处和身处
The rest four bases
其他四处
Cakkhu, Sota, Ghāna and Jivhā bases, eye base, ear base, nose base and tongue bases
眼耳鼻舌诸处
appear at the 77th night in pali "satta sattati ratthimhi"
在第 77 周产生
this is a commentary to Kathāvatthu which is one of the books of abhidhamma
这是《论事》里面的说法
so
所以
our teachers explained that
我们的论师解释说
that satta sattati ratthimhi
第七十七夜
appeared to be satta satta ratthimhi
写成了七七夜
not satta sattati
不是七十七
satta means seven, satta means seven, so
两个 satta 意思都是七，
seven seven nights means seven nights multiplied by seven
七七夜，就是七七四十九夜
so the abhidhammatthavibhāvinī
所以《阿毗达摩义广释》
must have followed that reading
根据这种写法
and so he said during the seventh week the eye sensitivities produced and so on
得出结论说在第七周，产生眼净色等
now at the moment of patisandhi what arises
在结生时，产生什么?
let's say human patisandhi
我们假设是人类的结生
at the moment of conception what arises

在怀孕时产生的
is the group of three
是三者的集合
patisandhi citta that is one of the resultant types of consciousness
结生心，这是果报心中的一个
and then along with it some cetasikas and then thirty rupas
然后伴随它的是一些心所，然后是三十色法
so according to teachings of abhidhamma
所以根据阿毗达摩的教法
life begins at the moment of patisandhi
生命从结生时开始
not like people now say
不像现在人所说的
only about four months is life said to be existent
四个月之后，生命才产生
so according to abhidhamma life begins with the moment of conception
所以根据阿毗达摩，生命从怀孕时就开始
even though it may be a kalala or just a piece of matter
虽然可能是羯罗蓝，或者是一块色法
in that matter or in that group there is the heart base maybe very small heart base
在这个色聚里，有心所依处，可能很小
so on that heart base the consciousness depends
所以，心就是依赖于这个心所依处
so since there is consciousness there is heart base and there is what is called life faculty
因为有心，就有心所依处，就有命根
we understand that according to abhidhamma
根据阿毗达摩，我们知道
life begins as soon as a being takes conception in the mother's womb
在母胎怀孕的时候，生命就开始了
and not four months later or some months later
不是四个月或多少个月之后
now the manual explains to us
概要精解里给我们的解释
how the material properties arise and so on
色法如何生起等等
so "Thus the continuity of material groups produced in four ways
如是，以四个方式生起的色相续流
namely, kamma-born from the time of rebirthlinking,
即，业生的从结生的那一刻开始
consciousness-born from the second moment of consciousness,
心生的从第二个心识刹那开始
temperature-born from the time of the stage of presence,
时节生的从[结生心的]住时开始
nutriment-born from the time of the diffusion of nutritive essence
食生的从食素传到开始
uninterruptedly flows on in the sense sphere
在欲界不间断地流下去
till the end of life
直到生命的终结
like the flame of a lamp or the stream of a river.
有如灯火或河水之流
just like consciousness arising and

disappearing and the flow of consciousness goes on and on
如同心的生灭，心识之流迁流不断
the flow of material properties also flows on and on like a flame of lamp
色法之流也不断迁流，如同灯火
or the stream of a river
或者河水
so you look at the flame and you think it is the same flame
你们看灯火，一位是同一个火苗
but actually at every moment
但是实际上每时每刻
the flame changes
灯火都在变迁
the same way looking at the stream of a river
同样看河流
you think that the water is the same
你认为河水是一样的
but actually at every moment that is new water
实际上，每时每刻，都是不同的水
so in the same way, although we think that
所以，同样，虽然我们认为
the material properties last actually they don't
色法在持续，实际上并非如此
they just arise and they disappear
它们生了又灭
so here it states that kamma born matter arises
所以，这里说，业生色法生起
at which moment?
什么时候生起的?
at the first moment of rebirth linking
从结生心的第一个刹那开始
and then all through life at every submoment
然后终其一生，在任何小刹那
kamma born rupa is produced
都产生业生色法
and then consciousness born from the second moment of consciousness
心生色法，是在心识的第二个刹那
here consciousness means bhavanga
这里的心识指有分心
the second moment of consciousness means the first bhavanga
心识的第二个刹那指第一个有分心
so beginning with the arising moment of first bhavanga
所以从第一个有分心生时开始
consciousness born matter is produced at every first moment of every citta
在每个心的第一个刹那产生心生色法
and temperature born matter is produced when the material properties reach the stage of present
时节生色从色法的住时开始
that means when they pass the stage of arising
意思是，当它们生时过去之后，
and nutriment born material properties are produced from the time of the diffusion of nutritive essence
从食素传到时，就产生食生色法
that means actually we cannot say at what precise moment
就是说，实际上，我们
不能说在什么具体时间
the nutriment born matter was produced

for the first time in one life
在生命中，第一次产生食生色法
sometimes people say there is nutriment in the body of the mother
有时候，人们说母体里的食素
and when that comes into the contact with the nutriment in the fetus
当母体的食素与胚胎的食素接触
then the nutriment born matter is produced
就产生了食生色法
so we cannot really say at what precise moment the nutriment born rupas are produced
我们实际上不能准确说出食生色法产生的时间
but with regard to other three we can really
但是根据其他三种，我们实际可以
pinpoint the first moment when they arise in one life
确定他们在生命中第一次产生的时间
now this is the first arising of these material properties in one life
这就是在生命期间，
这些色法第一次生起的时间
now we want to know when they last arise in one life
现在我们想知道它们在生命中最后一次生起的时间
by the time of death
死亡的时候
kamma born material phenomena no longer arise starting with the stage of presence of the seventeenth consciousness preceding the death consciousness
在死亡心之前的第十七个心识的住时开始，业生色法不再生起
I don't know whether you have the dying thought process
我不知道你是否有死亡心路过程
or in the book, yes
是的，在书里有。
so
所以
at the time of death
在死亡的时候
kamma born material phenomena or kamma born rupa no longer arise starting with the stage of presence of the seventeenth consciousness preceding the death consciousness
但在死亡时，在死亡心之前的第十七个心的住时开始，业生色不再生起
now you know that rupa lasts for seventeen thought moments
你们知道，色法持续
的时间是 17 个心识刹那
right?
对吧
and kamma born matter must disappear with the last moment of death consciousness
业生色法必定在死亡心的最后一刹那灭尽
since it must disappear at the last moment of death consciousness
因为它必定在死亡心的最后一刻灭尽
then we go back from death to until we reach seventeenth thought moment
我们从死亡一刻直到第十七个心识刹那
so reckoning from the death consciousness backward until the

seventeen thought moments so
从死亡心之前的第十七个心识刹那开时
at the arising moment of that seventeenth thought moment
在第十七个心识刹那的生时
the kamma born matter arises
产生业生色法
but it is the last arising of kamma born matter
但是这是业生色法的最后一次生起
although normally kamma born matter is produced at every submoment
虽然在每个小刹那都生起业生色法
but now kamma born matter is no longer produced beginning with the presence moment of the seventeen thought moments
但是从第十七个心识刹那
的住时开始，不再产生业生色法
reckoned backward from death consciousness now seventeen thought moments
从死亡心开始之前的十七个心识刹那
reckoned backward from or preceding the death consciousness means
之前开始，或者死亡心之前，意思是
you have to include death consciousness as one
你要将死亡心算作一个心识刹那
not death consciousness as zero and then one two and so on
不是将死亡心作为零，然后一二算下去
so in that case you will get eighteen thought moments
如果你那样算，就有十八个心识刹那
now you need only seventeen thought moments
你们要的只是十七个心识刹那
so the seventeen consciousness preceding the death consciousness, from the present stage of that thought moment
所以死亡心之前的第十七个心识
从这个心的住时开始
kamma born rupa are no longer produced
不再产生业生色法
so the kamma born rupa that is produced at the arising moment of the seventeenth thought moment from the death ceases with the last moment of death consciousness
所以从死亡心之前开始的第十七个心识刹那的
生时开始，业生色法不再产生
so please note that kamma born matter must disappear with death
请注意：业生色法必定与死亡一起灭尽
and it cannot go on after death
在死亡后不能继续
so kamma born material phenomena that arose earlier occur till the death moment and then cease
所以业生色法在死亡时刻灭尽
following that the consciousness born and nutriment born material phenomena come to cessation
随后心生色法和食生色法也灭去
so after that, after the kamma born matter has disappeared
随后，就是说业生色法灭尽之后
then also the consciousness born and nutriment born material phenomena come to cessation
心生色法和食生色法也随之灭去

"Thereafter a continuity of material qualities produced by temperature persist in the form of the corpse."
此后，在尸体里，只是由时节产生的色相续流
actually persist until the time it is called a corpse
实际上只是存在所谓的尸体里
but actually
但是实际上
even after that
即使在这之后
the temperature born rupas persist
时节生色法还存在
because temperature born rupas can go on and on arising and disappearing
arising and disappearing even after the corpse has become just powder or just particles
因为即便是在尸体成为尘土之后，时节生色法不断生灭，
so actually the kamma [temperature] born matter will go on and on until the end of this world
所以实际上，业[时节]生色法会持续一直到世界的终结
now the manual does not say
概要精解并没有说
when consciousness born matter ceases
心生色法什么时候结束
and when nutriment born matter ceases
食生色法什么时候结束
now it is said that
书上说
citta can produce citta born matter
心可以产生心生色法
so citta born matter that is produced at the arising moment of death consciousness
在死亡心识的生时产生的心生色法
will go on existing for seventeen thought moments
会持续存在十七个心识刹那
so it will go on existing for seventeen thought moments and
所以它会持续存在十七个心识刹那
it will cease or it will disappear when seventeen thought moments are complete
当十七个心识刹那完结之后，它就会灭去
now the consciousness born matter that are produced at the arising moment of death consciousness will cease
在死亡心的生时产生的心生色法会灭去
how many moments after death?
在死亡心之后的多少刹那灭去?
death is one moment and then plus sixteen moments
死亡心算一个刹那，然后加上十六个刹那
so the consciousness born matter that is last produced in one life
所以在生命中，最后一次产生的心生色法
will go on existing until sixteen thought moments after death moment
在死亡刹那之后，会持续存在，
直到第十六个心识刹那
by submoments there are forty eight
如果是按小刹那算，就是四十八个
and it is said that nutriment born matter can be produced even at the moment of the dissolution moment of death
据说，即使在死亡心识的灭时，还可以产生食生色法

so at the dissolution moment of death
所以在死亡心识的灭时
nutriment born rupa is produced
产生食生色法
and it will go on for seventeen thought moments or fifty one submoments
它会持续十七个心识刹那，或者五十一个小刹那
so the nutriment born matter will cease
how many submoments after death moment?
所以，在死亡刹那之后的多少小刹那，食生色法会灭去?
it is last produced at the last moment of death
它的最后一次产生是在死亡的最后一刻
so there is one submoment there
所以，是一个小刹那
and it will go on until it reaches fifty first moment, right?
然后继续直到第五十一个小刹那，对吧?
so that means fifty submoments after the last moment of death
就是说，死亡心最后一刻之后的五十个小刹那
nutriment born matter will also cease
食生色法也会灭去
and with regard to temperature born, it will go on and on and on
对于时节生色法，会继续
not only when it is called a corpse but actually until the end of the world
不仅在所谓的尸体时存在实际上直到世界的终结
now please turn to the chart in the handout
请翻到下发资料的表格
the first arising and final cessation of matter
色法的初次生起和最后一次结束
I think that is not in the book
我想概要精解里没有
now you see
你们看
first bhavanga and then past bhavanga
首先是有分，然后过去有分
vibrational bhavanga
有分波动
arrest bhavanga and then
有分断，然后
five sense door adverting and so on
五根识等等
so where is death consciousness?
死亡心在哪里
the last one CU cuti
最后一个，CU，死亡心
so you reckon backward until you come to the seventeenth moment
往前数到第十七个刹那
so there
在那里
at the arising submoment of the seventeen thought moment backward from cuti backward from death
从死亡心开始往前数，在第十七个心识刹那的生时
that is the last moment of arising of kamma born matter
也就是业生色法的生起的最后一个刹那
so at that moment kamma born matter arises for the last time
所以，此时，是业生色法的最后一次生起
so that kamma born matter will go on

seventeen thought moments
这个业生色法会持续十七个心识刹那
and with the third submoment of death it will cease
在死亡心的第三个小刹那，会灭去
so the final cessation of kamma born matter occurs at the last submoment of death consciousness
所以业生色法的最后一次灭去发生在死亡心的最后一个小刹那
from the second submoment of seventeenth thought moment
在第十七个心识刹那的第二个小刹那
no more kamma born matter arises, so no more kamma born matter from that moment until death
不会再产生业生色法，所以从此刻到死亡，不再有业生色法
now with regard to citta born or mind born matter
对于心生色法
consciousness is strongest at the moment of arising
在生时，心是最强的
so the arising submoment of cuti, I mean death
所以在死亡心的生时
is the last moment of arsing of mind born matter
也就是心生色法的最后一个刹那
and so it will go on existing until seventeen moments are complete
所以它会继续存在，
直到完成十七个心识刹那
and so that we have this here
这里我们可以看到
the first moment of arising, oh, this is the next life
生起的第一个刹那，哦，这是下一世
so that mind born matter will cease with the sixteen thought moments after death moment
所以心生色法在死亡刹那
之后的第十六个心识刹那会灭去
so you see under bhavanga sixteen
你在有分下面看到十六
final cessation of nutriment
食生色法的最后一次灭去
oh, under fifteen final cessation of mind born matter of previous life
哦，十五下面，前世心生色法的最后一次灭去
and then at the dissolution moment of death
死亡心的灭时
the last moment of arising of nutriment born matter so
食生色法的最后一次生起
at the nutriment born matter arises for the last time at that moment
所以在此刻，食生色法最后一次生起
and that will go on while a new rebirth takes place
它会持续，同时产生新的结生
and it will cease
然后它就灭去
when it reaches the fifty first submoment and
当它到达第五十一个小刹那
that is final cessation of nutriment born matter of previous life
这就是前一世食生色法的最后一次灭去
that is at the presence moment of the

sixteenth bhavanga after patisandhi
就是结生之后的第十六个有分心的住时
so
所以
now we know when the rupas arise different, rupas caused by kamma and so on arise for the first time in life
我们现在知道了，业生色法等
在不同的时刻生起
and also when they arise for the last time in one life
也知道它们在生命中，最后一次生起
and also when they cease
也知道它们灭去的时间
the except kamma born matter, the matter born of other causes will continue even after death
除了业生色法，其他色法
甚至在死亡后也能继续
but since thought moments are very brief
但是因为心识刹那很短暂
it may be almost instantaneous or almost after death
可能是在死亡持续的时间很短
because forty eight submoments or fifty submoments are nothing when we think of the billions of thought moments in a second
因为一秒钟有几十亿个心识刹那
四十八小刹那，简直可以忽略不计
so this is the first arising and final cessation of matter in one life
这就是生命期间，色法的
第一次生起和最后一次灭去
but in the brahmas in the fine material world
但是在梵天界，在色界
the decads of nose, tongue, body, sex, and the material groups produced by nutriment are not found."
没有鼻、舌、身、性十法聚和食生色法
so in the brahmas there is no nose decad
所以在梵天界，没有鼻十法聚
tongue decad, body decad, sex decad and also material groups produced by nutriment
没有舌、身、性十法聚，
也没有食生色法
because they do not eat so they have no external nutriment
因为他们不进食，所以没有外食素
since they have no external nutriment, there is no nutriment born matter produced there
没有外食素，就不产生食生色法
"Therefore, to those beings, at the time of rebirthlinking
there arise four material groups produced by kamma
所以，对于这些众生，
在结生的时候生起四种业生色聚
and they are: the three decads of eye, ear, heart base
它们是：眼、耳、心所依处三个十法聚
and then vital nonad.
以及命根九法聚
so only four decads arise at the moment of rebirth linking
所以结生时，只有四种色聚
during the course of existence that is after relinking
在生命期间，也就是结生之后

material phenomena produced by consciousness and by temperature are also found."
也会出现心生色法和时节生色法
so they are also found
这些也会产生
so during the course of existence material phenomena produced by consciousness
在生命期间，心生色法
so those produced by consciousness arise and also those produced by temperature arise
也就是心生色法和时节生色法会生起
"Among the non-percipient beings, the eye, ear, heartbase, and sound are also..."
"对于无想有情天，眼、
耳、心所依处和声等也……
that means in addition to what we mentioned above "are also not found."
就是说，除了我们
上面提到的，这些"也没有"。
actually similarly non consciousness born material phenomena are found.
同样，也没有心生色法
so no rupa caused by citta arise in the non-percipient beings
在无想天，没有心生色法
so they have also no eye decad, ear decad, heart base decad
他们也没有眼十法聚，
耳十法聚，心所依处十法聚
and sound also not found in addition to eye decad, ear decad and heart base decad
除了眼十法聚、耳十法聚
和心所依处十法聚，也没有声音
therefore at the moment of their rebirth linking only the vital nonad arises
所以，在结生的时候，只生起命根九法聚
there is only vital nonad
只有命根九法聚
that means only nine material properties
意思是只有九种色法
during the course of existence after rebirth
在结生之后，在生命期间
material phenomena produced by temperature, with the exception of sound, continue."
除了声音，也有其余的时节生色法
so
所以
those produced by temperature will also arise in them
他们中，也生起时节生色法
"Thus in the three cases of the sensuous world, the fine-material world, and non-percipient beings,
如是当知在欲界，色界及无想有情三处
the occurrence of material phenomena should be understood as twofold, by way of rebirth-linking and the course of existence."
的色法在结生时与生命期间有两种转起
so at the moment of rebirth linking and then during life
在结生时，以及在生命期间
"In the sense planes, twenty eight material phenomena are found;
在欲界里有二十八色法
so in the Kāmāvacara realms, there are all 28 material properties.

在欲界，一共有二十八色法
in the fine-material planes, only twenty three
在色界，只有二十三种
so five are missing
少了 5 个
among the non-percipients, seventeen.
无想有情天有十七种
but none in the immaterial plane
在无色界里没有色法
at the moment of conception, sound, mutability, decay, and death are not found."
在受孕（结生）时，没有声音，变化色，色老性及死（色无常性）。 "
so these sound, mutability, decay, and death
声音，变化色，色老性，色无常性
these four are not found at the moment of conception
这四个在结生时没有
in the course of existence there is nothing that is not obtained
在生命期间，则没有任何色法是不可得的
so in the course of existence that is after rebirth
在生命期间，就是在结生之后
there is nothing that is not found
没有什么是不能找到的
so that is how rupa arise and disappear in one life and also in different lives
这就是在一期生命，在不同生命里，色法的生起及灭去
ok, now we come to nibbana
好，我们来看涅槃
nibbana is termed supramundane and is to be realized by the knowledge of four paths
涅槃被称为出世间，是由四道智所证得
so nibbana belongs to supramundane sphere not mundane
所以涅槃是出世间法，不是世间法
and it is to be realized by the knowledge of four paths
是由四道智所证得
so only when we get the four paths
所以只有获得了四道智
can we really see or can we really experience nibbana
我们才能真正见到或者体验到涅槃
and it is called nibbana because it is a departure from craving
它被称为涅槃，因为它离渴爱
which is an entanglement
而渴爱是一种束缚
now the notes
现在看注释
The concluding section on this chapter deals briefly with the fourth ultimate reality, Nibbana.
作为此章结尾的这一节简要地介绍了第四种究竟法：涅槃
so we studied that there are four ultimate realities we have studied them
我们学习了四种究竟法
in first chapter, second chapter and so on until the sixth chapter
第一章，第二章直到第六章
now
现在
nibbana is treated just in one section
涅槃在此节进行介绍

like an appendix to the sixth section
就像第六部分的附录
so very briefly nibbana is explained here
所以这里简要地介绍了涅槃
Etymologically, the word nibbāna —the Pali form of the better known Sanskrit nirvāṇa—
从词源学上讲，巴利文的 nibbana，
与更广为人知的梵文 nirvana
is derived from a verb nibbāti meaning "to be blown out" or "to be extinguished."
源自动词 nibbati，
意思是“被吹灭”或“被熄灭”
It thus signifies the extinguishing of the worldly "fires" of greed, hatred, and delusion.
因此，它表示熄灭了世间的贪嗔痴之火
so nibbana means "blowing out".
所以涅槃的意思是“被吹灭”
and blowing out of what? blowing out of the fire of greed, the fire hate, fire of delusion
吹灭了什么？吹灭了贪嗔痴之火
or blowing out of all mental defiements
吹灭了所有的烦恼
it thus signifies the extinguishing of the worldly fires of greed, hatred and delusion
因此，它表示熄灭了世间的贪嗔痴之火
But the Pali commentators prefer to treat it as the negation of, or "departure from", the entanglement of craving,
但巴利论师们喜欢将之解释为
对渴爱缠缚的否定或舍离
the derivation which is offered here." here means in this manual
本书就采用这种引申义
so the pali commentators say nibbāna is a combination of 'ni' and 'vāna'.
巴利论师们说解释说
nibbana 是 ni 和 vana 的组合
so 'ni' and 'vāna' when combined becomes nibbāna
ni 和 vana 组合起来就是 nibbana
and vāna is here translated as entanglement
vana 在这里被翻译成“束缚”
now vāna is a name of craving
vana 是渴爱的名字
craving is called vāna because it stitches one life with another
渴爱被称为 vana，因为
它将此生与彼生链接起来
so long as there is craving then the rebirth will be produced
只要有渴爱，就会产生结生
so since rebirths are produced because there is craving
因为结生的产生原因是渴爱
craving is said to be stitching these existences together
是渴爱将此生与彼生相连
so craving is called vāna
所以渴爱被称为 vana
because it stitches together the existences
它将诸生相连
and here "ni" means getting out of
ni 意思是“脱离”
or departure from
或者“离开”
"getting out of" or "departure from craving" means

从渴爱中脱离或离开意思是
getting out of the range of, object of craving
脱离渴爱的范围和所缘
now craving cannot take nibbana as object
渴爱不能以涅槃为所缘
if you go back to the third chapter you will see that
如果你回到第三章，你会发现
craving or akusala takes only the mundane objects as objects
渴爱或者不善心只是以世间法为所缘
craving cannot take supramundane states as object
渴爱不能以出世间法为所缘
so nibbana is said to get out of the range of craving
所以涅槃是脱离了渴爱的范围
so it is called nivāna
所以被称为“离渴爱”
getting out of the range of, the object of craving
离开渴爱的范围和所缘
as long as one is entangled by craving one remains bound in samsara the circle of birth and death
只要被渴爱所束缚，就会继续轮回
but when all craving has been extirpated,
但是当灭尽一切渴爱时
one attains Nibbana, deliverance from the cycle of birth and death." so it is...
就会证得涅槃，从生死轮回中解脱
nibbana is defined that "something that gets out of, that goes beyond the range of craving.
所以涅槃被定义为
“脱离和超越渴爱范围的“
nibbana is also explained as something by which the fires of greed and so on comes to be extinguished
涅槃也被解释为熄灭贪嗔痴之火的东西
so in this case, nibbana is something, it is very difficult to describe
这样说来，涅槃是非常难以形容的
so when we say something, then people may think that it is something and so it must have an beginning and end
当我们谈到它的时候，人们可能会觉得
它是某物，必须有始有终
but nibbana has no beginning and so it has no end
但是涅槃没有开始，也没有结束
so we cannot call it a state
我们不能将之称为某种状态
but in pali it is called a dhātu (element)
但是巴利语称之为“界”
nibbana is called element because it has its own intrinsic nature that is unconditioned deathless element totally transcent to the conditioned world
涅槃被称为界，因为它的本性
是无为、不死之界，完全超越了有为的世间
so in that case nibbana is a dhātu or an element
所以，涅槃是界
and nibbana is here described as first supramundane
涅槃在这里首先被描述为出世间
so we must understand that nibban belongs to supramundane sphere
所以，我们必须明白涅槃属于出世间界

and it is said to be realized by the knowledge of four paths
它被四道智所证得
that means it is a ultimate reality
就是说它是究竟法
it does not reside in the imagination of people
不是人们想象出来的
it is a real state
是真实的状态
that can be realized by the four path knowledges
能为四道智所证得
so by this
所以这样
the author shows that nibbana is not nothing it is something that can be realized
作者表明涅槃并非一无所有，
涅槃是可以证得的
and also it says it is the object of magga and phala
这里也说，它是道果的所缘
it becomes an object to the path and fruit
它是道果的一个所缘
that means it is the object of path and fruit
意思就是它是道和果的所缘
when path consciousness arises
当道心生起的时候
it takes nibbana as object
它以涅槃为所缘
and when phala or fruition consciousness arises
当果心生起时
it takes nibbana as object
它以涅槃为所缘
so since it is the object of path and fruit
因为它是道果的所缘
it is a reality
它就是真实的
and it can be realized through the attainment of path and fruition
它可以通过获得道果来证得
so nibbana is
所以，涅槃是
not a realm or not a existence
不是一个生存地
many people think nibbana to be something like an existence or a realm
许多人认为涅槃就像是个生存地
and that is why we say we go to nibbana or we enter nibbana and so on
所以我们就说，我们要去涅槃，
或者进入涅槃等等
or we reach nibbana
或者我们达到涅槃
reaching nibbana may be alright
达到涅槃可能还行
but go to nibbana or to reach nibbana is just figurative language, it is not true language
但是去涅槃，或者达到涅槃是
一种譬喻性的语言，不是真正的语言
because nibbana is not a place or not the realm to go to
因为涅槃并不是一个生存地，可以去那里
it is just a state, a state of peace
它只是一种状态，平和的状态
manifested as the destruction of mental defilements and also destruction of the aggregates
它的表现就是烦恼的灭去，诸蕴的灭去

so we should say, may I attain or may I experience nibbana rather than saying may I go to nibbana or may I reach nibbana
所以，我们应该说，
愿我证得涅槃或者体验到涅槃，
不要说愿我去涅槃或者达到涅槃
so nibbana is actually not a state, not a realm, not a realm not a place
所以涅槃并不是一个生存地或处所
but it is an element which has its own intrinsic nature
但是它是一个具有自己属性的"界“
of being transcendent to the conditional world
超越了有为的世间
being out of the conditional world
脱离了有为的世间
so nibbana is actually by this definition
所以涅槃实际上，根据这个定义
just one, there is no many nibbanas according to this definition
只有一种涅槃，没有很多种涅槃
but
但是
when we consider the basis for distinction
当我们依分别的根据
then it is of two kinds
涅槃就可以分为两种
that means the being with the aggregates remaining
就是还保留五蕴的众生
and being without aggregates remaining
没有保留五蕴的众生
if consider this then we can say there are two kinds of nibbana
如果考虑到这点，我们就说有两种涅槃
so though nibbana is one fold according to its intrinsic nature
根本它的自己的属性，只有一种涅槃
by reference to a basis for distinction it is twofold namely
但是根据分别的根据，则有两种
the element of nibbana with the aggregates remaining
有保留五蕴的涅槃界
and the element of nibbana without the aggregates of remaining
没有保留五蕴的涅槃界
so instead of residue I think we should have aggregates
这里不用“残余”我们应用“诸蕴”
now please look at the pali word
现在看巴利语
the first one is sa-upadisesa nibbānadhātu
第一个是：有余涅槃界
so dhātu is element, nibbāna is nibbāna, sa means "with", upadi means aggregates
dhatu 就是界，nibbana 就是涅槃，
sa 就是“有”，upadi 就是“诸蕴”
and "sesa" means remaining
sesa 就是“保留”
so the element of nibbana
所以涅槃界
which is with the aggregates remaining
保留有诸蕴
and the other word is ‘anupādisesa nibbānadhātu’
另外一个词是“无余涅槃界”
this is the opposite of "sa", "sa" means "with", "an" means "not"
就是"sa"的反义词，sa 是“有”

"an“就是”没有“
so with no aggregates remaining
就是没有保留诸蕴
so there are two kinds of nibbana
according to this differenciation
根据此种区分，就有两种涅槃
so the first one is called in pali
sa-upadisesa nibbānadhātu
第一种是有余涅槃界
the element of nibbana with the
aggregates remaining
就是保留有诸蕴的涅槃界
and the second one is anupādisesa
nibbānadhātu the element of nibbana
which is without the aggregates
remaining
第二种是无余涅槃，
就是没有保留诸蕴的涅槃
now in the word sa-upadisesa, there is the
word "upadi" and "sesa"
sa-upadisesa 里有 upadi 和 sesa
now upadi is explained as something that
is clung to by kamma and also by sensual
desire and so on
upadi 被解释成由业和欲望引起的执着
so those that are grasped by, that are
clung to by sensual desire and so on are
called upadi
所以被欲望抓取的东西，被称为 upadi
so upadi is a name of the five aggregates
所以 upadi 就是五蕴的一个名称
we can grasp at these five aggregates with
sensual desire with wrong view
我们可以通过欲望和邪见抓取这五蕴
so they are called upadi, and sesa means
remaining
所以它们被称为 upadi，
sesa 意思是“保留”
so sa means with
sa 的意思是“有”
so the first nibbana is nibbana with
aggregates remaining
所以第一种涅槃是还保留有五蕴
now when a person becomes an arahant
当一个人成为阿罗汉
he eradicates mental defilements
他就断除了所有的烦恼
so after the eradication of mental
defilement, then they're gone
断除了烦恼之后，就没有烦恼了
but what remain?
那还剩下什么?
this physical body remains and also the
other types of consciousness and
cetasikas remain with him
还剩下肉体，以及其他的心和心所
so he still experiences other types of
consciousness
所以他还体验到其他形式的心
he still experiences other mental factors
他还体验到其他心所
but from the moment he became an
arahant
但是从他成为阿罗汉的那一刻开始
he no longer experiences any of the ten
mental defilements
他不再体验到任何十种烦恼之一
so he does not experience attachment or
greed
他不会再体验到执着或贪婪
does not experience anger, hate, does not
experience illusion and so on

他不会体验到嗔、不会体验到痴等等
so for an arahant, what remains is these aggregates
所以，对于阿罗汉而言，
保留的是诸蕴
and what are destroyed are the mental defilements
他断除的是烦恼
so at the moment he became an arahant
所以在成为阿罗汉的时候
he is said to realize this sa-upadisesa nibbānadhātu
他就证得了有余涅槃界
because
因为
he realizes nibbana with the aggregates remaining
他证得了涅槃，但是保留有诸蕴
so he still has these aggregates
所以他还有诸蕴
but he can experience nibbana
但是他能体验到涅槃
sa-upadisesa nibbāna is one nibbana which an arahant experiences during his lifetime before he dies
有余涅槃是阿罗汉在活着的
时候体验到的一种涅槃
and this sa-upadisesa nibbānadhātu is also called destruction of mental defilements
这种有余涅槃也被称为“烦恼的断除”
on the next page
下一页
kilesa parinibbāna, extinguishment of that defilements
烦恼的般涅槃，就是烦恼的断除
so kilesa parinibbāna and sa-upadisesa nibbānadhātu are the same
烦恼的般涅槃和有余涅槃是一样的
and the other one is anupādisesa nibbāna
另外一种是无余涅槃
now when an arahant dies, then the remaining aggregates also disappear
当阿罗汉去世了，保留的诸蕴也消失了
so nothing is produced after the death of an arahant
所以，对于去世的阿罗汉，
不会产生任何东西
so after the death of an arahant
所以阿罗汉死后
there are no remaining aggregates
就没有保留诸蕴
and the nibbana that becomes evident at the death or after the death of an arahant is called anupādisesa nibbānadhātu
这种在阿罗汉死后的涅槃，被称为无余涅槃
now we are not to say that anupādisesa nibbānadhātu is an element of nibbana which an arahant experiences after his death
我们不说无余涅槃是
阿罗汉死后体验到的涅槃界
because after the death of an arahant, there is no arahant at all
因为阿罗汉死后，就没有阿罗汉
as buddha explained
如同佛陀所解释
he disappears like an lamp
他像灯火一样灭去
when the lamp is extinguished and it just disappears

当灯火灭去，就没有了
so in the same way, when an arahant dies
同样，当阿罗汉去世了
then he just dies
他就死了
that means his remaining aggregates cease
就是说，他保留的诸蕴结束了
after the cessation of these aggregates, nothing is produced
诸蕴结束之后，不再产生别的东西
so that is the end of his samsara
这就是轮回的终结
so we cannot say that
所以，我们不能说
the anupādisesa nibbānadhātu is the one that he experiences after his death
无余涅槃界是他死后体验到的
so we should say, that becomes evident after his death
所以我们应该说在阿罗汉死后，
彰显的就是无余涅槃
and that anupādisesa nibbāna is also called
这个无余涅槃也被称为
khandha parinibbāna
诸蕴的般涅槃
extinguishment of the aggregates
诸蕴的消失
because at death the remaining aggregates are extinguished or they cease to exist
因为在死亡时，剩下的诸蕴
消失了，或者停止存在
so there are these two kinds of nibbana
所以这就是两种涅槃
if we base our differencitation on whether the aggregates are remaining and not remaining
这是根据诸蕴是否保留而言的
and there is another classification of nibbana and that is into void, signless and desireless
还有一种涅槃的分类，
就是分成：空、无相、无愿
so in this case nibbana is threefold
所以这样，涅槃就被分为三类
according to its different aspects, namely, void, signless and desireless
根据不同的层面，分成：空、无相、无愿
now here "void" means "devoid of greed, hatred and delusion."
这里的“空”指贪嗔痴的空
now please understand the word "void" or "suñña" in theravada buddhism
请注意上座部的“空”
suñña or suññata is also used in theravada discourses
上座部也有“空”、“空性”，
but in theravada literature suññata means not just void
但是上座部文本里的“空性”不只是“空”
but it is void of greed, hatred and delusion
而是贪嗔痴的空
so when buddha said, the eye is suñña
that means the eye is not atta
佛陀说眼是空，意思是眼无我
the eye does not belong to any atta
眼没有任何自性
so void in theravada means void of atta or something that belongs to atta
上座部里的空，指无自性，没有属于自己的

and also like here void of greed, hatred and delusion
像这里，也可以指贪嗔痴的空
there is no greed, no hatred and no delusion in nibbana and so nibbana is called suññata
在涅槃里没有贪嗔痴，
所以涅槃被称为“空”
and it is also called signless, without sign
涅槃也别称为无相
here also greed, hatred and delusion are called signs
这里贪嗔痴也被称为“相”
because we understand people by these signs
因为我们通过“相”了解人
this person is greedy or this person is angry
这个人贪、那个人嗔
this person is deluded
这个人愚痴
so these are called signs
这些被称为“相”
but in nibbana there are no such signs as greed, hate and delusion and so
但是在涅槃里，没有这些贪嗔痴的相
nibbana is called animitta, signless, without signs
涅槃被称为无相，没有相
sign means the greed, hate, delusion and also from the sign of impermanence, suffering and non-soul
“相”指贪嗔痴，
这也是源自无常、苦、无我
sign of all conditioned things
有为法的相
since nibbana does not arise it has no beginning so it has no end
因为涅槃不会生起，
它没有开端，也没有结束
so we cannot take nibbana as the object of vipassana meditation because
内观禅修的业处不能是涅槃
nibbana does not possess the three characteristics of impermanence and so on
因为涅槃不具有无常等三相
and nibbana is also called appaṇihita, desireless
涅槃也被称为无愿
but here the word desire does not mean just desire
但是这里“愿”并不只是指“欲望”
it means again greed, hate and delusion
同样，它是指贪嗔痴
although there are three names: suññata, animitta and appaṇihita
虽然涅槃有三个名字：空、无相、无愿
they means the same thing
它们的意思是一样的
nibbana which is devoid of greed, hate and delusion
涅槃就是贪嗔痴的空
it is nibbana which has no signs of greed, hate and delusion
涅槃没有贪嗔痴之相
and it is a nibbana that is free from hankering of greed, hate and delusion
涅槃没有对贪嗔痴的意愿
so in this sense, nibbana is threefold
所以，这样说，涅槃分三种
so first there is just one nibbana

首先涅槃是一种
then there are two nibbanas and then again there are three nibbanas
然后分成两种，然后分成三种
the second divisions is according to its...
第二种分类，是根据……
it is twofold, namely the element of the nibbana with the residue of remaining, and the element of nibbana without the residue of remaining
是分成两种，就是有余涅槃和无余涅槃
it is threefold...
分成三种……
by reference to a basis to distinction
以分别为依据
so by references to a basis for distinction, there are two
以分别为依据，就是两类
and by its different aspects, nibbana is said to be threefold
根据不同的层面，涅槃分成三种
so now we come to the...close to the end of the sixth chapter
第六章我们讲完了
so
所以
this is just a summary
这是个总结
summary means a statement about nibbana
总结就是，关于涅槃的说明
for helping your memory
为了帮助你们记忆
Great seers who are free from craving declare that Nibbana is an objective state
解脱渴爱的大知见者说，涅槃是客观的状态
so nibbana is an objective state, nibbana is never subject
涅槃是一种客观的状态，不是主观的
and nibbana is never in the mind or mental
涅槃不在心里
just nibbana it is no rupa no nama it is not mind it is not matter
涅槃不是色法，不是名法
but it is distinct from mind and matter
它与名法、色法不同
and it is an objective state, it is the object of path and consciousness
它是客观的状态，是道和心的所缘
so nibbana is an ultimate reality
所以涅槃是究竟法
and objective state
是客观的状态
which is deathless
是不死
so nibbana is deathless
所以涅槃是不死
simply because it has no rebirth
因为涅槃没有生
simply because it has no beginning
它没有开端
so something that has no beginning
没有开端的事物
has no end or no death
就没有结束，也没有死亡
so it is, nibbana is called deathless
所以涅槃被称为不死
simply because it is without beginning
因为它没有开端
absolutely endless
无尽

that means nibbana is always there
意思是涅槃永远在那里
we cannot say nibbana ceases at some time or some moment
我们不能说涅槃在某时某刻停止存在
and it is unconditioned, not conditioned by anything at all in the world
它是无为法，不受任何世间法的限制
it is not produced by, it is not created by anything
它不被任何东西所创造
it is by its own intrinsic nature
它是属于它自己的属性
and it is unsuprassed because when a person attains nibbana and he gets free from mental defilements and he gets from from suffering
涅槃是无上，因为当某人证得涅槃，
他就没有烦恼，没有痛苦
so now we come to the end of the four ultimate realities
我们学习完了四种究竟法
citta, cetasika, rupa and nibbana
心、心所、色法和涅槃
so now we come to the end of the sixth chapter
我们学习完了第六章
or the second part of our abhidhamma class
也就是我们阿毗达摩课的第二期
so we will have to continue this class in the future
我们以后会继续学习这门课
and I think we can finish the remaining chapters during the third part of our class
在第三期课程，我们就讲完剩下的部分
I'm glad that
我很高兴
I came this time and continue my teaching of abhidhamma
我在这个时候来继续讲阿毗达摩
and I'm very encouraged by the attendance
有这么多人来听课，我备受鼓舞
because everyday the hall is full
因为，每天讲堂都坐得满满的
not because you come to my teaching, but because it shows that there are many people interested in abhidhamma in singapore
不是因为你们来听我的课，是因为这表明
在新加坡有很多人对阿毗达摩感兴趣
[laughs][笑]
you are lay people, most of you are lay people
你们是在家人，大多数人都是在家人
and still you're interested in abhidhamma
但是你们还是对阿毗达摩感兴趣
so that's a good sign
这是好的征兆
as I told you abhidhamma has come to stay with us and we cannot just throw it away and so we have to try to understand it
我也告诉过你们，阿毗达摩传承下来，
我们不能置之不理，我们要努力理解它
and through the understanding of abhidhamma or through the knowledge of abhidhamma
通过对阿毗达摩的理解
our knowledge of buddha's teachings have greatly increased

我们对于佛陀教法的知识就会大大地增长
so without the knowledge of abhidhamma
we can go wrong in many places
没有阿毗达摩的知识，
我们很多地方可能会理解错
if you're interested in theravada teachings
如果你们对上座部佛教感兴趣
then you have to study abhidhamma
你们就要学习阿毗达摩
and abhidhamma studied step by step, little by little
通过一步步，一点点地学习阿毗达摩
is not so difficult
这样就不是很困难
[laughs][笑]
any subject which is new to us is difficult at the beginning, right?
我们学习任何新科目的时候，
开始总会觉得困难，对吧
even the subjects taught in universities or even at schools
即使是大学里教授的课程
when we learn it first, it is difficult for us
当我们开始学习的时候，会觉得难
but little by little we get more familiar with the subject and
但是一点点，慢慢我们就熟悉了
later on, we become very familiar with the subject
后来，我们就对此科目非常熟悉了
and abhidhamma is also like that
阿毗达摩也是如此
abhidhamma is not just to study once, you have to go through it again and again
你不能只学习一遍，要不断地反复
on the second reading, you will understand more fully
你第二次学习的时候，就理解的更全面
and on the third reading, again more fully
and so on
第三次学习，再次增加理解，等等
so after about five or six readings, you will become not only students of abhidhamma
通过五六次的学习，
你就不是阿毗达摩的学生
you will become experts in abhidhamma
你就成了阿毗达摩专家了
so I'm glad that I'm instrumental in you having the knowledge of abhidhamma
所以，在你们学习阿毗达摩过程中，
我对你们有所帮助，我很开心
and whenever I teach abhidhamma, I'm very glad
我教阿毗达摩的时候，总是很开心
so many people think that I would be tired
许多人认为我可能很累
so, so long as I'm talking, I'm not tired
只要我讲课，我就不累
so, I will end the class in the future
我在未来会讲完这门课
and I thank those who sponsor this class, there are how many sponsors here?
感谢支持这门课的团体，有多少个?
five sponsors
五个团体
Singapore Buddhist Federation
新加坡佛教协会
Ananda Metyarama Buddhist Youth Circle
阿难美提亚拉玛佛教青年团
Buddhist Fellowship, Leong San See Temple
佛教之友，龙山寺

Palelai Buddhist Temple
帕勒莱寺院
so if you do not sponsor this class
没有你们对这次课程的支持
there would not be this class, I would not be here
就不会有这个因缘，我也不会来这里
and so I would not be teaching abhidhamma to you
我就不能给你们上阿毗达摩课
I'm grateful to you for giving me this opportunity
我很感谢你们给我这次机会
so we monks live for all beings
我们出家人是为所有众生而活
so, so long as we are able we must be imparting the knowledge we have gained through our studies
只要我们有能力，我们就会
将我们学到的知识传授出去
and so I'm very glad that I'm able to make you at least students of abhidhamma
所以，我很高兴，我至少
能够让你们学习阿毗达摩
so and I hope that you will multiply yourselves
所以，我希望你们一传十，十传百
that means one will teach at least one more the population of abhidhamma students will increase
就是说，你们一个人至少给
另外一个人教阿毗达摩，
这样学习的人数就会增加
so in this way, we can spread abhidhamma in the country and in other countries as well
以这种方式，阿毗达摩就会在
这个国家以及其他国家得到弘传
so thank you for inviting me to teach this class
谢谢你们邀请我来讲这门课

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good evening, every body
大家晚上好
so we will continue our study of the compendium of philosophy or the comprehensive manual of the abhidhamma
我们继续学习阿毗达摩概要精解
this is a third session or our abhidhamma class
这是我们阿毗达摩课程的第三期
and we started last year about this time
我们去年这个时候开始
after you have gone through the six chapters
大家已经学习了六章
you have already studied the four ultimate truths
你们已经学习了四究竟法
or the four ultimate realities, namely
这四个究竟法是：
consciousness, mental factors, material properties and nibbana
心、心所、色法和涅槃
during this class
这期课
we will study the remaining three chapters of this book
我们学习这本书的剩下课程
the seventh, the eighth and the ninth

chapters
第七、第八、第九章
so the seventh chapter deals with what are called categories
第七章讨论的是：类别
actually this chapter gave us the different names given to different mental states and material properties
实际上，此章给
不同的名法、色法不同的名称
that are included in the four ultimate realities
它们都属于四究竟法
it is important and necessary that
重要的是，我们需要
we're familiar with some names or some designations given to these mental states and material properties
我们要熟悉这些名法和色法的名称
because
因为
if we do not understand this
如果我们不明白这点
it is difficult for us to understand the teachings of the buddha in the sutta pitaka
就很难了解佛陀在经藏的教法
for example in the dhammapada
例如在法句经中
we find the word āsava mentioned in two places
asava（漏）出现过两次
and if we do not know what asavas are
如果我们不知道“漏”是什么意思
or how many of them are there
有多少种“漏”
we will not understand the teaching completely
我们就不能完全明白意思
only when we understand through the study of abhidhamma
只有我们通过学习阿毗达摩来理解
can we understand the teachings in the sutta pitaka fully and correctly
我们才能正确完整地理解经藏的教法
so this chapter gives such names such different names given to the mental and material states
这章给名法和色法不同的名称
now the chapter begins with a verse saying the seventy two kinds of entities have already been described with their characteristics and so on
此章开头的偈颂：“已说
七十二种各别法及其特相”等等
up to this point we have studied the four ultimate realities
到目前为止，我们学习了四种究竟法
and the first one is consciousness
第一种是心
although there are eighty nine or one hundred and twenty one types of consciousness
虽然有 89 或 121 种心
as to the characteristic
但是根据特相
consciousness is taken to be one
心只是被视为一种各别法
consciousness has the characteristics of being aware of the object
因为心的特相就是觉知所缘
so being aware of the object is a

characteristic of consciousness
所以觉知所缘就是心的特相
and so consciousness is said to be one although it is divided into eighty nine or one hundred and twenty one types
所以心是一种各别法，
虽然它被分为 89 或 121 种
and next fifty two cetasikas or mental factors
下一个是 52 心所
each of these fifty two cetasikas has its own characteristic
每种心所都拥有自己的自性
and so we take them as fifty two
所以我们将其视为 52 种各别法
so we take consciousness as one
我们将心视为一种各别法
and mental factors or cetasikas as fifty two
心所被视为 52 种各别法
and then there are material properties and if you remember
还有色法，大家应该记得
in the sixth chapter the material properties are taught and there are twenty eight material properties
第六章教了 28 色法
but
但是
among the twenty eight material properties only eighteen are taken here
在 28 色法里，这里只有 18 种
because they are the ones concretely produced material phenomena
因为这些是完成色
that means they are the real ones the real material properties
意思就是它们是真正的色法
and the other ten are actually some modes of these material properties
其他 10 色法只是这些色法的模型
and these ten material properties are not the object of vipassana meditation
这 10 色法不是内观禅修的所缘
so
所以
these ten are not reckoned separately as individual entities here
所以这 10 种没有单独视作各别法
so we take eighteen of them, the first eighteen of the twenty eight material properties taught in the six chapter
所以我们只采用 18 个，
第六章讲过的 28 色法的前 18 个
an then the last one is nibbana, nibbana is taken to be one
最后是涅槃，涅槃被视作一个各别法
and so when we add them up we get seventy two kinds of entities or seventy two kinds of states
全部加起来，我们就有 72 种各别法
that have their own individual essence
它们有各自的自性
these states both mental and material will be dealt within this chapter
此章将介绍这些名法和色法
so there are categories and this chapter is divided into four sections
类别之概要有四个部分
the section on unwholesome states
不善之概要
the section on mixed categories
混合类别之概要

and the section on requisites of enlightenment
菩提分之概要
and the section on the whole, that is on all
一切之概要
the first section, the section of unwholesome states
第一节：不善之概要
begin with what are called taints
首先就是：漏
you may see the word "taint" on page 265 of the manual
你们在概要精解 265 页可以看到“漏”这个词
when studying abhidhamma or studying the buddha's teachings
当我们学习阿毗达摩或者佛教时
we cannot avoid using the original pali words
不可避免使用原始的巴利语
so we will always go with the pali words
所以我们总会提到巴利语
because translations can be misleading
因为翻译可能会误导大家
sometimes one and the same word is translated differently in English
有时候，同一个词
翻译成英文就成了不同的词
and so we're not able to ascertain which is meant
所以我们就不能肯定到底是什么意思
now the word asava, the first word asava here
“漏”这个词，
is translated as defilement in one place
在一处翻译成“烦恼”
and then corruptions in another place
在另外一处翻译成“败坏”
and then here it is translated as taints
这里翻译成“漏”
and Ñānamoli translated it as cankers
智髻比丘翻译成：溃疡
so how are we to understand asavas
所以我们如何理解“漏”
so it is better to keep the word asava when we talk about or when we study this
所以我们学习的时候，
最好还是保持原文 asava
and try to understand the meaning of the word asava
尽量理解它的意义
asava is originally the name of the intoxicating drinks
asava 本义是醉人之酒
because when people made this intoxicating drinks
因为当人们酿造此种令人迷醉之酒时
they have to ferment them
需要发酵
so one meaning of the word asava is long fermented drinks
所以 asava 的一个意义就是发酵许久的酒
or intoxicating drinks
或者令人迷醉之酒
and anything that is long fermented which can be called asava
或者说任何发酵很久
的东西都可以称为 asava
is none other than the unwholesome mental state mentioned here
在这里就是指不善的心所
because they have been with us for how many lives

因为它们伴随我们很多世
not years
不是按年计算
they have been with us for long long time
from time immemorial
它们从无始以来就伴随着我
and so when we say something is called asava because it is long fermented
当我们因长久发酵而称之为 asava 时
then we should call these mental states asavas
那么我们应该称这些心所称为 asava
so these mental states are called asava because they're long fermented or they're intoxicating
这些心所被称为 asava，
因为它们是长久发酵的，或者使人迷醉的
so whenever we have these mental states in our mind
当我们心里有这些心所时
our minds become intoxicated
我的心就迷醉了
and also asava is defined as something that flows out of something
同时，asava 还指从某物流出之物
that oozes out of some other thing
从某物渗出
now there is an abscess for example
假设有一个脓包
and then pus and blood ooze out of that abscess
脓血从这个脓包中渗出来
so something that flow out is also called asava
或者渗出来的东西也是 asava
now when we see something and we like it
当我们看到某物，并喜欢它
and there is attachment
就有执着
there is greed for that object
对这个东西就有贪
and that means attachment or greed is flowing out of our eyes
意思就是贪执从我们眼中流出来
when we hear something and we like it
当我们听到声音并且喜欢它
then the attachment is oozing or flowing out of our ears and so on
那么执着就从我们的耳朵里渗出来，等等
and so they are called asavas in pali
所以，巴利语将其称为 asava
and the commentaries also explain it as something that flow right up to the topmost plane of existence
注释书也将之解释为
“向上流至最高生存地”
by way of plane of existence
这是根据生存地
and that flow right up to what is called the change of lineage
流到改变种姓的地方
by way of the dhamma
这是根据法
that means
意思就是
these mental states can arise even in the highest of the thirty one planes of existence
这些心所可以上升到
三十一生存地的最高处
the highest the thirty one planes of existence is the highest, the fourth of the

four immaterial realms
三十一生存地的最高处，
就是四无色界的第四界
so even in that immaterial realm
即使在这个无色界
these asavas or attachment, wrong view and ignorance can arise
也可能生起这些漏：贪、邪见和无明
so they're said to flow up to the topmost plane of existence
所以据说它们上升到最高的生存地
and as to the mental states
对于这些心所
they can take as object almost everything
它们几乎可以以任何东西为所缘
except those that are called supramundane
除了出世间法
so the change of lineage mentioned here
所以这里提到的改变种姓
is the last moments before the moment of enlightenment
就是觉悟之前的最后时刻
so when one gains enlightenment
所以当一个人获得觉悟
one changes into another type of person
就改变了种姓
one's lineage is said to be changed
他的种姓就改变了
from an ordinary worldling into a noble person
从凡夫变成了圣人
so these asavas can flow up to that point
所以这些漏可以向上流到此处
up to that point of change of lineage
流到改变种姓的地方
that means these can take as object the last moment before the moment of enlightenment
意思就是在觉悟之前
的最后时刻，这些可以成为所缘
and so they're called asava in pali
所以它们被称为 asava
and they're said to be four of them
有四种
the first one is in pali called kāmāsava
第一种是：欲漏
and the second one bhavāsava and the third one diṭṭhāsava and the fourth one avijjāsava
第二：有漏，第三：邪见漏，第四：无明漏
kāmāsava means sensual desire
欲漏的意思是感官欲望
attachment to anything, desire for anything, desire for sense object
对任何事物的执着，对感官所缘的执着
and the second one bhavāsava is
第二个是有漏
attachment to existence
对存在的执着
that means attachment to existence in the material realm and immaterial realms
意思是对色界、无色界存在的执着
I hope you remember the thirty one planes of existence
我希望你们记得三十一生存地
there are planes of existence called rupavacara and arupavacara
色界、无色界生存地
so rupavacara and arupavacara are the planes that are higher than the kamavacara plane or sensuous plane

色界、无色界是比欲界更高的生存地
and attachment to those planes
对这些生存地的执着
the rupavacara plane and arupavacara plane are called the bhavāsava
对色界和无色界生存地的执着，就是有漏
the taint of, attachment to existence
对生存地的漏、执着
and also attachment to jhanas
还有对禅那的执着
is called bhavāsava
被称为有漏
when a person gets jhana
当一个人获得禅那
and say, he dies with that jhana intact
假如，以完整的禅那死去
he is reborn as a brahma
投生为梵天
so the jhanas can produce rebirth as brahmas
禅那可以导致投生到梵天
the attachment to those jhanas is called bhavāsava
对这些禅那的执着就是有漏
later on the author himself will explain what kamma and bhava here represent
后面，作者自己会解释
“欲”、“有”表示什么
and the third is wrong view, the taint of wrong views
第三个是邪见，邪见漏
taking things to be permanent
把事物看成常
or taking things to be without cause and so on
把事物看成无因等等
and also the wrong view regarding one's own self
还有关于自身的邪见
so they're called wrong view
这些被称为邪见
the wrong view you're already studied in the first chapter
在第一章你已经学习过邪见
and the last one is the taint of ignorance
最后一个是无明漏
not understanding correctly
不能正确理解
so these four are called asavas
所以这四个被称为漏
asava of sensual desire, asava of existence, asava of wrong view and asava of ignorance
欲漏、有漏、邪见漏、无明漏
so these four are called asavas
这四个被称为漏
intoxicants or flowing out
麻醉之物，或者流出之物
or those that can flow up to the topmost existence
可以从最高生存地流出
and that can flow up to the topmost mental state of change of lineage
可以流到最高心所，改变种姓
now next is four floods, oghas
下一个是暴流
in pali they're called oghas
巴利语是 ogha
four kinds of floods
四种暴流
actually these four kinds of floods are the same as the four kinds of asavas

实际上，这四种暴流跟四种漏是一样的
so they're given different name here
但是这里给出了不同的名称
so one and the same mental state is called asava in one place
所以同一个心所，在一处被称为漏
and ogha or flood in another place
在另外一处被称为暴流
this is the elegance of buddha's teachings
这是佛陀教法的灵活性
now when buddha taught
当佛陀讲法时
he taught so that his listeners are able to understand and able to gain enlightenment
他讲法就是为了让
听众能够理解，能够获得觉悟
and different people have different dispositions
不同的人，有不同的根性
different likes and dislikes
不同的爱憎
and so
同时
according to the likes and dislikes of his listeners
根据他的听众的爱憎
buddha used different terms or different names
佛陀使用不同的名称
to suit their different inner dispositions
来适应听众的根器
so at one point
所以，有时候
buddha may use the word asava to
佛陀可能会使用漏这个词
describe these four mental states
形容这四个心所
but another place
在另外一处
he may use the word ogha and so on
佛陀可能会使用暴流等等
so ogha are called floods
所以 ogha 就是暴流
they are the same, so flood sensual desire, flood of attachment to existence, flood of wrong views, flood of ignorance
欲暴流、有暴流、邪见暴流、无明暴流
now they're called floods
他们被称为暴流
because they sweep beings away into the ocean of existence
因为他们将众生冲到轮回的大海
now when you're caught in the floods
当你困在洪水中
you're carried away by the floods
你被洪水冲走
and it is very difficult to get out of it
很难从中出来
so in the same way, when these arise in our mind
同样，当这些暴流在我们心里生起
it is very difficult to get rid of them
我们很难对付它们
we have been practicing meditation for many years
我们禅修多年了
and we still have these mental defilements
we still have these floods in our mind
我们还有这些烦恼，在心里还有这些暴流
attachment, wrong view sometimes and ignorance

贪、有时有邪见，还有无明
when they overwhelm us, we're carried away by them and it is difficult to get away from them
当它们将我们淹没，我们就冲走，很难逃脱
it is difficult to cross them
很难渡过暴流
so when there is flood
所以当发了洪水的时候
you know it is very difficult to cross the flood
很难渡过洪水
so because
因为
they sweep beings away into the ocean of samsara or existence
它们将众生冲到轮回的大海
and they're hard to cross
很难越过
they're hard to get rid of
很难应付
these mental states are called floods
这些心所被称为暴流
and the next category is called bonds
下一个类别是：轭
they're also four bonds, the same mental states as the asavas
轭也是四个，与漏的心所是一样的
so the bond of sensual desire, the bond of attachment to existence, the bond of wrong view, the bond of ignorance
欲轭、有轭、邪见轭、无明轭
now they're called bonds or in pali they're called yoga
巴利语称为“瑜伽”
because they yoke beings to suffering
因为它们给众生套上痛苦之轭
they set beings to suffering
让众生受苦
and they do not allow them to escape
不让众生脱离
now once these mental states arise in our mind
当这些心所生起的时候
we are as it were yoked to suffering
我们就被套上痛苦之轭
we are bond to suffer because
我们被苦所缚，因为
since they're unwholesome mental states
因为它们是不善的心所
they're bond to bring unpleasant result
它们必定带来不愉快的结果
and it is very difficult to escape from them
非常难以逃脱
and so they're called bonds
所以它们也被称为“轭”
so in pali they're called yoga
巴利语就是“瑜伽”
now the word yoga is very popular
瑜伽这个词如今非常流行
and the word has different meanings
但是瑜伽有不同的意义
so
所以
it can mean making effort
它的意思可以是：精进
or practice
修持
so practice of meditation is also called yoga
所以禅修也被称为瑜伽
but here the word yoga does not mean

meditation
但是这里，瑜伽这个词意思不是禅修
it means the mental states here
它在这里意思是心所
sensual desire
感官欲望
attachment to existence, wrong view
对有的贪，邪见
and ignorance
无明
they're called yoga here
在这里被称为瑜伽
you may have made the word yogakhema
你们可能遇到过 yogakhema 这个词
if you're familiar with pali
如果你们熟悉巴利语的话
you may be familiar with the word yogakhema
你可能熟悉 yogakhema
there yoga means these four bonds
瑜伽就是这四个“轭”
and not practice or meditation
不是指禅修
and then the next category is called gantha, knots, K-N-O-T-S
下一个类别是：系
they're called knots, because they tie the mind through the body
它们被称为“系”，
是因为它们将心系于身，
or the present body to bodies in the future existences
或者将现在之身系于未来之身
now
现在
the name of these knots
这些“系”的名称
are abhijjhā-kāyagantha
贪婪之身系
please look at the pali passage there
请看巴利语
abhijjhā-kāyagantha
贪婪之身系
now there is the word kāya
这里有一个词 kaya
the word kāya here means both the physical body and also the mental body
kaya 在这里指色身也指名身
and a group of mental states
是心所之聚合
so the word kāya often means not just the body we understand
所以 kaya 通常不仅指我们理解的身体
but it means a group, a collection
它指一个聚合
so here it is in that sense it is used here
所以这里，它就是这样使用的
the physical body and mental body
色身和名身
or a group of physical material properties
色法的聚合
and a group of mental states
心所的聚合
so these four knots
所以这四个系
tie the mind to the body
将心系于身
or the present body to the future existences
或者将现在之身系于未来之存有
that is why they're called knots
所以被称为“系”

and the first one of them is the bodily knot of covetousness
第一个就是贪婪之身系
that means attachment
就是贪执
attachment is one knot
贪执是一个系
now it is very obvious that when there is attachment
很明显，当有贪执的时候
we're tied to something so we're in the knot
我们就被系缚住了，我们在系中
and the second one is the bodily knot of ill will, anger
第二个是嗔恚之身系
so the second one is anger, so anger is also called in pali kāyagantha, the bodily knot
第二个是嗔恚，所以嗔恚也被称为身系
the third one is the bodily knot of adherence to rites and ceremonies, now
第三个是戒禁之身系
here it is important to understand this word correctly
这里正确理解这个词很重要
the pali word is sīlabbata-parāmāsa
戒禁
wrongly taking sīla and vata as a means to purification
错误地认为某种行为可以导致清净
in the commentaries, sila is explained as the habit
在注释书中，“戒”被解释为行为
the habit of cows, habit of dogs, habit of animals and so on
像牛、狗等动物一样的行为
and vata is like habit, it is behavior, behaving like
vata 也是某种行为
like dogs, cows and so on
像狗那样，像牛那样等等
and taking those as the means to purification
认为这些可以导致清净
is called adherence to rites and ceremonies
被称为执着于行为和仪式
so according to the definition given in the texts themselves as well as in the commentaries
所以根据经文和注释书的定义
it is a wrong view about the habits and the behavior which one takes to be right path to enlightenment
是对于行为习惯的邪见，
认为是获取觉悟的正道
so taking something that does not lead to nibbana directly as one leading to nibbana is this wrong view
所以将不能直接导致涅槃的东西
视为导致涅槃的东西，这就是邪见
so according to the definitions given in the commentaries taking the practice of dogs and cows as the right way leading to enlightenment is this bodily knot
根据注释书里的定义，像狗、牛那样修行
认为正确，可以导致觉悟，就是这种身系
but Mahasi sayadaw said
但是马哈希尊者说过
taking just dana to be the way to enlightenment

只将布施视为导向涅槃的方法
taking just sila to be the way to enlightenment is also this kind of wrong view
只将持戒视为
导致觉悟的方法，也是这种邪见
not that dana is bad, not that sila is bad, we must practice dana, we must practice sila, right?
不是说布施不好，持戒不好，
我们必须布施、持戒，对吧?
but we must not remain content with just practice of dana and sila
但是我们不要仅仅满足于布施、持戒
dana and sila can create conditions for the practice of meditation which will directly lead us to enlightenment
布施、持戒可以为禅修创造条件
直接导致我们的觉悟
so only the practice of the eightfold path is the real path
所以，只有修持八正道，才是真正的道路
so taking the practices other than the eightfold as a way to enlightenment is also this kind of bodily knot
所以如果将八正道之外的行为
作为觉悟的道路，也是这种身系。
the adherence to rites and ceremonies
执着行为和仪式
if we take chanting to be enough for our enlightenment
如果我们觉得诵经就足以觉悟
we may have this kind of bodily knot
我们也可能有这种身系
chanting is good, it suits our mind, it can lead our mind to the buddha
诵经很好，将我们的心导向佛陀
but still it is not enough
但是仅此还不够
so taking any practice other than the eightfold path, the practice of eightfold path as a way to enlightenment
所以以八正道之外的修持
作为导致觉悟的方法
is this kind of bodily knot
就是这种身系
bodily knot of adherence to rite and ceremonies
戒禁之身系
and then the last one is bodily knot of dogmatic belief
教条主义信仰之身系
that this alone is the truth
“只有这才是真理”。
this alone is true and any other is false
只有这是对的，其他的都是错的
so taking that way is also a kind of bodily knot
这样也是一种身系
sometimes,
有时候
we think that what we believe in is true
我们觉得我们相信的才是对的
and any other belief is false
其他信仰都是错的
so if we take that way, we may not be free from this kind of bodily knot
如果我们这样想，我们就可能摆脱不了身系
so these are four bodily knots
所以这些是四种身系
bodily knots of covetousness
贪婪之身系

and then of ill will
嗔恚之身系
and then of adherence to rites and ceremonies and
禁取之身系
of dogmatic belief that this alone is true
教条主义信仰之身系，
认为只有这才是对的
later on we will identify the ultimate realities with these
稍后，我们通过这些来分别究竟法
so the next category is clinging
下一个类别是取
in pali they're called upādāna
巴利语是 upadana
when we talk about craving and clinging
当我们谈“贪”和“取”的时候
then there is a difference between craving and clinging
贪和取之间是有区别的
not so strong attachment is called craving
不是很强的执着是“贪”
and very strong attachment is called upadana or clinging
非常强的执着被称为取
but the commentaries point out that this kind of clinging can also be understood more broadly as craving for any of the things of the world
但是注释书里指出：这种“取”也可以
从广义上理解成对世间任何事情的贪
so
所以
commentaries say that any kind of attachment
所以注释书说任何形式的执着
any kind of craving can be called upādāna or clinging
任何形式的贪都可以被称为取
but when we talk about the craving and clinging
当我们谈到贪和取的时候
as for example in the dependent origination
例如在缘起里
then we have to differenciate between craving and clinging
我们就要区分贪爱和取
so in that case craving is not so strong attachment and clinging is very strong attachment
在这种情况下，贪爱是不那么强的执着
而取就是很强的执着
so when it reaches the level of clinging then it can not let go of
所以，如果达到了取的程度，就很难放下
and there are four kinds of clinging the first one is kāma-upādāna
有四种取，第一种是欲取
clinging to sensual pleasures
对感官欲望的执取
attachment to sensual things
对感官事物的执着
and second is clinging to wrong views
第二种是邪见取
actually wrong views themselves are called clinging
实际上邪见本身就被称为执着
and the third is clinging to rites and ceremonies the same as the bodily knot
第三是禁戒取，跟身系是一样的
and the fourth is clinging to a doctrine of

self
第四个是我论取
so to believe in the existence of self and
相信我的存在
clinging to a doctrine of self
我论取就是
is adoption of personality view
具有身见
that means in pali it is called sakkāyadiṭṭhi
巴利语就是 sakkayaditthi
sakkāyadiṭṭhi means the wrong view about existing body
意思就是对于存在的身体的邪见
that means there is a self or the body is permanent and so on
就是有我、身体是恒常的等等
so that kind of view is called sakkāyadiṭṭhi
这种见就是身见
and clinging to that kind of view is clinging to doctrine of self
执着于这种邪见就是我论取
and there are twenty types of personality view mentioned in the suttas as well as in abhidhamma
在经和论中都提到了二十种身见
and they are considering each of the five aggregates in four ways
就是讲每一蕴以四种方式来理解
now there are five aggregates now
蕴有五种
when one regards the materiality as self, that is one kind of personality view
认为色蕴是我，这是一种身见
and also taking self as possessing materiality
认为我拥有色蕴
there is another kind of personality view
这是另外一种身见
or
或者
believing that materiality is in self it is one kind
认为色蕴在我里面， 是一种身见
and self in materiality is another kind of personality view
我在色蕴里，又是一种身见
so personality view can be of four kinds
所以身见有四种
taking materiality as self
以色蕴为我
or taking self as possessing materiality
认为我拥有色蕴
or taking materiality as in self
认为色蕴在我里面
or taking self as in materiality
或者认为我在色蕴里面
so the same with the other four aggregates and so altogether there are twenty kinds
其他四蕴也是如此，
所以一共是二十种身见
we will find these clings again in the doctrine of dependent originations
在缘起理论里，我们会在讲这些“取”
and the next category is hindrances or nīvaraṇas
下一个类别是：盖
they are called nīvaraṇas because they obstruct
它们被称为盖，因为它们阻碍
the way to a heavenly rebirth and to the attainment of nibbana

障碍通向天界
或者障碍获得涅槃
now these nīvaraṇas are obstacles to the way to a heavenly rebirth
这些盖，是通向天界的障碍
obstacles to attainment of jhanas
是获得禅那的障碍
and obstacles to attainment of nibbana
是获得涅槃的障碍
so they are called nīvaraṇas in pali
它们就被称为“盖”
nīvaraṇa is translated as hindrances
“盖”就是障碍
so these nīvaraṇas or hindrances are mental factors that prevent unarisen wholesome states from arising
这些盖是阻碍诸善生起的心所
and which do not arisen wholesome states to endure
让诸善不能持续下去
and it is said the first five hindrances are major obstacles to the attainment of jhanas
前五盖是获得禅那的主要障碍
and the sixth hindrance is the major obstacle to the arising of wisdom, now
第六盖是智慧生起的主要障碍
six hindrances are one (1) sensual desire,
(2) ill will,
六盖是：贪、嗔
(3) sloth and torpor,
(4) restlessness and remorse,
昏沉与睡眠、掉举与恶作
(5) doubt, and (6) ignorance.
疑、无明
so these are called hindrances
这些被称为盖
because they obstruct the way to heavenly rebirth and so on
因为它们障碍通向天界的道路等等
now here
现在
number one is sensual desire
第一个是贪欲
so it is attachment to sensual things and it is not difficult to understand
是对感官欲望的执着，这个不难理解
the second one is ill will, anger, hate and so on
第二个是嗔，愤怒、憎恨等等
but the third and fourth, sloth and torpor, and restlessness and worry
第三和第四，昏沉与睡眠、掉举与恶作
actually sloth is one mental factor,
实际上昏沉是一个心所
and torpor is another mental factor
睡眠是另外一个心所
so two mental factors combined as one here and called one hindrance
所以两个心所组合成一个，被称为一个盖
and the same with number four, restless and remorse
同样第四个，掉举和恶作
restlessness is one thing and remorse is another
掉举是一个，恶作是另外一个
restlessness is one cetasika and remorse is another cetasika
掉举是一个心所，恶作是另外一个心所
and these two are taken as one hindrance here
这两个组合成一个盖

so why?
为什么?
please go to page 268
请翻到 268 页
third line: Abhidhamma commentaries explain that sloth and torpor, and restlessness and remorse,
第三行：阿毗达摩注释书解释
昏沉与睡眠、掉举与恶作
are joined into compounds because of the similarities in their respective functions, conditions, and antidotes or opposites.
将它们合二为一，是因为它们有类似的作用，也有相似的缘，以及相似的对治之法。
so they have similar functions
所以它们有相似的作用
similar conditions and similar opposites
相似的缘与相似的对治之法
that is why these two are joined together as one
所以这两个合二为一
now sloth and torpor
昏沉与睡眠
both have the function of engendering mental sluggishness
都具有令名法软弱无力的作用
so they have the same function of mental sluggishness
它们具有使名法软弱的作用
they are conditioned by laziness and drowsiness,
它们都缘于懒惰与昏昏欲睡
and they are countered by arousing energy.
它们的对治之法就是激起精进。
so that is why they're taken as one hindrance here
所以它们合成一个盖
they're described as one hindrance
被称为一个盖
but according to the ultimate reality they're two not one
但是根据究竟法，它们是两个，不是一个
Restlessness and worry share the function of engendering disquietude,
掉举和恶作都有导致不宁静的作用
so restlessness cause disquietude and worry, I mean
所以掉举造成了不宁静和担忧，我的意思是
remorse as the function causing disquietude
恶作的作用是造成了不宁静
they are conditioned by disturbing thoughts,
它们是缘于困扰的念头
both are conditioned by disturbing thought
它们都是缘于困扰的念头
and they are countered by the development of calm.
它们的对治之法是开发定。
that means countered by the development of samatha
也就是通过开发止禅对治
since they're similar in functions, conditions and opposites
因为它们有类似的作用、缘、对治法
they're compounded together as one mental hindrance
它们就合为一盖
and number five is doubt, doubt is doubt about the buddha, the dhamma, the

sangha, doubt about the practice and so on
第五个是疑，疑就是
对佛法僧的疑，对修行的疑等等
and number six is ignorance
第六个是无明
it is delusion or not understanding or even understanding wrongly
就是迷惑不解，甚至是错误的理解
the next category is latent dispositions
下一个类别是随眠（潜在倾向）
the pali word for latent dispositions is anusaya
随眠的巴利语是 anusaya
lying dormant, something like that
潜伏之类的
so they're seven of them
一共是七个
the latent disposition to sensual lust
欲随眠
number two attachment to existence again
有随眠
number three aversion, number four conceit number five wrong views
嗔恚随眠，我慢随眠，邪见随眠
number six doubt, number seven ignorance
疑随眠，无明随眠
now they're called latent dispositions
它们被称为随眠
actually they're defilements
实际上它们是烦恼
but they lie dormant in our mental continuity
但是在我们的名法之流潜伏着
looking for a chance to come up to the surface
伺机浮出表面
so they're like lying under the surface
所以它们就像潜伏在表面之下
waiting for a chance to come up
伺机出现
now
现在
we are studying abhidhamma now
我们在学习阿毗达摩
I hope we have no attachment, or no ill will now in our minds
我希望我们心中没有贪嗔
but they lie dormant in our mental continuity
但是它们潜伏在我们的名法之流里
so if there is a condition for anger to arise, then anger will arise
如果嗔恚生起的因缘具足，
那么嗔恚就会生起
so the anger that lie dormant in our mental continuity is called an anusaya or latent disposition
所以潜伏在名法之流的嗔恚称为随眠
so when they come up to the surface they may be called kilesas or defilements
当它们浮出表面，就称为烦恼
the last category
最后一个类别
they are said to be seven of them
一共有七个
and they're sensual lusts that means attachment to sense objects
贪执，对感官所缘的贪
and then attachment to existence

有执
the same as the second asava
与第二个漏一样
and then aversion that means ill will
然后是嗔恚
and number four conceit, pride, and
number five wrong view, and six doubt
and number seven ignorance
第四是慢，第五邪见，六疑，七无明
it is this anusaya that path consciousness eradicates
这些随眠是通过道心来断除的
and only path consciousness can eradicate anusayas or latent dispositions
只有道心才能断除随眠
now we practice vipassana meditation
我们修习内观禅修
so when we are practicing vipassana meditation we're making notes of the objects we observe
当我们进行内观禅修，我们
对观察到的所缘进行标记
we're preventing the mental defilements from arising
防止烦恼生起
but that abandonment of mental defilements is just momentary
但是这种对烦恼的舍弃只是暂时的
when there are conditions they will come up again
因缘具足，它们又会生起
so the abandonment of mental defilements by practice of vipassana is momentary abandonment
所以通过内观禅修舍弃烦恼只是暂时的
but the abandonment of mental defilements by path consciousness or at the moment of enlightenment is total
但是通过道心断除烦恼，或者
在觉悟时断除烦恼，则是彻底完全的
that means the abandonment of anusayas the abandonment of the latent dispositions
就是说，随眠的舍弃
so once they're abandoned, once they're eradicated by path consciousness
一旦通过道心舍弃了或者断除了它们
they will not arise again
它们就不会再生起
in the mental continuity of that person
不会再在此人的名法之流生起
so that is the difference
所以这就是区别
so what the enlightenment or what the path consciousness abandons is this latent tendency
所以道心舍弃的是随眠
not the mental defilements that have arisen
不是已经生起的烦恼
not the mental defilements that were in the past
不是过去的烦恼
not the mental defilments that are to be in the future
不是未来要生起的烦恼
not the mental defilements that are present
不是现在的烦恼
but the latent tendencies of these mental defilements
而是这些烦恼的随眠

are what abandoned by path consciousness
被道心舍弃了
so this is the most difficult abandonment, the abandonment of the latent dispositions
随眠的舍弃，是最难的
and the next category is fetters
下一个类别是：结
and they're ten of them
一共有十个
according to suttanta method and also ten according to abhidhamma method
根据经教法和论教法都是十个
so they're (1) the fetters of sensual lust,
它们是：欲贪结
(2) attachment to fine material existence, that means rupavacara
指对色界有的贪
(3) attachment to immaterial existence arupavacara
对无色界有的贪
(4) aversion that is anger or dosa
嗔恚结
(5) conceit, (6) wrong views, (7) adherence to rites and ceremonies, (8) doubt, (9) restlessness and (10) ignorance
慢结、邪见结、禁取结、
疑结、掉举结、无明结
now they're called fetters
它们被称为结
because they bind beings to the round of existence
因为它们将众生束缚在轮回里
they're like ropes that bind us to the existence or to the round of samsara
它们像绳索，把我们捆在轮回里
the next group is called fetters according to abhidhamma method
下一组是根据论教法的结
there is a little difference
有一点区别
(1) sensual lust, the same (2) attachment to existence,
欲贪结、有贪结
(3) aversion,
嗔恚结
(4) conceit, (5) wrong views, (6) adherence to rites and ceremonies,
慢结、邪见结、禁取结
(7) doubt, (8) envy, envy is not included in suttanta method
疑结、嫉结，嫉结在经教法里没有
(9) avarice, also not included in suttanta method, (10) ignorance.
悭结，悭结在经教法里也没有，无明结
so there is a little difference between these two lists
这两个列表有一点区别
and Ledi sayadaw said
雷迪尊者说
that the first of the ten fetters is mentioned both in sutta pitaka and abhidhamma pitaka
在经教法和论教法里，
十结的第一个是相同的
but the second set is only mentioned in abhidhamma pitaka
但是第二组只在论教法里出现
and the next is defilements, we're very familiar with defilements, we have been talking about defilements many times

下一个是烦恼，我们很熟悉烦恼，
我们谈了很多次“烦恼”
but we must understand how many defilements are there
但是我们必须明白一共有多少烦恼
so there are ten defilements
一共有十个烦恼
(1) greed, lobha or attachment, (2) hatred,
贪、嗔
(3) delusion, that means ignorance
痴
(4) conceit,
慢
(5) wrong views, (6) doubt, (7) sloth, (8) restlessness,
邪见、疑、昏沉、掉举
(9) shamelessness, that means moral shamelessness
无惭，就是道德上无羞耻
we met moral shamelessness among the fifty two cetasikas
在五十二心所里我们也有无惭
(10) fearlessness of wrongdoing.
无愧
so shamelessness of wrong doing and fearlessness of wrongdoing
无惭、无愧
these ten are called defilements in English
这十个被称为烦恼
but in pali they're called kilesas
巴利语是 kilesa
now there are two meanings to the word kilesa
kilesa 这个词有两个意思
one is afflicting, so they afflict
一个是扰恼
or they torment the mind
或者折磨你的心
when they're these mental defilements in our mind, our minds are said to be afflicted or said to be tormented
当我们的心里有这些烦恼，
我们的心就受到了折磨
so they're called in pali kilesas
所以它们被称为烦恼
now the other meaning is they defile beings
另外一个意思是：它们染污众生
by dragging them down to a mentally soiled and deprived condition so
将他们拽入心的染污之境
since they defile our minds they are called kilesas or defilements so
因为它们染污我们的心，所以被称为烦恼
they're two meanings to the pali word kilesa
kilesa 这个词有两个意义
one that affilicts
一个就是扰恼
and the other one that defiles
另外一个就是染污
so the English translation defilements is just one meaning
所以这个词的英语翻译只包含了一个意思
that is why it is important we always keep the pali word along with the English translation
所以我们总是要将
巴利语与英语并列，这很重要
because here as indicates of the word asava
因为就像之前的“漏”一样，这里

there is no one English word to cover the meaning conveyed by the word asava or here kilesa
并没有一个英语单词能够
传递 asava 或 kelisa 的意义
so we have now altogether how many categories
所以我们现在一共有多少类别?
asava, ogha flood, yoga bond,
漏、暴流、轭
and then gantha knot
系
and upādāna clinging
取
hindrances nīvaraṇa
盖
anusaya are latent dispositions, fetters and defilements
随眠、结、烦恼
nine categories, right?
九个类别，对吧?
so here is a clarification by author himself
所以作者自己在这里澄清
now
现在
in the names of the asavas and so on
“漏”等这些名称
there are the word kama and bhava
有“欲”、“有”
if you look at the pali passage you see the word kāmāsava
如果你看巴利语段落，你看到“欲漏”
bhavāsava
“有漏”
and then kāmayoga, bhavayoga
欲轭、有轭
and so on
等等
so what is represented by kama and what is represented by bhava in these words?
欲、有在这些词里代表什么?
so here the author gave us a clarification
这里作者做出了澄清
it is craving that is intended by the terms “sensual desire” and “(attachment to) existence,”
欲、有，这两个词指：渴爱
now kama originally means
“欲”的原始意义
something desirable objects
就是可欲的所缘
and bhava means existence
“有”意思就是存在
but here in the word kamasava, bhavasava and so on
但是在欲漏、有漏等词里
we must understand kama as tanha craving
我们要将“欲”理解成“渴爱”
that has the desirable sense object as object
它以可意的所缘为所缘
and also by bhava
对于“有”
we must understand not the existence but attachment or craving for existence
我们必须理解，不是“存有”，
而是对“存有”的贪爱
craving that has existence as its objects
这个渴爱以“有”为所缘
so by kama it is here meant craving
所以“欲”在这里意思是渴爱

and by bhava also it is meant craving so
“有”也是指“渴爱”
kama-asava, bhava-asava, the asava that is kama
欲漏、有漏，这个漏是欲
and so that kama means craving
所以这个“欲”指“渴爱”
craving that takes the desirable object as object
这个渴爱以可意所缘为所缘
and bhava-asava, in the word bhava-asava also bhava means not existence
有漏，在有漏这个词里，
“有”意思不是“存有”
but attachment to existence or craving for existence
是对存有的执着，对存有的渴爱
and then Sīlabbata-parāmāsa, Idaṃsaccābhinivesa, Attavādupādāna, three
禁取、教条（只有这是真的）、我论，三个
they're just the wrong view
它们是邪见
we must understand these as wrong views
我们必须明白这些是邪见
adherence to rites and ceremonies
执着行为和仪式
and the dogmatic belief that this alone is the truth and clinging to the doctrine of self
教条主义地认为“只有这才是真的”、
执着我之论
these three we must understand as just wrong view
这三个，我们要知道是邪见
so wrong view has these three names
邪见有这三个名称
adherence to rites and ceremonies
执着行为和仪式
dogmatic belief that this alone is truth and clinging to a doctrine of self
教条主义地认为“这才是真的”，执着我论
we must understand unwholesome mental states first
我们首先要了解不善心所
unwholesome mental factors
不善心所
how many unwholesome mental factors are there
有多少不善心所?
you go back to the second chapter
你要翻回到第二章
or you can just look at these charts
你也可以看这些表格
ok, let's have a break
好，我们休息一下

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the next category is anusaya
下一个类别是随眠
latent tendencies
潜在倾向
and they are kāmarāgānusaya, sensual desire, it is lobha
他们是：欲贪随眠，感官欲望，是贪
bhavarāgānusaya, attachment for existence, again lobha
有贪随眠，也是贪
paṭighānusaya, paṭigha means ill will, so dosa
嗔恚随眠，嗔
and mānānusaya, pride or conceit, māna

我慢随眠，慢
and diṭṭhānusaya, diṭṭhi, wrong view
邪见随眠，邪见
vicikicchānusaya, doubt
疑随眠，疑
and avijjānusaya, moha
无明随眠，痴
so there are seven anusayas
所以，一共七个随眠
but according to ultimate realities, there are six mental factors that are called anusayas
根据究竟法，有六个心所，被称为随眠
and then saṃyojanas, fetters
然后是结
ten according to suttanta method
根据经教法，是十个
first is kāmarāga-saṃyojana
一、欲贪结；
and kāmarāga-saṃyojana is lobha
欲贪结，属于贪
rūparāga-saṃyojana is again lobha
二、色贪结；也是贪
arūparāga-saṃyojana lobha
三、无色贪结；贪
paṭigha-saṃyojana dosa
四、瞋恚结；嗔
māna-saṃyojana, māna, conceit
五、我慢结；慢
diṭṭhi-saṃyojana, diṭṭhi, wrong view
六、邪见结；邪见
sīlabbata-parāmāsa-saṃyojana wrong view
七、戒禁取结；邪见
vicikicchā-saṃyojana, vicikicchā
八、疑结；疑
uddhacca-saṃyojana, uddhacca,
avijjā-saṃyojana, moha
九、掉举结；掉举，十、无明结，痴。
so ten saṃyojanas, but only seven mental factors that are called saṃyojanas
十结，只有七个心所被称为结
and ten saṃyojanas according to abhidhamma method
根据论教法有十结
kāmarāga-saṃyojana again lobha
一、欲贪结；贪
bhavarāga-saṃyojana, lobha
二、有贪结；贪
paṭigha-saṃyojana, dosa
三、瞋恚结；嗔
māna-saṃyojana, māna, pride or conceit
四、我慢结；慢
diṭṭhi-saṃyojana, diṭṭhi, wrong view
五、邪见结；邪见
sīlabbata-parāmāsa-saṃyojana, wrong view
六、戒禁取结；邪见
vicikicchā-saṃyojana, doubt vicikicchā
七、疑结；疑
issā-saṃyojana, issā, envy
八、嫉结；嫉
and macchariya-saṃyojana, avarice.
九、悭结；悭
avijjā-saṃyojana, moha
十、无明结，痴
so there are ten saṃyojanas according to abhidhamma method
论教法，有十结
but only eight mental factors called saṃyojanas
但是只有八个心所被称为结

next one
下一个
the last category is kilesa, defilements
最后一个类别是烦恼
so there are ten mental defilements
有十种烦恼
and the first one lobha is lobha
一、贪；
dosa is dosa, moha is moha, māna is māna
二、瞋；三、痴；四、慢；
diṭṭhi is diṭṭhi, vicikicchā is vicikicchā
五、邪见；六、疑；
thina is thina, uddhacca is uddhacca
七、昏沉；八、掉举；
ahirika is ahirika, moral shamelessly
九、无惭；
anottappa, anottappa, moral fearlessness
十、无愧。
so here defilements are ten
所以这里烦恼是十种
and also ten mental factors are called defilements
也就是说十个心所被称为烦恼
so this is the identification of each of the items mentioned in this section
这是这节提到的每个类别
and there is another chart in the book
书上有另外一个表格
on page 270
第 270 页
first one greed
第一个是贪
greed has how many names
贪有多少名称?
greed is lobha, right?
贪就是 lobha 对吧，
so lobha has taints, floods, bonds, knots
lobha 的名称有漏、暴流、轭、结
clinging, hindrance
取、盖
latent disposition,
随眠
fetter, defilement
结、烦恼
so greed has nine names in this section
所以贪在这节有九个名称
but wrong view has only eight names
但是邪见只有八个名称
without the name of hindrance
它没有“盖”这个名字
and delusion has seven names
痴有七个名称
and hatred or dosa has five names
嗔有五个名称
and doubt four names
疑有四个名称
conceit three names
慢有三个名称
restlessness, three names
掉举有三个名称
sloth, two names
昏沉，两个名称
worry or remorse, one name
恶作，一个名称
torpor, one name, shamelessness one name, fearlessness one name
睡眠一个名称、
无惭一个名称，无愧一个名称
envy one name, avarice one name
嫉一个名称，悭一个名称
so
所以

from this chart we can easily understand that
从这张表，我们很容易知道
greed has nine names and they are taints, floods, bonds and so on
贪有九个名称，它们是：漏、暴流、轭等等
so this section is a section of akusala cetasikas or unwholesome mental states
所以此节是关于不善心所的
so these unwholesome mental states are mentioned as having different names in this section
在这节，这些不善心所有不同的名称
and we need to understand these names
我们需要了解这些名称
so that when we read the discourses especially the discourses we understand
这样当我们读经的时候，就能理解
what the buddha taught
佛陀在讲什么
so it is good to remember these names
所以，记住这些名称很有用
you have to memorize a little
你们需要稍微记一下
but if you do it little by little you can get them easily or in a short time
如果你们一点点记下来
你们就很容易，或者很快知道它们的名称
but do not try to take all at once, that is impossible
不要试着一次性全部记下来，这不可能
so please go little by little
请慢慢地记
now the second section
现在看第二节
the second section is called mixed categories
第二节是：混合类别之概要
mixed means there will be wholesome states, unwholesome states, and neither wholesome nor unwholesome states
混合类别意思是善、不善与无记。
and the first category is roots
首先是：因
now you are familiar with the roots, you met the roots in the third chapter
你们熟悉“因”，你在第三章见过“因”
so there are six roots and they are
所以，一共是六因，分别是：
one greed, two hatred, three delusion, four non-greed, five non-hatred and six non-delusion
一、贪；二、瞋；三、痴；
四、无贪；五、无瞋；六、无痴。
so they are called roots, because they are like roots of trees
它们被称为因（根），因为它们就像树根
when there are roots trees can grow
因为有根，树才能生长
in the same way when the consciousness and other mental factors are accompanied by roots, they can grow
同样，当心和心所由“因”伴随，就能生长
and the second category is jhana factors
第二个类别是禅支
how many jhana factors are you familiar with
你们熟悉多少禅支
five jhana factors, right?
五个禅支，对吧?
the first jhana has five jhana factors
初禅有五个禅支

and can you tell me the five
你能告诉我这五个禅支吗?
vitakka, vicara, piti, sukha, ekaggata
寻、伺、喜、乐、一境性
now here we find seven jhana factors
我们这里有七个禅支
and they are vitakka, vicara, piti, ekaggata, somanassa joy, domanassa displeasure
寻；伺；喜；一境性；悦；忧；
and upekkha, equanimity
舍。
now somanassa is feeling
悦是感受
domanassa is feeling, upekkha is also feeling
忧也是感受，舍也是感受
the word jhana
禅那这个词
here if used not in the sense of the technical word jhana
如果不是严格意义上的“禅那”
but it is used in the sense of closely contemplating the object
如果指的是：紧密地观察所缘
if any state can contemplate on the object closely it is called a jhana factor
如果任何能够“紧密地观察所缘”的状态就称之为禅支
so here jhana factors does not mean those that accompanied the jhana consciousness only
所以这里的禅支，不仅仅是指伴随禅那心的
there are other also that are called jhana factors
还有其它的也被称为禅支
for example here, domanassa
例如这里的“忧”
now domanassa is displeasurable feeling
忧就是不高兴的感受
and this displeasurable feeling is also called jhana factor here
这种不高兴的感受，也在这里被称为禅支
so it is new to us
这对于我们来说是很新颖的讲法
before we know only the somanassa and upekkha as jhana factors and not domanassa
之前，我们只知道悦、舍是禅支，没听说忧也是
so here jhana means not only the technical jhana but also those factors that contemplate closely on the object
这里禅那不仅仅指严格意义上的禅那
还指紧密观察所缘的诸法
and then path factors
然后是道分
now we are familiar with eight path factors
我们熟悉八道分
right understanding, right view, right intention and so on
正见，正思维等等
and but here path factors are given as twelve and not eight
但是这里道分有十二个，不是八个
because here we need mixed categories
因为我们在这里是混合类别
so there will be unwholesome path factors also
所以，也有不善的道分
so one is right view
一、正见；
two right intention or right thought

二、正思惟；
three right speech, four right action, five right livelihood
三、正语；四、正业；五、正命；
six right effort, seven right mindfulness
六、正精进；七、正念；
eight right concentration
八、正定；
up to this, we're familiar with
这几个我们都熟悉
these are the factors of the eightfold path also
这些也是八道分
but number nine wrong view
但是第九、邪见；
now wrong view is also called a path factor
邪见也被称为道分
and number ten wrong intention or wrong thought
十、邪思惟；
and number eleven wrong effort and number twelve wrong concentration
十一、邪精进；十二、邪定。
now they are called path because they lead to some particular destination
它们被称为“道”，因为
它们导向特定的处所
they lead to blissful states of existence
they lead to rebirth in human realm
它们导向善趣，导向投生为人
and the celestial realms
投生到天界
and also they lead to rebirth in four woeful states
同时它们也导向投生到四恶趣
and some of them lead to nibbana
有一些导向涅槃
so because they lead to some particular destination
因为它们导向特定的处所
they are called path factors
所以它们被称为道分
now
现在
there are no distinct path factors of wrong speech, wrong action and wrong livelihood
在此并没有个别的邪语、邪业与邪命道分，
since these are simply unwholesome modes of conduct motivated by defilements
因为它们只是由烦恼鼓动而造的不善行。
although there is right speech, right action, right livelihood
虽然有正语、正业与正命
there are no wrong speech, wrong action and wrong livelihood
但是没有邪语、邪业与邪命
because these are simply unwholesome modes of conduct motivated by defilements
因为它们只是由烦恼鼓动而造的不善行。
there is no factor of wrong mindfulness
在此也没有邪念道分，
since mindfulness is exclusively beautiful cetasika absent in the unwholesome cittas
因为念是绝对属于美心所，
不可能出现于不善心。
now we must note this carefully
我们必须特别注意这点
it is true there is no such thing as wrong

mindfulness
没有“邪念”道分这是事实
because mindfulness is a beautiful cetasika
因为念是绝对属于美心所，
since it is a beautiful cetasika
因为它是美心所
it accompanies only beautiful consciousness
只伴随美心
it does not accompany unwholesome consciousness
它不伴随不善的心
so there can be wrong mindfulness or pali micchā-sati
所以就没有邪念道分
but in some discourses the word micchā-sati is used
但是在有些经文里，有“邪念”这样的词
so we find micchā-sati in some discourses
所以我们在一些经文里能找到“邪念”
so there the commentary explains that
所以注释书解释说
there is no such thing as micchā-sati actually
实际上并没有“邪念”道分
but the four mental aggregates that arise when remembering something in the past is called wrong mindfulness
所以在忆念过去某事产生的四种名法之蕴被称为邪念
so we may use the word wrong mindfulness but that is not mindfulness but some unwholesome mental states and the unwholesome consciousness
我们可以使用“邪念”这个词，但是它不是指“念”，而是指不善的心所、不善的心
strictly according to abhidhamma there is no such thing as wrong mindfulness
严格按照阿毗达摩来讲，
没有“邪念”这个讲法
if it is mindfulness it must also be wholesome
如果是“念”，必定是善的
or in determinate
或者是无记的
but it can never be unwholesome
但是永远不会是不善的
and the next category is faculties
下一个类别是：根
you may be familiar with five faculties
你们可能熟悉五根
because during meditation retreat these five faculties mentioned again and again by the teachers
因为在禅修中，老师经常会提到这五根
but here faculties are said to be how many
但是这里有多少根?
twenty two faculties
二十二根
because both material faculties as well as the mental faculties are mentioned here
因为这里提到的根有色根和名根
so there are altogether twenty two faculties and they are
一共是二十二根，它们是：
one the eye faculty, eye faculty means eye sensitivity
一、眼根：眼根指眼净色
now among the twenty eight material properties there is one called eye sensitivity

在二十八色法里，有一个叫眼净色
sensitive material particles in the eye
眼睛里的敏感物质
so they are called eye sensitivity
所以被称为眼净色
and here they are called eye faculty
在这里被称为眼根
and number two the ear faculty number three the nose faculty, number four the tongue faculty, number five body faculty
二、耳根；三、鼻根；
四、舌根；五、身根；
six femininity faculty, being a female
六、女根；
the masculinity faculty being a male
七、男根；
eight the life faculty
八、命根；
there are two kinds of life faculty
有两种命根
mental and physical
名命根和色命根
and nine the mind faculty, the mind itself
九、意根；
and the ten the pleasure faculty
十、乐根；
eleven the pain faculty
十一、苦根；
twelve the joy faculty, thirteen the displeasure faculty, fourteen the equanimity faculty
十二、悦根；十三、忧根；十四、舍根；
fifteen the faith faculty, sixteen energy faculty
十五、信根；十六、精进根；
the seventeen the mindfulness faculty, eighteen the concentration faculty, nineteen the wisdom faculty
十七、念根；十八、定根；十九、慧根；
and from twenty to twenty two the names of the faculties are difficult to memorize
第二十到第二十二，这些根的名字很难记
the faculty "I will know the unknown".
二十、未知当知根；
and twenty one is the faculty of final knowledge, I will explain it later
二十一、最终知根；我稍后会解释
and twenty two the faculty of one who has final knowledge
二十二、具最终知根。
now the pali word for faculty is indriya
巴利语的“根”是 indriya
you see the word indriyani in the pali passage bāvīsat indriyāni
你看到 bavisat indriyani 段里的 indriyani
so indriya is the original pali word for the English word faculty
所以“根”的巴利语是 indriya
and indriya means to have control over to exercise control over
“根”的意思是“控制、掌控”
these faculties have control over their respective domains
根是在其范围之内控制其相应法之法。
for example the eye faculty, eye faculty has a control over seeing
例如，眼根能控制“看”
the ear faculty has control over hearing and so on
耳根能控制听等等
so in their respective domains they are the masters

在相应的范围内，它们是主人
so from eye faculty to number eight
所以从眼净色到第八个
life faculty, they are physical
命根，它们是色根
but number eight can be divided into two, one physical and the other mental
但是第八个可以分成两个：
一个是名命根，一个是色命根
and then mind faculty means eighty nine types of consciousness all
意根是心整体，即所有八十九心。
and the pleasure faculty means what
乐根意思是什么?
feeling, right?
受，对吧?
the pain faculty also feeling, the joy faculty feeling, displeasure faculty feeling
苦根、悦根、忧根都是受
equanimity faculty feeling
舍根也是受
so here equanimity means feeling
这里的舍是受
not the other kind of equanimity
不是另外一种“舍”
and then fifteen, the faith faculty
然后第十五：信根
sixteen, energy faculty, seventeen mindfulness faculty, eighteen, the concentration faculty, nineteen the wisdom faculty
十六、精进根；十七、念根；
十八、定根；十九、慧根；
these five faculties are very important faculties
这五根是非常重要的根
very important factors especially the practice of meditation
特别是在禅修中，是非常重要的
so during the practice of meditation, one have to keep them in proper balance, these five faculties
在禅修时，要将这五根保持平衡
and number twenty, twenty one and twenty two
二十、二十一、二十二
the author himself will explain a little later
作者稍后会解释
so there are these twenty two faculties
这就是二十二根
now if you want to read more about these faculties
如果你们想更多地了解这些根
please read path of purification chapter sixteen
请阅读《清净道论》第十六章
and then next category is powers
下一个类别是：力
in pali they are called bala, strength, power
巴利语是 bala，力量
so there are power of faith, of energy, of mindfulness, of concentration, of wisdom
一、信力；二、精进力；三、念力；
四、定力；五、慧力；
of shame, that is moral shame, or shame of wrongdoing
六、惭力；
and fear of wrong doing
七、愧力；
and the power of shamelessness
八、无惭力；

and the power of fearlessness of wrongdoing
九、无愧力。
so these nine are called powers
这九个被称为“力”
now you know the first five are the same as the faculties that are important in meditation
你们知道前五个与
禅修中的重要的五个根相同
faith, energy, mindfulness, concentration and wisdom
信、精进、念、定、慧
and the others are shame of wrongdoing, the fear of wrongdoing
其他是惭、愧
shamelessness of wrongdoing and fearlessness of wrongdoing
无惭、无愧
they are called powers or balas
它们被称为“力”
because they cannot be shaken by the opposites
因为不会受到对立之法动摇，
so they are called bala means strong
它们被称为“力”，是因为它们强大
strong, they have strength, so that they cannot be shaken by their opposites
强大有力，不会受到对法之动摇
they strengthen their adjuncts, because they strengthen their concomitants
或因为它们增强其相应法而得其名。
now
现在
wholesome and unwholesome
善与不善
wholesome can eradicate unwholesome
善可以断除不善
but unwholesome cannot eradicate wholesome
但是不善不能断除善
at the moment of enlightenment, the wholesome consciousness arises
在觉悟的时候，善心生起
and that wholesome consciousness along with its concomitants
这种善心及其心所
eradicates the unwholesome mental defilements
断除不善的烦恼
so wholesome states have the power to eradicate unwholesome mental states
所以善心所具有断除不善心所的力量
but unwholesome mental states do not possess that power
但是不善心所不具有这样的力量
so here they cannot be shaken by their opposites
所以这里说“不能受到对立之法的动摇”
but among the nine powers there are
power of shamelessness
但是在九力之中，有：无惭
and power of fearlessness
无愧
they are unwholesome
它们是不善的
since they are unwholesome they can be shaken by their opposites
因为它们是不善的，
就能被对立之法所动摇
so they are called powers because they cannot be shaken by opposites actually

apply to the wholesome and indeterminate factors only
“不能受到对立之法的动摇”
实际上只适用于善、无记之法
and not to unwholesome factors
对于不善之法，则不适用
and then the next category is adhipatis predominants
下一个类别是：增上
they are four predominant things or factors
四增上：
and they are (1) chanda, predominance of desire,
一、欲增上；
(2) predominance of energy, (3) predominance of consciousness,
二、精进增上；三、心增上；
(4) predominance of investigation.
四、观增上。
now here predominant factors means those that dominate the consciousness and its concomitants to which they belong
增上法是支配它所属的心和心所
now when they arise together
当它们同时生起
they dominate the other mental factors and
它们支配其他心所
also the cittas that goes along with it
也支配一起生起的心
A predominant exercises supreme control over the entire domain or entire citta,
增上法全面地支配整个心，
now we must understand the difference between the faculties and predominants
我们必须了解“根”和“增上”的区别
faculties have control over the concomitants in their own domain
根在其范围之内实行其支配能力
but predominants have the supreme control over the entire citta, so that is the difference
增上法则全面地支配整个心，这就是区别
predominant is like a king
增上法就有如国王，
and faculties are like ministers
根如同大臣
so ministers are bosses in their own domains
大臣在各自的区域里有支配权，
but the king is the one who has the supreme authority over all the country
但是国王则在整个国家具有支配地位
over the ministers also
他也支配大臣
so there is difference between the predominants and the faculties
所以在增上和根之间有区别
among them the first one predominant of desire
一、欲增上；
here desire does not mean attachment
这里的欲不是指执着
or craving or greed or lobha
也不是指渴爱、贪婪
it is in pali chanda, just a desire to do
它的巴利语是 chanda，行动之欲
now desire can be something without attachment, without greed
“欲”可以没有执着、贪婪
so here desire means just the will to do, or

the desire to act
所以这里的“欲”只是行动之欲
chanda is compared to a person picking up the arrows to shoot
这里的“欲”被比喻成拿起箭要射箭
so a person picks up the arrow to shoot, he has no attachment to the arrows
当一个人拿起箭，它对箭没有执着
he just pick them up to shoot
他只是拿起箭去射
so the chanda is like that
“欲”就是如此
just the will to do, the desire to do, the desire to act
只是做事的欲求
is chanda
被称为 chanda
that chanda can be predominant in the mind of people
这个“欲”在人的心里可以成为增上
now when bodhisatta aspire for buddhahood
当菩萨发愿成佛
it is said that he had very strong chanda
据说他有很强的”欲“
very strong desire to act
非常强的行动之欲
that very strong chanda prompted him to aspire for buddhahood
这种强大的“欲”促使他发愿成佛
because he saw beings suffering in the round of rebirth
因为他看到众生在轮回中受苦
and so he had great compassion for all beings
所以他对所有众生具有大慈悲
and so he had that very strong desire
所以他具有这种非常强大的欲
to save people from the round of rebirth
要将众生从轮回中拯救出来
so strong that he would walk from this side of the world to the other side of the world
强大到他要从世界的这边走到那边
that is covered with embers that is covered with charcoal and so on
地上都是燃烧的炭火
so or maybe there are thorns all along the way
或者地上都是荆棘
and if you walk on this thorns to reach the other shore, you will become a buddha, he will do it
如果从这条荆棘之路
走过去就能成佛，他就会去做
like that, so his desire is so great
诸如此，他的欲是如此大
so that is not attachment, not craving, just desire to do
这不是执着，不是渴求，只是行为之欲
and the second is viriya, you know about viriya, the effort or making effort
二、精进增上；这个大家都知道，精进
and the third is consciousness
三、心增上；
so sometimes consciousness can be predominant
有时候，心可以成为增上
and the last one is investigation, investigation really means understanding
四、观增上。“观”就是理解
not just investigating, investigating and

understanding
不仅仅是观，观和智
so actually it is understanding or paññā
实际上就是“智慧”
so these four
所以这四个
only one of these four can be
predominant at one time
在同一时间，只有这四个增上法的一个
there can be no four kings in the country
同一个国家不能有四个国王
there can be only one king in the country
一个国家只能有一个国王
in the same way there can be only one predominant or one adhipati in the arising of consciousness and mental factors
同样，在心、心所生起时，只能有一个增上
but there can be or there may be different faculties
但是在一心里可以有好几个根存在
so faculties can co-exist and can arise at the same time
所以几个根可以同时存在
but these four predominants can arise only one at a time
但是这四个增上，一次只能生起一个
and later on the author himself will say where the predominants can be obtained and so on
稍后，作者自己会讲在哪里获得增上
and the next is
下一个是
nutriment or ahara in pali
食
so they are edible food, contact, mental volition and consciousness
段食、触、思、心。
so these four are called ahara
这四个被称为“食”
normally ahara means food or nutriment
通常 ahara 指断食或食素
but the contact is also called an ahara or nutriment
但是触也被称为食
volition is also called a nutriment and consciousness is also called a nutriment
思、心也被称为食
now according to the suttanta method of explanation
根据经教法的解释
edible food as nutriment sustains a physical body
段食维持色身；
ahara means holding or something like that or supporting
ahara 意思是“维持”之类的
so here the edible food as nutriment as ahara sustains the physical body
所以这里断食是滋养色身的
contact sustains feeling
触维持受；
because feeling is conditioned by contact
因为受缘于触
in the doctrine of dependent origination you know the Phassa-paccayā Vedanā
在缘起里，你们知道触缘受
so feeling arises conditioned by contact
感受缘于触
and then mental volition or cetana sustains rebirth in the three realms of existence
思维持三界轮回，

cetana or kamma produces rebirth in the three realms of existence
思或业导致在三界轮回里投生
mean realms of sensual desire, realms of matter and realms of non-matter or immaterial realm
三界指：欲界、色界、无色界
and consciousness sustains the mind and body
心则维持名色。
so that is why they are called ahara, nutriments
所以它们被称为食
According to the Abhidhamma method, edible food sustains the material phenomena of fourfold origination in the body,
根据论教法，段食维持
身体里由四种因产生的色法，
the material properties in the body
身体内的色法
and the other three nutriments sustain all their conascent mental and material phenomena.
而其他三食维持一切与它们俱生的名色法。
Whereas edible food, as matter, is indeterminate, the three mental nutriments can be of all three ethical qualities.
属于色法的段食是无记法，
而其他三名食则可以属于
所有三种道德素质（善、不善或无记）。
now we will differenciate them later
稍后再区分它们
so there are four kinds of nutriments or aharas
所以有四种食
and there are the first one is just food
第一：段食
actually the nutriment in the food
实际上是食物中的食素
and the second is contact or phassa, and the third is cetana or volition and the fourth is consciousness
第二：触，第三：思；第四：心
so how many categories do we have now
我们学习了多少类别?
roots,
因
jhana factors
禅支
path factors
道分
faculties
根
powers, predominants
力，增上
nutriments
食
seven
七种
so seven categories are treated in this section
这节讲了七个类别
section of mixed categories,
混合类别之概要
now comes the clarification
现在看说明
among the faculties it is explained that the faculty "I will know the unknown". is the knowledge of the path of stream entry
于此，在诸根当中，

「未知当知根」是须陀洹道智；
so that faculty, faculty number twenty
就是第二十根
faculty number 20 is none other than paññā or knowledge that arises with the path of sotapatti
第二十根是：须陀洹道生起的智
now "I will know the unknown"
「未知当知根」
that means before one becomes a sotapanna one has not known the four noble truths
就是在成为须陀洹之前，不明白四圣谛
so
所以
only when one reaches the stage of stream entry
只有证得了预流果
does one know the four noble truths
才知道四圣谛
so the paññā or knowledge that accompanies the path of stream entry is called faculty "I will know the unknown."
所以伴随预流道的智被称为「未知当知根」
the faculty of one who has final knowledge is the knowledge of the fruit of arahatship
「具最终知根」是阿罗汉果智；
now number twenty two
第二十二
the faculty of one who has final knowledge
「具最终知根」
that means who has known
就是已经知道的人
that means whose work of knowing or understand has finished
他求知或理解的工作已经完成了
so that kind of person can be only an arahant
这种人只能是阿罗汉
so when a person becomes an arahant he has no more to do regarding the attainment of enlightenment
所以当一个人称为阿罗汉，
他在证得觉悟上就已经完成了
so he is the one who is said to have final knowledge the ultimate knowledge
所以他就是具有极终智慧的人
so the knowledge accompanying the fruit of ararhantship
就是伴随阿罗汉果的智慧
is called the faculty of one who has final knowledge
被称为「具最终知根」
now number twenty one the faculty of final knowledge
第二十一：「最终知根」
now here the pali word is aññindriya,
这里的巴利语是 aññindriya
and aññā
aññā
can you find the pali word there? the last line of the pali passage
你们能找到巴利段落里
最后一段的这个词吗?
aññindriya, aññātāvindriya
最终知根；具最终知根。
aññindriya is compound of aññā and indriya
aññindriya 是 aññā 和 indriya 的合成
and that word aññā is composed of two

things: ā+ña
aññna 这个词由 ā 和 ña 组成
ā here denotes limits
ā 这里表示限制
ña means understanding
ña 意思是“智”
understanding within the limits of sotapatti magga
在须陀洹道限制里的智
that means understanding like sotapatti magga
就是说像须陀洹道那样理解
that means understanding that can eradicate some mental defilements only and not all mental defilements
就是断除了一些烦恼，并没有断除所有烦恼
so
所以
aññindriya means knowledge accompanying the sotapatti phala
最终知根意思是这种智慧伴随须陀洹果
and then sakadagami magga and phala
斯陀含道、果
anagami, magga and phala and arahata magga
阿那含道、果，以及阿罗汉道
you know there are eight kinds of noble persons
你们知道八辈圣人
sotapatti magga person, sotapatti phala person, right?
须陀洹道、须陀洹果，对吧?
and sakadagami, anagami, arahata magga person, arahata phala person
斯陀含、阿那含、阿罗汉道、阿罗汉果
now the first one, sotapatti magga
第一个须陀洹道
knowledge accompanying that sotapatti magga is the number twenty
伴随须陀洹道的智慧是第二十
the faculty "I will know the unknown"
未知当知根；
and the knowledge accompanying the last
伴随最后一个的智慧是
is the number twenty two
第二十二
the faculty or who has final knowledge
具最终知根。
and the knowledge accompanying the six types of consciousness between is called the faculty of final knowledge
伴随这中间六种心的就是“最终知根”
or faculty of knowledge within limits
或者说“有限智”之根
so these three are actually the knowledge that accompanies the supramundane types of consciousness
这三种实际上是伴随出世间心的智慧
so they're supramundane
它们是出世间的
nineteen, the wisdom of faculty can be mundane
第十九慧根，可以是世间的
and life faculty is of two kinds, the physical and mental
命根有两种：色命根、名命根
now you have met life faculty both among the cetasikas and material properties
你们已经在心所和色法里学过两种命根
among the fifty two cetasikas there is one called jīvitindriya life faculty
在 52 心所里，有命根

that is life faculty for mental states
这是名命根
and among the twenty eight material properties there is again jīvitindriya
在 28 色法里，也有命根
and that is physical
这是色命根
so they maintain the mental states and physical material properties respectively
它们分别维持名法和色法
now
现在
there are jhana factors:
禅支
vitakka, vicara,
寻、伺
piti, vedana and ekaggata
喜、受、一境性
so the jhana factors are not found in the fivefold sense consciousness
在五种根识里没有禅支；
that means
意思是说
in the fivefold sense consciousness
在五种根识里
although there may be some jhana factors they're not called jhana factors
虽可能有一些禅支，但是不被称为禅支
let us say, one pointedness of mind, ekaggata
例如，心一境性
ekaggata accompanies every type of consciousness
一境性伴随每一种心
so ekaggata accompanies the fivefold sense consciousness or let us say, seeing consciousness
一境性伴随五根识，例如眼识
so there is ekaggata with seeing consciousness
所以眼识里有一境性
but that ekaggata is not called a jhana factor
但是这个一境性不被称为禅支
and it is given in this book because their function and physical base are weak
由于它们的作用与依处色还很弱，
and they occupy an elementary place in the cognitive process
也由于它们在心路过程里
所占的是很基本的位置，
they can not engage in a close contemplation of the object,
因此它们不能紧密地观察目标，
and thus their concomitant feeling and one-pointedness do not acquire the stature of jhana factors.
所以与它们相应的受
及一境性不能到达道分的程度。
so ordinarily we say there are five or seven jhana factors
所以通常，我们说有五或七个禅支
and feeling is one of them and
受是其中一个
one pointedness of mind is one of them
心一境性是其中一种
and feeling accompanies the seeing consciousness and so on
受伴随眼识等等
and one pointedness also accompanies seeing consciousness and so on
一境性也伴随眼识等等

but they are not called jhana factors when they accompany the seeing consciousness and so on
但是它们伴随眼识等时不被称为道分
and initial application is the foundation of the jhana factors
寻是禅支的基础，
so only when there is initial application, can there be jhana factors
只有在寻的基础上，才有禅支
and initial application does not accompany the seeing consciousness and so on
寻并不伴随眼识等等
and so
所以
those jhana factors that arise with seeing consciousness and others are not called jhana factors
所以与心同生的禅支并不称为禅支
and then
那么
the powers in those kinds of consciousness that are without energy
这些心里的力不具有精进心所
now there are types of consciousness that are not accompanied by energy
有些心不伴随有精进心所
and you have to go back to second chapter to understand that
你要回到第二章来理解这点
So, energy is required in a citta for its constituents to acquire the stature of powers (bala).
心必须拥有精进心所才能
使到其成份达到力的程度。
the consciousness to be strong then energy is required
心要强大，必须有精进
So, in the sixteen types of consciousness that are devoid of energy
因此，在十六种没有精进的心里，
the mental factor of one-pointedness cannot fulfill the function of the power of concentration.
一境性心所不能够实行定力的作用。
now there are sixteen types of consciousness
有十六种心
that are not accompanied by viriya or energy
它们不具有精进
again you have to go back to the second chapter
同样，你们要翻回第二章
but with those types of consciousness one pointedness will arise
但是在这些心里，会生起一境性心所
so one pointedness that arises with those sixteen types of consciousness is not called a jhana factor
但是在这 16 种心中，
生起的一境性，不被称为禅支
and also in the rootless consciousness no path factors can be obtained
无因心里不能获得道分；
so the path factors are not found in the eighteen rootless consciousness
因此在十八无因心里并没有道分。
again eighteen types of consciousness are accompanied by one pointedness
同样一境性也伴随 18 种心

but it is not called a path factor there
但是在此，它不被称为道分
In consciousnesses accompanied by doubt,
在与疑相应的心里，
one-pointedness lacks reinforcement by decision (adhimokkha) and is overrun by doubt, with its vacillating nature;
一境性缺少了「胜解」的支援，
且被疑的犹豫不决本性所淹，
thus it cannot attain the status of a path factor, faculty, or power.
因此不能达到道分、根或力的程度。
there are two types of consciousness accompanied by moha only what is the first one?
有两种痴相应的心，第一种是什么?
two types of consciousness accompanied by moha only among the twelve akusala cittas
12 不善心中，有两个是痴相应的心
the first one is accompanied by vicikicchā, doubt
第一个疑相应的
and the second one is accompanied by uddhacca, so
第二个是掉举相应
with that vicikicchā citta, there is ekaggata
所以，疑相应的这个心，有一境性
because ekaggata or one pointedness accompanies every type of consciousness
因为一境性伴随所有的心
but that one pointedness is not called a path factor or faculty or power
但是这个一境性不被称为道分、根、力
so cittas devoid... in the consciousness accompanied by doubt
所以，在痴相应的心里
one pointedness lacks reinforcement by decision there is no decision there
一境性缺少了「胜解」的支援，
and it is overrun by doubt with its vacillating nature; thus it cannot attain the status of a path factor,
且被疑的犹豫不决本性所淹，
因此不能达到道分的程度。
so although one pointedness accompanies a consciousness with doubt
所以一境性伴随这个疑相应的心
it is not called a path factor
它不被称为道分
and predominants can occur only one at a time
在同一个时候只能有一个增上法存在，
for it is inherent in the nature of predominance that only one state can function as a predominant in any given citta,
因为增上法的本质即是在任何一个
心里只能有一个执行总支配的作用，
and then only in javanas with two or three roots “according to circumstances,”
而且根据情况，是在二因或三因
的速行心里才能发生。
now
现在
there are fifty five javanas
有 55 个速行心
and some are accompanied by two roots
有些是二因
and others accompanied by three roots
其他的是三因

and also there is a javana that is not accompanied by any roots
还有一个无因的速行心
so among them only in javanas with two roots or three roots
所以，其中，只有二因或者三因速行
can predominant be obtained
才能获得增上法
so predominants can be found only with the javanas with two or three roots
所以增上法只在二因
或三因速行心里才能找到
and not with one root
一个因的速行里没有
and according to circumstances means
“根据情况”指的是
the investigation predominance cannot accompany the two root javanas
观增上不能伴随二因速行
because it is knowledge
因为它是智
this is a little complicated
这个有点复杂
so first we understand that jhana factors, path factors and so on
首先，我们明白了禅支、道分等等
later from among them
后来，其中
there are some factors
其中有一些
that are not called jhana factors, path factors and so on
并不称为禅支、道分等等
although they may arise with a certain citta
虽然它们在某些心里会生起
so there is this difference
就是这些区别
ok, now
好，现在
I want you to find out
我希望你们找出
which are wholesome, which are unwholesome
哪些是善、哪些是不善
and which are neither wholesome nor unwholesome
哪些是无记
among the categories of this section
在这节的类别里找出来
if you read the book, you will already get it from the book
如果你们看书，你就可以直接从上面看到
so this section is compendium of mixed categories, right?
这节是混合类别，对吧?
so mixed means wholesome, unwholesome, neither wholesome nor unwholesome
混合意思是：善、不善、无记
lobha can be what? wholesome or unwholesome or indeterminate
贪是什么？善？不善？无记?
what is lobha? wholesome or unwholesome or indeterminate
什么是贪？善？还是不善？还是无记?
unwholesome
不善
alobha?
无贪?
alobha can be wholesome and also it can be indeterminate

无贪可以是善，也可以是无记
because it can accompany vipaka resultant cittas also
因为它也可以伴随果报心
adosa, same thing, amoha wholesome and indeterminate
无嗔，也是如此，无痴，善和无记
in this way, you can find out which belong to wholesome which to unwholesome
这样，你就可以找出
哪些属于善、哪些属于不善
and which to neither wholesome nor unwholesome
哪些属于无记
or if you don't want to try to find them out
如果你们不想找出来
just look at page 277
直接看书第 277 页
we will do the identification tomorrow
我们明天再来找找看

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now please look at the handout
请看资料
with the heading: missaka-saṅgaha
标题是：混合之概要
so now today we will identify the entities mentioned in this section
今天我们来对应本节提到的各种类别
now the first one, the first category is the category of hetus or roots
第一个，第一类就是因之概要
so there are six roots, lobha, dosa, moha, alobha, adosa, amoha
有六因：贪、嗔、痴、无贪、无嗔、无痴
and their corresponding mental states, their corresponding ultimate realities are the same as lobha, dosa, moha alobha, adosa, amoha
与它们对应的名法，究竟法是相同的：
贪、嗔、痴、无贪、无嗔、无痴
and then there are seven jhānaṅgas
接着是七个禅支
and the first jhānaṅga is vitakka
第一个禅支是寻
and its ultimate reality is also vitakka
它对应的究竟法也是寻
and then, now pleas turn to this page
然后，翻到这页
with the heading: missaka-saṅgaha
标题是：混合之概要
it is
它是……
so there are seven jhānaṅgas or factors of jhana
有七个禅支
and the first one is vitakka and its ultimate reality is also vitakka
第一个是寻，与之对应的究竟法也是寻
and the second one is vicāra and its ultimate reality is also vicāra
第二个是伺，对应的究竟法也是伺
and number piti the same, ekaggata the same
第三个喜，也是如此，一境性，也是如此
and five somanassa
第五个悦
somanassa is according to ultimate reality
根据究竟法，悦是
vedana or feeling
受

pleasurable feeling
愉快的感受
and domanassa, displeasurable feeling
忧，不愉悦的感受
it is also vedana
它也是受
and upekkha, indifferent feeling, it is also vedana
舍，中性的感受，也是受
now the word upekkha
“舍”这个词
is a name for both indifferent feeling and equanimity
舍受和中舍性都是这个词
sometimes equanimity is called upekkha
有时候中舍性被称为舍
and sometimes the indifferent feeling is called upekkha
有时候舍受被称为舍
so when it is feeling, it is indifferent feeling or neutral feeling
当是舍受的时候，就是中性的感受
so here upekkha is a neutral feeling
所以，这里舍就是中性的感受
so these three, number five, six and seven are actually the cetasika, vedana or feeling
这三个，第五六七，实际上就是受心所，
and then twelve maggaṅgas, twelve factors of path
然后是十二道分
now the first eight are the ones that are familiar to you
头八个你们熟悉
number one: sammā-diṭṭhi right view or right understanding
第一：正见
and right view or right understanding is according to paramattha dhamma or ultimate reality the cetasika amoha
正见，根据究竟法，是无痴心所
it is called paññā also, so
它也被称为慧根心所
paññā, amoha are the same
慧根、无痴，是一样的
so sammā-diṭṭhi the right view is amoha or paññā understanding
所以正见就是无痴或慧
the second one sammā-saṅkappa right thought right intention
第二个是正思维
is the cetasika vitakka
是寻心所
so vitakka is called sammā-saṅkappa when it is included in the factors of path
在道分里面的寻心所就是正思维
and number three sammā-vācā
第三个是正语
right speech is the same right speech among the cetasikas
正语在心所里面也被称为正语
and then number four is sammā-kammanta, the same cetasika sammā-kammanta in the 52 cetasikas
第四个是正业，在 52 心所里也被称为正业
and number five sammā-ājīva, the same sammā-ājīva cetasika
第五个正命，在心所里也是正命
and number six is sammā-vāyāma
第六正精进
vāyāma means making effort
精进意思就是努力
so it is the cetasika viriya effort or energy

所以是精进心所
and sammā-sati is sati
正念属于念心所
and sammā-sati is the cetasika ekagatta
正念是心所一境性
so ekagatta is actually a synonym for samadhi
一境性实际上是三摩地的同义词
and there are four wrong views and so on, so
然后是四个，邪见等等
number nine is micchā-diṭṭhi wrong view
第九个是邪见
micchā-diṭṭhi is the cetasika diṭṭhi among the fourteen unwholesome cetasikas
邪见是十四不善心所之一
and number ten micchā-saṅkappa
第十邪思维
it again, it is vitakka
这个也是寻
wrong direction of mind or wrong thought
心的错误导向，或者邪思维
number eleven micchā-vāyāma, wrong effort
第十一邪精进
is a cetasika viriya or effort
是精进心所
and number twelve micchā-samādhi is again ekagatta
第十二邪定，也是一境性
so
所以
the twelve path factors
十二道分
may come to how many paramattha dhammas
属于多少种究竟法?
you don't take the one that is already mentioned, so how many?
重复的不算，多少种?
ok, let us use our fingers
好，扳指头算一下
amoha, vitakka,
无痴、寻
sammā-vācā, sammā-kammanta
正语、正业
sammā-ājīva, viriya
正命、精进
sati, ekagatta
念、一境性
diṭṭhi
邪见
vitakka already taken, right?
寻已经算过了，对吧?
and viriya already taken, ekagatta already taken
精进已经算过了，一境性也算过了
so nine
所以是九个
there are nine ultimate realities
所以是九个究竟法
that are called path, factors of path
被称为道分
and next we come to indriya or faculties
下面是根
there are twenty two faculties
有二十二根
and
那么
you may also look at the book if you want to read English
你们也可以看书，如果你想看英文

so here
这里
only pali words are given
只给了巴利语
so I deliberately use pali words
我故意使用巴利语
so that you will become familiar with the pali words
这样你就会熟悉巴利语
number one is cakkhundriya that means eye faculty
第一是眼根
eye faculty means cakkhu-pasāda eye sensitivity
眼根意思是眼净色
now there are 28 material properties and among them
有 28 色法
there is what is called eye sensitivity
里面就有眼净色
that means sensitive material particles in the eye
意思就是眼睛里的敏感微粒
those sensitive particles in the eyes are called eye sensitivity and
眼睛里的这些敏感颗粒被称为眼净色
here there are called eye faculty
这里被称为眼根
because they have the authority over the seeing function
因为它们对看的功能具有支配作用
number two sotindriya, sota means ear so ear faculty
第二是耳根
and ear faculty is sota-pasāda ear sensitivity
耳根就是耳净色
and three ghānindriya nose faculty is nose sensitivity
第三鼻根，就是鼻净色
four jivhindriya tongue faculty
第四舌根
is tongue sensitivity
是舌净色
and kāyindriya body faculty
身根
is body sensitivity
是身净色
now you remember that body sensitivity
你们记得身净色
resides in the whole of the body
遍布整个身体
except the tip of the hairs and nails
除了毛发和指甲末端
and number six is itthindriya femininity faculty being a female
第六是女根
that is among the twenty eight material properties
这属于二十八色法
itthibhāva, again femininity
也就是女性根色
and number seven purisindriya, masculinity faculty
第七男根
and that is pumbhāva masculinity
男性根色
so femininity or masculinity means some marks by which we understand that a person is a male or a female
女性根和男性根就是
我们分别男女的一些特征

there are some peculiar ways of doing things between men and women
女性和男性做事分别有独特的方式
by looking at these peculiar marks
通过观察这些独特的方式
we know that a certain person is a male or a female
我们知道某人是男还是女
that maleness or femaleness
这种男性特征和女性特征
is what is called here purisindriya and itthindriya
在这里就被称为男根和女根
and number eight is jivhindriya life faculty
第八是命根
there are two life faculties
有两种命根
one is mental and the other is material
一种是名命根，另外一种是色命根
so among the fifty two cetasikas there is one cetasika called jivhindriya
在五十二心所中，有一个心所被称为命根
and also among the twenty eight material properties
同样，在二十八色法中
there is one material property called again jivhindriya
有一种色法也被称为命根
so
所以
the life faculty is of two kinds
命根有两种
mental and physical
名命根和色命根
mental life faculty maintains and keeps alive the mental states
名命根维持名法的生命
and material material life faculty maintains the material things or matter in our body alive
色命根维持身体内色法的生命
and number nine is manindriya
第九是意根
now mana means minds
末那指心
or here mana means consciousness or citta
这里的末那指心识
so mana according to paramattha dhamma according to ultimate reality is the eight nine cittas
所以，根据究竟法，末那指 89 心
the number ten is sukhindriya
第十是乐根
sukha
乐
pleasure faculty
乐根
this pleasure faculty is the feeling connected with the body
这个乐根是与身体相关的感受
you hit something by accident you have pain
你不小心撞到了某物，就会疼痛
and you touch something soft and you have a good feeling there
你摸到柔软的东西，你感觉很好
and that is called sukhindriya pleasure faculty
这就被称为乐根
so it is connected with the body and not in the mind

这是与身体相关的，而不是与心相关
the one in the mind will come later
与心相关的等一下再讲
and number eleven is dukkhindriya pain faculty
第十一是苦根
so you hit yourself and then there is pain
当你撞到自己，感到疼痛
the feeling that arises when you have pain in the body is called dukkhindriya
当你感到疼痛时，身体内
生起的感受就是苦根
the pain faculty
苦根
and it is among the fifty two cetasikas just feeling or vedana
在 52 心所中，是受心所
and then number twelve somanassindriya, the joy faculty
第十二悦根
this is joy in the mind
心中的喜悦
happiness in the mind
心里的幸福
so it is mental
所以是心理上的
and number thirteen is domanassindriya
第十三是忧受
the displeasurable faculty again it is a mental feeling
忧受也是心理感受
so this is also a feeling
这也是受心所
and then number fourteen upekkhindriya
第十四舍根
equanimity faculty that means a neutral faculty
舍根意思是中性的根
neutral feeling faculty
中性感受之根
sometimes
有时候
the feeling is not pleasurable
感受不是乐的
not displeasurable,
也不是不乐的
and not pleasure not pain but something
非乐、非苦
something different from these four
就是与以上四种不同
so that feeling is called upekkha
这种感受被称为舍
or indifferent feeling or neutral feeling
或者中性的感受
so this upekkhindriya
所以这是舍根
is the neutral feeling faculty
中性感受之根
so it is also the cetasika vedana or feeling
也就是受心所
so now you see five kinds of vedana here
所以这里你们看到五种受
from number ten to number fourteen
从第十到第十四
at the beginning of the third chapter
在第三章开始
the manual says that there are five
概要精解讲了五种
five kinds of feelings
五种受
and they are
它们是

pleasure feeling, pain feeling and so on
乐、苦等等
and there the commentary says that
注释书说
the dividing vedana or feeling into five kinds according to the teachings of the faculties
受的五种划分是根据根的说法来的
so
所以
according to the teaching of faculties
根据诸根的教法
vedana or feeling is divided into five kinds
受被分为五种
sometimes vedana is said to be only three
有时候受只被分为三种
pleasurable, displeasurable and neutral
乐、苦和舍
sometimes it is said to be only two
有时候只被分为两种
pleasurable and displeasurable
乐和苦
sometimes it is said to be only one
有时候只被分为一种
it is dukkha
就是苦
because
因为
everything that has a beginning and an end is defined as dukkha
有始有终之事物被定义为苦
so one feeling, two feelings
所以，一种受，两种受
three feelings, five feelings
三种受、五种受
so five feelings are according to this teaching of indriya or the faculties
所以五受的分法就是来自于根之教法
the next number fifteen saddhindriya
下一个，第十五：信根
saddhā faculty, saddhā means faith or confidence
信根，信就是信心、自信
so it is not blind faith
不是盲信
it is faith with conviction, faith with understanding
是智信
so it is the cetasika saddhā among the twenty five beautiful cetasikas
是二十五美心所之一
and number sixteen is viriyindriya
第十六精进根
it is viriya energy or effort
就是精进心所
and number seventeen satindriya
第十七念根
mindfulness faculty
念根
and it is sati or mindfulness cetasika
是念心所
and eighteen samādhindriya ekagatta
十八定根，一境性
and number nineteen paññindriya
第十九慧根
and it is amoha the last of the fifty two cetasikas
是无痴，是五十二心所的最后一个
we will find these in the coming section also
在下一节里我们也会找到这些
in the section of the members of

enlightenment
在觉支节里
and these five faculties are important ones
这五根是重要的
when you practice meditation
当你禅修的时候
you may have gone to meditation retreats
你可能会去禅修中心
and you may have heard teachers saying
balancing of the five faculties
你可能会听到老师说平衡五根
so we will come to that later
我们稍后再讲
and number twenty is a long name in pali
第二十，很长的巴利语
as also in English
英语也很长
the faculty I will know the unknown
未知当知根
so that is according to ultimate reality
根据究竟法，就是
amoha or paññā
无痴或慧根
concomitant with sotapatti magga
伴随须陀洹道
and number twenty one aññindriya
第二十一最终知根
know within the limit of the first magga
在第一道心界限内的所知
and aññindriya is amoha again according to ultimate reality
根据究竟法，最终知根也是无痴
and that amoha is that which accompanies the sotapatti phala
这种无痴是伴随须陀洹果
from sotapatti phala to arahata magga
从须陀洹果到阿罗汉道
sotapatti phala, sakadagami magga, sakadagami phala
须陀洹果、斯陀含道、斯陀含果
anagami magga, anagami phala
阿那含道，阿那含果
and arahat phala[magga?]
阿罗汉道
altogether six
一共是六种
so the amoha or paññā
无痴或慧根
that is concomitant with these six types of consciousness
与此六种心相伴
is called aññindriya
被称为最终知根
so number twenty and number twenty one belong to the supramundane cittas
所以第二十和第二十一属于出世间心
and number twenty two is called aññātāvindriya
第二十二被称为具最终知根
faculty of one who has known the four noble truths
了知四圣谛者之根
who has the final knowledge
具有最终知识者
that means an arahant
即阿罗汉
arahant is a person who has known
阿罗汉所知
what is there to be known and there is no more to be done for knowing anything
已尽知，在知识上已无需再知
so aññātāvi means an arahant

所以具最终知者意思是阿罗汉
and aññātāvindriya means the faculty of an arahant
具最终知根就是阿罗汉之根
that means faculty of one who has obtained the final knowledge
就是具最终知者之根
or who has known the four noble truths
知道四圣谛者
and it is again cetasika amoha the last of the fifty two cetasikas
这也是无痴心所，五十二心所最后一个
and here amoha concomitant with arahat phala
伴随阿罗汉果心的无痴
now there are eight supramundane types of consciousness
有八种出世间心
sotapatti magga, sotapatti phala, right?
须陀洹道、须陀洹果，对吧?
and sakadagami magga and sakadagami phala
斯陀含道、斯陀含果
anagami magga, anagami phala
阿那含道、阿那含果
and arahat magga, arahat phala
阿罗汉道、阿罗汉果
the first one is here called the faculty I will know the unknown
第一个是未知当知根
the last one is called the faculty of one who has final knowledge
最后一个是具最终知根
and the six inbetween are called the faculty of final knowledge
中间的六个被称为最终知根
or the faculty of knowledge which knows within the limit of what the sotapatti magga knows
或者是此种知根所知
范围为须陀洹道之知
so altogether there are twenty two faculties
所以一共是二十二根
some of them are material properties and others are mental states
其中一些是色法，另外属于名法
now number one is material property
第一个是色法
two
第二个
material property or mental states?
色法还是名法?
material property
色法
number three material property, number four material, number five material property
第三色法，第四色法，第五色法
number six material property
第六色法
number seven material property, number eight both
第七色法，第八两者都是
material and mental
色法和名法
and number nine, mental
第九名法
let's say mental state, it's citta
我们称其为名法状态，它是心
and then from number ten down to number twenty two

从第十到第二十二
mental states
名法状态
different cetasikas
不同的心所
vedana, saddha, viriya, sati, ekagatta and amoha or paññā
受、信、精进、念、一境性和无痴或慧
and next is the category of bala strength or power
下一个类别是力
so there are nine mentioned in this section
此节提到了九种力
the first one is saddha bala the power of faith or confidence
第一种是信力
so power means so strong that it cannot be shaken by the opposite
力意思是它很强大，
无法被对立之法所撼动
the second one is viriya bala
第二是精进力
strength that is viriya
这种力是精进
or the power that is effort
精进的力量
so it is actually the cetasika viriya
所以实际上它是精进心所
and number three sati bala
第三念力
so it is mindfulness
所以它是正念
number four samadhi bala
第四是定力
ekagatta or concentration
一境性或禅定
and number five pññā bala
第五是慧力
and it is the cetasika amoha
它是无痴心所
and number six hiri bala
第六是惭力
and it is the cetasika hiri
它是惭心所
hiri means shame to do wrong
惭就是为做坏事感到羞耻
ottappa-bala is ottappa fear to do wrong
愧力，就是为做坏事感到恐惧
and ahirika-bala, shamelessness to do wrong
无惭力
and anottappa fearlessness to do wrong
无愧力
so they are respectively ahirika and anottappa cetasikas
它们分别是无惭、无愧心所
so there are nine powers
所以有九种力
and they represent one each of the ultimate reality
它们各自表示一种究竟法
and so according to ultimate reality also there are nine powers
所以根据究竟法，也有九种力
on next page, adhipati predominance
下一页，增上
kings
国王
so there are four adhipati as you already know
大家知道，有四种增上
the first one is chandādhipati

第一个是欲增上
and it is the cetasika chanda
这是欲心所
the will to do or the desire to do
做事之欲
and number two is viriyādhipati,
第二个是精进增上
so it is effort or energy it is the viriya cetasika
所以是精进，是精进心所
and number three is cittādhipati
第三是心增上
that means citta or consciousness
就是心，心识
and number four vīmaṃsādhipati
第四是观增上
investigation predominant
观增上
and it is amoha or paññā
它就是无痴或慧
so here vimamsa means not just investigating, but investigating and understanding
这里的观，不仅仅指观，是指观和智
so there are four predoninants
这四个增上
and there are four corresponding ultimate reality
四个相应的究竟法
chanda, viriya, citta and amoha
欲、精进、心和无痴
the last category is category of ahara nutrition
最后一个类别是食
the first one is kabaḷīkārāhāra edible food
第一个是段食
that means food that is eaten
就是吃的食物
actually it is not the food that is eaten
实际上并不是吃的食物
but the nutrition that is contained in the food that is eaten
而是所吃食物里包含的食素
so that nutriment in the food is called here ahara
食物里的食素被称为食
kabaḷīkārāhāra
段食
kabala means handful
段，意思是“手握的”
now when we eat, we eat with hand
当我们吃的时候，是用手抓取
so we make a handful before we bring it to the mouth
用手抓一把放到嘴里
so that handful is called in pali kabala
所以，手握的，巴利语就是 kabala
so kabalikara means making a handful
段食也就是抟食
that means after making handful we eat it
就是手抓一把吃掉
and so kabalikara comes to mean edible food
所以段食意思就是能吃的食物
actually food that is eaten
实际上所吃的食物
and in essence
本质上
not the food that is eaten
并不是吃掉的食物
but the nutrition contained in the food that is eaten

而是所吃食物包含的食素
and that is what we called ahara
我们称之为食
so this is one of the twenty eight material properties
所以这是 28 色法之一
and number two is phassa contact
第二是触
here contact means mental contact
这里的触指的是名法之触
not physical contact
并不是色法之触
now when we see something
当我们看到某物
there is something that is seen
就有被看之物
and there are the eyes that see
有所看之眼
and then there is the consciousness that also sees
还有心识也看
so when these three come together
所以这三者在一起
this contact arises
就生起了触
so contact is not just coming together of three actually
所以，触并不仅仅是三者在一起
something that arises out of the coming together of three
而是从三者在一起时生起之法
because if we say the contact is the coming together of the three
因为如果我们说三者在一起就是触
then contact would not be a separate mental state
那么触就不会是一个独立的心所
it may be some mode of the three coming together
那么只是三者在一起的模式
so phassa here or contact here means a mental state
所以这里的触指一个心所
that arises when the three come together
当三者在一起时，它就生起了
the three mean the eyes, the object that is seen, and the seeing consciousness
三者意思是眼、看到的所缘、眼识
and number three is
第三是
manosañcetanā
意思
and this is actually the cetasika cetana or volition
这个实际上是思心所
so mental volition is one of the aharas
所以思心所也是食之一
and the last one is viññāṇa.
最后一个是心
viññāṇa is a synonym for citta which is translated as consciousness
心，就是心识
so there are four kinds of nutrition, or four kinds of aharas
所以，有四种食素，四种食
actually the number two three and four
实际上，第二三四
are not nutrition in the proper sense of the word
从字面来理解，并不是食素
but they are like the nutrition
但是它们就像是食素

they nurture the feeling
它们滋养受
they nurture the mental states
滋养名法
or they produce the rebirth in the future
或者它们导致未来的结生
so they are called ahara
所以它们被称为食
there are four kinds of aharas
有四种食
and there is a note in the manual
概要精解里有一个注释
given the name clarification
也就是说明
so according to that clarification
根据这个说明
we just read the note here
我们来读读这个注释
now ekagatta and vedana are not jhānaṅga in dvipañcaviññāṇa
在双五识中的一境性和受不是禅支
now dvipañcaviññāṇa means dvi means two, pañca means five
双五识，dvi 就是双，panca 就是五
so two five consciousness, viññāṇa means consciousness
双五识
so two multiply by five
就是二乘五
comes ten, so
等于十
these ten types of consciousness are called dvipañcaviññāṇa and they are
这十识被称为双五识，它们是
two seeing consciousnesses, two hearing, two smelling, two tasting,
两个眼识，两个耳识，两个鼻识，两个舌识
and two touching consciousnesses
两个身识
among the eighty nine or one hundred and twenty one types of consciousness
属于 89 或 121 心之中
with these ten cittas
这十种心
there arise ekagatta and vedana
生起了一境性和受
now you will remember that ekagatta and vedana are among the universals
你们记得，一境性和受属于遍一切心所
unversal cetasikas that means
遍一切心所意思是
they arise with every type of consciousness
它们伴随所有心生起
although they arise with these ten types of consciousness
虽然它们伴随这十种心生起
they are not called jhānaṅga there
但是它们在此不被称为禅支
now among the jhānaṅgas you have seen
在禅支中，你们可以看到
ekagatta and vedana, right?
其中有一境性和受，对吧?
vitakka, vicara, piti
寻、伺、喜
somanassa, domanassa, upekkha
悦、忧、舍
and ekagatta
一境性
so
所以
there are seven jhanangas, right?

有七个禅支，对吧?
so among them there are ekagatta and vedana
其中有一境性和受
but not every ekagatta and vedana are called jhānaṅga
但是并不是每个一境性和受都被称为禅支
when they arise with dvipañcaviññāṇa ten types of consciousness they are not called jhānaṅga
当它们与双五识生起时，它们不被称为禅支
because in order to be jhānaṅga
因为要想称为禅支
jhāna means contemplating the object closely
禅那意思是紧密地观察所缘
so there must be some kind of force, some kind of power there
必须有某种力
and without the vitakka
没有寻心所
there can be no contemplating closely
就不能紧密地观察
and so
所以
ekagatta and vedana
一境性和受
that accompanies the ten types of consciousness beginning with seeing consciousness
当它们伴随眼识等十识的时候
are not called jhānaṅgas
就不被称为禅支
and then ekagatta is not bala or power in these types of consciousnesses
一境性在这些心里不能达到力的程度
again
并且
ten types of consciousness and then sampaticchana, receiving consciousness santirana, investigating consciousness
十种识，然后领受心，推度心
pañcadvārāvajjana five sense door adverting consciousness
五门转向心
and vicikicchā citta citta accompanied by doubt
疑相应的心
so when ekagatta arises with these types of consciousness
当一境性伴随这些心的时候
it is not called a power
就不被称为力
and vitakka that arises with sampaṭicchana, receiving consciousness santirana investigating consciousness
寻与下列心生起时：领受心、推度心
pañcadvārāvajjana five sense door consciousness
双五识
manodvārāvajjana mind door consciousness
意门转向心
and hasituppāda, smile producing
生笑心
so vitakka that arises with these types of consciousness is not called a maggaṅga
当寻心所与这些心生起时不被称为道分
because they are actually rootless types of consciousness
因为它们实际上是无因心
and so they cannot reach the state of

maggaṅga
所以它们不能达到道分的状态
and then viriya is not maggaṅga in manodvārāvajjana and hasituppāda
然后在意门转向心和生笑心中，精进不是道分
and ekagatta is not maggaṅga in eighteen ahetuka cittas rootless consciousness and vicikicchā cittas
在十八无因心和
疑相应的心中，一境性不是道分
and ekagatta is not indriya in vicikicchā citta
在疑相应的心中，一境性不是根
now in order to understand these you have to be familiar with the combination of cittas and cetasikas
为了理解这些，你必须熟悉心、心所组合
if you are new you go back to the, in the book the end of second chapter
如果你对这些不熟悉，
你就回到第二章结尾部分
and there is a chart
有一张表
so according to that chart you can find out
所以根据这张表，你可以找出
which cetasikas and cittas go together
哪些心所和心在一起
so the chart is one page 112
所以表在 112 页
and 113
113 页
so from that chart we can find out which cetasikas go with which cittas
从这那张表，我们可以找出
那些心所伴随那种心
and after referring to that chart
参照那张表
and we can have this clarification
我们就有这样的说明
so according to that chart
所以根据那张表
the universal seven
遍一切心所七个
are those that arise with all type of consciousness
就是伴随所有心生起
and so among them ekagatta and vedana
其中一境性、受
are there and so
也属于其中，所以
there are not called jhānaṅga when they arise with seeing consciousness and so on
当它们与眼识一起生起时，不被称为道分
so now let us find out how many ultimate realities are taught in this section
所以，我们找出此节教了多少种究竟法
if you look at this chart
如果你们看这张表
missaka sangaha two
混合之概要二
you can easily tell
你很容易看出来
you look down
你们往下看
and you get the states that are treated in this sangaha in this section
你们看到这节概要讨论了多少究竟法
so there are altogether how many?
一共是多少种?
paññā, amoha, viriya, ekagatta and so on
慧、无痴、精进、一境性等等
so how many are there?

一共多少?
thirty six
三十六
so these thirty six ultimate realities are treated in this section
所以，此节讨论了三十六种究竟法
so the first one paññā
第一个是慧
so paññā in this section
此章的慧
is among hetus, right?
属于因，对吧?
because amoha is paññā
因为无痴就是慧
and then it is among the maggaṅga
它属于道分
so among the magganga paññā is called sammādiṭṭhi
在道分中，慧被称为正见
and then indriya, among the faculties, paññā is called paññindriya.
然后是根，在根中，慧被称为慧根
paññā faculty
慧根
and among the bala
在力中
powers it is called paññābala
被称为慧力
and among the adhipati
在增上中
predominants it is called vimamsa
被称为观增上
vimamasadhipati, so
观增上，所以
paññā is included in one two three four five categories in this section
在此节中，慧属于一二三四五类别
and viriya only four
精进只属于四种
viriya is among magganga
精进属于道分
so among the magganga what is viriya called
所以，在道分中，精进被称为什么?
sammāvāyāma,
正精进
and then among the indriya, it is called viriyindriya,
在根中，被称为精进根
among the bala or power it is called viriya bala
在力中，被称为精进力
among the adhipati it is called viriyādhipati
在增上中，被称为精进力
so it is included in four categories
所以它属于四个类别
and ekagatta or samadhi
一境性或定
four
四个
among the jhanangas it is called ekagatta
在禅支中，被称为一境性
among the maggangas it is called sammasamadhi
在道分中，被称为正定
among the indriya, it is called samadhindriya
在根中，被称为定根
among the bala is called samadhi bala
在力中，被称为定力
four

属于四种类别
and then sati, mindfulness
然后念，正念
among the magganga it is called sammasati
在道分中，被称为正念
among the indriya, it is called satindriya
在根中，被称为念根
among the bala it is called sati bala
在力中，被称为念力
so it is included in three
所以属于三种类别
and citta, consciousness also three
心，心识也是三种
among the indriya citta is called what?
mana indriya
在根中，心被称为什么？意根
and among the adhipati it is called
在增上中，被称为
citta adhipati
心增上
and among the ahara it is called
viññānāhāra viññāna āhāra
在食中，被称为心食
so you see the different names are used for the one and same thing
所以，同一法有不同的名称
sometimes the word citta is used, sometimes viññāna, sometimes mana
有时候用心，有时候用心识，有时候用意
and then vedana
然后是受
vedana is included in two categories
受被包括在两个类别中
first one in jhananga
第一个属于禅支
so in the jhananga vedana is what?
在禅支中，受被称为什么?
somanassa
悦
domanassa and upekkha
忧和舍
and in indriya vedana is five
在根中，受是五种
sukha indriya, dukkha indriya, somanassa, domanassa, upekkha
乐根、苦根、悦根、忧根、舍根
so vedana is included in two
所以受属于两种
and saddha included in two again
信也属于两种类别
among the indriyas, it is called saddha indriya
在根中，被称为信根
and among the bala it is called saddha bala
在力中，它被称为信力
and then vitakka is included in two
然后是寻，也属于两种
among the jhanangas, it is called vitakka
在道分中，被称为寻
and among the maggangas it is called
在道分中，它被称为
sammāsaṅkappa
正思维
and then the others are included in only one category
其他的只属于一种类别
lobha is included in the roots
贪属于因
hetu as lobha
贪因

and dosa and hetus as dosa, moha and hetus as moha
嗔和嗔因，痴和痴因
alobha
无贪
and hetus as alobha, adosa and hetus as adosa
无贪因，无嗔，无嗔因
and then vicara
然后伺
it is included in jhananga
属于禅支
as what? just vicara
叫什么？也是伺
piti is included in jhananga
喜在禅支中
as piti
也是喜
and sammā-vācā is included in magganga
正语在道分中
path factors as sammā-vācā,
被称为正语
sammā-kammanta as sammā-kammanta, sammā-ājīva as sammā-ājīva
正业是正业，正命是正命
and then we have diṭṭhi, wrong view
然后是邪见
wrong view is included in the path factors
邪见在道分中
as micchādiṭṭhi or wrong view
是邪见
and hiri, shame
惭
as included in the balas or power
在力中
as hiri
是惭
and ottappa fear
愧
fear to do wrong, so
畏惧作恶
ottappa is included in bala as ottappa
愧在力中是愧
and ahirika shamelessness
无惭
as included in power
在力中
as ahirika and anottappa
是无惭，无愧
fearlessness as anottappa
无愧就是无愧
and then chanda
然后是欲
desire to do
做事之欲
now chanda is included in just one category and that is adhipati
欲属于一种类别，是增上
so it is called chanda adhipati
被称为欲增上
and then phassa or contact
然后是触
contact is included in aharas or nutriments
触属于食
as phassa
就是触
and cetana is included in araha again
思也被包括在食中
as what?
叫什么?
manosañcetanā
意思

a long name
一个长名字
and then jīvita-nāma
名命根
is included among indriyas as
属于根，
jīvitindriya
叫命根
and then you come to the material properties cakkhupasāda
再看色法，眼净色
eye sensitivity is included in the indriyas as cakkhundriya
眼净色在根中被称为眼根
and ear sensitivity
耳净色
as ear faculty
是耳根
nose sensitivity as nose faculty
鼻净色鼻根
tongue sensitivity as tongue faculty and body sensitivity as body faculty
舌净色舌根，身净色身根
and then itthibhāva
然后女性根
femininity as femininity
女性根就是女性根
and pumbhāva masculinity as masculinity
男性根就是男性根
among the indriyas or faculties
属于根
and then jivita rupa
色命根
material life faculty
色命根
so it is included in just one
也只属于一个类别
category which is indriya
根
and then ahara
然后是食
is included in just one which is ahara
只属于一个类别：食
edible food
可以食用的食物
or nutrition contained and before eaten
或者说食物之中的食素
so this section deals with thirty six ultimate realities
所以这节讨论的是三十六种究竟法
and these have different names according to different categories
根据不同的类别，有不同的名字
and paññā has the most names that is five names
慧的名字最多，有五个
and viriya four names and so on
精进四个名字等等
so this is the second section
这是第二节
section called mixed categories
混合类别
so they are called mixed categories because
被称为混合类别，因为
some are wholesome some are unwholesome and some are
有些是善，有些是不善，
neither wholesome nor unwholesome or indeterminate
有些是无记
now we go to the next section

我们再看下一节
which is called bodhipakkhiya-saṅgaha
菩提分之概要
in the word bodhipakkhiya
在菩提分这个词中
the word bodhi means enlightenment
菩提这个词意思是觉悟
or path consciousness
或者道心
and pakkhiya is made up of pakkkha and iya
pakkhiya 这个词是由 pakkha 和 iya 组成
pakkha means side
pakkha 意思是“边”
S-I-D-E
and iya denotes belonging
iya 表示“属于”
so bodhipakkhiya means belonging on the side of enlightenment
菩提分意思是“属于觉悟之边”
that means members of enlightenment
意思就是觉悟的部分
constituents of enlightenment
觉悟的组成部分
now in this section
在这节中
the paramattha dhammas or the ultimate realities that are called bodhipakkhiya only are mentioned
谈到的只是菩提分的究竟法
so it is not like the mixed categories,
所以这不像混合类别
all of them are the members of or on the side of enlightenment,
所有这些都属于觉悟的组成部分
and so they are the kusala and indeterminate neither kusala nor akusala
所以它们是善或无记
there are altogether thirty seven factors of bodhipakkhiya
一共有三十七菩提分
thirty seven members of enlightenment
觉悟的三十七个成分
and they are divided into one two three four five six seven
它们被分为一二三四五六七
so they are divided into seven categories
所以它们被分为七个类别
and the first category is of satipaṭṭhāna
第一个类别是念处
now satipaṭṭhāna means sati that is firmly established
念处意思是牢固地建立之念
it is translated as foundation of mindfulness
被翻译成念处
so mindfulness which is firmly established is called satipaṭṭhāna
所以牢固地建立的正念就是念处
now paṭṭhāna literally means standing firmly
patthana 字面意思是牢固地建立
or standing after approaching
或者接近之后的建立
so that means when you try to be mindful of an object your mind goes to that object
意思当你试图对所缘
保持正念，你的心导向所缘
your mind goes to that object with force
你的心带着力量导向那个所缘
as it were rushing to the object
就像是冲向所缘

and staying on that object firmly
然后牢固地安住在所缘上
so that is what is called satipaṭṭhāna
这就是念处
so in order for it to be satipaṭṭhāna it must be firm
为了成就念处，必须牢固
and it must hits the object squarely
必须准确地撞击所缘
and there are four kinds of satipaṭṭhāna firmly established mindfulness
念处有四种
and the first one is kāyānupassanā satipaṭṭhāna
第一个是身体观察的念处
now kāyānupassanā
身体观察
kāya means body
kaya 就是身体
and anupassanā means repeated observation
anupassana 是持续的观察
now it is translated as contemplation
被翻译成“观”
but the literal meaning is repeated seeing or repeated observation
但是字面意思是持续不断的观察
so the repeated observation of kāya is called kāyānupassanā
所以对身体持续的观察就是 kayanupassana
and kāya here means the physical body
身体在这里指色身
and also parts of the physical body
也是色身的组成部分
or some modes of the physical body
或者色身的一些模式
so to be mindful of the physical body, to be mindful of the breath
所以对色身保持正念，对呼吸保持正念
to be mindful of the positions of the body
对身体的姿势保持正念
to be mindful of the small activities of the body and so on
对身体的细微动作保持正念，等等
is called kāyānupassanā satipaṭṭhāna
被称为身念处
the firmly established mindfulness of repeated observation of body
持续观察身体牢固建立的正念
now if you're familiar with the mahāsatipaṭṭhāna sutta
如果你们熟悉大念处经
you will know that kāyānupassanā means
你们就知道身念处意思是
mindful of the breath, mindful of the positions of the body, mindfulness of the small activities of the body
对呼吸保持正念，对身体姿势保持正念，对身体的细微动作保持正念
mindfulness of the thirty two parts of the body
对三十二身分保持正念
mindfulness of the four essential elements
对四大种保持正念
that is earth element, water element and so on
就是地水等元素
and also mindfulness of the condition of the dead body
也对死尸的状况保持正念
so all of these are called kāyānupassanā
这些被称为身体观察

repeated observation of the body or just contemplation of the body
对身体的持续观察，即观身
and here contemplation of the body means just being mindful of the body
这里的观身就是对身体保持正念
or being fully aware of the body
或者完全觉知身体
so when you keep your mind on the breath
所以当你将心保持在呼吸上时
you are to be really mindful of the breath
你就真正对呼吸保持正念
when your mind goes to the breath
当你的心导向呼吸
and as it were sinks into the breath
就像将心沉浸到呼吸
then it is called satipaṭṭhāna
它就被称为念处
and since the breaths are part of the body
因为呼吸是身体的一部分
the observation is called kāyānupassanā or contemplation of the body
这种观察被称为身体观察或观身
actually it is sati or mindfulness
实际上它就是念或正念
and the second is vedanānupassanā,
第二个是受观察
vedana means feeling
受，就是感受
anupassana means repeated observation or contemplation
观察，就是持续不断的观察
contemplation of the feelings is called vedanānupassanā satipaṭṭhāna
对感受的观察就是受念处
again here contemplation here means just mindfulness of the feelings
这里的观，意思是对感受保持正念
mindful of different feelings at different times
对于不同时期的不同感受保持正念
what is feeling?
什么是感受?
is it mental or physical
是心理感受还是身体感受?
both
两者都是
now
现在
I differenciate this way
我这样区分
pain is physical
苦是身体的
and feeling is mental
受是心理上的
now there is pain in my body
现在我的身体有痛苦
now when there is pain
当痛苦的时候
material particles in the body in the body has gone wrong
身体的色法颗粒出了问题
that is why there is pain
所以就有痛苦
if they are functioning well then I will not feel any pain
如果身体运作良好，我就不会感到痛苦
but some material properties have gone wrong in my body
但是身体内的有些色法出问题了
and then there is what we call pain

然后就有我们所称的痛苦
and I experience that pain with my mind
我通过心体验痛苦
I am aware of that pain
我觉知到那个痛
so my awareness of the pain
所以我对痛的觉知
is accompanied by the experience of that pain
伴随的是对痛苦的体验
and that experience is what we call vedana
这种体验我们称之为受
so vedana is always mental not physical
所以受总是心理上的，不是肉体上的
but when you teach meditation
但是当你指导禅修时
we talk about vedana as though it is a physical pain
我们谈论受，似乎把它当成肉体的痛苦
so we will say to you concentrate on the pain and be mindful of it
我们会说：专注于疼痛，对它保持正念
make mental notes as pain pain pain and so on
在心里对疼痛进行标记：痛，痛，痛等等
so actually what you are noting
但是实际上，你标记的
when you are practicing vedanānupassanā is
当你练习身体观察时，
noting the feeling in your mind
标记的是心里的感受
not the pain itself
并不是疼痛本身
but since pain and that feeling cannot be separated
但是因为疼痛和感受不能分离开
we take them as just one
我们将其视为一个
but actually they are two
但是实际上它们是两个
and vedanānupassanā is the
受的观察是
mindfulness of that feeling
就是对那个感受的正念
which is a mental state which is a cetasika
这感受是一个心所
so being mindful of that cetasika feeling
所以对于受心所的正念
whether that feeling is painful
不管这受是苦
or pleasant or even neutral
乐，还是舍
and it is called vedanānupassanā
就被称为受观察
so vedana is not in your body
所以受不在你身体内
where is vedana? in your mind
受在哪里，在你心里
but that vedana is the experience of the physical things in your body
但是这个受是对身体色法的体验
like pain or stiffness numbness and so on
诸如疼痛、僵硬、麻木等等
and so vedanānupassanā
所以这是受观察
although the word anupassana is used here
虽然用了“观察”这个词
there is the word satipaṭṭhāna again and so
后面也有“念处”

so vedanānupassanā satipaṭṭhāna means the mindfulness of the feelings
受念处就是对感受的正念
and number three cittānupassanā satipaṭṭhāna
第三是心念处
satipaṭṭhāna which is repeated observation of citta
就是对心持续不断的观察
repeated observation of consciousness
持续观察心识
now I don't want to use the word mind here
这里我不想使用名法这个词
although many translations use the word mind
虽然许多翻译在这里用的是名法
say, contemplation on mind
例如，对名法的观察
but the mind may mean both citta and cetasika
但是名法包括心、心所
but here the pali word used is cittānupassanā
但是这里的巴利语是心观察
and so it is the contemplation of the citta
所以是对心识的观察
and not of the cetasikas
不是心所
and there are different kinds of cittas
有不同种类的心
the citta that is concentrated
专注的心
the citta that is distracted
散乱的心
the citta that is accompanied by attachment
贪执之心
the citta that is not accompanied by attachment and so on
无贪执之心等等
so whenever a citta arises
只要心生起
you are mindful of that citta, now my citta is with lobha my citta is without lobha
你就对这个心保持正念，
我现在有贪心，无贪心
my citta is distracted or my citta is concentrated so on
我的心散乱，我的心专注，等等
that kind of awareness of your citta of your consciousness is called cittānupassanā
这种对心的觉知就是心观察
so cittānupassanā is watching one's mind actually
所以心观察实际就是观察心
so mind means consciousness
心就是心识
since it is the mindfulness it is just the sati the cetasika sati
因为是正念，所以就是念心所
and the fourth one is dhammānupassanā satipaṭṭhāna
第四个是法念处
now dhamma this word dhamma is very difficult to translate
“法”这个词很难翻译
and it has different meaning in different places
在不同的地方有不同的意义
and so we can not translate it

所以，我们不能翻译它
especially here, so I just say dhamma object
特别是这里，所以，我只是说法所缘
sometime there they use the word mental object
有时候，它们用名法所缘
that may not be accurate
但是那可能不准确
if mental objects means object that is mental
如果名法所缘意思是所缘属于名法
then in the dhammānupassanā there are material properties also
在法观察中，也有色法
if by mental mental object
如果名法所缘
you mean object of mind
你的意思是心的所缘
then everything is the object to mind
那么任何东西都是心的所缘
so it cannot translated satisfactorily
所以它不能被准确地翻译
so it is better to keep it untranslated and say dhamma object
所以就不要翻译，就是法所缘
so the mindfulness of the dhamma object
所以对所缘法保持正念
is called dhammānupassanā
就是法观察
and what are the dhamma objects
那么什么是法所缘呢
in order to understand it you have to read the Mahāsatipaṭṭhāna Sutta
要理解这点，你就要阅读大念处经
so in the section on dhammānupassanā
在法观察一节
the five hindrances are mentioned
提到了五盖
five aggregates
五蕴
and six internal and six external bases
六内处，六外处
bojjhaṅgas factors of enlightenment
菩提支，即觉支
and four noble truths
四圣谛
these five things are mentioned there
提到了这五项
first is the hindrances
首先是盖
the second
第二
the aggregates of clinging
取蕴
the third bases or ayatanas
第三：处
and fourth bojjhaṅgas or factors of enlightenment
第四：觉支
and the fifth the four noble truths
第五：四圣谛
they are all called dhamma objects
它们被称为法所缘
so mindful of anyone of them is called dhammānupassanā
所以对以上任何
一种保持正念，都被称为法观察
so suppose you have attachment in your mind
假设你心里有执着
and you are aware of that attachment and

you
你觉知到了这种执着
concentrate on that attachment
你专注于这种执着
then you are doing the
dhammānupassanā
你就是在修法观察
sometimes you are angry by meditation
有时候，你因禅修而有嗔恚
and then you take that anger as the object of your attention and make note as anger, anger, anger
然后你将这个嗔心作为注意力的所缘，
标记它：嗔，嗔，嗔
then you are doing the
dhammānupassanā
你就是在修法观察
so
所以
dhammānupassanā is wider than the other three kāyānupassanā, vedanānupassanā and cittānupassanā,
所以法观察的范围比
前三个身、受、心观察要宽广
all of them are just sati
所有这些只是念
so one sati is divided here into four
所以念在这里分为四个
contemplation of the body, contemplation of feelings, contemplation of consciousness and contemplation of dhamma objects
身观察、受观察、心观察和法所缘观察
ok, we will have a break.
好，我们休息一下

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now the next category is
Sammappadhāna
下一个类别是：正勤
and there are four of them
一共是四个
and actually they do not have names so
实际上没有名称
their description is very long
描述很长
first the word Sammappadhāna
首先，看正勤这个词
it is made up of ‘Sammā’ and ‘Padhāna’
由“正”和“勤”组成
now ‘Sammā’ you find in Sammādiṭṭhi and so on
“正”就是“正见”等等里面的“正”
so the same Sammā
是相同的“正”
and ‘Padhāna’ means making effort or practice
“勤”意思就是“努力”、“精进”
‘Sammā’ means in a proper way
“正”指“正确的方式”
so making effort in a proper way
所以是：以正确的方式精进
is called Sammappadhāna
就被称为正勤
and it is translated into English as supreme effort
翻译成英语意思是：终极精进
the effort here must not be lax
这里的精进就是不要懈怠

it must be strong and so
必须强有力
it is translated as supreme effort
所以翻译成终极精进
and there are four kinds of effort
mentioned here
这里提到了四种精进
and the first one is the effort to discard
or to abandon　the evil states that have
arisen
一、精进于断除已生的恶法；
now evil states means unwholesome
states
恶法意思是不善之法
unwholesome kammas that have arisen in
one's mind in the past
过去在心里生起的不善之法
and this is the effort to get rid of or to
discard these evil unwholesome states
that have arisen
这就是精进于断除这些已经生起的恶法
now how do we discard the evil states that
have arisen?
已经生起的恶法，我们怎么断除?
actually the states have already gone
实际上这些法已经发生了
but here
但是这里
to discard the evil states that have arisen
means
断除已经生起的恶法意思是
not to feel remorse about what akusala or
unwholesome act one has done
不要对于已经做过的不善行为后悔
now if we did something that is
unwholesome that is evil
如果我们过去做了一些不善的事情
and we have remorse about that act
我们对之后悔（恶作）
we actually multiply our unwholesome
kamma
我们实际上增长了不善业
so by being sorry about that by being
remorseful about that act
通过对此后悔，对此恶作
we multiply the unwholesome kamma
我们增长了不善业
and what has been done is already done
and you cannot undo it
已经做过的事情不能撤销
so there is no point in feeling remorseful
about the evil unwholesome things that
have been done
所以对做过的不善业后悔没有意义
so not thinking about them
所以不要想它们
and doing wholesome deeds instead
而要用作善事来取代
is what is called the effort to discard evil
states that have arisen
这就是精进于断除已生的恶法
and we try not to do such evil states
我们尽力不要做这样的恶法
we try to forget about these evil acts we
have done
努力忘记这些已经做过的恶业
and instead we do what is good or what is
wholesome and that is the effort to
discard evil states that have arisen
相反，我们要做善事，这就是
精进于断除已生的恶法
and the second is the effort to prevent the

arising of unarisen evil states
二、精进于防止未生的恶法生起；
there may be some unwholesome kamma that we have not done in the past
可能有一些不善的事情，我们并没有做过
and to prevent unwholesome kamma that has not arisen in our mind is
防止心里没有生起的恶业
called the second one the effort to prevent the arising of unarisen evil states
这就是第二个，精进于防止未生的恶法生起；
suppose you have not killed an animal
假设你没有杀生
since you have not killed an animal
因为你没有杀生
killing animal is an unarisen evil state for you
杀生对你而言就是没有生起的恶法
and if you kill an animal now
如果你现在杀生
then you are having the unarisen evil states arise in you
你就让未生的恶法生起
so preventing or avoiding killing animal
所以防止杀生
is the effort to prevent the arising of unarisen evil states
就是精进于防止未生的恶法生起；
there may be unarisen evil states in our minds
我们的心里可能有未生起的恶法
and we try to avoid doing those evil or unwholesome acts that we have not done before
我们努力避免做这些未曾做过的恶业
so that is one aspect of this supreme effort
这就是四正勤之一
and the third is the effort to develop unarisen wholesome states
三、精进于令未生的善法生起；
that means some wholesome states may not have been done by you before
意思是有些善法你可能没有做过
and now you do these wholesome states
现在你做这些善法
and that means you make an effort to develop unarisen wholesome states
就是说你努力开发未生的善法
suppose you have not practiced meditation before
假设你之前没有禅修
and now you practice meditation
现在你来禅修
so when you practice meditation you make an effort
当你禅修时，你在精进
and that effort is to develop unarisen wholesome states
这种精进就是开发未生的善法
because since you have not meditated before
因为你之前没有禅修
the meditation which is a wholesome state has not arisen in your mind before
禅修这种善法，在你心里没有生起过
and now you are doing this and so
现在你这样做了，所以
you make the effort to develop the unarisen wholesome states
你精进于开发未生的善法
and the fourth one is the effort to

augment arisen wholesome states
四、精进于令已生的善法增长。
that means the effort to do the wholesome states you already have done
意思是精进于做已经做过的善法
so you do it again and again
你反复地做它
you practice dana again and again you keep sila again and again
你反复布施，反复持戒
you practice meditation again and again
你反复禅修
and so making effort to do the wholesome act that you have done before
精进于做已经做过的善法
is called the effort to augment the effort to develop arisen wholesome states so
就被称为精进于增长已经生起的善法
arisen wholesome states is the one you have done before
所以，已生的善法就是曾经做过的
and then you do them again and again
你继续反复做
so there are four kinds of the supreme efforts
所以这些就是四正勤
and two regarding the unwholesome states
两个是与不善法有关
and two regarding the wholesome states
两个是与善法有关
two regarding the unwholesome state are the unwholesome states that have arisen before
两个与不善法相关的是：已生的不善法
and that have not arisen before
未生的不善法
wholesome states are also the same
善法也是如此
so regarding the unwholesome states
所以与不善法相关
we try to get rid of the unwholesome states that have already arisen
我们努力断除已经生起的不善法
and try to avoid or prevent the unwholesome states that have not yet arisen
努力避免还没有生起的不善法
from arising in your mind
不让它们在心里生起
and regarding the wholesome
关于善法
you try to do some wholesome states that you have not done before
努力做一些未曾做过的善法
and you do the wholesome states that you have done before again and again
对于曾经做的善法，继续去做
so these are four kinds of supreme effort
所以这是四正勤
and according to the ultimate reality
根据究竟法
all four are just one viriya or one cetasika which is effort
所有四个属于精进心所
and the next category is Iddhipāda
下一个类别是成就之法（神足）
and there are four of them
有四个
Iddhipāda is translated as means to accomplishment
神足被翻译成成就之法

now iddhi and pāda
iddhi 和 pada
now iddhi means accomplishments or power
iddhi 意思是成就或力量
and literally pāda means feet or a foot
pada 字面意思是“脚”
so the feet or the base for the accomplishment is called Iddhipāda
所以成就之足，就是神足
iddhi here can mean the sublime or mahaggata and supramundane states
iddhi 这里可以是广大心或者出世间心
there are different kinds of powers
有不同的力量
magic powers
神通力
that can be reached or obtained by the practice of jhana by the practice of samatha meditation
通过修禅那，止禅可以获得神通
and having the will to do to attain that states
有获得此种状态的意愿
making effort having the mind or consciousness
精进，
and investigating or using the knowledge to attain those states is called Iddhipāda
让心探求，使用智慧获得
这些状态就被称为神足
and they are four here mentioned
这里提到了四种
Chandiddhipāda
欲神足
that is the will to do
就是成就之意愿
and Viriyiddhipāda that is viriya or effort or energy
精进神足，就是努力精进
and three Cittiddhipāda that is consciousness
心神足
and Vīmaṃsiddhipāda, Vīmaṃsā Iddhipāda
观神足
it is investigation or
就是观
amoha, knowledge
或者无痴，智慧
so these are the four
所以这四个
means of accomplishment or four bases of accomplishment
成就之法
these four Iddhipādas are identical with the four predominants or Adhipatis
这四神足与四增上相同
mentioned in the last section
上节已经讲过四增上
while those states become predominants (adhipati) on any occasion when they are instrumental in accomplishing a goal, they become iddhipādas
在任何时候只要为了达到目标
而起支助作用，该些法即是成就之法；
only when they are applied to achieving the goal of the Buddha's teaching.
只有在运用它们于证得佛教的目标时
so
所以
when they are predominant and one of

them is predominant and it is called iddhi
只要其中一个占主导，就被称为成就
and when they become instrumental in accomplishing a goal is called iddhipāda
只要是作为达到目标的
主要成份，该些法即是成就之法；
so iddhipāda can ben both mundane and supramundane
成就之法包括世间与出世间法两者。
but mostly it is mundane power that is called iddhi
但是在世间的成就被称为 iddhi
and the next category is category of indriya again
下一个类别是：根
we have these five here mentioned again
这里再次提到五种根
because here they are the members of enlightenment or Bodhipakkhiya dhammas
因为这里它们属于菩提分
and they are five
一共是五种
Saddhindriya that is the
信根
cetasika saddha
信心所
Viriyindriya, Satindriya
精进根、念根
Samādhindriya and Paññindriya
定根、慧根
they are called indriya because they exercise authority in their own respective areas or respective fields
它们被称为根，因为它们
在其范围之内执行支配作用；
and these five faculties exercise control in the spheres resolution regarding the Saddhā indriya
这五根，对于信根，在决意范围内起控制作用
now Saddhā, faith or confidence
信，信心
has the element of resolution
有决意的成分
so before you believe in something you make a resolution
你在相信某事之前，进行决意
this is it or something like that
“这就是如此”诸如此类
so there is an element of resolution
所以有决意的成分
and so Saddhā indriya
所以信根
exercises control over this resolution when it comes to getting faith or confidence in something
当要对某事起信心时，它对决意起控制作用
and viriya indriya, effort, making effort
精进根
and making effort is exertion
精进就是努力
and so viriya is, viriya exercises control over the exertion
所以精进就是对努力进行控制
and the satindriya exercises control over awareness or mindfulness
念根，对觉知进行控制
and Samādhindriya
定根
exercises control over non-distraction
对于专注进行控制
now when mind is concentrated it is not

distracted
心在专注的时候，不会散乱
and so it is said to control non-distraction
所以它就是控制专注
and the Paññindriya or amoha
慧根或无痴
exercises control over understanding or discernment
对理解或辨识进行控制
so they are called indriya or faculties
所以它们被称为根
now if you have been to a meditation retreat
如果你们参加过禅修
especially vipassana retreat
特别是内观禅修
you may have heard the teacher say
你的老师可能会说
the balancing of the faculties
平衡诸根
so when you practice meditation
especially vipassana meditation
当你在禅修的时候，特别是内观禅修时
balancing or keeping the five faculties in balance is very important
平衡五根是非常重要的
if they are not balanced
如果它们不平衡
if one of them is in excess of the others
如果有一个过度了
than your meditation becomes ruined
那么你的禅修就毁了
you will be not successful in the practice of meditation
在禅修中，你就不会成功
and so it is important these five faculties should be kept in proper balance when you practice meditation
所以当你禅修时，让此五根
达到良好的平衡很重要
especially there should be balance of saddhā the faith and number five paññā.
特别地，信和第五项的慧要平衡
faith and understanding should be balanced
信和慧要达到平衡
that means you must not have too much faith
意思就是，你不要过度地信
or too much understanding
也不要多度地慧
if you have too much faith
如果你的信太多
you will believe in anything
你相信任何事情
you will not have any judgment
你不进行任何判断
so you will be a credulous person if you have too much faith
如果你的信太多了，就容易被人骗
and you will fall an easy prey to religious imposters or something
你很容易就成为宗教骗子的猎物
and if you have too much understanding
如果你的慧太多了
you tend to be crafty
你就会变得太狡黠了
you tend to be dishonest
你就不忠厚了
because you know too much you can argue
因为你世智辩聪太多了，你就争辩

and when the argument whether what you argue about is really correct or not
不管对错，你就去争辩
now the commentaries give the example of a man who has two wives
注释书举了一个例子，一个男人有两个老婆
now dana
现在谈布施
dana is defined as volition of giving
布施的定义就是给予的意愿
or volition when you give
也就是给予时的意愿
so he may say that
有人可能会说
without giving any thing you can have dana
不需要给予任何东西，也可以布施
you can practice dana
你可以布施
because dana is volition
因为布施是一种意愿
and so you can invoke that volition in your mind
你可以在心里激起这种意愿
and then you practice dana
就是布施
so you don't have to give you don't have to donate anything at all
所以你不需要实际给予别人任何东西
but actually that is impossible
但是实际上这是不可能的
because the volition of dana can arise in your mind only when you give something
只有当你真正给予东西的时候，
才能生起布施的意愿
only when you practice dana
只有当你布施时
if you do not practice dana if you do not practice giving
如果你没有实施布施
then that volition of giving cannot arise in your mind
心里就不能生起布施的意愿
but he might say that volition can arise without giving anything
有人可能说不需要给予别人东西，
也可以生起布施的意愿
and so he will not practice dana at all
所以他就完全不去布施
and he may even prevent other people from doing dana and so on and so
他甚至阻止别人去布施，等等
he acquire lot of demerit and unwholesome kamma
所以他就获得了很多不善业
so it is important that
所以这个很重要
the faith and understanding should be balanced
信和慧必须平衡
if you have too much faith in the buddha the dhamma and sangha
如果你对佛法僧有过度的信心
then you have to contemplate the nature of all phenomena
那么你就要观诸法的本性
that all phenomena are impermanent
诸法无常
suffering and non-soul
苦、无我
and so everything arises and disappears, everything is impermanent

诸法生起又灭去，诸法无常
and so there is nothing to be too much attach to
没有任何东西值得你过分地执着
and if you have too much understanding
如果你有过度的慧
that means your faith level is very low
就是说你的信的水平很低
so in that case you step up your faith level
这样，你就要增加你的信
by listening to dhamma talks by reading books
通过闻法，看书来增加信
or by talking with somebody who is more knowledgeable than you are in the field of dhamma
可以向比你博学的善知识学习
so in this way you balance faith and understanding
这样，你就可以平衡信和慧
and this is not only possible during meditation
不仅在禅修时这是可能的
but it is possible it should be maintained in your life also
在生活中也需要保持这种平衡
because when following a teaching, when following a religion
因为当追随某种教法或宗教时
we need to have this balance of faith and understanding
我们需要平衡信和慧
too much faith will lead to believing in anything
太多的信让你相信任何事情
indiscriminate believing
不加拣别地相信
and too much understanding will lead you to craftiness
太多的世智辩聪会让你变得狡黠
so your faith and your understanding should be balanced
所以信和慧必须平衡
sometimes people are too intelligent
有时候人们太聪明了
they think too much
想的太多
and then they spend their time or they waste time just by examining this and that and they don't do anything rewarding
它们浪费时间检验这个，检验那个
最后得不到任何益处
sometimes people will say
有时候人们说
chanting is not really taught by the buddha
佛陀没有教导大家诵经
so there is no use in chanting and so on
所以诵经没什么用，等等
so if you have too much understanding too much intellect
如果你的聪明太多
you may even think that way
你甚至就会出现这样的想法
so if you don't do that you don't get wholesome kamma
如果你不这样做，你就不能获得善业
so you listen to the chanting you get peaceful mind concentration and so on
所以你听人诵经，就能获得平静很专注等等
and you also gain faith in the buddha and so on

你也能够获得对佛陀的信心，等等
and so it is important that faith and understanding must be balanced
所以信和慧达到平衡很重要
and also especially when you practice meditation
同时，特别是当你禅修时
the concentration and effort must be balanced
定和精进必须平衡
there should not be too much effort or too much concentration
精进和定都不能过量
too much effort will make you agitated and you will find you cannot meditate
精进过量让你焦躁无法禅修
if you make too much effort your mind becomes agitated and you cannot concentrate
如果你太精进，你的心变得焦躁，无法专注
and if you have too much concentration
如果你的定过量
you will become lazy
你就会变懒
because too much concentration means now it is very easy for you to get concentration
太多的定意思就是，你现在很容易入定
and so you don't make the necessary effort
你不用必要的努力
and so you become lazy or you become sleepy
所以你变懒了，容易睡觉
and you may be nodding like this when you practice meditation
当你禅修的时候，可能这样打瞌睡
so if for no apparent reason
所以如果没有明显的原因
you are nodding like that
你就会这样打瞌睡
please note that concentration might be too much
请注意到可能有过度的定
so in that case you have to do something, say, to reduce the level of concentration
所以，你必须要减少一些定
so when there is too much effort
所以当精进太多的时候
then you slow down
你就要放缓
take the attitude of I don't care
采取“不在乎“的态度
that is what I said to yogis
这就是我对禅修者说的话
have the I don't care attitude
采取“不在乎”的态度
sometimes people are too eager to achieve something and so they make much effort
有时候，人们太期待获得结果，所以过于精进
and the more effort they make the less they can concentrate
越是过于精进，就越不能专注
so in that case, just slow down
这样，就要放缓
and I don't care
所以就是不要太在乎
whether I get concentration or not
是否能够入定
but I will just be mindful of the object at the present moment

只是对当下的所缘保持正念
you slow down and practice
放缓修习的节奏
if you think you have too much concentration
如果你认为你“定”过量了
then you step up your energy
那么就要加强精进
by paying closer attention to the object
更紧密地专注所缘
or by increasing the number of objects you make notes of
或者通过增加标记的所缘的数目
for example when you are practicing meditation and you are making notes of just two things
例如，当你禅修的时候，
你只对两个所缘进行标记
in out in out or
入息，出息
rising falling, rising falling
或者起、伏，起、伏
and if you think you have too much concentration
如果你觉得你“定”过多
you can add some more objects as objects of meditation like
你可以增加一些禅修的所缘，例如
say, in out, sitting, in out, sitting
入息、出息、坐、入息、出息、坐
or rising falling, sitting, rising falling, siting
或者起、伏、坐、起、伏、坐
or you may add more, like touching, touching so on
或者你增加更多，例如触、触，等等
so by taking more objects at the time
所以通过缘取更多的所缘
you step up your energy
增长精进
so when energy level rises, concentration becomes slow down, so
当精进增加，“定”就放缓了
concentration and energy or effort should be balanced so that your meditation is good
所以，定和精进必须平衡，
这样就能更好地禅修
then what about sati mindfulness?
那么“念”呢?
now it is said that there is no such thing excess mindfulness
“念”永远不会过量
so mindfulness cannot be too much
“正念”永远不会太多
so you need to have strong mindfulness any time or all the time
在任何时候，你都需要强大的正念
mindfulness is a regulating mental factor
“念”是一个调节的心所
so when mindfulness is developed
“念”得到了开发
it keeps the other mental faculties in proper balance
就会让其他诸根得到平衡
it is compared to putting salt in every dish
就像在每道菜里放盐
so when cook dishes you put salt in it
当你炒菜的时候，你加盐
so salt is everywhere
所以每道菜都有盐
in the same way mindfulness is needed everywhere

同样，所有地方都需要正念
so there can be no excess of mindfulness
所以“正念”不会过量
so when you practice meditation
所以当你禅修的时候
you have to keep these five mental faculties in proper balance by developing mindfulness and by doing something
你要通过开发正念，保持这五根平衡
so that they are not in excess of each other
所以它们彼此就不会过量
so these are the five mental faculties that are the members of enlightenment
这就是五根，它们都是菩提分
and the next category is the category of bala or power
下一个类别是力
and they are actually the same as the five indriyas or faculties
它们实际上与五根相同
when we call them indriya
当我们称其为根的时候
we emphasize their ability to exercise authority over their respective area
我们强调的是它们对各自范围内的支配
and when we call them bala I mean power
当我们称之为力的时候
we emphasize their strength
我们强调它们的力量
we emphasize they are not being shaken by the opposites
我们强调它们不会被对立之法动摇
and the next category is the category of Bojjhaṅga
下一个类别是觉支
factors of enlightenment
觉悟的因素
the word Bojjhaṅga
觉支这个词
for convenience sake it is translated as factors of enlightenment
为了方便，英语翻译成“觉悟的因素”
now the word bojjhanga is made up of the word bodhi and anga
觉支由“觉”和“支”组成
bodhi and anga
觉、支
now bodhi has two meanings here
“觉”在这里有两个意义
one is a person who has practiced vipassana meditation
一个就是修习内观禅修的人
and reached the stage of discerning rising and falling
达到了分别生灭的程度
that kind of person is called bodhi
这种人就称之为“觉”
and anga means
“支”的意思是
the cause or the member
原因、成员
so the cause of or the member of a person who has reached that stage in the practice of meditation
就是在禅修中达到这个程度的原因
also bodhi means
“菩提”的意思还是
the group of mental factors that arise at the moment of enlightenment
在觉悟的时候生起的一组名法
so at the moment of enlightenment

所以在觉悟的时候
these sati, dhamma vicaya and so on arise
生起的念、择法觉支等等
the group of these seven are called bodhi
这七个被称为菩提
and each one of them are called bojjhaṅga
每一个就称为觉支
so bojjhaṅga can be translated as factors of enlightenment
觉支可以被翻译成觉悟的因素
or factors of a person who has reached the stage of discerning rise and fall in the practice of vipassana meditation
或者在内观禅修中达到
分别生灭程度的人的组成因素
and there are seven of them and the first is Sati-sambojjhaṅga, sati
一共有七个，第一个是念觉支
so sati is mindfulness
“念”就是“正念”
mindfulness means the full awareness of the object
正念就是对所缘的完全觉知
mindfulness is compared to something that sinks into the water
正念被比喻成沉入水中的东西
and that does not float on the surface
不会漂浮在表面
so its characteristic is said to be not floating on the surface
它的特性就是不漂浮在表面
so it must be on the object squarely
它直接在所缘上
it must be the full awareness of the object
对所缘完全觉知
and that is sati
这就是念
and the second one is Dhamma-vicaya-sambojjhaṅga
第二个是择法觉支
vicaya means investigating and dhamma means dhamma
“择”就是“观察”，“法”就是“法”
investigating the dhamma
择法
investigating the dhamma means investigating the mind and matter
择法就是探究观察名色
now when you practice vipassana meditation
当你修习内观禅修时
you take either mind or matter as object
你的所缘不是名法就是色法
being mindful of the mind or matter
对名法或色法保持正念
the object that is at the present moment, you develop concentration
对当下的所缘保持正念，开发出定
and through concentration
通过定
you come to see the true nature of mind and matter
你看到名法和色法的本性
when you see the true nature of mind and matter
当你看到名法和色法的本性时
this bojjhaṅga, this Dhamma-vicaya-bojjhaṅga is said to have arisen
就会生起了择法觉支
so Dhamma-vicaya-sambojjhaṅga is actually understanding

所以择法觉支实际上就是慧
the correct understanding of the object of meditation
对禅修所缘的正确理解
correct understanding of mind and matter
对名法和色法的正确理解
or correct understanding of the five aggregates
对五蕴的正确理解
because when you practice vipassana you concentrate on the five aggregates
因为当你内观修禅时，你专注于五蕴
and number three is Viriya-sambojjhaṅga, viriya making effort
第三个是精进觉支
so you have to make effort to be mindful
你精进地保持正念
this effort is mental effort not physical effort
这个精进是心理的精进，不是色身的精进
so actually when you practice meditation you don't do physical effort
所以实际上，当你禅修时，你身体不做努力
or you don't do much physical effort
你的身体不需要很多努力
but you have to make mental effort
但是你在心理上要精进
if you do not make a mental effort you cannot be mindful you cannot practice meditation
如果你不做心理上的努力，
就不能保持正念，不能禅修
so making effort
所以精进
is called Viriya-sambojjhaṅga
被称为精进觉支
and how much effort must we make
我们要什么程度的精进?
we must have strong resolution when we practice meditation
当我们禅修时，我们必须有强大的意志
it is called four limbed effort
被称为四精进支
that means
意思就是
let my skin, bones and sinews remain
“但有皮筋尚在，
let my flesh and blood dry up
血肉虽尽，
but I will not decease from making effort
不捨精进，
until I reach the stage I am after, until I reach the stage of enlightenment
直到实现我的目标，即获得觉悟
so with that resolution you must make effort
通过这样的意志来精进
that is what buddha taught to his disciples
这就是佛陀教导他的弟子的
and that is what he did
他自己也是这样做的
when he sat down under the bodhi tree
当他坐于菩提树下
to practice meditation to become the buddha
通过禅修成佛
so after sitting down under the bodhi tree he said to himself
当坐在菩提下的时候，他对自己说
I will not break this sitting position until I reach buddhahood like that
如果我不成佛，我就不起此座，等等

so the effort we make
所以我们的精进
must be strong effort and not lax effort
必须强有力，不要松懈
and then Pīti-sambojjhaṅga
然后是喜觉支
Pīti-sambojjhaṅga is experienced when a yogi gains concentration
禅修者在获得禅定时体验到喜觉支
and begins to see the impermanence suffering and non-soul nature of things
开始看到无常、苦和无我的诸法本性
and especially when a yogi sees the arising and falling
特别是当禅修者看到生灭时
now in the dhammapada buddha said that
在法句经里，佛陀说
when a yogi sees the rising and falling of aggregates
当禅修者看到五蕴的生灭
he experiences joy
他就体验到喜
that is non-human
这种喜不是世间的喜
that means not experienced by ordinary human beings
意思是这种“喜”不会被普通世人所体验到
not experienced by those who do not practice meditation
不禅修的人体验不到这种“喜”
so that kind of joy you experience when you reach certain stage of vipassana meditation
所以当你达到内观禅修的某个阶段，
你就会体验到这种“喜”
and number five is Passaddhi tranquility
第五个是轻安觉支
tranquility of consciousness
心的轻安
and tranquility of mental factors
心所的轻安
when there is piti
喜生起后
piti developed then
喜进一步发展
there arises what is called Passaddhi or tranquility
然后生起轻安
the consciousness as well as the mental factors become tranquil and peaceful
心和心所变得轻安、平静
and then number six is Samādhi-sambojjhaṅga
第六个是定觉支
that is concentration
就是定
so concentration is a mental factor
定是一个心所
which keeps the consciousness and its concomitant on the object
将心和其他心所保持在所缘上
or let's say stuck to the object
或者说专注在所缘上
and which does not allow the consciousness and mental factors
不让心和心所
which does not allow them to be scattered
不让它们散乱
so
所以
concentration has these two things
定具有此两方面

it can keep the consciousness and mental factors on the object
它将心和心所置于所缘上
and when it keeps them there it keeps them compact
当它将这两者放在所缘上，
它保持它们的紧密
it does not let them scatter away
不让它们散乱
so that is what we call samadhi
所以我们称之为三摩地
samadhi is not consciousness
三摩地不是心
samadhi is a cetasika or a mental state
三摩地是心所
so that cetasika or mental state
所以这个心所
can keep the mind on the object
可以将心放在所缘上
and it does not let the components of mind or it does not allow the consciousness and mental factors to be scattered
它不让心和心所散乱
so when there is samadhi
有了三摩地
mind is like water that has become clear
心就像是澄清的水
before a yogi gets samadhi
在禅修者获得三摩地之前
his mind is like a muddy water
他的心像污浊的水
his mind is contaminated with what are called nīvaraṇas or hindrances
他的心被诸盖所污染
now you have studied the hindrances yesterday
你们昨天学习了诸盖
when the hindrances are subdued
当诸盖被降服
when the hindrances settled down
当诸盖被安顿下来
the mind becomes clear
心变得清明
so that is when a yogi gets concentration
所以当禅修者获得定
once mind becomes clear
当他的心变得清明
a yogi begins to see the true nature of things
禅修者开始看到诸法的真实本性
a yogi begins to see the object clearly
禅修者开始清楚地看到所缘
and he begins to see the characteristic of that object or the features of that object
他开始看到所缘的特相
and begins to see that the object arises and disappears and so on
开始看到所缘的生灭等等
so what is important for the meditators is to get concentration
所以对于禅修者，重要的是获得定
once a yogi gets concentration
当禅修者获得定
understanding or seeing the true nature
看到实相
just follows by itself
自然而然地
you don't have to make a special effort to see the true nature of things
你不需要特别地努力看诸法的实相
like when the water becomes clear

就像水变得澄清
you don't have to make another effort to see what's in it
你不需要努力地去看水里的东西
you just see it
你直接就看到了
so it is important that yogis gain samadhi or concentration or clarity of mind
所以禅修者获得定，获得心的清明很重要
so that he or she sees the object clearly
这样就能清楚地看到所缘
and the characteristic of that object and also
也能看到所缘的特性
the arising and disappearing of that object
也能看到所缘的生灭
now the last one is
最后一个是
Upekkhā-sambojjhaṅga
舍觉支
now here Upekkhā does not mean neutral feeling
这里的“舍”不是指中性的感受
it is in pali Tatramajjhattatā equanimity
这里指中舍性
so this upekkha is not neutal feeling
所以这里不是中性的感受
but it is called equanimity
但是它被称为“舍”
specific neutrality, right?
特定的中立性，对吧?
this is like sati
这就像“念”
so when this factor of enlightenment is strong
当这个觉支强大时
then the others are all kept in balance
其他的觉支就会保持平衡
since others are doing their function properly and
因为其他觉支能够恰当地执行作用
a yogi doesn't have to make special effort
禅修者不需要特别地做努力
then this upekkha arises
这个舍觉支就会生起
so this upekkha is compared to a driver of a cart
这个舍觉支被比喻成马车的车夫
drawn by say four horses or eight horses
这辆马车由四匹或八匹马拉着
when the horses are running properly
当马跑得很平稳
then the drive doesn't have to make special effort
车夫就不需要作特别的努力
he just look on and the horses are running properly
他只需要看着马平稳地拉车
so in the same way
同样地
when upekkha arises in the mind
当心里生起舍觉支
then it actually regulates the other factors
它实际上调整其他觉支
in their proper balance
使它们保持良好的平衡
when they are in their proper balance
当它们保持了良好的平衡
then there is not much to do for the meditator
对于禅修者而言，就不需要特别做什么
so he can just watch and let the

meditation flow on and on
他只需要观察，让禅修继续
so that is what is called
Upekkhā-sambojjhaṅga so
所以这就是舍觉支
equanimity or a mental factor that
watches over the other factors in this
group
舍这个心所照看同组的其他心所
so there are these seven factors of
enlightenment
这就是七觉支
and these seven factors of enlightenment
这七个觉支
are both mundane and supramundane
属于世间，也属于出世间
now strictly speaking
严格来说
they are supramundane
它们是出世间
because they are called members of
enlightenment
因为它们被称为觉支
if they are members of enlightenment
如果它们是觉支
then they must be arising with
enlightenment
那么他们必须伴随觉悟生起
but if they are called the cause of
enlightenment
但是如果它们被称为觉悟的原因
and they may be mundane also
它们也可以属于世间
when you practice vipassana meditation
当你进行内观禅修时
you experience all of these
你体验到所有这些觉支
you have to develop all these factors when
you practice vipassana mediation
当你内观禅修时，需要开发所有这些觉支
and so the bojjhaṅgas can be
所以这些觉支可以是
both mundane and supramundane
世间，也可以是出世间
so when you reach the stage of
enlightenment
所以当你获得觉悟的时候
again these mental states arise
那么这些心所生起
and among them the sati is the same as
sammasati among the eight path factors
这里的“念”与八道分里
的“正念”是一样的
and the second one amoha
第二个无痴
or Dhamma-vicaya-sambojjhaṅga is
Sammādiṭṭhi among the eight path factors
择法觉支是八道分里的正见
viriya is Sammā-vāyāma
精进是正精进
and samādhi is Sammā-samādhi
定是正定
and so these factors that arise with the
path consciousness are called path factors
所以这些觉支伴随道心生起，被称为道分
so there are factors of enlightenment
所以有觉支
that are also path factors
也有道分
and so they are to be developed by a yogi
禅修者开发这些
when a yogi is developing them

当禅修者开发这些
then they belong to mundane level
它们就属于世间层面
and when a yogi achieves his goal
当禅修者达到目标
and attains enlightenment
获得觉悟
then these become supramundane
它们就称为出世间
so the bojjhaṅgas are both mundane and supramundane
所以觉支是世间也是出世间
now the last category
最后一个类别
Maggaṅga path factors
道分
you are all too familiar with path factors
你们很熟悉道分
so the first one is Sammā-diṭṭhi, amoha
第一个是正见，无痴
and second one is Sammā-saṅkappa
第二个正思维
vitakka
寻心所
the third Sammā-vācā, Sammā-vācā
第三个正语，正语心所
Sammā-kammanta, Sammā-kammanta, Sammā-ājīva, Sammā-ājīva,
正业，正业心所，正命，正命心所
Sammā-vāyāma is viriya
正精进，精进心所
Sammā-sati is sati, and Sammā-samādhi is again ekagatta
正念，念心所，正定，也是一境性
so now you see that
你们看到了
one and the same mental state
同一个心所
is called by different names
有不同的名字
in the group of bojjhaṅgas, it is called say sati-sambojjhaṅga
在觉支中，被称为念觉支
and in the eight path factors
在八道分中
and that same mental state is called sammā-sati and so on
同一个心所被称为正念，等等
now second one is dhamma-vicaya-sambojjhaṅga among the bojjhaṅgas
第二个是择法觉支
and it is sammā-diṭṭhi among the eight path factors
在八道分中被称为正见
so we must understand
所以我们必须知道
what these words denote, what these words stand for
这些名称的意思，代表什么
regarding the ultimate reality
代表哪种究竟法
we may call by different names but we must know what we are calling by that name
我们可以用不同的名称称呼
但是我们要知道它们表示什么
when talking about bojjhangas, then we will say dhamma-vicaya-sambojjhaṅga
当我们谈到觉支时，我们说择法觉支
that dhamma-vicaya-sambojjhaṅga is actually the sammā-diṭṭhi among the eight

path factors
这个择法觉支实际上就是八道分里的正见
now among the eight path factors, number two
在八道分中，第二个
Sammā-saṅkappa
正思维
is a little different
这有点不同
Sammā-saṅkappa is translated as right thought or right intention
正思维英语翻译成正确的思维
although the pali sankappa means thought
虽然 sankappa 的巴利语意思是：思维
it is not thinking actually
但是实际上它不是思维
it is the cetasika vitakka
它是寻心所
and what is the function of cetasika vitakka?
寻心所的作用是什么?
what is the characteristic of cetasika vitakka?
寻心所的特相是什么?
vitakka is the mental state
寻是一个心所
that puts the mind on the object
它将心导向所缘
so sammā-saṅkappa among the eight path factors has that function
所以八道分里的正思维有这个作用
it is not thinking, because at the moment of enlightenment there is no thinking
它不是思维，因为在觉悟的时候，没有思维
but the awareness or consciousness of nibbana
只是对涅槃的觉知
so Sammā-saṅkappa among the eight path factors
所以八道分里的正思维
means a mental factor that takes the mind
是一个心所，它将心
to the object or that puts the mind onto the object
导向所缘，将心放置在所缘上
and it is an important factor
这是个重要的道分
because if it does not put the mind on the object
因为如果它不将心导向所缘
the mind cannot know the object
心就不知道所缘
if it does not take the consciousness on the object then consciousness will not see the true nature of the object
如果它不将心导向所缘，
那么心就不能看到所缘的真实本性
so Sammā-saṅkappa
所以正思维
is also an important factor
也是一个重要的道分
and since only when it puts the mind on the object
因为只有它将心导向了所缘
there can be understanding of the object
才能有对所缘的理解
it is grouped as understanding or it is grouped under understanding
所以它属于“慧”
now the eight path factors are grouped into three groups, right?

八道分分成三组，对吧?
group of sila, group of samadhi and group of paññña
戒、定、慧
so number three four and five
所以第三四五
are grouped as sila
属于戒
because sammā-vācā right speech
因为正语
means abstention from wrong speech
意思是离开妄语
and Sammā-kammanta right action
means abstention from wrong action
正业意思是离开恶业
and Sammā-ājīva means abstention from wrong livelihood
正命意思是离开邪命
so abstention means when you say "pānātipātā veramanī sikkhāpadam samadiyami"
“远离”就是当你说:我受持离杀生学处
you are saying I will abstain from
你就是说：我远离
killing living beings and so on
杀生等等
so sila means abstention
所以戒就是“远离”
so abstention from wrong speech
远离妄语
wrong action and wrong livelihood
远离恶业和邪命
are grouped as sila factors
这些属于戒
so these three are sila factors
所以这三个属于戒
and then six seven and eight
然后六七八
are grouped as samadhi factors
属于定
because samadhi can arise only when there is sati
因为有了念，才有定
if you do not practice mindfulness you cannot get concentration
如果你不保持正念，没办法获得定
and if you do not make effort you cannot be mindful
如果你不精进，你就不能保持正念
so both effort and mindfulness support concentration
所以精进和正念都支撑定
so there are grouped together as concentration group
所以它们属于定
now number one and number two are grouped as panna group, understanding group
第一和第二属于慧
actually number one is the real understanding
实际上第一个是真正的慧
so number one is the mental state that really understands the true nature of things
第一个是真正了解诸法本性的心所
that really understands nibbana
真正了解涅槃
but number two
但是第二个
is also important
也很重要

because if it does not put the mind on the object
如果它不将心导向所缘
right understanding cannot understand
正见就不能理解
and so it is grouped with sammā-diṭṭhi or right understanding
所以它就与正见一起
in the understanding group
属于慧
so there are three groups
所以有三组
the eight factors are divided into three groups
八道分被分成三组
the group of sila, group of samadhi and group of paññā
戒、定、慧
so when we practice
当我们修行的时候
the first we do is practice sila
我们首先做的就是持戒
sila factors
戒
we have to purify our sila before we practice meditation
我们在禅修之前要让戒清净
it is a prerequisite
这是前提
if our sila is not pure
如果我们的戒不清净
our meditation will not be successful
我们的禅修就不能成功
so the first thing we do is to purify our sila
所以，首先我们要持戒清净
and so the three middle ones
所以中间的三个
three four and five
三四五
are actually to be practiced first
实际上是首先修持的
and after that we practice right effort, right mindfulness and right concentration
之后，我们修正精进，正念，正定
once concentration is obtained
获得定之后
then we begin to see the true nature of things
我们开始看到诸法的真实本性
and we begin to see nibbana if you are successful
如果成功了，我们就开始见到涅槃
and so sammādiṭṭhi and sammāsankappa come last
所以正见和正思维是最后的
but sammādiṭṭhi has varieties
但是正见有许多变体
believing or understanding of the kamma and its results is also called sammādiṭṭhi
相信并了解业及果报也被称为正见
or let us say believe in the law of kamma is also called sammādiṭṭhi
我们姑且说相信业的法则也被称为正见
and understanding the true nature of things
理解诸法的真实本性
like vipassana knowledge is also called sammādiṭṭhi
例如内观知识，也被称为正见
so there are different kinds of sammādiṭṭhi
所以有不同的正见
and then at the moment of magga path

consciousness
在道心的生起的刹那
and there is path sammādiṭṭhi
就有道心正见
and at the moment of phala I mean fruition consciousness that is fruition sammādiṭṭhi
在果心生起的时候，就有果心正见
and then at the reviewing stage there is reviewing sammādiṭṭhi
在省察阶段，就有省察正见
so there are different kinds of sammādiṭṭhi
所以有不同的正见
but the best and the highest of these sammādiṭṭhi is the understanding that arises at the moment of enlightenment
但是最好，最高的正见，
就是在觉悟时候生起的慧
but before we reach the moment of enlightenment
但是在达到觉悟之前
we have to practice we have to practice all these factors
我们要修行这些道分
so all these factors are both mundane and supramundane again
所以这些道分是世间法，也是出世间法
so when we are practicing vipassana meditation
当我们修习内观禅修时
we are developing these eight factors as mundane factors
我们就是将这八道分作为世间法开发
and when we are successful and we reach enlightenment
当我们成功了，获得了觉悟
then they become supramundane
这八道分就成了出世间法
so the factors of path are both mundane and supramundane
所以道分可以是世间法，也可以是出世间法
and what we develop what we practice
我们修习，开发的
is the mundane eight factors
是属于世间八道分
not the supramundane eight factors
不是出世间的八道分
because actually supramundane eight factors are just the outcome of the practice of mundane eight factors
因为实际上出世间的八道分
只是世间八道分的结果
so what is important for us is this
所以对于我们而言，重要的是
mundane eight factors
世间的八道分
and we must practice we must develop these factors so that we reach the supramundane factors
我们必须修持开发这些道分，
这样我们就达到出世间道分
or the stage of supramundane factors
或者达到出世间道分的阶段
these are called the magganga
这些被称为道分
members of the path
道之成分
members of the path means those that arise at the moment of magga consciousness
道之成分意思是在道心刹那生起的诸法
so at the magga consciousness these

eight arise
在道心刹那，这八个生起
and they are called
它们被称为
path factors or magganga
道分
and they arise before the magga moment
在道心刹那之前生起的时候
I mean during the moment of vipassana meditation
我的意思是在内观禅修时生起的时候
and they are also called magganga
它们也被称为道分
because magga can mean preliminary magga
因为道可以是初级道
and the real magga
和真正的道
so the enlightenment stage is called the real magga
所以觉悟的时候是真正的道
and the vipassana stage is called preliminary magga
内观阶段是初级道
so in order to reach the real magga
所以为了达到真正道
we practice the preliminary magga
我们要修初级阶段的道
so when we practice preliminary magga
所以当我们修习初级道时
we are developing these eight factors of magga
我们就开发这八个道分
and when they become mature
当它们成熟后
then they develop and
它们继续发展
the eight supramundane factors arise at the moment of enlightenment
然后在觉悟时，生起出世间八道分
so these are the eight factors of path
这些是八道分
and all together they are thirty seven of them
菩提分一共是三十七个
four foundations of mindfulness
四念处
four supreme efforts
四正勤
four means of accomplishments
四神足
five faculties, five powers
五根、五力
seven factors of enlightenment and eight path factors
七觉支、八道分
now let us go to this chart
我们看这张表
so how many mental states are treated in this section
这节讨论了多少心所?
there are fourteen of them
一共是十四个
viriya is one, sati one, amoha one and so on
精进、念、无痴，等等
so the fourteen mental states are treated in this section
所以此节讨论了十四心所
and the first one viriya
第一个是精进
is included in Iddhipāda means of

accomplishment
属于神足
indriya, faculty, bala power, bojjhaṅga factors of enlightenment
根、力、觉支
and magganga factors of path
道分
so we take sammappadhāna the supreme effort as four
我们将正勤视为四个
and so
那么
four plus one two three four five, we get nine
四加一二三四五，等于九
and the same with sati
“念”也是如此
Satipaṭṭhāna, there are four Satipaṭṭhānas
and so we take them as four
念处是四个，所以将其视为四个
and then sati is mentioned among the indriyas
然后念也属于根
balas, bojjhaṅgas and maggangas and so
力、觉支和道分
sati is included in the eight of them
所以“念”属于其中八个
and amoha or paññā five
无痴或慧，属于五种
it is mentioned among iddhipāda
属于神足
indriya, bala, bojjhaṅga and magganga
根、力、觉支和道分
ekagatta four
一境性，属于四种
indriya, bala, bojjhaṅga and magganga
根、力、觉支和道分
saddhā only two
信只属于两种
indriya and bala
根和力
and vitakka is only one, magganga
寻只属于道分
passaddhi one
轻安属于一种
as passaddhi-sambojjhaṅga
轻安觉支
and piti as piti-sambojjhaṅga
喜属于喜觉支
tatramajjhattatā
舍
equanimity as upekkhā-sambojjhaṅga
舍属于舍觉支
and chanda as chanda iddhipāda or means of accomplishment
欲属于欲神足
citta as means of accomplishment
心，心神足
Sammā-vācā as path factor,
Sammā-kammanta, Sammāājīva
正语，道分，正业、正命
as path factors
道分
so one viriya is mentioned nine times by different names in this section
所以精进在此节有九个名字
four sammappadhānas, one iddhipāda one indriya and so on
四正勤、一神足、一根等等
we must understand
我们要知道
these names also so that in our reading

这些名字，这样我们阅读时
we see these names we understand
我们看到这些名字，就能理解
otherwise we will be lost
否则我们就会迷惑不解
we will not understand what the book is saying about
我们就不知道书里讲什么
so it is important that we are familiar with these factors
所以熟悉这些很重要
familiar with these ultimate realities
熟悉这些究竟法
that are included in given categories
它们所属的类别
so there are thirty seven bodhipakkhiya dhammas
所以一共有三十七菩提分
and what we call the dispensation of buddha is
我们所说的佛陀行道之教
just these thirty seven mental states
就是这三十七个心所
ok
好
You have questions?
有问题吗?
question 1: venerable sir, you just mentioned that
尊者，您刚刚提到
these thirty seven mental states is buddha's dispensation
三十七心所是佛陀的行道之教
among these thirty seven mental states, some are overlapped
在这三十七心所中，有一些是重叠的
so [inaudible]?
所以 [听不清]?
Sayadaw: actually there are only fourteen, right?
尊者：实际上，只有十四个心所，对吧?
only fourteen of them are treated actually
实际上只讨论了十四个心所
but they have different aspects and so
但是它们有不同的面向，所以
one and the same mental states is given different names
同一个心所有不同的名称
so that we say there are thirty seven bodhipakkhiya dhammas or thirty seven members of enlightenment
所以我们说有三十七菩提分
but in reality according to the ultimate reality there are only fourteen
但是根据究竟法，实际上只有十四个
ok, there is one question here
好，这里有一个问题
question 2: under the explanation of powers
在解释“力”的时候
sayadaw mentions that wholesomeness cannot be shaken by unwholesomeness
尊者说善不能被不善所动摇
but unwholesomeness can be shaken by wholesomeness
但是不善可以被善所动摇
why is this so?
为什么会这样?
Sayadaw: this is a nature of wholesome and unwholesome states
尊者：这是善和不善的性质
unwholesome states are said to be those

that can be or that are to be abandoned
不善是可以断除的
in pali they are called pahātabba
在巴利语中它们被称为“可被断除的”
but wholesome states are never mentioned as pahātabba
但是善法从来不被称为“可被断除的”
those that can be abandoned that can be eradicated
可以被断除的，就是可以被消灭的
so the only wholesome states have this ability to destroy or to eradicate the unwholesome states
所以只有善法可以断除不善法
like when a person gets enlightenment
例如，当一个人觉悟的时候
at the moment of enlightenment
在觉悟的时候
there arises the path consciousness and its concomitants
生起道心和相应的心所
so path consciousness is a wholesome mental state
道心是善法
and so the mental states also are wholesome at that time
所以此时的心、心所是善的
those mental states actually the understanding among them can eradicate the mental defilements
这些善的心和心所，以及其中的慧
可以断除烦恼
now at the moment of first stage of enlightenment
在觉悟的第一个阶段
the wrong view and doubt are eradicated
断除了邪见和疑
so it is a nature of wholesome
所以善法的性质
that the wholesome states that they can eradicate the unwholesome mental states
善法可以断除不善法
but unwholesome mental states cannot eradicate wholesome mental states
但是不善法不能断除善法
if the unwholesome mental states were able to eradicate wholesome mental states
如果不善法可以断除善法
we will be lost
那么我们就会迷失掉
because we have so much unwholesome mental states in our mind
因为我们心中有许多不善法
and wholesome mental states would not get chance to arise in our minds
善法就没有机会在我们的心中生起
so it is a nature
所以这就是它的性质
the nature of the wholesome mental states to be able to eradicate unwholesome mental states
善法的性质就能够断除不善法
and if this is so why can kusala cittas be followed by akusala cittas?
如果是这样，那么为什么
不善心可以在善心之后生起?
now
那么
wholesome consciousness and unwholesome consciousness
善心和不善心

strictly speaking
严格来讲
they cannot follow immediately after each other
它们不能立刻彼此相随
that means kusala cannot follow the akusala immediately
意思就是善心不能立即跟随不善心
and akusala cannot follow kusala immediately
不善心不能立即跟随善心
now you have studied the thought processes
你们学习了心路过程
so when you look at the thought processes
所以当你们看心路过程的时候
after the javanas there are always bhavangas
速行之后，总会是有分
there are always life continuum moments
总是有有分刹那
thousands of moments of live continuum
成千上万的有分
before another wholesome or unwholesome consciousness arises
随后才生起另外一个善或不善的心
so
所以
the kusala cittas cannot be followed by akusala cittas and akusala cittas cannot be followed by kusala cittas
善心不能跟随不善心，
不善心也不能跟随善心
now there is another relationship between kusala and akusala and that is
善和不善之间还有一种关系
the relationship of strong support
upanissaya
就是亲依止缘
so as upanisaya
作为亲依止
kusala can support, I mean wholesome citta can support unwholesome citta and unwholesome citta can support kusala
善心可以支持不善心，
不善心可以支持善心
wholesome citta
善心
that means suppose I did some akusala
意思就是假设我造了恶业
and then I know that this akusala is going to give me bad result in the future
我知道这个恶业会在将来带来恶报
and so I want to at least get away from the consequences of those akusala
这样我至少想逃离这些恶业的果报
so I do kusala now
我就开始做善业
so my doing kusala is influenced by that akusala in the past
我现在做善业是因为过去恶业的影响
in that way kusala can be strong support condition for akusala and akusala can be strong support condition for kusala
这样善业可以是不善业的亲依止缘
不善业也可以是善业的亲依止缘
so in this way they can be supporting each other
这样它们可以彼此支持
but kusala as I said before
但是，善法，我刚讲过

cannot follow or akusala cannot follow kusala immediately
善法不能立刻跟随不善法，
不善法也不能立刻跟随善法
so there must be moments of bhavangas and moments of other types of consciousness between kusala and akusala
所以在善和不善之间，必须有
有分刹那和其他心识刹那
question 3: when I meditate on concentration there is lot of pressure on the forehead that remains
当我禅修修定的时候，
我的前额有很大的紧迫感
how can I remove such sensation?
我怎么移除这种感受?
Sayadaw: now you do not remove the sensation
尊者：你不是移除这种感受
you just try to understand the sensation
你只需要理解这种感受
so that is the important thing
这很重要
when people feel something like sensation here or pain
当人们感受到某种感觉或疼痛
they think that they are going to try to get rid of that pain
他们想去消除这种疼痛
here sensation
或者感受
but vipassana is not like that
但是内观禅修不是如此
now buddha said
佛陀说
there are three kinds of sensations
有三种感受
and it is for the full understanding of these sensations
为了完全理解这些感受
that you practice the four foundations of mindfulness
你才修四念处
so that means let us say when you have pain
意思就是说，当你有疼痛时
and you try to be mindful of it, it is not for getting rid of them
你尽量保持正念，
目的并不是为了消除疼痛
but to understand them
而是为了去理解它们
to understand them correctly, to understand them fully
正确地去理解，彻底地去理解
to understand that what you think to be a solid pain
理解到，你所认为的实实在在的疼痛
is actually not one solid thing
实际上并不是一个实在的东西
so it is composed of the small moments of pain
它是由许多小的疼痛刹那组成的
and also this pain arises and disappears
同时，这种疼痛生起又灭去
so you get the full understanding of pain
你这样完全理解疼痛
and through the strong concentration
通过强大的定
the pain may disappear
疼痛可能会消失

so disappearance of pain is not the aim in trying to be mindful of pain
所以在对疼痛保持正念的过程中，
目的并不是让疼痛消失
so here also
这里，同样
you have the pressure on the forehead
你的前额有紧迫感
just concentrate on that place and be
专注于那个地方
mindful or make mental notes as pressure, pressure, pressure
保持正念，在心里标记：紧迫，紧迫，紧迫
or if it is heaviness there heavy heavy heavy
或者是沉重，就：沉重，沉重，沉重
and so on
诸如此类
and don't want it to go away
不要想去消除它
if you want it to go away it may stay longer with you
如果你想消除它，可能它会停留更长时间
because somehow you have some kind of attachment to it
因为你多少对它有执着
so just be neutral towards it
所以，只要对它保持中立
and just like a spectator
只是做一个旁观者
now when you are watching something happening at the distance
当你远距离观察某件事
you know what is happening there and you are not involved in it
你知道发生了什么，
但是你不牵涉到其中去
so in the same way you have a sensation whatever sensation it is
所以同样，你有某种感受，不管是什么感受
you have a sensation there
你那里有一种感受
you just see them as just a sensation
你只是将它作为一种感受
and not your sensation
而不是你的感受
or not the you are experiencing that sensation
不是你在体验那个感受
if you connect the sensation with you
如果你将这个感受与你关联起来
let's say I
用“我”比较好
if you connect that sensation with I
如果你将那个感受与“我”关联
it may become worse
它可能变得更糟糕
it will become more painful more severe
它可能变得更疼痛，更严重
and it may stay with you longer
并且持续更长时间
so whether it is with you or not, it is not important
所以不管它有没有跟你在一起，不重要
but what is important is you understand it while it is there
重要的是，当它存在的时候，你去理解它
so you pay close attention to the sensation and here the pressure
所以你对这个感受，
在这里是紧迫感，保持密切的关注
and

然后
through concentration it will disappear
通过禅定，它会消失
but don't want it to disappear
但是不要期待它消失
just watch it and let it go by itself
只是观察它，让它自行离开
so whatever sensations you feel
所以不管是体验到什么感受
don't try to get rid of it
不要试着去消除它
stay with it
与它相处
and be mindful of it and understand it
对它保持正念，理解它
host: thank you very much
sayadaw.[inaudible]
主持：感谢尊者[听不清]